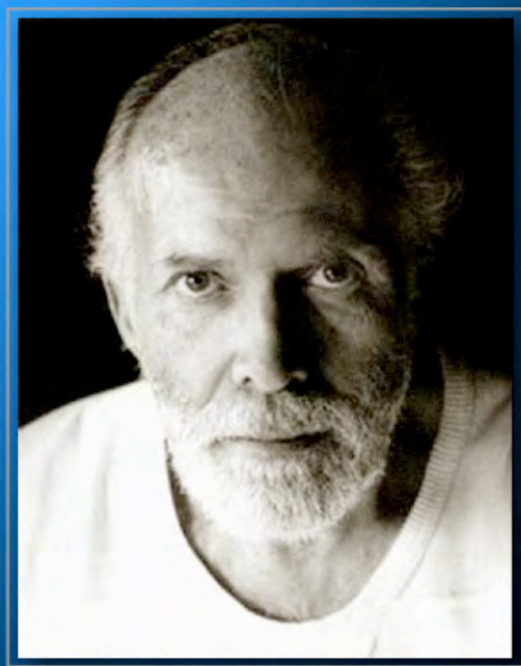


*Robert Adams Satsangs*



*The Collected Works*

*eBook version*

# READ ME!!

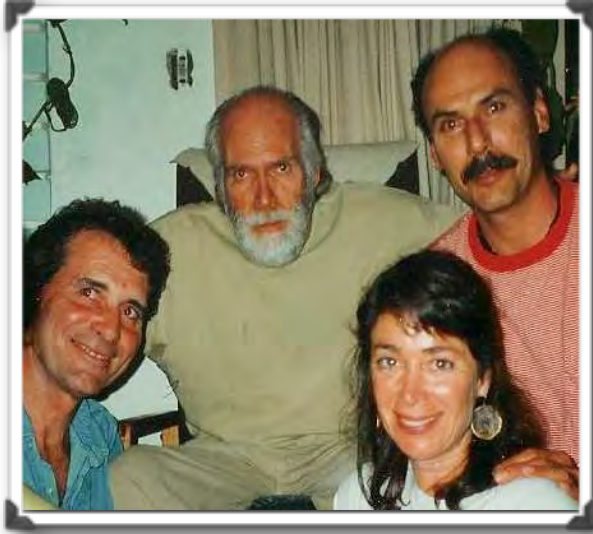
## How To Use This eBook

- This is The Collected Works of Robert Adams. This volume consists of transcripts of recorded talks between August 1990 to June 1993. **and to the end of 1993.**
- The transcribed recorded satsangs were completed as accurate as possible - word for word. Roberts speech being more clearer and accurate than students especially in the question and answer section.
- The Table Of Contents has information about the transcripts and the audio files. The ticks in the same column show that there is an audio file available for the transcript.
- If you click on the page number in the right hand column for each of the satsangs in the Table Of Contents and you will go to that chapter. At the end of each satsang a “[TOC]” button will take you to the Table of Contents of that satsang when clicked.
- Some transcripts did not have an audio file associated with it, therefore the transcribed satsang was taken from Ed Muzikas Collected Works book. The talks that do not have a corresponding audio file have been marked with a cross in the Table Of Contents.
- There were also transcripts that did not have a date associated with them. They were placed at the end of the Table Of Contents.
- In some of the transcripts the symbols “???” , “unclear” are used to signify that the audio was unclear and the dialogue could not be heard well enough to be transcribed.
- The question and answer section of the satsangs - in this latest edition - the symbol used for a students dialogue is symbolized as SA;, SN;, SJ: etc. This was only used to distinguish between students dialogues and to group the dialogue with Robert into manageable blocks. All students questions are in italic and thus are easily followed when grouped with Roberts dialogues which are represented with an R: and are non-italicized.

*In Loving Memory  
of  
Robert Adams*



*Los Angeles, California  
From 1989 - 1995*



## HOW TO READ THE TRANSCRIPTS

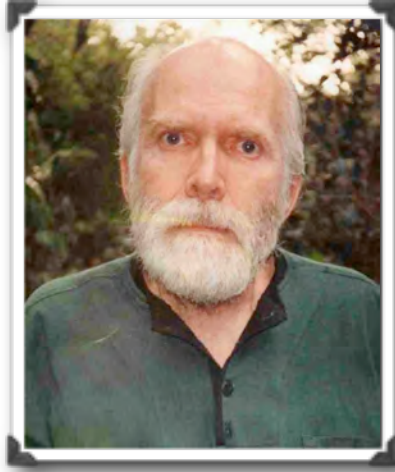
*by Robert Adams*

"The way you should read these transcripts is preferably before you go to sleep at night. If you have time during the day, you should read them during the day also. Yet you should not read them as you read a book. You read a book, you finish, you go on to the next book. You should really stick to one transcript for at least a week, if not more.

You read it through, and then you begin all over again. You go from paragraph to paragraph. You do not read it fast or speed read it. You take each paragraph and you ponder on the paragraph. You put the transcript down and you cogitate, ponder the paragraph, assimilate it, digest it, make it a part of your being and then go to the next paragraph.

If you're doing this correctly, you will not have the time to read thousands of books. I'm not saying you shouldn't read other books, but if you really want to make headway fast, follow one direction. Go one way. You may find many contradictions when you read so many books, and you'll become confused and even disgusted..."

*Taken From Transcript 99: 3rd October 1991*



## THE CONFESSION OF A JNANI

*Written by Robert Adams*

During Robert's satsangs, he would ask students to read this writing. Many of the transcripts refer to this writing. It has been placed here for your reference. There are two versions one that is read at satsang and the one below. This version was published in the "Silence Of The Heart" book.

*"For a Jnani who has realized the identity of his inner being with the infinite Brahman there is no rebirth, no migration, and no liberation. He is beyond all this. He is firmly established in his own Absolute Existence-Knowledge-Bliss true nature.*

*The further existence of his body and the world appears to the Jnani as an illusion, which he cannot remove, but which no longer deceives him. After the death of this body, as in life, he remains where and what he eternally is, the first principle of all beings and things: formless, nameless, unsoiled, timeless, dimensionless and utterly free. Death cannot touch him, cravings cannot torture him, sins do not stain him; he is free from all desire and suffering. He sees the infinite Self in all, and all in the infinite Self, which is his being.*

*The Jnani confesses his experience thus:*

*I am infinite, imperishable, Self-luminous, Self-existent, I am without beginning or end, I am birthless, deathless, without change or decay. I permeate and interpenetrate all things. In the myriad universes of thought and creation, I Alone Am."*

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# *Foreword*

*by Ed Muzika*

This is 'The Collected Works of Robert Adams' eBook.

There are at least 250 recorded talks by Robert. We have compiled 248 of the transcripts in this ebook. There is also a 7 volume set designed for printing available.

In addition, I have a few hundred pages of newsletter articles published before he came to Los Angeles under the nom de plum, M. T. Mind. (Robert had a strange sense of humor.)

Robert was not exactly a disciple in the traditional sense of Ramana Maharshi. He was awakened at age 14 and went to India five years later. But it was from Ramana that he finally understood the nature of his awakening.

Robert was the most unusual man I ever met. He was not of this world. He left no trace. He was unknown and unknowable. He shunned public attention and therefore was little known when he was alive.

He didn't want many students. He said he wanted ten who would teach after him. Because he was ill and could not work, his shunning public recognition left him in relative poverty. He said he couldn't care less, and if it were not for his wife and daughters, he would not do anything.

He'd sit for hours at a time looking out his window at Capitol Butte in Sedona, not moving his eyes or blinking. He was always, as he told me, in Sahaja Samadhi.

Most around him had only the dimmest awareness of his state of being, Turiya, the Fourth State of eternal rest in Self wherein nothing existed as objects away from him. The external world did not exist. Others did not exist for him as something apart, objective. All was Self alone.

He taught only two ways to awaken from the dreaming (imagination, thinking, imagining process, Maya) unreality-self-inquiry, wherein the sense of I, the sense of existence, the sense of being alive was followed inward, down through the false I tied to the body and human existence, to the Great I of the absolute, unmoving Self.

All of his talks attend to these two matters: the world is not real, so leave it alone; your true Self has nothing to do with your body or humanity, and the experience of the root Self is attained by self-inquiry or by complete surrender to the guru.

When you read Robert's talks, it is best to read very slowly and let the words wash through you and trickle down to the lowest level of your being. Do not be in a hurry. Ap-

proach Silence in silence. The Self is subtle, so you must become subtle, quiet, watching so that it can take you away, entirely away to the other shore beyond life and death.

Ed Muzika: Editor

[www.itisnotreal.com](http://www.itisnotreal.com)



*Ed Muzika and Robert Adams during satsang.*

*Transcript 1*

**YOU MUST HAVE YOUR OWN EXPERIENCE**

*3rd August, 1990*

*Robert:* I welcome you with all my heart.

This body does not presume that it has anything new to teach you. I will refer to this body as I, to make it short. I have nothing new to tell you. I am not a philosopher. I am not a preacher. I am not worthy. I simply have a confession. I confess to you, your own reality. It is not a teaching it's a confession. I am speaking to my Self confessing and you are my Self.

You are sat-chit-ananda — knowledge, existence and bliss. You are not the body or the mind. What you appear to be is not the truth, it may be a fact but it is not the truth. A fact is something that appears to be true but it changes.

You cannot be who you think you are for when you were a baby, you were quite different. And when you were a little boy or a little girl you were also different. And the way you are now is completely different than you were before. Consequently how can you be the body? What are you? Who are you? Sat-chit-ananda? What's that?

Even if I tell you this, it means absolutely nothing. You must have your own experience. You mustn't believe a word I say. Why should you believe me? What do I know? I am simply confessing to you that there is only para-Brahman, consciousness, bliss, being, awareness, pure intelligence. This has been my experience. There is nothing else.

Everything else is an experience of the mind, an appearance, like hypnosis. The world seems real, so does a dream.

What is this world? It's as if you just woke up from your dream and you still remember the dream. In the dream you were going places, getting married, having children, getting older then you wake up and you halfway remember the dream and halfway remember the world in which you wake up. So which one is real, the world or the dream? It has been my experience that they're both alike. There is no real difference. You attach yourself to this world, in the same way you attach yourself in your dream.

If you were dreaming and you dreamt you were falling off a mountain and I was falling beside you. And I said to you, "Don't worry, nothing can happen to you, you're dreaming," you wouldn't believe me, you would be filled with fear and you would say, "Can't you see we're falling, can't you see what's happening, how can you tell me I'm dreaming?" Just before you hit the ground you wake up, and you laugh, "It was all a dream." In the same way you have attached yourself to sickness, to health, to good, to bad, to happiness, to unhappiness, these are all concepts. You've attached yourself to person

place or thing. You have forgotten that this is a dream. You believe it's real and because you believe it's real you suffer accordingly. When you leave your body you will have to come back again and again and again, all part of the dream, until you become detached.

How do you do that? By simply observing what's going on around you and not attaching yourself to it. By being awake to your reality. Understanding yourself that you are not the doer. Everything that you do has been preordained. It will be done. You have to let go mentally of all conditioning, of all objectivity. And you must still your mind. Make your mind placid, like a motionless lake.

Then reality comes of its own accord. Happiness comes of its own accord. Peace comes of its own accord. Love comes of its own accord. Freedom comes of its own accord. These things are synonymous. They happen without you ever thinking about them. But first you must get rid of the notion, that I am the body, or mind, or the doer and then everything will happen by itself.

*Be still and know that I am God.*

There was once a girl who was born into a house of prostitution. And across the street in front of the market place there was a preacher, a holy man. He used to exclaim the virtues of God and talk about the house of prostitution. How it was filled with sinners and he told people to repent.

Yet the girl who grew up in the house of prostitution was twenty-three years old. She used to look out the window everyday and cry to herself and she would say, "How I wish I was like that Holy man, how I wish I was spiritual," and she would imagine in her mind that she was a holy person and yet go on with her work.

Now they both got old and died and went to St. Peter to go into heaven. St. Peter told the man, "You can't come in you've got to go to hell," and he told the girl, "you can come in." So the Holy man became dumbfounded and said, "Why? For all these years I've proclaimed your goodness and your virtues. I told people to repent. How can you let her in when she was a prostitute and leave me out?"

And St Peter said, "You've been a hypocrite. You were very worthy and talked a lot and said nothing. In your heart you thought every body was a sinner but you. Whereas the girl in her imagination, in her feelings, always was thinking of God. So she can come in, you can't."

The point is this: It's not what you say. It's not what you proclaim. It's what's deep, deep, deep in your heart that determines what happens to you. It's not reading books, it's not studying, it's not going to classes. It's sitting by yourself, becoming quiet, going deeper and deeper within yourself. Transcending your mind and your body until something happens.

When thoughts come to you, you simply ask yourself, "To whom do these thoughts come? From whence cometh these thoughts," follow the thoughts to their source. Find out the source of your thoughts. You will find that the source of your thoughts is I. Follow the I-thread to its source by asking, "Who am I?" or "What is the source of I? Where

did this I come from?" You will realize that the pronoun I, is the first word that was ever spoken and everything else is attached to I. Every other word. Every other thought, every other feeling, every other emotion, they're all attached to the I. I feel happy. I feel sad. I feel sick. I feel well. I feel poor, I feel rich. Everything is attached to I. If the I becomes dissolved, so does everything else and you become free.

Find out for whom there is an I and you will discover something amazing. You will discover that I never existed. There never was an I. You will discover that you never existed. There's no such thing as you. You will discover that you are the imperishable Self. That you are never born and you can never die. You will discover that you're omnipresence, omniscient, omnipotent. That there are no others. There is no world. There is no universe. There is no God. There is only the Self. All this is the Self. All that you behold is the Self and "I-am" is that. This will give you a feeling of freedom, of bliss, of happiness. You will not lose your awareness.

When I speak these things people believe that they become completely annihilated and there's nothing left. They melt into the great ocean of nirvana. This is not necessarily true. You will always be awareness. You will always be pure intelligence for that is your real nature. You will always be blissful. Except you will understand that you are not who you appear to be.

Your body will still appear to be doing things, going through its motions. You will appear to be an ordinary person but you will know. You have lifted yourself up above the gross world into the heavenly world of pure consciousness and you will be at peace.

Any questions about that? Feel free to say anything you want:

*SA: Hi Robert, I've been thinking about the practice of the teachings in the world in daily life. I was mulling over this recent business of the problem of the two Christian Scientists in Boston whose child had died. I'm not sure whether you're aware of that? This was in the news recently. And of course there was strong similarities between the teaching and Christian Science. And of course these parents believed that the illness was error and they wanted to project only health, only divine health, divine reality which was all that existed according to the teaching whether it's Christian Science or this teaching or whatever. And so they refused to acknowledge that the child was sick. So what do you have to say about this subject that has, do you want us to believe that you are projecting a different reality, the true reality or not?*

R: This has nothing to do with the belief system. You have to understand what's going on and where you are. If you are sick you see a doctor, if you're hungry you eat, if you're in the sun burning up, you get out of the sun. It's not a belief. This is why I tell you to believe nothing. Do not believe what I say. Do not believe anything.

Christian Science unfortunately believes that you shouldn't go to doctors even if your sick. But they have a belief system. A belief system doesn't make it so. You have to have a consciousness of the Truth. That's why there are some Christian Scientists who do not go to doctors and it works but most of them that do not go to doctors die because they

are not high enough. You can't just accept this system and say, "This is the way it is," mentally. You have to become a living embodiment of the teaching and then it works.

In other words you can't join a Christian science church and never go to a doctor again. You have to work on yourself. You have to do certain things within your own consciousness until you lift yourself up and out of the ordinary human error, then things begin to happen. But of course what I'm saying to you is go beyond sickness and health, beyond poverty and riches, beyond good and bad. We're not trying to exchange bad for good, they're two sides of the same coin. We are trying to get off the wheel. To become completely totally free of human good and human bad. It's a completely different dimension. If you exchange bad for good, you'll have to exchange good for bad. For we live in a world of duality. For every good there's a bad. For every bad there's a good, for every up there's a down. For every amount of pressure pushing this way an equal amount of pressure pushes the other way. Like in the flying of jet planes. Without pressure the plane couldn't fly, without resistance. This is the world in which we live. I am talking about transcending the world, going beyond the limitations of this world. Becoming pure bliss, pure consciousness while embodied. Completely different, do you follow? (SA: Yes.)

SH: *Three weeks ago you said something which I wish you could elaborate on, I think it's beautiful, you said, "the only choice you have is to abide or not to abide in the Self"*

R: Oh I was referring to, everything that's happened to you in this life has been preordained, you're not as free as you believe. Every hair on your head is counted, every move you make: if I move my finger like this, (moves finger) it has all been preordained.

SA: *What is the source of it? Why did it begin though?*

R: It didn't. It never began, it's hypnotism.

SS: *Who preordained it? (R: Noone.) Not yourself, nothing? (R: No.) Capital nothing?*

R: No, it's hypnosis. I always use the example the sky is blue. There is really no sky and there is no blue. If you fly up there is only space but we see the sky as blue. If you're in the desert and you see an optical illusion and you see water and you chase the water, it's a mirage. It didn't exist, same thing.

SM: *So you're saying it's the mind that has to believe it has a source. (R: The mind.) That's rejecting that upon itself?*

R: When the mind goes, all those concepts disappear with it. (SM: *Those concepts also, uh-uh?*) So what I was referring to, the only freedom the mind has - and this has to do with the mind — is to turn within and find the source. (SM: *It's almost like connecting to the same circuit, just freeing it from the mind.*) Yes, you have to use your mind to destroy your mind. (SM: *Is that so, yeah.*) The mind is nothing but a bunch of concepts. All that the mind is, is bunch of thoughts of the past and the future. If you understand that everything is preordained, you have nothing to worry about. (SS: *Is that also what people say is you have an attitude of, "What the heck, it's preordained?"*) No, that's no good, I'm glad you brought that up, you have to act as if nothing is preordained. (SS: *Even though it is?*) Even though it is. (SS: *Then why is that?*) Due to the fact it will give people license to do whatever they like.

The average person should never hear anything like this. For they will all go out and do all kinds of strange things. So we say, your life is preordained but don't just sit back and say, "It's going to happen anyway." Act as if it's not, act as if you're free, but realize it's preordained and everything will take care of itself. (SS: *Because ultimately you're the watcher?*) Yes, your real nature is freedom. (SS: *But when you have all those stopping points in between is that worth it?*) It's the mind, it all comes from the mind, all creation exists in the mind. Your universe, what you see and feel extends out of your mind. You create your own universe, everyday. The way you see things with your eyes and your senses, it's an extension of your mind. When you pull in your mind and rest your mind in your heart, you're in a completely different universe. (SS: *You don't need a mantra to do that?*) No, just awareness, it's a waking up process.

SS: *When you meditate there's so many things on meditation, contemplation, concentration and so on that recently I'll begin, I'll go in, I'll start with this mantra and then I'll go to that mantra, and then I'll think just thoughts... I'm having different mantras now, it's very dizzy, but then there's the idea of blankness, we don't want blankness necessarily either it's not just a void is it or is it?*

R: There is no such thing as a void. (SS: *There's still awareness?*) There is pure intelligence, absolute reality, but that's ineffable, you can't explain it, you'll have to experience it for yourself. What we call the void in Buddhism is pure awareness. It's not really a void, the reason it's called a void, it means it transcends the world, it's beyond anything you know and so it's a void as far as that's concerned but it's really pure awareness. (SS: *And so in meditation if you have no experience, it means nothing?*) Absolutely nothing, doesn't matter. Experiences are not reality. (SS: *I'm saying that because I'm wanting confirmation on feelings that I've already had, you've confirmed many thoughts.*) All forms of meditations, affirmations, yoga, breathing exercises are all to make the mind stop, to still the mind, to make the mind quiescent, but that's going about it the hard way. The fastest way to do this is to ask yourself the question, "To whom comes these thoughts?" As I mentioned before, you must use your mind to annihilate your mind. And by asking the question, "To whom do these thoughts come?" but not answering, it will take care of itself. (SS: *By not answering?*) Do not answer, due to the fact when you answer it's your ego answering. Your ego seems to have all the right answers and you never get anywhere. You do not answer but the feeling will come to you, "These thoughts come to me, I feel these thoughts," and the next query should be, "From where does the I come from?" or "Who am I?" and again you do not answer. And one day you will find out that the I does not come from anything, it's mesmerism, there is no I, there never was an I, there is only I-am, freedom, bliss, consciousness, existence, they are all synonymous. And you will feel your Self not as a body but as omnipresence. You will realize everything as your Self. There's only one and even the one does not exist. There is no word to use. There is the Self. That's the only word you can use. Everything is the Self and you are That. (SS: *So find that Self?*) When you use words it spoils it.



It's beyond words, beyond thoughts. It comes to you. It's like you wake up, it's like you've been asleep for all these years then all of a sudden you awaken and you know.

It's like the story of the Buddha. He was sitting under the Bodhi tree for thirty days and he made up his mind he was going to sit there until he dies or until he awakens. And his disciples were sitting all around him, watching. On about the thirtieth day he opened his eyes and he was shining, he was smiling. His disciples asked him, "Master, what happened to you, did you see God?" He said, "No," "Did you become self-realized?" "No," "Well what happened," and he simply exclaimed, "I am awake!" Therefore all these words, self-realization, illumination, awareness, they're just words. You just wake up from the dream. Right now you feel your body. You feel your emotions. You feel pain. You feel hurt. You feel all kinds of things going on in this world. You watch TV, you watch the news and you get upset, all these terrible things, these dastardly things that are taking place in this world, but when you wake up all these feelings are gone. You realize the illusion, the dream, and you are no longer that.

*SS: Do you behave then differently in the world with things that used to interest you no longer interest you?*

R: In a way that can be true but in a way you could still be doing the same things except you're no longer attached to them. As an example if you have a good job. Be the president of a bank or if you're a garbage man, doesn't make any difference, you will do your duty whatever you have to do, better than you ever did it before. You will no longer look at time. You will no longer think that you are the doer. You will just do whatever has to be done. Whatever your body is supposed to do will be done. Your body is under the law of karma and whatever you have to do, you will do. But you will have no attachment, you will have compassion, you will have love, you will have lovingkindness and mercy but no attachment. (*SS: Does it just happen like (flicks fingers) that?*) Yes. (*SS: So we're not in the process of that?*) No, it appears that you're in a process. (*SS: Yeah that's what I think, I feel like I know more now or I know now that I don't know, how do I say this?*) The process is an appearance.

*SA: Couldn't you say that this is a necessary preliminary state though? (R: No.)*

*SS: So somebody working at the car-wash down here could all of a sudden just (flicks fingers)... (R: Yes.) They wouldn't be going through any of the gymnastics... (R: Exactly.) ...we would be going through?*

R: Some people call this God's grace but there is more to it than that. You had to be in this thing in a previous life. You did your Sadhana, you did your spiritual exercises, your Spiritual practices in a previous existence and you're now waking up. (*SS: That makes it sound like a process.*) That's how it appears, that's the appearance.

*SA: Wouldn't that be true of the fellow at the car wash too? If he'd done something in previous lives, while he was washing cars and suddenly he woke up?*

R: Yes, that's all an appearance, you're speaking of the appearance world. In reality nobody's ever done anything and nobody's ever become deluded. Everyone is already

free. Identify with your freedom. Identify with the ultimate reality. Do not identify with the experiences you're going through bodily, leave them alone, leave them be. Do whatever you have to, to take care of them but do not put your mind to that. Keep your mind on your freedom, on your absolute reality and then you will see what happens.

*SB: What exactly does it mean when Ramana says, "The mind falls into the heart? The mind rests in the heart as the heart?"*

R: The heart he is referring to is absolute reality, pure intelligence. The mind has come out of the heart and does all its damage by making you believe you're worldly. When you go back again, the mind goes back into the heart, into the absolute reality from which it came, because it never really existed. And the absolute reality shines forth once again in all its glory and splendor. Just like the sun in the clouds. When the clouds cover the sun, the ignorant person says there's no sun. He or she does not realize that the sun is always shining but the clouds are now covering the sun. And whence the clouds dissipate, the sun is shining once again. So it is with us, we appear to have troubles and problems and all kinds of nonsense going on in our lives, those are clouds, but your true Self is trying to shine. You will not let it because you imagine your problems are real. You identify with the evil, with the negativity. You identify with the wrong conditioning. So you keep the clouds from dissipating. As soon as you turn from your problems and turn towards the light, the clouds of your problems will dissipate once again and your heart or your sun will shine through and everything will be resolved.

*SB: How does that relate to the physical body is there any relationship? (R: No.) Didn't Ramana used to say you can feel it in the right side of your chest?*

R: Yes, people always wanted to know where the absolute reality is, so he gave them a place on the right side of the chest, to focus over there. In other words people asked him for a process, "Ramana, where should I meditate? On what part of my body?" So he realized that they weren't understanding anything, so he said, "Okay, meditate on the right side of your chest, that's where your spiritual heart is, see reality there. Go, jump into the right side, that's where it's at." He wasn't speaking literally, he was just giving people a place to go because they couldn't comprehend the absolute reality. (*SB: But to be established in absolute consciousness, or to be established in Samadhi, it seems to be based on absolute faith that we're not a person, that we are consciousness?*) On the contrary, faith has nothing to do with it. (*SB: I mean trust in the Divine rather than trust in me as an ego? You know trust in that Samadhi...*) No. (*SB: ...trust to be able to release into Samadhi, you know?*) Remember the person who wants to trust is the ego. So you don't want to do any of those things. You just want to awaken and you don't even want to do that. Just be your Self, be your Self. Ask yourself, "Who wants to trust? Who wants to awaken?" and you will see it's all your ego, it's I. I want to do this, I want to do that, I want an experience, I want this. All of that has to go. When all of that has gone, the sun will shine by itself. And the way you get rid of these things is by asking, "From whence do they come? From whence do they come?" In other words, "Where does the idea that I have to trust some power come from? It comes from

me. I believe that. Who am I who believes that?" Just observe your thoughts. Do not try to change them. Do not try to correct them. Just observe them. And you can ask yourself, "To whom do these thoughts come?" or you can just witness your thoughts without asking anything, and the process will take care of itself. You will know what to do.

What we use here sometimes which is a very good beginning is the I-am meditation. You relax your body and you inhale and you say, "I," and you exhale and you say, "am, I-am." You can do this while you're waking, while you're walking, while you're washing dishes, while you're resting. What it does is it makes your mind one pointed, so it'll stop thinking. In other words, you use whatever method you have to, to still your mind. The whole secret is to quiet your mind. To keep it from thinking. To keep it from being active. Your mind is a bunch of waves. You want to stop the waves and you want your mind to become still and the fastest way to do that is by self-inquiry or by observing your thoughts, watching your thoughts, becoming the witness to your thoughts.

*SS: I was in a group for ages, are you familiar with Maurice Nicoll? (R: No.) He wrote, Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky. He talked about doing self-observation. I thought it was too intellectual, too much trying. They say, "What am I observing?" "I'm observing anger," and they would bring up, what is the opposite of anger, and then they would say what would be the feature of consciousness. But I felt that was a whole... (R: It's a whole procedure.) ...procedure just like any other school or clinic and I thought I couldn't do that anymore. (R: Whatever you think you need.) I have a question about illness. (R: Okay) Are personal questions appropriate? (R: Sure.) This one I call I, in November of '88 became ill, became very tired, went to the doctor, it was after some treatment. They can't do anything for me, he called it "chronic fatigue syndrome, S. T. R. I." So somebody suggested to me to go to a naturopathic doctor. I feel that I felt myself trying to do those things and it came to me that as long as I am seeking health, I will always have an illness. And when I no longer care that there is a state of health or there is a state of illness, that's the place where I want to be. (R: You're on the right track.) There is no teacher that earnest and you know what you're to do now and that's all there is.*

R: Whatever your karma is, is going to happen, no matter what you do. So why concern yourself? (*SS: Yet do I ignore the body?*) See whatever you're going to do, you will not be able to stop.

*SS: I know, I find that. I write down, I say, "Why do I allow myself," I observe myself, look I went here, I went here, I went to this person, I asked this person, I see what I'm doing why do I allow it? When I can be here in this peaceful state sitting in my rocker looking out at the trees or whatever and yet I do that, but each time I do it, I feel like I'm learning a little bit.*

R: The way to see it is like this. Let your body do whatever it has to do. Do not think about it too much. Do not identify with it. Do not attach yourself to it. Everything was preordained before you came into existence. (*SA: But still there has to be a rational process?*) It will take care of itself. The apples grow, the grass grows, the sun shines, there's warmth to make human life exist, there is a power that takes care of everything and it has nothing to do with our thoughts.

SA: *Okay, now let me throw this back at you. I know you made a move recently, to move your apartment. You didn't tell me this I think it was Dana who told me this. As she was saying you moved into a better apartment and there were various advantages. Obviously some form of thinking went into this, you just didn't decide you were going to move into an apartment. So...*

R: On the contrary, it just happened. (SA: *You didn't think about it?*) No, it became available, I just did it.

SB: *But wouldn't it be intelligent to find out the needs of the body and then supply those needs and then just forget it.*

R: If that's your Karma, I'll give an example: At one of my experiences in India, I was with a yogi called Nimkarali Baba. And one day a bunch of us, and one of the people there was Ram Dass, you remember Ram Dass he was there too. We were sitting in front of him, when an old lady came up to him and spoke in Hindi, whatever language they were talking I forgot. And what she said was that her husband was dying, "Would you please come and save him, because only you can come and save him." And Nimkarali Baba looked at me and said, "Should I go?" and I said, "yes go, let's all go." So we walked about two miles to a little shack and the husband was lying on the cot dying of some kind of disease. And he looked at him and all of a sudden the candles began to flicker. So he turned around and ran out the house (Robert laughs) and started to run back to the ashram and we all followed him. And we said when we finally stopped we said, "Baba what happened? Why did you leave?" and he said, "Ah, God wants him to die," and he died.

The point is this: your life, your health or your sickness, your riches or your poverty has all been preordained by the law of Karma. And whatever you're going to go through, you're going to go through. If you're supposed to become a health fanatic and watch your health and eat the right things all the time, you will do that and if you're not supposed to, you won't. If you're supposed to take the middle path you will do that. Everything is ordained, planned before time.

The only freedom we've got is to not identify with the process, even though your body's going through it. Do not attach yourself to what your body's going through. Keep your mind above it, keep your head in heaven and your feet on the ground. So we have no choice in the matter. Whatever is going to happen will happen. So if we have to do all kinds of things and we find ourselves running from one doctor to another doctor and so forth, do not attach yourself to that but do it anyway because you can't help it.

SA: *Can you try to clarify this a little more, you've just been speaking of karma, and yet I know that you believe that karma does not exist will you comment on that, karma exists and karma does not exist?*

R: Again the Buddha said, "Karma is a taskmaster for the foolish and the servant to the wise," meaning, if we in the level mentally of karma, we will suffer and it'll become our task Master. But if we lift our minds away from the condition and we keep our minds on the absolute reality, we will not suffer no matter what the body is going through.

Who suffers? The mind, not the body, the body cannot suffer. The body is merely a lump of flesh and bone and blood, but it's animated by the mind, so the mind suffers and allows the body to suffer, but the body can do nothing by itself. So if the mind is taken away from the body something else will happen, you'll be free. (SA: *What was the line again? Buddha's line, karma is the taskmaster for the foolish...*) ...and the servant for the wise, it's a servant because you do not pay any heed. (SA: *Control it.*) Exactly, you observe it and you do not respond. So it becomes your servant when you do not respond to karma, then you overcome it. In other words if somebody becomes angry at you and you do not respond, there is no karma, and you'll be free. Karma again is like a person, who talks to you and talks to you and talks to you but you say nothing. What will that person do? They'll get up and leave. So when your karma sees that you're not paying any attention to it, it dissipates and returns to the nothingness from whence it came.

(pause)

Let's play some music. Why don't you put the fan on while we're doing it?

(tape starts abruptly after music is played as Robert continues.)

...To assure you there is a power that knows how to take care of all things if you trust it. That power of course is you, but you don't know it.

I've been trying to get a hold of a certain picture of Ramana Maharshi for quite a while but first I should tell you that, when I was seventeen, I was led in mysterious ways to Arunachala, where I met Ramana. I won't elaborate on that right now but there was mysterious circumstances that caused that. So going back to now, I tried to get a picture of Ramana Maharshi that I liked, and sure enough last week George brings me the same picture as a present, in color, that I had been looking for for a long time. So I took it home and hung it on the wall. But in the meanwhile I had a visitor from Hawaii. He used to be one of my students came to see me, he was traveling through and he brought a lei and put it around my neck. So I took off the lei and put it around Ramana's picture, and he said to me - after being on this path for so-called ten years or more, he said, "I didn't know you worship gurus."

Now, he should've known better. So I explained to him the facts. Ramana's not a guru, he is the same as my Self, I am simply paying homage to my Self. There is only one Self and we are all that. So when I honor him with a lei I am doing it to me because he is none other than my Self, and you none other than my Self also. So it's not a guru worship, it's bowing to your Self, praying to your Self, worshiping your Self, because God dwells in you as you. But this just goes to show you that there is a power that knows how to take care of you, that loves you, that is always on your side. It only requires one thing, surrender. Surrender to your Self. God, guru and Self are one, bow down to your Self, love your Self. When I speak of your Self I'm not referring to your ego self. There is something about you that perhaps you're not aware of yet. The absolute reality that we've been talking about. It is you, that's what you worship, that is what you bow down to, that is what you express.

Never defile your Self, by hating yourself. Never believe there is any mistake you've made that is going to rise up against you. Everyone has made mistakes, forget it. Begin to realize who you are, begin to love yourself dearly, have mercy on yourself, lift yourself up and become free, any questions about that?

SA: Robert, I know that it's a mistake to take these words literally as you said many times that you speak of the One, as the one Self as being pure intelligence and then you speak of its great love and so it's so hard to realize that this thing is beyond these words which we can't help at our level in associating with a more tangible identity. (R: Yes.) Those words, pure intelligence, what do we think about, naturally we think about the workings of the mind.

R: Human intelligence? (SA: Yeah.) Of course that's why I say, if I say anything at all, if I speak, listen with your heart not with your head. Get your head out of the way. Do not try to analyze because you can only analyze with your own concepts. Rather, let it happen, let it be, become open and then things begin to happen.

SA: One other thing that went through my mind, this is a different one entirely, which indicates that the Greek teachings are the same as yours. I've read that over the entrance to the Greek mysteries where the words are written, "Know thy Self" which is really your teaching.

R: Well this teaching is neither Greek, nor Hebrew, nor Christian, nor Hindu, it is just a universal message of the truth, that's as ancient as the hills, it's nothing new. Only it works, something happens to lift us up above the mundane and into freedom. And you will know when it happens because you will have a feeling of immortality, a feeling of spaciousness. Right now you feel bound to a body. When you become free your body will no longer hinder you even though you may appear to still have it. You will feel omnipresence. The whole universe will be you and you will be in bliss all the time but you will still appear as an ordinary person to most people.

SS: (Student asks whether she is fooling herself by becoming quiet and writing to herself?)

R: In a way you are because isn't that temporary? And then the condition comes back again in a different time? It's like using drugs to get high. They make you feel good for a while then when you come down you feel worse, anything that's temporary is an illusion. A better way, is to ask yourself, "To whom does this depression come?" and wait and see. (SS: Don't write?) If the writing has helped you feel better then you can use for a while, yes, why should you stop? But a better way is to ask yourself, "Who is depressed?" See your Self can never be depressed, your ego is depressed, it's playing games with you. In reality there is no ego, so there's nothing to be depressed, you're free. (SS: It never really answers anything about the question that I ask, (laughs) It'll say, "I know no such thing as depression.") Umm. It's your mind playing with you, it's playing games with you, but if it makes you feel good for a while continue. (SS: It has given me some insight.) So continue for a while. It will not make you free but at least it'll give you spurts of happiness. So if you have to continue, then do it. But the better way is to ask yourself, "To whom comes this depression?" and realize there is no place for it to come. There is no body home to be depressed. Your real Self can never be depressed, it's free and happy. We have to do what-

ever we have to do in the beginning. For instance, sometimes you have a depression you can't get rid of it no matter what you do. So a good way to help you is to take a cold shower. If you take a nice cold shower it will change the molecular structure of your body and you'll feel better or put ice on back of your neck (SS: *Is that a mind game too?*) It's a mind game. It relieves it for a moment, for a while, but tomorrow you maybe depressed again and until you get rid of the entire concept of depression.

SS: *That way as it becomes less intense it's easier for the mind to become detached from it?* (R: Yes.) *If you turn (your mind away), you're constantly not doing anything about it.*

R: Yes, turn your mind away completely. (SS: *Sometimes. For a while I was doing gardening.*) Whatever you have to do and when you do feel better, work on yourself and practice self-inquiry, that's the fastest way.

SB: *So the mind is creating its own depression?* (R: Yes it is.) *And trying to get out of it.* (R: Yes it is.) *So if we just realize that we'll just stop creating the depression.* (R: Yes.) *If we want to be happy just be happy instead of creating depression.* (R: Sure.)

SS: *Do not figure out why it's there?* (R: No.) *I wonder why though? What caused it?*

R: You'll be doing that forever. That's just like a person who has a tumor. Instead of finding the cause, he makes the doctor cut it out. So it grows back on this side, then they cut it out of this side, then it grows back on his leg, it never stops. But if you went for the cause, why did he have the tumor? He might find the cure, so it's the same thing. Do not look at the effect, but go to your Self because the Self is always free. (SS: *You don't ask why we got sick?*) No, just ask, "To whom does it come?" and you'll realize it comes to noone, noone is depressed. It's part of the dream.

SH: *Do you know how did I come to find that picture?* (R: Tell us.) *It was about two weeks ago, I went to sit in the morning, to meditate. And I recall one of books of Ramana, called, Ramana ??? I think it was done in India and I saw there a beautiful picture of Ramana. And I was watching it and I lifted it up and there was a feeling, such a beautiful feeling interlocking the picture of Ramana and I said, I have to expand it, take it and make copies with a big computer graph. I couldn't find the time to do it but at midnight I went to some place to get it done. I was busy one week, the second week I finally find the break for it and that was when I brought it to you. (R: Umm.) I don't know why I did it or how I did it I just had to do it. (R: It's interesting.) I wanted to offer you the picture, that was the basic feeling I...*

R: About three months ago, I saw the same picture somewhere, I can't remember where I saw it, somebody showed it to me and I said to myself, "I haven't seen this picture before I'd really like to get a picture like that," and you presented it, it's funny how things work. (SS: *It's not the picture that's in the books?*) No, he was about forty-eight years old in this picture...

(tape ends abruptly) [TOC]

*Transcript 2*

**THERE IS NO BIRTH!**

*12th August, 1990*

*Robert:* Think and ask yourself, "Why did I come here today? We come to a hot room for what? We could have gone swimming, bowling, we could be home watching TV, but something motivated us to come here, what?" Ask yourself.

There is a mysterious power that motivates people to do what they do. Some people are motivated to go to a house of ill repute. Some people are motivated to go to the movies. Some people are motivated to go to spiritual meetings, what causes this? Who makes this happen? We can say God does it, but of course God is within yourself and some of the things you do, you would never allow God to make you do that, if God is yourself. So we would have to say it's your karma. It's your karma that motivates you to come here or to go anywhere else. When you come to a meeting like this you can rest assured that you have been working on yourself in past lives. You've been practicing for many lifetimes. Remember this is not a church and this is not a teaching, this is a confession of reality.

Whenever I use the pronoun "I," I am not referring to myself, I am referring to I-am. So when I refer to my confession, I am referring to our confession, omnipresence. Remember whenever I use the word "I," it means omnipresence. So, I am here to confess, of absolute reality, of being unborn, of ultimate oneness, of pure intelligence, of emptiness, of nirvana. I confess all these things for you. Let's ponder these things as we meditate together.

[ plays music then Robert continues ]

If you truly want to repent, just sit in silent meditation and see the perfect reality within, for all manners of error merely arise in erroneous thought, and like the morning dew before the rising sun, can perfectly be eliminated through the benevolent light and wisdom.

Om, shanti, shanti, peace.

When we meditate like this, it's for the purpose of emptying the mind. The mind is like a garbage can. It's full of preconceived ideas, thoughts, concepts, not only from this life but from previous lives. There's a lot of stuff in that mind. In truth there is no mind, but as long as you're expressing concepts, ideas, opinions, then we will talk of a mind.

As you sit in silent meditation and you watch your thoughts, observe how they come and they go. Observe the kind of thoughts that come to you. We do not try to change them. We do not repeat affirmations. You merely watch the thoughts and they leave of their own accord.



This is how you deal with your mind. You observe your thoughts, you become the witness to your thoughts or you ask yourself, "To whom do these thoughts come?" one or the other. If you do this often enough, the day is going to come, when you become totally free and you realize and understand what I mean, when I say, "You are unborn, you are nirvana, emptiness."

What do I mean when I say you are unborn?

Now the opinions that I express to you, does not have to be accepted. Remember I am speaking to my Self. I-am is speaking and I-am is the infinite, the absolute reality. And I tell you in truth I-am unborn, everything is unborn.

Take a tree for instance, what gave birth to a tree? A seed, where does the seed come from? Another tree? Where does the tree come from? Another seed, and you go back like that and there is no answer, no validity.

Take for instance, creatures, worms, cockroaches, bugs, who gave them birth, originally? Where did they come from? Flowers, the moon, the sun, the earth, the stars, human beings, ideas, intuition, discrimination. I tell you none of these things exist. Nothing has ever been born.

It is a false premise you believe in. Changing bad to good, wanting positive experiences, it's all nonsense. The reason you don't want a positive experience is because you've never had a negative experience. There is no birth. What gave anything birth? Where did it come from? Do you know what anything is? You have no idea what anything at all is, you just give it a name. For instance, a cat, what is a cat? You have no idea. It was here when you came into existence and we called it a cat. Why don't we call it a tree? We call it a cat. We give everything a name. That's the first mistake because no thing is, what it appears to be. Therefore the first rule of the true spiritual path is called divine ignorance. Divine ignorance.

You have no idea what anything is, you just assume to know. You want to act intelligent, to imagine you know something. So you study harder, to learn relative existence. But what you don't realize, is that you're studying yourself right into the grave. You'll learn and you'll study and you'll become something as it appears, and you'll get older and older and older and before you die you'll wonder what anything is all about.

You have no idea what anything is, but I tell you again, everything is unborn. Nothing actually exists and the only explanation is, it's like a dream. When you have a dream, do you give birth to everything? The dream just begins, with everything as it appears. You do not go to a beginning, or to an end. The dream just starts from nothing and it goes on until you awaken.

The waking state is called the mortal dream. We're dreaming the mortal dream.

All of the things that you are interested in, all of your fears, all of your frustrations, goods and bads, all of your happy and sad, it's all a dream. And the more you get attached to it, the more human you become. It's like getting attached to a dream and never waking up and you keep living the dream. Consequently, you create your own reincarna-

tion because you are attached to person, place and thing. And this pulls you back into a body, over and over and over again until you learn to let go, until you start practicing, emptiness.

Remember, there is no being and there is no non-being. There is no birth and there is no death. Just knowing this brings you a semblance of peace. Just thinking of these things makes you happy. But it is beyond human happiness. It is beyond human peace. It is beyond laughter. Laughter is when the body is happy over something. When you realize there is no body, where is the laughter? Where is the crying? Where is being impersonal come in? None of those things exist.

Therefore you ask the question, "Well do I exist?" You have to ask yourself, "What do I mean by I? Do I exist as a human being? As a reacting mechanism? As a person who gets turned on and turned off?" That is a false concept. It is called false imagination. You imagine a world populated by insects, trees, the moon, the sun, human beings and everything else that appears to exist and you have discrimination. You like this, you hate this, you enjoy this, you despise that, but I say to you, you must go beyond these concepts if you wish to be free.

Just imagine how peaceful you feel when your mind stops thinking, stops trying to change conditions, stops trying to get even, to fight for your rights. What rights? You have no rights. As a human being you have rights, and you always will have to fight for them, for it will appear that someone is trying to take them away, but in reality there are no rights. There is nothing to stick up for. You may ask, "Well what do I become, nothing?" No, emptiness is not no thing. It is called emptiness because it means nothing exists as it appears. But there is something, a mysterious power that is an embodiment of love, compassion, peace, happiness, joy, bliss. Yet those words are meaningless. They do not give it justice for it is much more behind that. You have to experience it to understand it. You have to experience to go beyond cause.

Metaphysics teaches you, there's a cause for everything but that's kindergarten. Cause does not exist. There never was a cause, for there would have to have been someone to make the cause, to produce the cause and of course most people call that God. So we get into duality, into separation. We say that God made the cause and we're experiencing the effect. So I ask you, "Where does this God come from that made the cause? And who made the God?" It's all concepts, it's all relative thinking. Do not try to understand this with your finite mind, you cannot. The infinite can never comprehend the finite or the finite can never comprehend the infinite. They are two different things.

Suffice it to say, that you as you exist now are complete emptiness. You are pure intelligence, pure awareness, absolute reality, nirvana. Just the way you are right now! Do not think about it, if you think about it you spoil it. Do not just try to understand this with your finite mind, you cannot. The infinite can never comprehend the finite or the finite that can never comprehend the infinite, they are two different things.

Suffice it to say, that you as you exist now are complete emptiness. You are pure intelligence, pure awareness, absolute reality, nirvana, just the way you are, right now! Do not think about it. If you think about it you spoil it, just the way you are this moment. You are pure intelligence, absolute reality, you are the unborn, but every time a thought comes into your mind you spoil it.

When you first wake up, those few seconds between getting up, waking up. Just before you wake up, that's when you are in your true state. You just opened your eyes and you haven't thought of a single thought yet, that lasts a few seconds. Think about that time, don't you really feel good in those few seconds. Before you start thinking about the days activities, that's reality.

Try to catch yourself tomorrow morning as soon as you open your eyes. Before a thought comes. That is your true state and that is what you are. Forget about your problems. There is a power that knows how to take care of everything for you, if you allow it to. You have to allow it to. You have to surrender your ego, your pride, your concepts, your opinions, your questions, your answers, everything has to be surrendered and the power works on its own volition.

A great Master said, "Take no thought of what you should eat, of what you should wear, of where you should go, but seek ye first the kingdom of heaven and all these things will be added unto you," it's the same thing. But how often do you take thought. Most people take thought every moment, you're always thinking, worrying, trying to correct something, trying to figure it out. And that's what keeps you from the kingdom of heaven.

So what do you do, nothing. You do not try to fix anything. You do not even try to change. You simply become your Self, just the way you really are. You leave the world alone. You leave things alone, you leave people alone.

So you say, "How can I exist? I have to go to work? I have to mix with people? I have to make decisions?" Have no fear. You will do all those things, but it'll be different. You will understand totally that you are not the doer. Your body came to this earth to do something and it will do its job. You have absolutely nothing to do with it. Stop fighting, stop trying to make things happen, keep your mind on your Self.

What do I mean when I say, "Keep your mind on yourself?" Your real Self is your heart, not your human heart, but your spiritual heart. Your heart is God. Keep your mind stayed on God in your heart. If you want to use your imagination to begin with, you can image a sphere of white light in your heart on the right side of your chest, your spiritual heart. And allow all your thoughts to merge into your heart.

In other words, do not allow your thoughts to go outward. When your thoughts go outward conditions take place. When you keep your thoughts in your heart centered, all of a sudden you find peace, pure happiness it comes by itself. We have to allow the power that we don't understand to take care of us. This mysterious power knows what your needs are.

I recall when I first saw a picture of Ramana Maharshi in my teens and I had to go to India to see him. I had no idea, why? I didn't have the funds. A couple of months later my aunt died and left me fourteen thousand dollars. And I left my family and went to India. I don't know why? And it has been like this all of my life. So I've learnt to surrender my wants, my desires, my ego, to the power that knows the way. And this power will always carry you on a stream of blessedness to your highest good, if you allow it. But you have to become humble and you have to let go of fear. You do this by the methods we teach, through self-inquiry and becoming the witness.

This is called satsang it means that I shouldn't even be talking as much as I do and just answering questions and talking back and forth. So let's do that now. Express your ideas, ask questions, do something, share with us some of your experiences:

*SD: I have a question Robert, I understand the concept of surrender, but at the highest level you say to allow it but how could you possibly disallow omnipresence?*

*R: It appears as if you are, that's all a part of the appearance. (SD: That's on the mortal plane?) Yes. (SD: But I mean if everything is unfolding as it should and predestined, on the highest level how do you disallow it?) You do not try to disallow it, but you hear these words and you no longer react to it. By not reacting you disallow it. For if you didn't hear the words you would still be fighting. But now you watch and you see it unfolding before your eyes. Yet you do not react to it for you realize who you are. You're like the mirror, like that mirror over there and a reflection is taking place. But you are not the reflection, you remain as the mirror, so you do not fight, you do not argue, you do not fear, and you're not overly happy. (SD: Not overly happy?) Yes, physically. (SD: I do not know of anyone who is overly happy.) (laughter) If you, if someone won forty-million dollars in the lotto last night? If you won forty-million dollars would you be overly happy? (SD: For a while.) (laughter) That's what I mean, for you become overly happy for a while. But if you understand what I'm talking about, all that stuff stops.*

(general talk between students)

*R: What's the other question Dana?*

*SD: Oh my other question is that on a certain level I except that we know nothing and yet I think Arnold brought up the other day that the evolutionary process which has a certain logic to it, would that be, I guess that would be just part of the dream right, in other words, that would be an explanation within the dream? (R: All explanations are the dream.) That's true because how can they be, that doesn't exist?*

*R: There is no cause, there is no birth of anything. So there are no explanations, you're wasting time trying to explain. (SD: That's true because you're explaining with the mind.) People write voluminous texts about nonsense, about existence. And we read and we get involved and we try to be intelligent about it and we suffer. All suffering stops when you stop searching and you stop fighting.*

*SB: So Robert you're saying, since we really don't know what anything is, and since we don't know who we are, therefore we would be released into a disposition, if we don't really know*

*what anything is and if we realize that the self that we think we are, is all perceptual or it's an illusion, that would automatically release us into a no-self condition? (R: Into emptiness?) Like a releasement into emptiness.*

R: But remember the emptiness is not real emptiness, it's bliss. (SB: *It's like a no-centre, it's not like a regular spiritual path, they are always trying to get you to go back to a centre and that keeps you in the ego-self, you know. But this is like a releasement.*) Total release, total emptiness, there's no centre. (SB: *So no centre, that's tremendous.*) For if there was a centre where did it come from? There is no centre. (SB: *Yeah and as long that there's thinking, there's a centre. We separate ourselves right there?*) Exactly. (SB: *When you're released there's no centre.*) So there is no thought to have no center. (SB: *Then there is no differentiation between things?*) No discrimination whatsoever.

SD: *A release is scary to the ego.*

SB: *Oh, it's death, It's death. Nobody wants it. How many people are here, do you see the whole Los Angeles wanting this, nobody wants this.*

R: This is why I always say in the beginning, I'm just relating my confession, what I feel, the experiences that I've been through, and I ask no one to except it, but I ask you to work on yourself and see what happens.

SA: *I have a question about self-inquiry and self-observation. About a week or so ago there were just three of us here, Sam, myself and Dana. You asked us to speak about what has been happening in our lives and we all kind of spoke and we all gave a little brief, a very positive synopsis of the previous weeks. Very chipper, very up, each one of us. And I've been thinking about that and I've been thinking about the importance of being positive that you speak of and out-projecting the positive. And so I want to use one little example which will help you get to my eventual point, which gets us into the literature. There are two kinds of books, I'd say, one is a very famous bestseller type where people go through certain experiences and all ends well and there's true love and all that kind of thing and people are drawn to that and then there's, I'd say, war and peace. I don't know how many people have read war and peace? Where you really get involved in life in a way that most literature does not allow us to get involved with or most experiences. There is the black and white in war and peace. There is the ying and yang. Tolstoy created a vast world of both pain and pleasure etc, etc. Unlike these other books. So my point is to get back to where I was before. When you read war and peace the final experience is one of being moved to a higher reality, of being moved by something beyond oneself. It leads you to something else whereas this other literature although in a temporary sense appears to be positive does not.*

*Okay now to get back to my original point, my original example. We all spoke very positively about our little weeks. We're all good little soldiers, good little boy scouts and girl scouts. Was this a valid experience of self-observation or was this positiveness that everybody is mad for in Los Angeles, or was it a distortion? Or would it have been better for us in the long run to have said something like for example, you know today, the morning was hell, this that and the other thing was hell, this afternoon I'm feeling better I can see certain things. In other words to give an experience in the ying and yang, the black and white which appears to lead to these higher realms.*

R: You're right. Always be truthful to yourself. Don't put it on, don't imagine, things are going well when they're not. Be free and be yourself. When you're free you can express yourself positively and negatively and you have no fear of either one because they're both the same as far as a human path is concerned. But when you're not free you try to hide the negative and accentuate the positive and as you see you're making a mistake because you are just fooling yourself and in your subconscious you're hiding all the negativity.

*SA: That's what I feel here very much and this is particular to Southern California which is where because of the constant sunlight and all that sort of thing and people want to have pleasure and they want to be positive, it's a misinterpretation of what being positive is, it seems to me. (SD: It's like happy faces.) It's like it's all happy faces all the time. And the ultimate result is that if anybody is honest - we've talked about this, is that people are not happy really underneath, it's a surface phenomena, it's an illusion again.*

R: But these people are going through whatever they have to go through. This is why when the question is asked, "What can I do to change the world and make everybody know the truth." The answer is become self-realized, because when you're self-realized that's not a selfish answer. Self-realization means omnipresence and when you're self-realized you see the world for what it really is. But when you see it through human eyes, you see suffering, you see good and you see bad and you think it's true. So your omnipresence of self-realization helps others, just by being your real Self. In the beginning it appears selfish because you're saying I-am and self-realized, what about the other people that are suffering? What about the homeless? First become self-realized and then see what you think of the homeless, you'll have a completely new idea.

*SD: That's what Maharshi always says too isn't it? Just do self-inquiry and the world will appear differently.*

R: And that appears strange and it even appears sometimes like a cop out. Because you say, "Work on yourself and you'll help others," how can you do that? But it's true, because as you know, God is in everyone and in everything and when you become self-realized, you become God. So you become the Self of all. The real Self of all is perfection. So when you become the real Self of all you see perfection in everything. And the seeing of perfection, not with your eyes, but with your spiritual Self, that perfection causes the perfection to be in others.

*SA: Well that's a different kind of positiveness than just saying, "Yeah, it's just marvelous... (R: Oh yes of course.) ...it's a lovely day and I'm going to be marvelous?" (R: Of course, totally different.)*

*SA: Would you analyze this thing that happened to me yesterday, what was really going on with this. I went to a party, a family party and I had an experience with someone else in the family several weeks ago. You know I used to write books and do quite a bit of writing and it happened that I was with these people and this cousin of mine read one of my books and he finished it*

and he threw it on the floor and this... (R: He really liked it huh?) (laughs) ...was quite an experience. This is a very unusual thing for somebody to do.

SN: I'd take that as a compliment. (laughter).

SA: So, I was with these other family members yesterday and I wanted to tell this story. I took great joy in telling this story for one thing because it was an interesting story to tell and for another thing my cousins, I could arouse their intense interest which I enjoy doing. What was I doing? Was this kind of a negative experience for me, I wanted to communicate very much and also I wanted to, in this communication, I was relieving myself from the tension of this experience because it did happen (I didn't comment on it) to this man who did it. I didn't say anything because that's a very difficult situation with that married couple, they wouldn't be able to understand anything that I might say. So I repressed everything then. Do you have any comments on that?

R: Yes, what was the name of the book? (Laughter.) Ask yourself, "To whom did this happen and who wants to comment?" It's your ego playing all these games. If you were coming from your real Self, it doesn't matter, you would have no feeling for or against.

SA: But since I still am involved in the ego, wouldn't it be better for me just to – now I'm trying to justify my actions of course – wouldn't it be better for me to...?

(break in tape then tape starts abruptly as another student asks a question)

SB: ...we have moments of being able to do the self-abiding and it happens and then just a moment later the habits of attention, the consciousness is addicted to the habit patterns and all of a sudden the self-abiding just seems to disappear and we're back in the ego again in the motions of attention. And we can never transcend that ego attention. (R: Don't say never.) Not never, but it seems to last for only a very short time and then by habit we're back. Then there is attention moving in, there is desire and the me and the memory. You know the whole thing again, you know?

R: Of course, in the beginning this is quite true, but say you're trying to become a surgeon. You have to keep practicing, you make mistakes, that's why you practice on the stiffs and dead bodies. (SB: Yeah, that's what I'm trying to do right now.) What are you doing? (SB: By myself, practicing on the stiffs.) (laughter) Yes, you keep practicing, you practice again and again and you have more stiffs to practice on, until the day comes when you give a perfect operation, then you become a surgeon, same principle. You keep catching yourself. (SB: Yeah trying to recognize through recognition...) You keep remembering to catch yourself and it happens more often, more often. (SB: And that is what the inquiry is helpful for...) Yes. (...it keeps reminding me that I'm back in me again.) The time lapse becomes closer and closer to reality and starts coming closer to it.

SB: It's really interesting because when you're doing even a little bit of self-abiding to some extent, no matter all the things that get you angry when you're in the ego, they don't bother you, you know people driving they cut in front of you, usually you get all tight and contracted and angry, but when you're self-abiding you are just resting, they can do anything, you don't react, you're released, you're not tense, the day goes smooth...

R: If you're really doing it, it brings you perfect peace. (SB: *Perfect bliss, yeah.*) It really does. So we keep remembering, remembering, we'll forget. Then we'll remember again, sometimes we'll get disgusted with the whole thing and we'll stop for a couple of months, who knows? But then we'll go back to it. If we keep abiding, we'll get there and become free. But then again if you don't that's okay, because you'll come back again and you'll be ahead of the game. (SB: *But the way you're speaking now it seems like we're going to get there. It seems like we're not there, isn't it true that we're there...*) Of course. (SB: *...only that we're just distracting ourselves?*) Of course, you're distracting yourself. You can awaken anytime. (SB: *Yeah, but it's not a goal to be attained, it's just to recognize.*) To awaken, just like from a dream. You keep dreaming the same dream until you wake up. (SB: *So we're going to wake up to what is already the reality, truth, right there aren't we?*) Of course. And the only difference about this and the dream is that this appears longer, that's all.

SD: *And another difference it seems to me that, with rare exception and I guess you'd call it lucid dreaming but we usually aren't trying to wake up from the dream at night when we have night dreams.* (R: *But some people are.*) *Yeah, in lucid dreaming you do.* (R: *It depends on the dream.*) *Because you know that you are dreaming but most dreams you aren't attempting to awaken within the dream and in this dream we are. Consciously we're attempting to awaken to this different dream.*

R: I had an interesting dream the other night. And I dreamt that I was conducting a class and Queen Elizabeth came in and she sat down and took off her crown and put her hands on her lap, then I woke up. (SD: *That's interesting.*) Whatever that means? (SD: *Did she have a crown on, I was going to ask whether she had one of her silly hats on but she had a crown.*) She had a crown on and she took it off and put it on her lap.

SA: *I know that we can't take this word literally, but it kind of leads to certain conflict. You speak of the great reality, at times pure intelligence, I think I've made this point before more than once, but you use the term pure intelligence. It's so hard for me to accept that term and not believe that intelligence leads to something else. Intelligence for us in our current state implies so many other things, so that this intelligence when you use the word, and I know you mean something more than intelligence.*

R: I mean non-discrimination, non-attachment. When there is non-discrimination and non-attachment there is pure intelligence because you see things as they are. (SA: *But isn't there a suggestion that something develops out of this type of intelligence, that it is a pregnant situation.*) If you accept it that way, but that's not the meaning. The meaning is just pure intelligence, period. No concepts, no definitions, non-discriminatory, nothing you hold onto, it's pure existence, pure knowledge, same thing, pure bliss, those words are all synonymous. (SA: *That reminds me of - I told you have been reading Plotinus again, Plotinus says, "Nothing can be said about the one. No attributes can be given to the one, beyond any such thing."*) That's true. That's why we call it ultimate oneness, there's no definition.

SN: *You can't even call it one.* (R: *It's not one at all!*) *One is also a concept.*



SB: *That's why they call it non-dual, instead of one they call it non-dual, for not two. (R: Or emptiness.) Robert, I had an idea about it with that I think might be interesting. I think what it is, is really realization of consciousness. I've been living as realization of mind. You know, me wanting to know, wanting to get realized, you know, wanting to be released. I've been really living as realization of me, realization of mind, with memory, conditioning. I think this whole thing is coming to rest as realization of consciousness, just consciousness, not consciousness of anything but just consciousness. And when that position is held onto, rested in, established in that position, something magical happens.*

R: Yes, you are speaking of no realization. Realization of consciousness is really, no realization because there's no one to realize. (SB: *Yeah, no self?*)

SD: *Isn't it called pure awareness?* (R: Same thing, absolute reality.)

SA: *The Zen Buddhists speak of no mind, that's a common term.* (R: No mind.)

SB: *No Self.* (R: Or nirvana, the same thing.)

SD: *So maybe Arnold when you think of pure intelligence, you might think of pure awareness or pure consciousness.* (R: Why think?) (laughter) *If only we could stop.* (R: Who said that?) *Like it says, my ego. Oh I have a kind of dilemma that has occurred to me in meditation once in a while and that is, say it goes on for a long time when we're listening to music and everybody, the natives grow sort of restless, and I'm thinking to myself, you know, "Well who is restless?" and I think as you have taught us, "I am," then I think, "Who is I?" but that's contradictory because the real I could not possibly be restless.*

R: Of course not, but when you realize who your ego-I is and you follow it to its culmination, you follow it to emptiness, to nothing. (SD: *So it's the ego-I that we're asking about when we say, "Who is I?"*) It's the ego-I. (SD: *And it will just annihilate itself by...?*) It annihilates itself when you take it to its source, which is nowhere. (SD: *Because I thought for a long time that it was the I who was awareness?*) That exists by itself, but when you don't know it, then you're talking about the ego-I. (SD: *So in self-inquiry when you say, "Who am I," you are talking about the ego-I?*) The ego-I, yes.

SA: *The little I, you might say.*

R: Yes, and when I play music in between, it's not to make you feel nice listening to music. It's because it gives you the space to watch your thoughts when the music is playing and see how you respond, see what you do. Always watch, always be aware, always watch yourself, watch how you react, watch how you think, watch the kind of thoughts that come to you, while the music is playing, while you're meditating. Be aware of all these things and the more aware you become the more you disappear. All these concepts start to disappear, just by you being aware of them. It's like playing hide and seek. You're trying to find the person who is hiding. So you're trying to find the thoughts that are lurking deep deep in the subconscious and they come up themselves and you say, "I see you. I know that you're there. You cannot fool me any longer. The fear is there, I see where you are," and you ask yourself, "Who fears? Where did you come from fear? Who is your mother? Who is your father? Who gave you birth? You have no birth? You don't ex-

ist?" You keep talking to yourself like this, so that part of you no more exists and it dissipates of its own accord. That's how you work on yourself.

Let's play some more music. (music played)

When he says, "I need no one or I need nothing and I am free," he doesn't mean that literally. He means he's not attached to people, places and things. There's quite a difference. You ask perhaps, "How can I have a relationship without being attached?" You can have the most beautiful relationship that you can ever imagine. It doesn't mean you become a loner on this path. It means you have friends, you have loved ones, but you give them all the freedom in the world and you're not attached to their emotions or with anything else. That means total uncommitted love. It's a little different than what most people do. Being non-attached means being compassionate, being loving, being kind. Now you know what mercy means. Helping your friend before you even help yourself. If you're attached you think of yourself first but if you're not attached you think of the other person first, there is a lot to that.

Any comments?

*SB: Robert being released from the self, I think instead of calling it self-realization it should be called, realization of there's no self. (laughter) That would be closer to...*

R: It would be complicated for some people. (*SB: Because self-realization people think, "Oh me as the self is going to realize something," but that's absolutely the opposite.*) That's what brings them in. That's how you begin. (*SB: It brings them in, in the beginning thinking the ego's going to get something. It's just the opposite of that it's just losing everything.*) Of course.

*SD: But it's also realizing that the Self is all there is.*

*SB: Yeah. But you know my mind... it's such a strange condition. Like the mind is just not used to walking around being released from themselves. Like we walk around like we always hugging ourselves, like me, me and I'm trying to grab everything, you know. And understanding this it would be a release from everything, walking around it's like being a zombie. It's different to what we're used to. As a person educated, as a child, you know we're used to me and the world you know. It's a very strange condition and the mind doesn't like it. You know it's hard to have to constantly reinforce, to be able to...*

R: First experience the condition and then see how strange it is. (*SB: It's like a zombie condition.*) It's your natural condition. (*SB: Yeah, it's natural but we're so unnatural.*) Yes. (*SB: The self is so unnatural and that's all we know. So you glimpse it for a second and then you run back and grab hold of yourself again, you know.*) That's how it happens. That's why you keep working on yourself, working on yourself. You keep remembering what to do until it becomes second nature. (*SB: It's almost like floating around, you know it's so light, there is no tension.*) You become light, that's true. (*SB: It's so light it's pleasant.*) Yes.

*SN: How do you know if you're so not in bliss. (laughs)*

*SB: So in other words you have to go to total zero, from the point of the mind. So it's like dying, going to total zero.*

R: Well it isn't that bad really. What you are doing is that you are just changing your allegiance. Before you used to have faith in the world and people, places and things. Now you have faith in omnipresence, in the infinite. In something that you can't feel, taste, touch, smell or see. And the more faith you have in that which is your Self the more faith that you have in the world, the real world, as your Self. (SB: *So really it starts with an act of faith in that...*) Faith in the invisible. (SB: *...in the invisible so that you go on with it.*) You drop your self-importance. And you stop having conflicts with people, places and things. And you just start loving and you become compassionate. And you realize everybody is your brothers and sisters and everything happens by itself.

SD: *Isn't he right in saying in a way that it feels like dying, because I think it was St Paul or one of those who said, "I die daily?"*

R: Yes, St Paul said that, you die daily to the world. But it's not a negative experience, it's a good experience. Every time you let go of something you feel better. (SB: *Self-transcendence?*) As an example, say you have a job and you're worried about being laid off, inflation, pay increases, strikes, but as you begin to understand this teaching you let go of all those thoughts, you realize that you will always be at your right place and no one can take your right place away from you. So wherever your right place is that's where you are going to be. You subsequently stop worrying about your job, about layoffs, about strikes, about pay increases and you just do your work without fear and you become a better worker as a result. So you get promoted, you get a raise and everything happens by itself but all fear goes away.

SB: *It's really amazing not to be attached to body-mind and to people, places and things.*

R: And life goes on. But it goes on the way it's supposed to go on, naturally, infinitely and it's all good. (SB: *I think it would make you healthy because you're not all nervous about things.*) It improves you in every way. All parts of you will improve. It's amazing how it works. You stop seeing evil. First you stop seeing evil in yourself, you sort of forgive yourself for all of your mistakes. It's like being born again and then you can forgive everybody else, totally, completely. You become free, unlearn everything and you feel your omnipresence. You realize you are not yourself as a person, you are the Self as the universe, it's a grand feeling. (SB: *Tell us about the bliss aspect of it.*) Bliss, love, joy, happiness, those words are all synonymous. But take the happiest experience you can think of as a human being, what's a real happy experience that you've had in your life. An experience that really turns you on. Now compared to bliss, it's not even an atom of bliss. That's how more powerful bliss is, it has nothing to do with human happiness. It's a billion times more powerful, it's unexplainable, it's ineffable, nothing you can even think about. You can just be in it and partake of it, but nothing to explain.

SB: *How is it possible to stay conscious if it's that good? (R: Who's conscious?) If something is really painful you lose consciousness. So I would think if something is unbearably ecstatic one would also lose consciousness.*

R: You're speaking in human terms, that's why they call it transcendental. You transcend human terms and you're in a completely different space, so there's no one to lose consciousness. You can only lose consciousness as a human being but if you transcend your humanhood there's no one left to lose consciousness. There has to be a body to lose consciousness but when you see "I am not the body," there is no one left to lose consciousness, do you follow? To have any experience, there has to be someone left to have the experience. If you get rid of the someone then you become natural and you do not lose consciousness when we're natural. (SB: *So there's no experience anymore?*) There's no experience at all! (SB: *The one who experiences has been transcended, is gone.*) Is dead. (SB: *So realization is a non-experience, it's like a primal...*) It's not even that, it's beyond that, it's totally transcendental.

SD: *You can't experience bliss is that true?* (R: That's right!)

SB: *You really do feel bliss, I mean, you feel bliss but it's different, it's not the mind experiencing bliss.*

R: It's like the sun trying to experience heat. (SB: *(laughs) That's good.*) You can't. (SB: *There is bliss but there's no one experiencing, there is just bliss.*) That's the natural state. (SB: *Yeah.*)

SA: *Speaking of the sun, I don't know if it's out of speculation but, there's a teaching that the world, the earth, is an intelligence. The earth is going through its evolution and it's struggling for its own revelations, its own enlightenment as we are part of this way of life. And the same is true for the sun.* (R: Umm.) *Do you have a teaching on that?*

R: That's the mental plane. In the mental plane everything is alive. There is no such thing as dead matter. Everything lives and wants to express itself, the moon, the sun, the earth, the flowers everything. But when you go beyond that, it doesn't exist. It only exists on the mental plane but in truth there is no mental plane. So none of that exists it's like a dream. Always go back to the dream. (SA: *So the whole universe, the solar system and the universe are projections in a sense also.*) Projection of the mind.

SD: *All part of the Maya?* (R: All Maya.)

SB: *And all the inner planes too?* (R: All the inner planes, projections of the mind.) *Astral, causal, physical, all of that?*

R: For whom are these things, where did they come from? For whom are they? They're all projections of the mind. When the mind goes everything else goes. So that's why when you follow the I, the I is the mind and the ego. When you go to the source, everything is attached to mind — all the things that we've been discussing — they are all part of the I-thought. I see the sun, I perceive the moon. As you said, "I perceive the earth as being alive." I do these things. But when the I is transcended who's left? Just itself and all of those things are gone. So there's peace, there is nobody left to worry about those things, that they concern themselves with.

SA: *When you say you go beyond it reminds me of a line in a book I'm very fond of, it's called "the secret teachings of the Tibetan Masters" and one of the phrases that is used by the Tibetans is, "Going beyond the beyond."*

R: (laughs) Is that by Paul Brunton? (SA: No, Alexander David Neal, French woman from Tibet.) I don't know, her.

SB: *Was Paul Brunton a realized being?* (R: Yes.) *I thought he was because he had a whole series of books.*

SA: *Oh it's a very thick book, it's very succinct, which is wonderful. She speaks on the misconceptions of the self of being having any identity at all, she pushes more of a scientific standpoint that everything is constantly in flux, although we don't see the changes from moment to moment, the things that you've said of course. We want to hold on to this idea of an identity which simply has no reality, personal identity.*

R: On the mental plane everything is in a state of flux, nothing is solid, everything moves. For it doesn't exist because it's non-duality, non-duality exists. Duality is when everything is in a state of flux, then there are atoms, there's energy, there are molecules, and there are things and they're in complete motion. But if you go beyond the molecules and the atoms and the energy then you'll have nothing, emptiness, and that's reality.

It's like the story I tell of the monk, who is asking the Master, "What is reality, what is reality," and the Master said go pick a fig. And he picked a fig off a tree and the Master said, "open the fig" and the monk did. And the Master said, "Cut open the seed" and he cut open the seed and he said, "what do you see?" And the monk said, "Emptiness," and the Master said, "that's true, everything comes from emptiness," because in the fig seed there is a hollow, there is nothing. So out of the nothingness came the fig tree and so has everything else.

(pause)

Remember I love you all and I always think about you, but remember to love yourselves, to pray to your Self, to bow to your Self, to worship your Self, because God dwells in you, as you, peace. See you again next time, God bless...

(tape ends as students organize to go to restaurant)

[TOC]

*Transcript 3*

**MY CONFESSION**

*16th August, 1990*

*Robert:* What I teach is utter nonsense, gobbledygook. It has no meaning except to my Self. I have no teaching. It is simply my confession. It's useless for most people because I'm not giving you direction. I'm not telling you to meditate for twelve hours a day or to stand on your head or to utter mantras, there is no instruction. There is just my personal confession, the way that I feel.

Now, it does some people good for it is an invisible instruction, by just being here, by just opening your heart, something happens. So don't listen with your head. Do not try to analyze or judge or come to any conclusions.

As I always say, "Do not even believe a word I say," why should you? Who am I? I am nobody, nobody important. Listen to your own heart. I'm sort of a mirror. What you see in me is your self. Subsequently the way you feel about yourself is the way you feel about me because you're looking into the mirror.

I can truthfully say that I am ultimate oneness, absolute reality, emptiness, unborn, nirvana, I am that I am.

When many people read spiritual books on Advaita Vedanta or on Jnana Marga, they immediately try to act out the part and they memorize many of these quotations, sayings, they become useless. You have to go through spiritual disciplines to get to the place where you wake up.

In my own experience, I had probably did these disciplines in a previous existence, for when I was very young I had felt these things. I had no idea what it was until I read the books, so reading of books confirmed my experience. And then I went to see Ramana Maharshi, for I had already felt this. There is a difference. I've got to be very careful what I say, because this path sometimes gives people license to become arrogant, obnoxious, rude. It's just the opposite if you really have Jnana, knowledge, you show lovingkindness, mercy, compassion, joy and you express your Self as that.

Many of us believe in a cause. In metaphysics we learn that there is a cause for everything. And even on the path of Jnana Marga we say there is a substratum. But that's just to explain that there is an underlying power. But in truth I tell you there is no substratum, there is no cause. There isn't any cause for anything. Since there is no cause there is no effect. What I am saying is simply this: You're always looking for a reason, for why you are like you are, why you have these habits, why you look and appear to be this way, why your kind or why your mean. You're always looking for a reason, a solution, a cause, but

there is no reason, there is no cause, there's no effect, there's emptiness. Emptiness is the Self and I am That.

Now when I speak of I-am, I am not referring to Robert. I am referring to omnipresence. I-am is That. Therefore when I utter I am, I'm speaking for all of us. For there is only one, ultimate oneness and we are all ultimate oneness, there is no distinction.

People ask me strange questions. It's strange to me but not to them I guess. For instance someone asked me this week, "How come all the great Sages died of disease, not all of them but some of them, like Ramana died of cancer, Nisargadatta died of cancer, Jesus was hung on the cross?" And the question was, "If these people are so great, why did they suffer so?" And I can only laugh when I hear a question like this.

The answer is who sees the suffering? For whom is there suffering?

This is why in my predicament, people say I've got Parkinson's disease. And they try to help me with remedies and I have to bite my lip to keep from laughing because I see perfection. Perfection is all there is, oneness, ultimate reality, there is nothing else. But you say, "But I see these people suffering, do my eyes deceive me?" And then I answer, "The sky is blue," when someone takes me outside and say, "Robert, look at the beautiful blue sky," so I agree, but I know in reality there is no sky and there is no blue! It just doesn't exist! It's an optical illusion – a mirage in the desert – there appears to be an oasis with water but when you get closer there is only sand. It's the same thing. Your eyes deceive you, your senses deceive you, things are not like they appear.

All is well and everything is unfolding as it should. There are no mistakes. No mistakes have been made, no mistakes are being made, and no mistakes will ever be made. Everything is perfect just the way it is. Consequently when you see a condition, before you judge you have to ask yourself, "Who sees that condition? For whom is that condition?"

For instance, let's take a simple example. If we all looked at this room and I asked you, "What is your impression of this room?" One person will say, "Oh I think it's lovely," another person will say, "I hate it!" Another person will say, "It's too small," somebody else will say, "It's too big," somebody else will say, "It's very clean," someone else will say, "It's very dirty," that's how it is, you're seeing yourself. You're seeing nothing but yourself.

The world is a reflection of your mind. The universe is an emanation of yourself. If you didn't exist there would be no universe. The universe exists because you exist. You are the universe and that's true of every so-called fact in your life. It's a fact that someone is dying and if someone dies, that's a fact but it's not the truth.

The truth is, we are all unborn. Noone was ever born. If noone was ever born how can you die? Noone was born and noone dies. Again I'm expressing my confession. That's how it appears to me. That's what I mean when I say, "This teaching is useless to most people," because you can't do anything with it, yet things happen, lives improve, spirituality grows, happiness ensues, bliss comes. It all happens spontaneously. Just by being present and this is what satsang is all about. By being present, without taking thought, with-

out manipulation, without playing mind games, without trying to improve yourself, without thinking of yourself, without thinking of others, everything good happens, all by itself. Why? Because emptiness is goodness, nirvana is absolute reality. The unborn is the Self and you are that, what else can I say. So what do you think about this. I'm open to questions.

SG: *I have a question: The hill that Ramana Maharshi spent his life, Arunachala, what function did that play in his enlightenment? And what function does the natural areas, the harmonies that are out there and balanced ecosystems of the world important for us to keep in touch with?*

R: It's important for some people. Arunachala for some reason had a tremendous impact on Ramana's life. Arunachala is another name for Shiva, and Ramana's family, his ancestors, were all worshippers of Shiva. So the hill called Ramana at an early age. Some mysterious power led him to the hill, that was his experience. There have been others who have walked around the hill and felt absolute nothing and it was meaningless for them. The same is true of the other places you are speaking of. For most people they mean nothing. Now what happens to most people, especially in the West, they imagine they're feeling something, it's a mind game. It's just like the healing shrines. You work yourself up into a frenzy and you can't wait to get to this healing shrine. So naturally when you go there, you experience a healing. It's not the shrine that did it, it's yourself because you worked yourself up into a frenzy. It is your mind that caused it. And I'll relate a true story that happened in this way.

In Italy, in a little town there was a healing shrine. People used to come from all over the world and they would climb the steps and get on their knees and hundreds of thousands of people were actually healed from all kinds of diseases. Now, the fathers of the town found out from some scientists that there was going to be an earthquake in that town. This article was in Time magazine in about 1967. So what the fathers decided to do, is to remove the remains of the saint who was buried underneath the shrine to another point of town where there was no earthquake. They began to dig, and lo and behold no saint was ever buried there, there was nothing. They built the shrine upon nothing. What did the healing? How come all these thousands of people were healed? It's all in the mind. When you psych yourself out mentally, you can accomplish almost anything. So again to answer your question, most of these things are meaningless. Arunachala meant a great deal to myself. I've had experiences inside Arunachala. But for most people it's just a hill.

So again the answer is this: Work on yourself, worship yourself, find yourself, find out who you are. And when you do this everything becomes Holy, and like Moses said, "The ground upon which I stand is Holy ground." Everything becomes Holy, not only certain places but everything. And that's only because you have become that your Self. Your omnipresence makes it Holy. You have become one with all there is and you can truthfully say, "All of this is the Self and I am that." Does it make any sense? (SG: Yes) Good. (SG: *In what sense is the spirit of the whole earth our mother?*) Our brother? (SG: *Our mother, as giving us birth to another state of being.*) The earth has no power without you, you



are the power and the earth is within yourself. So when you become powerful, the earth has power. When you are weak, the earth is weak. The earth like the universe is an emanation of yourself. The mother, the father, it's all within you. Everything is within your Self. There is no power outside of yourself. When you see some power happening from some place, it is because collectively people are giving it their power. But the people are the power. They misunderstand. They think the thing has power by itself. Nothing exists except yourself. Nothing exists because everything changes, nothing is ever the same. What changes, cannot be real.

Take your body for instance: You didn't always look this way. When you were conceived you were no larger than the size of a pinhead, that was you. And then you became a little baby, a teenager, an adult and now here you are. So you were never the same as you were years ago. This is true of everything. This chair used to be a piece of wood, a tree. Now it has become a chair. Everything comes from the same source, nothing. Nothing exists, except the Self.

Everything is like a dream. When you have a dream, you dream you're flying an airplane, you're going to China and to Japan, then you come back here and you go to sleep. And then you wake up, it was a dream. This life is also like a dream. One day you will awaken and realize who you are and you will realize there is no power outside of your Self and even there's no power within yourself. No power exists only the Self exists nothing else is necessary. So we make up all these games, they're all mind games. They do not lead us to self-realization, they lead us to further delusion. That's why we're born again and again and again, until we wake up. And then reincarnation stops and then we become totally liberated and free, which we already are.

*SS: When you go out and deny that there's a blue sky? Do you see the blue skies? Or doesn't it make any difference.*

*R: No, I see the blue skies but I see my Self, as the blue sky. (SS: And you enjoy it?) Sure, I enjoy my Self. I always enjoy my Self twenty-four hours a day.*

*SD: I asked him the same thing once, what about chocolates and sunsets? And he said, "You are the sunset which you enjoy." (SS: But that's after the ego dissolves then you're able to.) Annihilate the ego.*

*R: Let's imagine you believe you're enjoying the blue sky, then the next moment there's thunderstorms, lightning and you become frightened and you cry. What happened to your enjoyment? When you realize that you are the Self, blue skies, thunderstorms they're both the same. Nothing can hurt you. (SS: So you can enjoy both of them?) There's no one left to enjoy, you just are these things. You are bliss. You have become sat-chit-ananda – being, knowledge and bliss. That's your true nature. This is why I said in the beginning, these words are meaningless, unless you've experienced That, otherwise they don't mean anything. (SS: Yeah you kinda lost me again.) (laughs) Most people like to go to classes. Where the teachers chants mantras and gives you relative knowledge and tells you how to improve your finances and your health and your lifestyle. Those people draw thousands*

of followers, but of course these things don't exist. They exist for a while. You get a good feeling. You improve your life for a while but you have to go on with your life and soon you die and then where are you? No-where. (SS: *That's why I go and when I do, it gives me a good feeling, there's always something missing.*) It's all good when you need it, nothing is wrong with anything. (SS: *I'm still going to get the good feelings and...*) Yes. (SS: *...do the chanting and all that but I feel like there's something more, like I can't stop there.*) Then you'll go onward. (SS: *Pardon?*) You'll go onward wherever you have to go. (SS: *Look at discipline, sometimes I get the feeling that I'm just not very disciplined so I need to go to some place like that so I can get disciplined, like, I don't have enough of that or...?*) As I said before, this path is sometimes a contradiction because it is true you need discipline, and then again you don't need discipline. There's a time when you do and a time when you don't, but, if you follow the principles involved, by asking yourself, "Who is it that needs the discipline?" You will realize that your true Self, never needed discipline but your ego does. And since you are not the ego there is no one left for discipline it all evens itself out.

SD: *When you refer to discipline what do you mean? What would be the definition of it?*

R: Well I mean not being rude to other people, not being obnoxious, being kind and loving, putting other people first, having compassion, helping others. (SD: *So you're not talking about meditation or mantra's?*) Well meditations and mantra's are good, but they are only to make you one-pointed, to make the mind one-pointed, so you can disintegrate the mind.

SS: *So it isn't important then, even now to do meditation?*

R: It's important for some people. Again if you can make your mind quiet then it's unnecessary, but all the spiritual discipline you are referring to, are only to quiet the mind. When the mind is quiet, everything happens by itself. When the mind is noisy the world becomes real and terrible for you. Therefore mantras quiet the mind. Meditation quiets the mind, everything leads to quietening the mind. (SS: *Watching your breath?*) To quiet the mind. (SS: *So you don't need any fixed thing or fixed time or power of the mind to do all that?*) Yet there are some people who do need that kind of discipline because that's the way they are in this life. (SS: *How would you know?*) It's all karmic. Your heart will tell you, what feels good, what feels right.

SS: *On the way out here today on the freeway today, I did that, "to whom does this state was?" or whatever and I did this on the way out here and I was just real calm. Even if I thought of like rushing, "who did this idea of time come?" You know, I mean the mind was going the whole time asking those questions yet even though it was, I didn't feel rattled or ruffled because I didn't get identified with any of the things that came up.* (R: *It's a great psycho-therapy.*) *Is that all it is though is it?* (R: *No, it's the highest form.*) *I mean it kept coming but inbetween there was some quiet because I mean as soon as something would come up, the question would be there to cancel out any dadadada, imaginings that go with it. Once you start thinking about, time in the traffic and – you know how the mind goes – so it just stopped. And another thing that it did was, it may be totally unrelated but every time I did that I could see that there was some kind of – I don't know?*

R: As you keep that momentum up you'll be surprised at what happens. (SS: *Well I thought yeah, if you could do this all the time everything would dissolve.*) Yes, you have to catch yourself. Whatever thoughts come to you, you simply ask yourself, "To whom do these thoughts come?" (SS: *Even if they were good things, I did it, you know and it made those okay but I don't know how to say it.*) I understand, you're doing well, that's good. (SS: *I thought, gee if I could do that all the time, it would be good.*) Then ask yourself, "Who needs to do it all the time?" When you do it often enough, it will begin to do you. (SS: *It was kinda doing me after a while.*) (laughs) *It didn't feel uncomfortable, it felt very natural, a very natural place to be.*

SD: *It seems to detach you a little and not feel personally involved, which is great.*

R: It does yes. Just doing that is sufficient for most people. (SS: *What's that? Just doing what you're doing is sufficient for most people.*) (SS: *But can you ask too many questions like that? No, if you want to go deeper you can go deeper with that, but don't do this when you're driving your car. When you're driving your car what you did is sufficient, but when you go home then you could do it differently, you can ask yourself, for instance, if you're feeling depressed, "To whom does this come?" and then you realize it comes to you. So you say, "It comes to me, I feel this, I feel depressed, I feel terrible." Then you ask yourself, "Who is this I? From where does this I come that feels terrible?" But don't answer. Just follow it, follow the I to its source and you will realize that all of life, the relative world, is attached to I. And when the I is dissolved, everything else is dissolved with it. It happens by itself. You simply go deeper with the I, deep, deep, deep. "From where comes this I? Where does this I come from?" or "Who am I?" Whatever feels good for you and you will realize that the I comes from nowhere. It doesn't exist. It never did exist. You are free, you are bright and shining, you are the one.*) (SS: *You're not going to sit and just contemplate your navel all day. You're still going to do your activities and all that? Of course you are. You'll even do your activities better than you ever did before.*) (SS: *I sometimes feel when I've gone into a yoga, I saw myself as strong.*) You're having the wrong experience. The right way is to let your body do whatever it has to do. Your body came to this earth for a purpose, so-it-appears, and your body is going to do whatever it came here to do, but it has nothing to do with you.

SD: *So is that what you mean when you say that we are not the doer?*

R: Exactly, you don't have to concern yourself about work or non-work, whatever you're supposed to do you're going to do, it's all preordained, just be happy

SS: *What happens when your money runs out and you're not able to work?*

R: Why do you believe this will happen? See you're giving it strength. You're thinking mentally that this may happen. (SS: *It may be close right now, it appears to be.*) Well then thinking mentally about this makes it stronger. The more you worry about this the stronger it becomes, but, if you push that thought way out of your mind, your omnipresence will come forth.

SD: *What if you say, "To whom does this thought come? To whom does this fear come?"*

R: You can do that too, yes.

SN: *The fear of poverty is only because it's the ego that's afraid that it's poor.*

R: Of course, remember the trees do not lack for leaves nor do the flowers fail to bloom, everything is beautiful and so are you. You can never experience lack, except mentally. Have faith, trust your Self and trust the power that knows the way. Which is within you, everything will be okay.

SD: *I remember you saying if everything is predestined then - at least on the earth plane - might not look at us trying to be poor or rich, couldn't you still look with the same detachment on that more or less?*

R: Well, but for whom is there poor or rich? Who has to look with detachment? It's back to the ego again.

SN: *The more afraid you are of being poor the stronger the ego is. For the Self, wealth and poverty are the same. So the more fear you have the further away you are going from the Self and what Robert says, "Is preordained," so worrying about it does not really alter it. Not that you should not do anything about it, but realize who you are. Who is rich and who is poor? When you reach a peace, it is beyond wealth and poverty. So whenever there's a fear of poverty, that's only the ego, and when there's the Self, you're always rich. The Book "[The Lilies of the Field](#)" and that's what that says, why worry about poverty, but of course we can do that but that's... (SD: The goal.)*

R: The truth is you can never suffer, never, if you flow with the Dharma, you can never suffer, it's impossible. (SD: *But if you seem to be then that's the ego suffering?*) The ego is suffering, you've got to work on yourself. If you change conditions it's no good. As an example, if you think that your husband is giving you a hard time and he's unemployed and he can't support you, so you say, I'll trade him for another husband. Then when you get the other husband you've got other problems, because you've not resolved it in your own mind. It has to start and end with you. You can't change outside conditions. It only appears for a while that you can, but it always comes back again. The chickens always come home to roost. So wherever you go, wherever you run, you have to take yourself with you and if you've got a poverty consciousness, wherever you go you're going to experience poverty. So don't change anything, but work on yourself and see who you really are and what you really are and you'll never have to be concerned about poverty again.

SD: *It's like Jesus saying, "Seek ye first the Kingdom of God and all these things will be added unto you," because we don't really do anything in that state because you've let go, you know.*

SS: *Well, because I haven't worked and because I've got a disability now. And whether I should use the mind thing of picturing myself of being able to work and that's just as bad. Just to do that, or another way which is just temporary. And think I'm going to picture myself doing such and such...*

R: Yes. The best you can do is to make yourself happy. The happiness will take care of everything else. Really be happy from the depths of your soul. Do not look at conditions. Conditions change, but make yourself real happy because you are you. Not because you have something, but because you are you. Happiness has nothing to do with person, places and things. Happiness is a state of mind. If you can be happy it'll change

everything in your life. (SS: *You turn on the switch by self-inquiry?*) Yes, but forget about the switch. Be yourself and you will know what to do. You did not come to this earth to suffer you came to find yourself and to be happy...

(break in tape as Robert continues)

R: ...and a big income, to think we're prosperous. It's wrong, our values are completely warped. (SD: *And you have to say, "Whoever has the most toys when he dies wins."* (laughs) *That's so ironic in the Self because who cares about this or that or...*) See poverty and prosperity are secondary. The first thing is to find your Self. That's why you came to this earth. Everything else will take care of itself.

SS: *I've been in both places, I've never had true poverty, okay but I've had big houses and cars and all that whole stuff and then I've had, where, I've had just enough to meet my needs and either way's okay I feel that, I feel that burden kind of like keep on meeting my needs, okay like...* (changes topic) *Health insurance? Even though I'm going off topic, but health insurance, isn't that a fear thing?* (R: *Of course.*) *But do we get it anyway because we live in this...* (R: *If you need it.*) *...if you need it. I used it a lot this year. Some years I never use it at all, but you know, I have a roof over my head and food to eat, the things that I need money for are my phone, my health insurance and my car insurance and if I need to buy a pair of clothes. I'll buy that once in a while, I don't really need a lot.*

SD: *But sometimes I say to myself and I think Robert taught me this, that at any given moment you have everything you need and this thought at any given second.* (SS: *I know right now.*) *Right now, are you hungry?* (SS: *No, no, insurance is paid. I go back to this health insurance business. There's something about it?*)

SN: *Setting against the Self. (Yeah.) Any type of insurance.*

R: You have to do what you have to do.

SD: *Maybe she was led to have it for this need now, maybe she won't need it anymore?*

R: Take this body as an example, I own nothing. (SS: *You owe nothing?*) I own nothing. There's nothing I own, but I've got everything. I have nothing but I have everything. (SD: *But you're so much advanced, more advanced than us.*) Well, I don't know about that, except that I have no needs. I live in a good place, I eat properly, but I own nothing, I'm just there. (SS: *I don't own anything either.*) I have no insurance. (SS: *Oh yeah, I know that but I have use of a car, but I don't really own the car and I don't own the house that I live in.*)

SD: *I think you are better off than me.* (laughs) *The way that I feel about insurance, this maybe a stupid earth plane reaction but it kind of ties in with this but the odds are just for money. Those companies wouldn't stay in business if they weren't making any money.* (SS: *I probably have used the insurance now, this year and why would they? They're way behind.*) (laughs) *Or they'll raise the rates.* (laughs)

R: But you got to be very careful when you talk about these things. (SS: *You giving them power?*) No I mean, if you don't have the consciousness, you can cause a lot of problems for yourself. I remember many years ago we had a class about something like this and I used to talk about when I lived in Hawaii, and I used to talk about the fact that I

never locked my car and nothing has ever been stolen because I never felt that I needed to lock my car, so I never did. But I apparently said the wrong thing to somebody, because there was one person in the class who always locked his car because he didn't trust anybody. When he heard me talk about this, he said he was going to do the same thing. He was a shirt salesman. In the back of his car he had samples of about twenty different shirts and the one time that he didn't lock his car, someone stole all of the shirts out of his car. (laughs) So I said, "I didn't tell you to not lock your car" I said, "I don't lock my car!" But you have to do what you have to do until the time comes that you don't have to do it anymore. Everybody is different. (SD: *That's what I meant by you being more advanced, you know.*) I don't think I'm more advanced it just happened like that.

SS: *People are comfortable with that, you don't have any fear about it.*

R: I don't even think about it. (SS: *The thing to do with insurance is if I still think about it, I probably just get it.*) That's right. (SS: *That means by buying it doesn't mean, make you get sick though necessarily?*) No, why should it make you get sick, unless you think you've got to get sick so you can use it. (SS: *No, no, there has been a lot of times when I've had it and didn't even know I had it and didn't even use it.*) Some people think that they're paying for nothing and they say, "So why don't I just get sick? I've got to use my insurance." (laughter) (SS: *No, yea I don't care if I use it, I'll donate the money.*) (laughs)

(pause while students have some refreshments)

SN: *Robert I have a couple of questions. Do you consider Ramana your guru?*

R: I consider Ramana as my Self. I look at him as more than a Guru. I look at him as the Universe, as life itself, which is none other than my Self. So he is simply another aspect of me. When I was with him, I paid him homage because he was my Self. So I was paying myself homage, do you follow that? I treated him as I would treat myself. When I came, I brought food, I brought flowers because I am the flowers and I am the food. It's all one. But the actual word "guru" means teacher. And Ramana was no one's teacher. He was simply doing the same thing I do. He was simply confessing the truth about himself. And the people who wanted to sit around him were welcome. He didn't care. In other words he never said I am a teacher and these are students. He looked at everyone as himself and he just went on with his daily activities and people just sat all around him. When he would go to sleep on the couch, the whole auditorium they would go to sleep on the floor.

SN: *Well say for instance, some people will read some books, like "Who Am I" and they would be saying that, "Ramana's my guru."* (R: *Well it can't hurt.*) (laughter)

SD: *In a sense of Master teacher?* (R: *It can't hurt.*)

SN: *I was reading a book by Ramana. (SD: Did he really write it?)*

R: He just wrote some verses, but the mistake that most people make about that, is there's too much separation. And as long as there is separation there is going to be trouble. Because if you fall in love with the guru, the first mistake the guru makes, so it appears, then you hate him. Because physical Love is the other side of the coin of hate. But when you look at a guru as not being a person, but being your Self, that's different. (ST: *Can you*

repeat that?) When you look at a guru as not being a person but being your Self that's a completely different story. You make a mistake according to your thinking. See because you give them your own... (ST: *Egoless? That you're egoless...*) Yes I was just going to say that. You want God to live up to your expectations. (laughs) (SS: *And that's your ego wanting freedom?*) Yes, in other words, you are creating God in your image. So you expect the guru to do this. As an example, say you're celibate, so of course you're going to expect your guru to be celibate. Say you live in a cave, so you want your guru to live in a cave also. And if he lives in a house you'll say that's not a Guru because he lives in a house he should live in a cave. See we give all our expectations to the guru.

SD: *Don't we do that to God too?* (R: To God, same thing.) *And we anthropomorphize.*

R: Exactly, but the true way is to totally surrender to your Self. Then you will be led to the true sat-guru which is none other than your Self and then there will be harmony. Because then you couldn't care less what the guru does because the guru is your Self.

SN: *Robert doesn't that also happen in personal relationships rather than love the guru you have that love in your personal relationships and you have expectations and then you get put down?* (R: Of course.) *Not any different?* (R: Of course.)

SD: *I think most people fall in love with an image of the other person, and what usually happens in relationships is that neither person can live up to the other so the other has to move forward.*

R: Expect nothing and you will never be disappointed. (SN: *And should you also see the other person in the relationship as your Self?*) Yes, you should. (ST: *How do you do that?*)

R: You simply realize there is one Self and that Self is me. So you and I are one, therefore, whatever you do to me I can't be mad at you. (SS: *Yes, but how do you do that?*) (laughs) By working on yourself. (SS: *With self-inquiry?*) Through self-inquiry, through mind control. (SD: *Would you ask yourself, "Who feels hurt?"*) You can ask yourself "Who feels hurt? Who is seeing all these things? To whom do these feelings come?"

ST: *In every situation rather than change the situation you have to change yourself wherever you go?*

R: Yes you have to bring your Self with you. (ST: *(tape unclear)*) Same thing exactly. Well you have to draw a line some place, some time, depends on your advancement, your maturity. But if you're living with a person that you can't get along with and you want to develop yourself, and you can't be in those circumstances then you should change them. But if you're not working on yourself if you change your circumstances they'll pop up somewhere else.

SS: *But there's a lot of relationships where one person is working on themselves and the other person couldn't care less what's happening and they can get along. Is that true?*

R: Yes, but as you work on yourself, you will know what to do. For instance if someone comes to me and they say, "I want your car." That's not strange to me. (SS: *They want your car?*) They want my car, if I feel in the mood to give it to them, I'll say, "Take it," if I don't, I'll say, no, and forget all about it. But I won't think about it or I won't get caught

up in the struggle. "Why does she want my car? What is he going to do with my car?" I don't think that way. (laughter) I'll say, "If you want it, take it," if I don't think so I'll say, "no I can't give it to you," and that's the end of that. There is nothing to think about, there's nothing to worry about. I once had a beautiful ring and somebody really liked it, so I took it off and gave to him because I'm not attached. What's rightfully mine can never be taken away and that's my Self, everything else comes and goes.

*ST: (tape unclear)*

R: You don't get attached but you have a loving feeling, a kind feeling. (*ST: So how would you do it?*) By being attached means you own them. It's like you own the person and they have to do what you want, that's attachment.

*SD: But can it be the other way round so that they own me?*

R: Yes it can, same thing, but if you're free then you love them, but you don't let them walk all over you. But you still love them. You do what is necessary. (*SD: That's like the story of the man and his sons?*) Something like that yes. Now I don't mean to make this cold and calculating. I mean, I love you more than anybody else can ever love you in your life and you don't know that but I'm not attached. Do you see the difference?

*SS: Even if you never saw us again it wouldn't make any difference.*

R: And yet I'd give up my life for you, can you follow that? You are me, we are one and I could do nothing but love you. Because I have no life. (*SS: Oh?*) Who's life are you going to be giving up? There's nothing to give up.

*ST: Well how do you deal with emotions?*

R: You ask yourself, "To whom do they come?" (*ST: Yeah but why are they there?*) They're not, you think they do, it's like hypnosis. You've been brought up in a way to have emotions but they don't really exist. So when you ask yourself "To whom do they come?" they'll disappear.

*SD: Emotions comes from thinking, right, and thinking comes from ego?*

R: Yes but then again you can say, "But I like to have good emotions I don't want to get rid of all my emotions." That's hard to explain, but when you're empty, you've got love and bliss and joy and you have those feelings toward everything. So you don't need those emotions that you're talking about, those are from the mind. You simply ask yourself "To whom do they come?" (*ST: You mean it's that easy?*) Oh yes, but you have to mean what you say.

*SD: And after, turn in again? (R: Yes.) Because we're so programmed and not aware of it.*

*SN: It's not mechanical, it's not a mantra "To whom do they come?" (SS: How can you keep that from becoming mechanical?) Mechanical is "To whom do they come? To whom do they come? To whom do they come? To whom do they come?" (SS: Right.) But when you really ask, "To whom do these come?" that's the difference.*

R: When you ask from your heart, instead of your head. (*SS: Probably a different kind of feeling in a way?*) Sure it does.



SN: *Well one you're truly asking, the other it's just mechanical, you're not asking at all.*

SS: *That's how affirmations become, they just become mechanical - but there was nothing that soothed me and everything that I picked up or read that helped me in the past meant nothing.*

R: I'll tell you what affirmations do. Say you have to catch a plane and you're late, so you have to affirm to yourself, "I will catch this plane. It will wait for me. I'm going to catch this plane." So you go to the airport and the plane is late and you catch the plane and you say, "Boy these affirmations work," then the plane crashes. (laughter) (SS: *Well you won't use that one.*) (laughter) So forget about affirmations. (SS: *Be careful what you ask for.*) You'll get it. (SS: *That's just the thing about health, wishing for that or wish for...*) See that's funny to me, you know why? Because if you wish for health that means you've got a disease. (SS: *Yeah, that's the affirmation for disease.*) So you're affirming the disease is getting bigger all the time. You say I wish I was healthy, I wish I was healthy, I'm going to be healthier and healthier everyday. That means you are sicker and sicker every day so you can be healthier and healthier. (SS: *How do they coin that, psychologists, Emile Coue?*) Emile Coue. (*French psychologist/optimistic autosuggestion.*) (SS: *Yeah and he had this everyday and in...*) "Day by day in every way." (SS: *...everyday I'm feeling better and better.*) That helps to an extent. (SS: *For a period of time, but if you don't resolve it from the top, it will always be coming back and it's going to be two sides of the coin.*) Yes, those things are for neurotic people, all these affirmations, I'm getting better, I'm doing this, I'm doing that. Forget about it, there is nobody to get better because nobody's sick. (SS: *There's no better-ness.*)

SG: *Isn't there the other aspect of introspection? Which is being part of the creative process of manifesting the I-am and isn't there two directions to go in the aim of searching or questioning, "Who am I?" and the result of that, the gift from that questioning, the answer to that question, "I am This" and so do we not have responsibility to create the Self.* (R: No.) *To manifest the Self?*

R: The Self does not have to be, no, because who is manifesting the Self? In reality nothing only the Self exists and nobody needs to manifest it. It's like asking God to manifest God. You already exist as the Self. (SG: *Are we creators? We have a mind that wants to create?*) The mind is the creator. (SD: *Put the mind in the ego realm.*)

SS: *But the mind merges into the heart though? Okay when you get to that point. Is that what you're speaking of John when you get to that point when the mind merges with the heart.*

R: Everything that the mind creates, it creates problems. (ST: *So the mind is not really needed?*) Yes.

SG: *Is music a problem or art?*

R: Art and music are part of the material world, they are of a higher state, they are of a higher consciousness. (ST: *The highest consciousness?*) No, higher, but they are still a part of the relative world. When you are your Self, you are music. So you don't have to create music.

SD: *But I think what John is talking about is like what Joel Goldsmith teaches, who was one of Robert's teachers, when he said, "There's no one to ask for abundance because you are abun-*

dance." *Abundance is not having a demonstration, you are abundance and those are simply manifestations of your abundance.*

SG: *Well what makes so much sense to me, is the self-inquiring is that the answer to the question is not an affirmation it isn't, "I am this, I am that." In asking, "Who Am I?" The answer can happen naturally. Instead of a conditioned answer of who we believe we are.*

SD: *Oh right, because you're not even supposed to answer as Robert says, you just wait for the answer and the answer will ultimately come to you.*

SG: *Right but there is that aspect of the process, there is the - all I can do is ask, right? "Who Am I" but there is also the answer which is happening too right and is that the creativity?*

R: *It's not really creativity. See the answer already exists by itself. And by inquiring, you're opening yourself up for the answer, but the answer is already there. (SG: Oh I see.) So there is no one needed to create anything.*

SG: *But aren't we also opening up our bodies, our ego, our feelings and our minds, which have been in the past, closed, or we're not opening that up to the answers so that they can express through our minds?*

R: *You can call it opening up, but those things that you mentioned do not exist. Therefore when you open up you just become, but you don't have to go through the process you're talking about. You simply ask the question and the answer comes by itself. It's like being in a room of darkness. To get to the light you don't have to go through a series of processes. You just turn on the switch and the light exists. It's the same thing. You don't have to create the light, you don't have to pray for the light. You don't have to make something so that the light will come, you simply turn on the switch. (SD: And it was there all the time.) (SG: Right) So by asking the question, that's the switch. (SG: But if we stop asking then the light goes out again uh?) You get caught up in the world, you get caught up in the world. (SG: Yeah.)*

SD: *Also, I've got a question and tell me if I'm wrong, but the answer doesn't always come to you and that's why we keep having to do something for it. When it comes isn't that your awakening?*

R: *Yes, it's like the sun and the clouds. (SS: It will come in the words?) No, it's like the sun and the clouds. The sun is always shining, it never goes away, but sometimes clouds block it. So it's an ignorant person who says there's no sun. What do I have to do to make the sun come out? So I'll climb upon a ladder and push the clouds out of the way. Or shall I get a wind machine and blow the clouds away. The clouds are always there because of ignorance. When the clouds dissipate the sun shines once again. (SD: But it never stopped.) It never stopped. The light within us is always bright and shining but we cover it up with ego and mind. So when the ego and mind is removed, we shine once again in all our splendor, like we're supposed to. (SD: Are the ego and mind the same thing?) Just about, the mind actually creates the ego, but those are just terms? (SD: So if you get rid of the ego, you get rid of the mind and vice-versa?) Yes, If you follow the I back to its culmination they*

both go. (SD: *Oh that's right because you said that the mind is the projector and the ego is the screen.*) Yes.

SG: *I can see that the highest aspect of the arts from the audience point of view is a tool to draw someone into reality.* (R: *That's true, true.*) *Like the Buddhist, Mendorla. But I know that without my mask of my ego I don't have a perspective, to create something.* (R: *How do you know?*) *Because I've been through that in my earlier years, of realizing that I had talent in a certain area, such as theatre. I also felt lost because I didn't have a perspective. I didn't know what I wanted to communicate.*

R: *But you're still talking in egoic terms, because the ego was lost. The ego felt lost.* (SG: *Isn't there a positive aspect to the ego as far as being a mask of thought where the dance is concerned?*) *It appears like this. If you want to get caught up in the dance of life then you do those things you're talking about, that's true.* (SG: *And can we not wear the mask and be aware that it is the mask and see that there is a function for it in everyday life, getting along in the world?*) *If you want to, but it will still pull you back into earth again because you're attached to something. To become totally free you have to be unattached to everything. That doesn't mean you won't do it. You can become a great artist and not be attached and you do beautiful artwork. So you can do whatever you like but just don't be attached. Realize that you are not the doer.* (SG: *Is there a certain amount of attachment that a Bhodhisatva has to take on, in order to survive in the world?*) *No, your body will take care of itself. There's a power that runs the universe and it takes care of bodies. But you are not the body. So you work on yourself and your body will take care of itself and it will do whatever it came here to do.* (SS: *Whether it's theatre or not.*) *Whether it's theatre, whether it's not, whether it's nothing. Whatever you came here to do you are going to do but you have nothing to do with it.*

ST: *But how do you know if you've done it already?*

R: *You don't have to know. Something does know and something will lead you and guide you. But don't be attached to your body.* (ST: *To your body?*) *Yes. You will be guided. You will be directed in the right way. There is nothing to worry about. If you came here to be a nurse, no matter how you try not to be a nurse you're going to be a nurse. Nothing can stop you no matter what you do.*

SD: *Because of predestination and karma?* (R: *Yes.*)

SG: *In the younger years of life, isn't there a function that, what I want to be is the ego then right? But isn't there a certain amount that is necessary to get us through school and so training can happen, because if we decide before we've gone through that we are God and that's what we want to be then maybe we won't feel we have to go through the education and the processes of becoming.*

R: *If you are realized, it all depends on what your body came here to do. Some people go to school, some people don't, everybody's different. But it doesn't matter. See we get caught up with all these thoughts. Keep thinking about your Self and everything will take care of itself.*

SG: *It's like we have to have something to throw into the fire to begin with. You know what I mean? Doesn't there have to be something, ego first, in order to burn up?*

R: The ego burns up last. It's like we have a fight with all of our thoughts and we get rid of everything and the stick we use is the ego and then we have to throw in the stick also. (SD: *But I think he's asking if the ego's necessary up to a certain point?* SG: *Yeah.*) The ego is never necessary. (ST: *Why does it exist then?*) It doesn't. You think it does. (laughter) It's because we're talking.

SD: *Because we're talking about the earth plane and the world's evolution, right?* (R: Yes, exactly.) *It's all part of the dream.*

SN: *Knowing the end you don't really have to ask questions and the only reason why you're asking questions so that you'll come to the realization that you don't have to ask questions. I have a question. (laughter) (SP: You don't have to ask it.) Dana Did you say, abundance is a Cadillac.*

SD: *No I said abundance is not a Cadillac. I said abundance is within you. You are abundance and the Cadillac or Ferrari whatever was a manifestation of abundance, but... (R: How about the Volkswagon?) (laughs) ...that too, you don't have to ask someone yourself or God or anybody else for abundance, it's not like, "Please, please, please can I have..." because you are abundance and that realization will manifest these things, but the things are not abundance. We have to make that distinction. Things are not abundance you are abundance.*

SN: *I have a question on consciousness. I suppose the question is, what is consciousness? And is consciousness the Self? And the thing that brought the question on is I was thinking about the fourth state, the waking state, the dreaming state, the dreamless state. Now in the dreamless state is there consciousness? And in my experience there is no consciousness and I questioned what is consciousness and what is the Self? And is the consciousness and the Self the same thing?*

R: Consciousness is an aspect of the Self. Consciousness is the creative principle, of the true Self, it's the next step before the true Self. It's the creative principle that creates everything. Everything that appears created comes from consciousness. So in reality you are consciousness. It's another name for awareness. All these names are synonymous really. Consciousness, Awareness, the Self, God, but yet they're also different aspects. Consciousness is like universal mind.

SN: *But is there consciousness in deep sleep?*

R: Yes, there is but you're not aware of it. (laughs) (SN: *That's what I'm trying to get at. I remember reading that in the waking state, the dreaming state and the dreamless state, there is still the Self. I can relate to the waking state, I can even relate to the dreaming state. For me the dreamless state is, before I go to bed I'm awake, and then I go to sleep, and then I wake up and the period between going to sleep and waking up is only one second, although it was so many hours. So where's the consciousness or where is the Self? And what is the difference between the two?)* Consciousness permeates everything and when you are a Jnani you are aware of the dreamless state, you're in the dreamless state but you are aware of it. The ordinary person is consciousness when they're asleep and dreamless sleep they're not aware of it, that's the only

difference. (SN: *Oh so it's just a matter of levels?*) Levels, it's a matter of levels of enlightenment. (SN: *So a Jnani is conscious during dream, dreamless sleep.*) A Jnani is always in dreamless sleep but is aware of it. (SN: *So even when he's asleep he's conscious he's aware?*) Yes. (SN: *But a person that isn't a Jnani, when he's in deep sleep, isn't aware?*) He's not aware.

SG: *It's difficult for me to comprehend awareness without subject/object, without something to be aware of.*

R: Here's an example: You take a baby. The baby is asleep, but the mother gives the baby a bottle and the baby sucks on the bottle, but is not aware of it because it's asleep, but yet it's sucking on the bottle. So in dreamless sleep you're not aware of what you're doing, but you're pure consciousness. So when you become self-realized, you're pure consciousness but you're aware of it. You're awake! That's the difference.

SN: *So basically we're all asleep and it's not until we become awake that we can be aware during dreamless sleep?* (R: That's right.)

ST: *So what do the dreams mean? Is there something in consciousness that it talks about? When I had a dream about doing something and woke up, why did I dream about that when I can do that?*

R: Dreams are part of the relative world. (ST: *They are a part of the relative world?*) They have to do with your experiences in life. They're a part of it. (ST: *What if you dream about something that we fear?*) Dreams are simply images that come because of your past experiences. In other words if you were brought up frightened, and you fear things, you will dream fearful dreams about things that never happened but they'll be fearful because you created this in your dream mind.

SD: *Are you saying that they are part of the earth plane existence?* (R: Yes.) *If you awaken would you still dream?*

R: You can't dream when you're awake you can only dream when you're asleep. (SD: *So a Jnani never has dreams, right?*) No a Jnani has dreams sometimes. But the dreams are meaningless most of the time. (SD: *Dreams are meaningless?*) Yes, don't pay too much attention to dreams. (ST: *Why do they happen then?*) Because of your state of affairs. It vents emotions. It gets rid of temper tantrums, emotions. (SD: *So they have meaning in that sense right? To keep us from acting out some of these things during the day?*) Yes, it's a release of energy.

ST: *But what if you wake up and you've had that sort of dream that wasn't pleasant and when you wake up it affects your mood?*

R: Then change your mood. (ST: *I mean is that possible?*) Simply realize it's a dream and ask yourself, "Who had the dream?" Again it's your ego that dreams. It's your ego that dreams not your Self. It's a third person looking at it. So you don't give too much power to dreams. A lot of people make a lot of things out of dreams.

(tape ends) [TOC]

*Transcript 4*

**THE FOUR PRINCIPLES OF  
SELF REALIZATION OF NOBLE WISDOM**

*19th August, 1990*

*Robert:* I want to let you in on a little secret. There are no problems. There are no problems. There never were any problems, there are no problems today, and there will never be any problems. Problems just mean that the world isn't turning the way you want it to. But in truth, there are no problems. Everything is unfolding as it should. Everything is right. You have to forget about yourself and expand your consciousness until you become the whole universe. The reality in back of the universe is pure awareness. It has no problems. And you are that.

If you identify with your body, then there's a problem, because your body always gets into trouble of some kind. But if you learn to forget about your body and your mind, where is there a problem? In other words, leave your body alone. Take just enough care of it. Exercise it a little, feed it right foods, but don't think about it too much. Keep your mind on reality. Merge your mind with reality, and you will experience reality. You will live in a world without problems. The world may appear to have problems to others, but not to you. You will see things differently, from a higher point of view.

I had an interesting phone call this week. Someone asked me, "Do self-realized people dream, or have visions?" Now, in order to have a dream or a vision, there has to be somebody left to have it, and yet if you're self-realized, there's nobody home. There's nobody left. So it's a contradiction, as truth is. All truth is a contradiction, it's a paradox. The answer is, Sages do dream sometimes, and have visions. But they're aware of the dreamer. In other words they realize that they are not the person dreaming or having the vision. But as long as there's a body there someplace, there will be dreams and visions. Even though there's no one home, there will still, once in a while, be a dream or a vision.

As an example, Ramana Maharshi often dreamt and had visions. Nisargadatta dreamt and had visions. And they were both self-realized. But again, the question is, who dreams, who has the vision? There's no ego left, as long as the dreamer is separate from the I. I can only speak from my own experience. There's no difference, to me, in the waking state, the dreaming state, the sleeping state, or the vision state. They're all the same. I'm aware of all of them, but I am not them. I observe them. I see them happening. As a matter of fact, sometimes I don't know the difference. Sometimes I don't know whether I'm dreaming, or awake, or having a vision, or I'm asleep. It's all the same, because I take a step backward, and I watch myself going through all these things.

So, for some reason, lately, I've been dreaming about the Queen of England. She was coming to satsang. I don't know why... for about three nights in a row. But I did have

an interesting vision this morning at about four o'clock, and we'll spend the rest of the time discussing them, because I found it very interesting.

As many of you know, I have had a constant vision, periodically, of myself going to Arunachala, the sacred mountain where Ramana Maharshi lived. And the mountain is hollow, in the vision. And I go through the mountain, to the center, where there's a bright light, a thousand times more brighter than the sun, but yet it's pleasing and calm, and there's no heat. And then I meet Ramana, Jesus, Rama Krishna, Nisargadatta, Lao Tse, and others. And we smile at each other, we walk toward each other, and melt into one light, and become one. Then there's a blinding light and an explosion, sort of. And then I open my eyes. I've shared that with you before.

But this morning, for the first time, I had a very interesting vision, which I'll share with you again. I dreamt I was somewhere in an open field, beautiful field. There was a lake nearby, trees, a forest. And I was sitting under a tree, in this open field. And I had on the orange garb of a renunciate. I must have been Buddhist. All of a sudden hundreds of bodhisattvas and mahasattvas come from the forest and start walking toward me. And they all sit down in a semi-circle around me, in meditation and I wondered what I was doing. Then I realized that I had become the Buddha. And we all sat in silence for about three hours.

Then one of the bodhisattvas got up and asked a question. He said, "Master, what is your teaching?" It was not in English. I don't know what language he spoke. But I understood quite clearly. And without hesitation I said, "I teach Self Realization of Noble Wisdom." And he sat down.

We sat for about another three hours in silence, and then another bodhisattva got up and asked a question. "Master, how can you tell when one is close to self-realization? How can you tell when one is about to become self-realized? How does one tell?"

And this is what I'd like to discuss today. How can we tell if we're on the path correctly? I gave four principles, which I really never do in the waking state. I never have a teaching. But I was giving a teaching, so I'll share it with you. I explained four principles, where you know that you're close to self-realization. Of course, we're all self-realized already.

**Principle number one:** You have a feeling, complete understanding that everything you see, everything in the universe, in the world, emanates from your mind. In other words, you feel this. You do not have to think about it, or try to bring it on. It comes by itself. It becomes a part of you. The realization that everything that you see, the universe, people, worms, insects, the mineral kingdom, the vegetable kingdom, your body, your mind, everything that appears, is a manifestation of your mind. You have to have that feeling, that deep understanding, without trying to.

So you ask yourself, "What do I think about all day long?" Of course, if you fear something, if you worry, if you believe something is wrong somewhere, if you think

you're suffering from lack, or limitation, or sickness or anything, then you're out of it completely, because you're not understanding that all these things are simply a manifestation of your own mind. And if you worry about these things you become attached to false imagination. It's called false imagination. You've been attached to habit energy for many years, and all these attachments and beliefs come from habit energy.

It's like watching a TV show and becoming one of the characters, when you know that you're not even in the TV. But you believe you're one of the characters in the TV show. So it is with the world. Do not get involved. I don't mean you become passive. I mean your body does what it's supposed to do. Remember, your body came to this earth to do something. It will do something without your knowledge. It'll take care of itself, don't worry. But do not identify your body with your Self. They're different. Your body is not your Self. And I'll prove this.

When you refer to your body what do you say? Don't you say, "My body?" Who is this "my" you're referring to? You say, "My finger," "my eye." Who are you referring to? You couldn't be talking about your body, because you're saying it's my body, like you own it. Who owns it? This proves to yourself that you're not your body. So do not identify your Self with the body and the world.

Therefore the first principle, to see how close you are to self-realization is: You are not feeling that you are identifying with the world. You're separate and you're feeling happiness, because your natural state is pure happiness. Once you identify with worldly things, you spoil it. The happiness disappears, it dissipates. But when you're separate from worldly things happiness is automatic, beautiful, pure happiness. It comes by itself. So that's the first principle.

**The second principle** I explained to the bodhisattvas was this: You have to have a strong feeling, a deep realization, that you are unborn. You are not born, you do not experience a life, and you do not disappear, you do not die. You are not born, you have no life, and you do not die. You have to feel this, that you are of the unborn. Do you realize what this means? There is no cause for your existence. There is no cause for your suffering. There is no cause for your problems.

Some of you still believe in cause and effect. This is true in the relative world, but in the world of reality there is no cause. Nothing has ever been made. Nothing has ever been created. There is no creation. I know it's hard to comprehend. How do I exist if I was not born, I have no life and I do not disappear in old age? You exist as I-am. You have always existed and you will always exist. You exist as pure intelligence, as absolute reality. That is your true nature. You exist as sat-chit-ananda. You exist as bliss consciousness, but you do exist. You exist as emptiness, as nirvana, but you do exist. So don't worry about being non-existent. But you do not exist as the body. You do not exist as person, place or thing. Do you feel that? If you have a strong feeling about that, then you're close to self-realization.



**Principle number three:** You are aware and you have a deep understanding of the egoless-ness of all things, that everything has no ego. I'm not only speaking of sentient beings. I'm speaking of the mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom. Nothing has an ego. There is no ego. And do you realize what this means? It means that everything is sacred. Everything is God. Only when the ego comes, does God disappear, what we call "God." Everything becomes God. You have reverence for everything. When there is no ego, you have reverence for everybody and everything.

So you have to be aware of the egoless-ness of all things. Animals have no ego, minerals have no ego, vegetables have no ego, and humans have no ego. There is no cause, so there cannot be an effect. There is only divine consciousness, and everything becomes divine consciousness. So if you look at your fellow man and animals and everything else as being egoless-ness, you will see them as your Self. Can't you see that?

It's the ego that causes separation. When I am full of ego, I become strong within myself. I become totally separate. So the more you like yourself as a person, the bigger your ego is. You say, "Well, I'm not supposed to like myself?" You're supposed to love yourself, but what self are we talking about? We're not talking about your body-self, because that comes and goes. We're talking about your permanent Self that has always been here. And your permanent Self is me, is you, is the world, is the universe, is everything, that's your permanent Self, egoless-ness. That's the only time that you can love your fellow human beings, when you have no ego. That's how you can tell where you're at, if you're close to self-realization. That's principle number three.

**Principle number four** is simply this: You have a deep conviction, a deep understanding, a deep feeling of what self-realization of noble wisdom really is. What is Self Realization of Noble Wisdom to you? You can never know by trying to find out what it is, because it's absolute reality. You can only know by finding out what it is not.

So you say, "It is not my body, it is not my mind, it is not my organs, it is not my thoughts, it is not my world, it is not my universe, it is not the animals, or the trees, or the moon, or the sun, or the stars, it is not any of those things." When you've gone through everything and there's nothing left, that's what it is, nothing, emptiness, nirvana, ultimate oneness.

Anyway, I explained these four principles to all the bodhisattvas and all the mahasattvas. Then we sat three hours in meditation and they got up and walked back into the forest. Then there was a flash of light, and I opened my eyes. What do you think of that? Any questions?

*SD: Was it a dream or a vision, and how do you distinguish between the two?*

R: Well, I don't really know, to tell you the truth. I'm usually aware of what's going on, so all the time I was aware of the vision/dream taking place. (*SD: Including this time?*) Yes, I realized I was doing all these things. It was like I was watching everything taking place. But there was never a time when I actually became the dream or the vision. (*SD: Or*

*felt totally caught up in it? You always observed it.*) Right, I was always observing. But it was like an omnipresent observer. So that's the teaching, that's how you tell when you're getting close to self-realization. So, do you remember the four principles? Glen why don't you repeat them for George because he came late? (SG: *I don't think I remember the four.*) I think they're very important to remember. Which ones do you remember? (SG: *That the second principle is that all things are egoless.*) No that's the third one. (laughs) Sam how about you? What's the first one?

SM: *Stop identifying...* (R: See how easy we forget?)

(More guessing)

SD: *Everything emanates from the mind?*

R: That's right. That the whole universe is a manifestation of the mind, everything. You've got to feel that and know it's true.

SS: *As long as we're identified with the body or the mind, then we're not very far off.*

R: Exactly. You're part of the world. (SS: *How do we say that in short sentencing?*) The basic one? (SS: *The first one?*) The first one is that everything, and I mean everything, the mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom, everything your senses show you, is an emanation of the mind. You're projecting a picture, just like you project a moving picture, and everything you see right now, in this room, comes from your mind. You may say, "How can we collectively see the same thing?" That's because of the habit energy that we're brought up in. So collectively we seem to be seeing the same thing, the same picture. That's number one. What's number two? Who can tell me? Do you remember Ben?

(Students try to remember.)

SN: *We're not regarded, we're just nothing?*

R: We're just nothing? Doesn't sound too good (laughs) (SN: *We're not born and no one dies?*) That's right, but there's something in-between. We're not born. We have no existence. In between the time we're born and when we die we really have no existence. And we do not die. There's no disappearance.

SD: *So how would you summarize it? That we are non-existence, or that we have no beginning and no end?* (R: Both are right. We have no cause.)

SM: *So you're saying that existence implies a relative cause... (R: Yes.) ...and existence only takes place in the relative world... (R: Yes.) ...and we're not really a part of it?* (R: Exactly.)

SN: *And non-existence?* (R: Non-existence also does not exist.)

ST: *But then couldn't you say the mind doesn't exist. I mean you say that everything that exists... (R: Nothing that you can explain exists.) But earlier you said that everything emanates from the mind. So how can you say it?* (R: Yes, because you're projecting the picture.) *But then you have a mind.* (R: You don't have a mind.)

SD: *I think he means everything in the earth plane world.*

R: In the relative world. In reality there's no mind. That's how the picture appears. The mind projects the whole universe. So if you get rid of the mind, there's no universe. We have to kill the mind and the whole universe is annihilated, because it's the mind that projects the universe, and tells us all these stories. Think, for a moment, of all the problems that you believe you have. Think of what's bothering you. You can tell me your story for four hours. This is wrong and that's wrong. It's all a projection of the mind. So by getting rid of the mind, everything stops, and beauty, and joy and bliss ensue. But you're covering the beauty, and joy and bliss when you worry, when you fear, when you think something is wrong someplace. So that's precept number two. What's number three? Who can tell me?

SN: *Egoless.*

R: Right, everything is egoless. Not only human beings, but everything, mountains, trees, the sun, nothing has an ego. That means it has no existence. So where did it come from? When you have a dream, where does the dream come from? Same place, from nowhere, from false imagination.

SD: *I don't understand the expression "false imagination," because the word imagination implies a certain falsity.*

R: We're imagining a false world and a false ego. (SD: *That's sort of a paradoxical saying.*) Sure, it's all paradox, because it doesn't exist. But that's how we imagine it. This is the reason I always go back to the sky is blue. Somebody takes me outside and says, "Look at the beautiful blue sky." And I agree with them, but I know deep inside that that's not true. There's no sky and there's no blue, it doesn't exist. Or the oasis in the desert, the water, it doesn't exist, it's a mirage, the world's the same thing. The universe only exists in the dreaming state. It's like a dream. Now what's the fourth precept? What's number four?

ST: *It has something to do with we are nothing.*

R: (laughs) Well everything has to do with that. But it's actually to have an understanding, and a deep realization, of what Self Realization of Noble Wisdom is.

SD: *And how is noble wisdom defined from regular wisdom?*

R: It's not, it's the same thing, just more wordy. It's a Buddhist expression.

ST: *They have all these real long expressions. And then they always say what it is. They call it as it is rather than give a name to it.*

R: The eight-fold path and then they take years explaining it. But when you get into the highest teaching there's nothing. (ST: *So would you go through the fourth one again?`) The fourth one, the only way to know what self-realization is, is by knowing what it is not. And whatever is left, that's what it is. (SD: *And that's noble wisdom?`) Same thing. So you say it's not the body, it's not the mind, it's not my organs, it's not my thoughts, it's not the world, it's not the sun, it's not the universe, it's not God, it's not creation, and you go on, and on and on. When you get out of breath and out of words, that's it.**

SD: *Is that what the expression, "Neti-neti" means? (R: Not this, not this, yes.)*

SN: *It's sort of like nowhere, nowhere, if you spilt the two words there is no where.*

SS: *Is it boring though? If all that goes away and there is nothing?*

R: (laughs) No! See, that's what people think. That's why I explained before, the mind will make you say that because it doesn't want to be annihilated. It wants to rule you and control you completely, because that's its nature. That's the nature of the mind that doesn't exist.

SD: *It sounds like the survival instinct. The ego wants to survive.* (R: The ego wants to survive, of course.) *Survival instinct.* (R: Exactly.)

ST: *When you're meditating, are you totally separate from this physical world and everything?*

R: When who's meditating? When I'm meditating personally? (ST: *Umm-hmm.*) Well, I don't usually meditate. I sit sometimes with my eyes closed but that is just to rest my eyelids. (laughter)

SD: *Because there's no one there, right? There's no one to meditate.*

R: There has to be someone to meditate. (SD: (Student talks to other student with question) *He feels that he is no thing, nothing. So while you're self-realized you need to know that what would they meditate about?*) That doesn't mean you should stop meditating. It means you should look at these four principles and compare them to where you are yourself, and work on yourself so that you can apply these principles to yourself everyday, until the day comes when you don't have to talk about them any longer. You just become a total manifestation of those principles.

SS: *Work on them but you don't make effort ever? That's what I find...*

R: You just realize. You become aware of. (SS: *You can do mind games with that too. There is a principle and say, "Okay I'm not going to look at things and identify with them." I don't know if that's a way to start?*) No, you don't start like that. You start by mindfulness. (SS: *By what?*) By mindfulness, by being aware of all your actions from the moment you get out of bed in the morning. (SD: *Or observing yourself.*) Observing yourself. Like, what are the first thoughts you think about when you open your eyes? It doesn't matter, but you just watch. Don't try to change them, that's when your mind will fight you. And that is when the games begin that you're talking about. But if you make no effort to change anything and you just watch that will kill it.

SD: *So self-observation and mindfulness are the same thing?* (R: Yes.)

ST: *Another thing this man also taught me about, when you talk about just watching everything? He also talked about accepting everything.*

R: The same thing, yes. You don't fight, you don't try to change. But I don't like to use the word accepting because if some horrid thought comes to you, why should you accept it? You don't accept it and you don't reject it. You just watch it. (SS: *So it's like when you were having visions or whatever you just sat and watched them?*) I just watched. It wasn't good, it wasn't bad. Just observe.

SA: *Can I make a comment about this? It leads into this. I'm caught in that area at the moment, of austerities. (R: Okay.) I've been thinking about a different approach to this. It seems to me that for example if we take advantage of a fan, and because we feel this cool air our attention is really...it comes because of our attention to the body. We all sit here and we all participate in this, and incidentally we can only participate in anything because of the positive efforts of the rest. Which says that there is a reality and that there is evolution and there is growth in that realm.*

*So, wouldn't it be better if we declined this attention to the physical self. Wouldn't it be better if we just got rid of the fan? We wouldn't have to think it's hot, we have to cool the body. By using the fan...and of course this is only one side example, we acknowledge the reality of the body. We're acknowledging the reality of the Self because we're really concerned in this particular moment right here and now with the status of the self in the physical world. And we're emphasizing it, we're going on about it, we're developing it. Why not go the other direction? Why not turn off the fan?*

R: *Because while you're on the path why not be comfortable? Simple as that. (SA: Okay why can't I have a rolls royce outside, it'd make me very comfortable.) Well go ahead, who said you can't? See we're not saying how to live. Living this in the world has nothing to do with it. You can be rich, you can be poor, you can be well, you can be sick. It has nothing to do with it at all, that's the point.*

SS: *So how will this happen?*

R: *Because your karma. If you are karmically supposed to have a rolls royce your body is going to have a rolls royce whether you like it or not. But it has nothing to do with it.*

SD: *My feeling also is that this comes from being very sensitive to heat but if we did not have the fan on I would be more focussed on the body than I am in comfort. (SA: Yes but that's a special situation.) Well doesn't it apply to everyone that if you're comfortable you're not as distracted? (SA: I'm aware of the pleasure right now. I'm aware of...my attention has turned to my body because every time I feel the fan I feel the sensation.)*

SN: *That's good, every time the fan goes by, that's good.*

SA: *So the attention is toward to the transient and the physical rather than to the other...*

R: *Then you have to work on that. If the fan were off you would be sweating, you would be thinking about that.*

SD: *That is what I was saying. If we were uncomfortable wouldn't we be more...*

SA: *It would be worse is what you're saying, yeah. But it's a very important point.*

SS: *You're very hedonistic.*

R: *They're two sides of the same coin.*

ST: *Maybe now while we're on our way to self-actualization. Maybe later on in our progression we will be able to sit in the room without the fan and feel comfortable. Now while we're...*

R: *Self-actualization is Mazlow don't talk about that. (laughter)*

*ST: You know that is one thing I wanted to bring up. I have the hardest time with words. I wish that I could communicate without words. (R: That's good. You can) Because of right definitions and... (R: I know.) ...that was something I wanted to ask you whether you have a hard time giving us the definition of self-realization?*

R: Oh yes because I have to use words. That is why when you get to know me better we sit in the silence and don't say too much. And then you get a direct teaching that's silent. In the silence you get the highest teachings. But if we have to use words we have to do the best we can. So let's play some music.

(Music played.)

(general talk continues during prashad on different topics)

R: There are three methods we use to help us on the path, so we can realize what we were talking about before. **Number one** is self-surrender, where we surrender completely to God, or to the Self. But that's hard to do for most people. It sounds easy, but it's not. It means that you have no life of your own. You surrender completely and totally everything to God, totally. Every part of your life goes to God. "Not my will, but thine." that's devotion, bhakti. Again, it sounds easy to some people, but it's not when you get into it, because it means every decision that you have to make is left up to God. You give your mind to God, totally, completely and absolutely. And that leads you to self-realization.

**Number two** is mindfulness, which we were talking about, becoming the witness. Watching yourself continuously. Watching your thoughts. Watching your actions. Sitting in meditation and watching what goes on in your mind. Not trying to change anything or correct anything. Just observing. Becoming the witness to your thoughts in meditation, and to your actions in the waking state.

And **number three** is the one that I advocate, self-inquiry. Asking yourself, "To whom do these troubles come? To whom does this karma come? To whom does this suffering come? It comes to me? Well, what is me? I am me. Who am I? From where did the I come from?" And following the I to its source. You can use any of those three methods, the one that suits you best. But by all means do something. Don't waste your life with frivolities. Work on yourself, if you want to become free.

It doesn't mean you have to give up going to the movies, or going to work, or anything. You give nothing up. You just become aware of what you're doing. You become a conscious being. You become conscious of your actions. You become loving, compassionate, gentle to all people. You stop watching out for number one. Most of us say, "Number one. I'm number one." Forget it. That's how you suffer, that's ego. It's hard to understand, when you give up your ego, how you can have a better life? But you do. Try it and you'll see.

When you stop thinking of yourself, and you start thinking on yourself, but yourself becomes omnipresence, that means you're thinking of everybody else as yourself. So if any human being suffers, you suffer too. But in a way we differ from Buddhism, not

much, but a little. Because the bodhisattva says he will not be realized until everybody else is realized. But then they have a higher bodhisattva called the Arhat. It's like the Avadhut in Hinduism, who becomes self-realized, by himself, because he understands that his Self is the Self of all. And that's what we accept. In other words, if you want to help your fellow man, if you want to make this world a better world in which to live, find yourself first, and everything else will take care of itself.

Any questions about that?

SF: *You mention about the, self-observing or observing your thoughts... (R: Yea.) Isn't it the same thought just mixed into observer and observed or same...?*

R: Only when you give it power, only when you think you're doing it. But when you just stop and watch, there is no action taking place, there's nothing moving. (SD: *Isn't watching an action?*) But you're not watching just observing, watching, but you're not. You're not, but something is but it's not you. Only when you think I'm watching the problem arises.

SS: *Isn't that the voice that says, "To whom does the suffering come?"*

SD: *Yeah it would be the same. (R: Yeah, same thing, yes.)*

SS: *Because I've been watching that voice, because if you feel a calm after that, or something starts to dissolve, then you start doing that...*

R: Well actually what you're doing is you're using the mind to annihilate the mind. (SS: *But you're not identifying with it?*) You don't identify with it, but you're using the mind when you say, "To whom does this come? (SS: *That's not the Self is it?*) It's the mind. (SS: *It's still the mind.*) But you're using it to get rid of the mind. (SS: *It's becoming more one pointed so that you can dissolve.*) Yes. Only when you think that it's you, is there any Karma or action.

SF: *So in the mature phase of observing thoughts there will be a point in which there's no awareness of observing? (R: There's no awareness, no.) Observing, and things are being observed without somebody being aware of observing and that's the mature phase of observing? (R: Exactly, yes.)*

SS: *That's difficult to do, when you first start observing, to say that, "To whom does this come?" and sometimes you feel a sense of it dissolving or whatever and at other times the body is real strong. (R: Of course it is. So you try something else.) Well, okay then we'll fix this... (laughs)*

R: You just try to ask yourself, or you watch yourself or you surrender. You can tell yourself, "Okay God take this from me, I give it all to you". That's a total surrender to God, give it all to God, give it away. (SS: *And if that's the thing that I don't want to go.*) But that's what you have to do. (SS: *If you're having pain or something and you're say, "Take it away?"*) Give it to God say, "Take it, take it God it's yours, I've got nothing to do with it". You have to do what you have to do, depending on where you're at in consciousness, but by all means do something, or you could just sit down and do nothing, that helps too.

SD: *I think letting go is the same as just like taking control of yourself, just a little easier, with a little difference.*

SS: *What about sleeping? (R: What about it?) If you're feeling certain feelings and then you go, "I'm just going to lie down."*

R: *Then you have to do that, that's what you do. (SS: Is that similar to letting go too?) In a way. (SS: I fight that, you know. I don't like that.) Don't fight anything. It gives you another chance to relax and when you wake up you can start again.*

ST: *Sometimes though it seems that when they have problems and they seem to go to sleep and go to sleep and go to sleep. (SD: Yeah, it can be an actual depression.)*

R: *Well, those are people who are not working on themselves, but those of us here realize...*

SS: *You can be observing that in yourself that you're fighting in your sleep, even though it's really what I want to do, but maybe something's telling me, maybe that's what you need to do and let go and don't fight the sleep.*

R: *That's why I say, don't fight anything, just go to sleep and when you wake up start again where you left off. (SS: I have felt sometimes worse when I woke up. So that's why I avoid sleep.)*

SD: *Because you're using it as an escape.*

SS: *No, legitimately I felt very, like I just couldn't... Like I'm just sitting here, "why don't you just let yourself go to sleep, okay I'll just let myself go to sleep," and I go to sleep and I wake up and it'd take me about an hour or two to bring me back...*

R: *Now from this moment on, how will you react when you wake up and you feel better? (SS: Detach from it?) Observe it, watch it, even if you're feeling bad, no matter how bad you're feeling. (SS: Don't fear? I get fears, see that's what happens like, "So what does this mean?" See I start questioning. See that what happens and I'll question "Now why does happen?") You may ask, "To whom does it come?" But observe it, watch it, let yourself be fearful don't try to change it.*

SK: *Watch yourself fearing? (R: Just be observant of what's going on.)*

*(students discuss different ways with other students)*

SA: *I would say that today my mind is full of heresy. (laughter all round). Today it's very difficult to let go of the idea in the Bible that, "I am the vine, ye are the branches". That the great drama of realization is being lived out in each differently, in each human being and at that living out, that drama is important! (R: In the relative world.) I can't accept that today. (R: Don't!) (laughter) My feeling is, you could say that, the divine being, or God should I say so, that it thrills to the individual drama, the individual adventure. (R: In the relative world that's true.) I was going to, Robert ask about this, my understanding, I don't know if it comes to the same point? I was wondering, isn't it self surrendering, self surrender isn't it...for instance to decide to live of course always within the context of devotion to God, try to live as one lives with all your demons, all your evil deeds, everything, and take life as it comes and accept it. Of course knowing that con-*



sequences are coming from action and the action will come and accepting everything. I understand that if devotion is strong, things will start moving little by little, going to showing up as beautiful, or, better integrated being and maybe the beginnings of self-realized. In other words if there is devotion, self surrender, no matter what you do, things will take care of itself.

R: Exactly, that's very true. If you surrender to God, you don't have to worry about your life again.

SF: I mean you don't have to be compulsively observing of the egoic drive or...?

R: Not if you surrender to God correctly. (SF: Because you could be acting for instance, from another observer but you keep pursuing that devotion and surrendering even when you look for observers, outside observers...) It's like when you, imagine you have a pail of dirty water, scummy water. It's been standing for years and the water's very dirty. But there's a hole in the roof and every time it rains a drop comes in and it starts clearing the water. Maybe after twenty years the water will dissipate and will be clean. That's what happens to us. The more we surrender as you say, the more pure we become, little by little, by little, by little and everything will take care of itself, if you surrender, properly.

SD: Isn't that bhakti, isn't that what you were talking about the different methods that we use? (R: Yes.) More or less the same as devotional bhakti? As opposed to self observation. (R: Yes.) As opposed to self-inquiry? (R: Yes.)

SN: Horat mentioned acceptance, and also Dana mentioned acceptance, and Robert said earlier, "Don't accept, just watch," because when you accept there's someone to accept. Just watch, because when you accept, it sounds like you're affirming your ego again, just watch. So acceptance is good but you can also just watch. (SD: Yeah, watch without judgment.) Maybe it's just words again. And also Arnold's comments on God and the vine and the tree and the branches, and Robert said, "Well that's just the relative world," and that's kind of like subject/object again. And in the book Ramana said, "As long as you believe that you are the self then there is a God. So it's kind of like going from non-duality into duality. So if you're dealing on the level of duality, what you're saying is true, but when you go into non-duality then there are different principles. So Arnold says, "This week I'm into non-duality, next week I'm into duality, I don't know if that would help Arnold. Do you see what I'm saying?"

SA: I know what you're saying.

SN: As long as you believe that you're the self then there is a God then those principles apply. But then if you go into non-duality then you are God. So there are different principles, you know, you don't use the analogy of the tree and branches because you are the tree and you are the branches. (SF: What you mean to ask was just like saying that God is saying there is a good time, good play going on, why get rid of it?) (laughter) Yeah, yeah, yeah, he's so wise. (laughter)

SA: Not exactly, God is saying that because of his play, when the play is over, I am the play, it's true, but when the play is over, I will know more about myself. I will be in a different spot from when the play began, because of the play and all the participants in the play. And through the participants, through the actors having lived in each of the actors, I will be in a different place afterwards.

R: Yes but you'll have to come back again and play another role, again and again and again. (SS: *Because we're still identified with an actor?*) That's what they mean in Buddhism, getting off the wheel. You want to get off the wheel. From turning around, keep turning around, again and again and again. We want to get off.

SA: *But what if God is standing and watching this and knows that he is in a sense, his projections are part of it but his essence is apart from the play? But even that essence which is a part will be in some way changed. I will not be on the wheel because it never was on the wheel.*

R: But as long as you believe in duality you are on the wheel. As long as you are approaching a God outside of yourself, you're on the wheel.

SS: *I have a question, what you were referring to when we talked surrender to God, accepting a God outside of yourself and yet that's where...with the devotion thing because I feel like I'm...I mean with all three of these, you can say, you can pick one of these, or you can use all three of these. (R: Sure.) Where actually they're not in conflict? (R: No they're not.) That to talk about God and if you surrender to God it sounds like outside yourself. (R: That's how it sounds, yes.) How can we surrender to God and be full of light, because I have a certain part of me that has this devotional part, but I also have a part that is more of the knowledge part too, you know. (R: Umm.) But I like both, I like the combination, I want the combination play. So how do I...I do go to my knees with "Oh God your beautiful" you know. Now when I hear that I can feel it in my being, I don't think of it as some man out there with a beard out there, I do feel it in here. In the matter of surrender how can we do that without making separation?*

R: Simply surrender to yourself. That's all. (SS: *We don't, at this point, we don't really know it, because we haven't realized it.*) So where's the God you want to surrender to? Where does he live? (SS: *He's in here, well I don't really know?*) It all has to do with your own mind. You talk to yourself, you surrender to your Self. You have to reconcile yourself with your Self. (SS: *So it's passed the ego, it's passed the mind, and surrender to that?*) You can be very humble and have a lot of humility and talk to God, but realize you're talking to your Self.

SD: *I don't know about you but it seems like surrendering is dualistic.*

R: It seems that way. But you can keep it like that if you like.

SS: *It will go away after a while anyway, huh?*

R: If it doesn't you'll still feel great. If you surrender totally, like Rama Krishna. He never wanted to become one with God, he wanted to worship Kali. Which was an image of God and he did so all of his life, but in his own way he was self-realized. In his own way. But he never separated God from himself. (SS: *He was after surrendering to Kali, but he never did.*) He never did. He was unique. (SS: *But did he go back on the wheel then or not?*) Well he was totally free, because he became one with Kali, he merged with Kali, which is God. (SS: *Because I have tapes at home and I like to listen to them and I like to go, "Well is that in conflict with..." or this is a different path and I say, "well this is in conflict with this, or this is separation, or this is duality?"*) See you make it a conflict in your own mind. There is no conflict. (SS: *Just love it and enjoy it?*) Exactly, there is no conflict except what you imagine.

That's what is called false imagination. You imagine that there's conflict so there's conflict. But there isn't any. It's all one.

*SD: Like when you hear, "Oh God beautiful" you should have known that you are, because you're the Self. It's just a knowing, a way of just describing that, whatever that is. (SS: Yeah, you don't have to say it and even though that's some words or something about it.) But you know it's you, even that is dualism.*

*SF: Robert isn't inquiry a tremendous surrender? (R: Tremendous what?) Surrendering.*

*R: Oh yes. (SF: Utmost surrendering. In order to go through that it's so...) Devotion turns into self-inquiry, pure devotion. (SF: Or even when you go to self-inquiry intensely you are really surrendering the ego?) You are yes. Exactly, they're all the same.*

*SS: It's still devotional when you do that, I have a feeling of devotion or surrender when...*

*R: There are different paths to the summit of the mountain, but they all lead to the same summit. (SS: They're what?) There are many paths that go to the top of the mountain, but they all get to the top. So you can use any path that appeals to you.*

*SA: Robert why is this teaching which is essentially eastern mysticism as I understand it. Why is it dying out through out Asia? it certainly appears to be?*

*R: Truth never dies out. I don't know what you mean by dying out.*

*SA: Well you look at countries like India, Japan, where Buddhism and Hinduism had very strong holds and now you see that these teachings are practiced by, from what I understand, by very few, fewer and fewer people all the time. Then we hear of tremendous growth in Bombay, the land in Bombay costs more than New York. The Indians are good businessmen, so you tell me. It's all becoming extremely Westernized.*

*R: It's the way of the world, it goes up and it goes down, goes up and it goes down. It's been like that since the beginning of time. But you're looking at the world. Look to your Self, don't worry about the world. The world has been destroyed numerous times, and was built again. We have had many civilizations on this earth. (SA: That we don't know about?) We don't know about, throughout the billions of years of existence. We can't think about those things because they're passed our mind. We have to know who we are, then we'll know everything else. So we shouldn't concern ourselves with history too much, or get involved in the world situation too much, because it can pull you into it, but rather we should work on ourselves and then everything will take care of itself.*

*SS: Don't things change though as your consciousness is raised, do you become less interested in certain things?*

*R: Well naturally, just like when you were a little girl, you dropped stuff and now you're interested in other things.*

*SS: Will I becoming antisocial or like you're invited to a wedding and I look at it and I'm going, "okay, if I go to the wedding and I get home I'm glad that's over..."*

*R: You become selective, there's nothing wrong with that.*

SS: *But I don't want them to think that I don't care about going to their sisters wedding and now I'm going to their wedding. But it didn't matter to me that I went to the wedding. I just didn't have a whole lot of interest in it.*

R: *But are you happy?*

SS: *When I was there I was there. When I went to the wedding, I was mindful I was at the wedding. I didn't sit there and go, "I can't wait to get home." I wasn't complaining or anything. But I could have been just as happy being at home and I learnt more out of somewhat obligation or you know families going to be there so I ought to be there. Then there's the persona that comes in and says that I might miss out on something...you know that sort of thing.*

R: *There's nothing wrong with that, that's good, whether you miss out or don't miss out. (SS: No it doesn't matter.) I go to a lot of functions, but wherever I am is fine. (SS: But you're still active about it? I mean you don't have obligations?) I'm not normally selective about anything, everything just happens. (SS: But you don't accept everything.) See I'm not worried, I don't think about all these things. Whether I'm selective or non selective or whether I'm this or I'm that. I just am, and whatever happens happens.*

SD: *So you're the same wherever you are? (R: Whatever I do.)*

SA: *What if I called you at 2 o'clock Sunday afternoon and said, "There's a good movie Bob, I'd like you to go, it's going to last for hours," and we all assemble here, so that means you are selective. (R: Why?) You made it a point to be here. (R: I made it a point to be here?) Yeah! (R: You mean I can't come because you went to a movie.) No what I'm saying is if that option had come up. (R: Oh I see.) You would've had to say no. Apparently you do say no to other things because you are here every Sunday. (R: Oh of course, but it's not being selective, it's a way of life.)*

SD: *You can't be at two places at once.*

R: *It's a way of life. I don't think about it, I just do it.*

SG: *You don't have to be selective or non-selective. It doesn't matter, you can be selective or non-selective. (SN: There has to be a you to be selective.) Yeah, so you don't have to say, "I'm non-selective."*

R: *I know it's difficult to understand, but I don't make a decision, I just do what has to be done. There's no thought, there's no thought process. If somebody says, "You want to go to a movie?" I'll say, "No I'm going to a meeting," and I forget about it.*

SA: *It's the best way to be. (SD: So there's no moment of indecision or...?)*

R: *There is no energy.*

SS: *Should I go to the wedding now or care if I go to the wedding or should I not go to the wedding and you go back and forth. But if you still the mind...*

R: *If you don't try to decide at all, you'll make the right decision.*

SA: *For you it is. She's a good example of the importance of being selective. It really takes a lot of process of selection and determination to be here in the first place otherwise you wouldn't, or*

couldn't be here. (SS: *I had to do that a bit today yeah.*) You would have to do it everyday to go through what you go through.

R: If you're here six months from now you won't have to do it anymore. (laughter)

SS: *After today I don't know. The body was hankering at me, you know, "Why don't you take a shower," that will zip me up sometimes, so I say, "okay I'll go try that," accept I just kept on going, I just tried not to think about anything.* (SA: *But you had a focus.*) Took a shower, ate, got in the car and then got here. (SA: *Then you got here.*) But I don't like the going back and forth part.

R: That's what you have to do now, but it will change.

SG: *A simple analogy is when you say, you need the fan and you don't need the fan on or also when you're turning the fan off and trying not to be the body. You're also going on one side of the pole as well. So the fan could be on or could be off and it shouldn't matter. Because you're also making a conscious process not to be a body by choosing one particular pole, a lack of something, or having something or not having something.*

SA: *Theoretically that makes sense, but that's why I brought up the term austerity, but when you give solace and joy and comforts to the body, you encourage the body to want more. So you are feeding...* (SG: *Well that's two sides of the same pole.*) ...because are you saying then... (SG: *It's the same as austerities.*) It's not the same. *If we sat here without the fan and you're sweating. Our bodies would not desire to sweat more and have more heat, but we do desire to be cooler and feel more pleasant.* (SG: *But you could also turn it the other way and say, "By feeling more pleasant I have to pay more attention not to feel pleasant."*)

SS: *Yeah, they're two sides of the same coin.*

SA: *But that was the entire reason for austerities all over the world whether Christianity, or Hinduism or Buddhism because of those reasons, because the fan is encouraging the body. It is encouraging all of us to want, to want pleasure and more joy for the body.*

SG: *But that's like saying that it's better to be a monk. It's quicker to be on a spiritual plane by being a monk than being a playboy, let's say or being in a situation as a playboy. But on the other side, by being in the world with all those things around you, you can also, it's the same pull...*

SA: *Perhaps it's true for some people. I know it is. The other point is a very important point to consider.*

SN: *Even in austerity, "Who is austere?" It's still the self, the self is gaining all these, it's still the ego. So it's the ego that runs after things and it's the ego that runs away from things, but it's still the ego, so there's no difference.*

SA: *To some extent while you're in the body, attention must be paid to these things. It's all a razors edge, but because we are here in a three dimensional world, to just constantly fall back on that idea, leads to problems because we must maintain the physical body.*

R: Who says you won't? Who is to say you won't? If you're practicing spiritual sadhana your body will take care of itself, you will take care of it. That's it.

SS: *I mean you will be aware of it but you'll just walk over to there and you're not going to go, oh this is making me feel better and it is giving me comfort, you won't go through all those processes.*

R: That's it, exactly!

(Students talking between themselves over each other.)

SS: *Well there is nothing wrong to be in this musical and to enjoy it, did you say that? (R: Yes.) But what you're saying by enjoying it we're feeding it? But see that is another concept of mind. (R: Of course.)*

SD: *Well I think the bottom line question would be, because Arnold brought up a good point that throughout history there have been austerities, are austerities necessary?*

R: They are necessary as long as they are there, but when you wake up they're gone.

SD: *So it would more or less be a matter of karma whether you are austere or not?*

R: Your body is karmic. It came to this earth for a certain purpose and it's going to accomplish that purpose whether you like it or not. It has nothing to do with you.

SD: *So that will be either you live in austerity or not that would be your karma or not... (R: Exactly.) ...and it affects realization.*

R: If it was your karma you would have been born in Cambodia or Vietnam.

SA: *How about Paris? (laughter) Let's talk about Paris.*

R: Paris? The French riviera. (laughter) If that was your karma, Las Vegas.

SS: *Through detachment again, you could say, if you're sitting here and you're saying, this is totally within my body comfort, this is just total duality and you could stop your mind at that point and observe that and stop and say, "To whom does this comfort come?"*

SD: *Yeah, and "To whom does the thoughts about it come to?"*

R: That's true it's all the same.

SS: *Or "From whence do these thoughts come?" Either one would that work out? (R: Yes.) You pose both of those, "From whence do these come?" and "To whom do this come?" (R: Makes no difference.) However I found this week and I observed making a judgement and I'm going "To whom does this judgement come?" because I felt like maybe I was making a judgement about someone, of course there's no one else out there, but I felt, "From whence does this judgement come?" instead of "To whom does this judgement come" because that's like pointing a finger. (R: Whatever turns you on.) Yeah I guess, as long as the observation is there as a means.*

SA: *You see the problem is theoretically everybody's repeating this and it makes very good sense, I understand it as a teaching but, and I asked you about two weeks ago, I said, "It seems to me that the teaching is very dangerous," and you said, "yes it is". Your answer was, "Yes it is," and now to carry on what you're saying ... Let's take a look further, beyond the path. Let's say we go to work tomorrow as bored as hell, "To whom does this happen?" It doesn't happen to anybody, so the work...you start doing less and less at your work. To make a long story short, one thing leads to another, the first thing you find yourself out on the street... (R: But why are doing less and*

less?) ...*And so somebody asks you and you say, "It's not happening to anybody,"* (R: Why are you doing less and less?) ...*And you're down and down and down...*

R: Okay, let's go to the first premise. (SA: *Yeah.*) Why are you doing less and less? (SA: *Why what?*) Why are you doing less and less work?

SD: *Yeah why do you assume that you do less and less?*

SA: *Because it's no fun and who is it happening to? There's nobody sitting at the desk anyway, so what difference does it make?* (laughter) (SN: *Do you know that, though?*) *That's something I'm practicing. Self-Inquiry tells me that there's nobody there.* (SN: *But that's also your mind.*)

SG: *If you were in that state, you're not thinking that.* (SS: *It's just words at this point.*)

SN: *That's like saying, "I have the same consciousness as Robert," though you don't. Theoretically that's true but we don't experience that, so it's not a reality.*

SA: *So then we must make choices, we must be selective and we must realize that the fan is giving us pleasure and it may lead to a desire for it.*

R: Because that's what I said before Arnold, you've got to work on yourself. If you're in that job, if you're working on yourself correctly, you'll do more and more work, not less and less.

ST: *Something came to my mind when we were talking about the fan. When I came into this room my first thought was, "It's so hot," and the thing is, everybody in this room is sitting here, is any body thinking, "I've got to get out of here?"* (SN: *I am*) (laughter) *No I was going to say that, if a lot of you are thinking that, then in a way you're accepting something that even like, not wanting to work, it's like all in the mind. I mean we don't realize that it's suffering because we're just comfortable here. Yeah and at your job, if you have a job that you do and you still the mind, it's like you just forget what it's about and you do it...*

SA: *Most people let things out and they're just aware of it all the time, that's not true, you don't forget.* (SS: *Well maybe your job will change when you work on yourself?*)

SD: *Well don't forget what you just said about, "Seek ye first the kingdom of heaven and all these things will be added to you" and I think that includes the productivity of your job. It's like what Robert said, "Focus on the Self and then see how you feel about that."*

SA: *All of this leads back into the Western idea that there is growth and evolution, but if we concentrate on those things then to some extent then we're in a better state. If we accept the relative world and acknowledge it and really give it our attention and our energy, we're in a much better place to move on eventually to other realms.*

R: But the relative world changes, it's never the same. (SA: *So we must change with it, that's why flexibility is important.*) But then you change with it until you die and you haven't got anywhere. The whole idea is to change yourself, not the world.

SD: *This goes back to, "Seek ye first the kingdom of heaven." Robert often says, "Do self-inquiry and then see how the world..." we're still going, "Oh my God why is the world in such a*

mess, why would all...in Kuwait ... yada-yada," but if we concentrate more on self-inquiry the world may look different to you. You won't know until you try.

SA: It still seems very dangerous to me.

SS: What do you mean when you said that Robert said that this teaching is dangerous.

SA: Well he did say that, did you remember saying that? (to Robert)

R: Yes, I said that. It's dangerous to new people because it gives them license to go out and do anything they want. (SS: I thought well you're preordained so...) Nothing matters. But it doesn't work like that.

SA: But also it seems to be in stages, in some way it draws off energy and attention from the relative world. So that there isn't...and it's so hard to survive in the world. So that when that energy and attention is drained off in the world, you are left in kind of a limbo, and it's a bit more difficult to find yourself. (R: Who is me?) And before you know something has happened and you could be pulled under.

R: Who is making that statement? Who says so? That's how you feel about it, but that's not like that at all.

SA: But it reminds of a very simple cult based on "A glimpse of nothingness," by a Dutch writer who went to the Orient and began to sell books. Anyway before he left Amsterdam he discusses his quest and his spiritual desire to his father and his father says, "Yes but be careful, I knew a man who felt the same way you did and one day the embassy in Iran reported that he was found in a ditch on a country road." And that has always stayed in my mind because I mean those things are always happening to - or similar things...

R: But you're working in the relative world, all this is relative.

SD: In a way that's just a body that was in a ditch.

SN: Well really, there are people that get involved in drugs and things like that, that end up in a ditch, not just people on a spiritual quest. There is a similar thing that happens in Hawaii, some people get into trouble there because they go into the jungle where they're growing all the dope, it's like they're looking for trouble.

SA: Now that isn't true, history is full of stories of people, just the catholic tradition for example of nuns, monks, maybe a large number of them go crazy, they go psychotic. They go into the monasteries just because of their spiritual desires and yet the practices drive them out of their minds...

(tape ends abruptly.) [TOC]



*Transcript 5*

**THE FOUR PRINCIPLES REVISITED**

*23rd August, 1990*

*Robert:* I welcome you with all my heart. Most of us have been searching for reality for many years. We've been to many teachers, many groups. But we still haven't found peace. Why? Because we're searching. That's a direct, succinct, answer. Because we're searching for something. No matter how many times I emphasize there's nothing to search for, people still search. Sometimes it would be better if we tore up all the books. Books are only to motivate us, to make us know there's something else. But there comes a time when we have to get within and try to understand what this body really is.

The truth of course is, not a teaching. I do not philosophize. I do not give a teaching as it were. I simply give a confession and to most people it means nothing. But we're not trying to attract most people. Those who feel something in their heart will always come to satsang. And you'll always attract a teacher that is more to your liking. I do not consider myself a teacher or a guru. I do not consider myself anything at all. But, the reality that is left over is your reality. It is omnipresence. There is one unqualified reality and this is it, right here, right now. There are no bodies here. What you see is your own business. When you see others you're making a mistake. There never were others.

We're always looking for something. We want to find the right teacher. But, as I often say, you are the right teacher. The right teacher is where you are. Person, place or thing is not the right teacher. You probably saw the movie Siddhartha, where he found the river and the peace of the forest. Even that's a mistake because he took the river seriously and made too much of the forest. He was the forest. He was the river. What we're seeking is utter foolishness. There's nothing to seek.

I get so many calls. People tell me their problems all the time. And I really don't know how to respond. To whom shall I tell my problems? There just are not any problems. There are no problems, there never were problems, and there never will be problems. You may say to yourself, "If he only knew my problems." But if you live in the moment, is there a problem right now, this second? There's nothing. Nothing is your real nature. A problem begins only when you start thinking. But if you learn not to think, where's the problem?

So, we have to empty the mind and then get rid of the mind. And we cannot empty the mind by thinking, only by observation. Only when there is no thought, is there reality. There's no sense saying to yourself, "I am parabrahman, absolute reality. I am unborn." Those are just words. And the next moment you have a problem, you have an emotion, you feel something is wrong. But you keep declaring, "I am unborn. I am the absolute reality." It is better to say nothing, to believe nothing, to be nothing, and that's just being yourself. It's better just to sit and think of nothing and try to become nothing, than it is to

chant mantras, or to make affirmations, or to keep saying, "I am Brahman." Just by sitting you will become yourself.

Last Sunday I gave you four principles, which I usually don't do. But I shared four principles with you, and everybody was in awe. But in the next couple of days I received phone calls from people, still telling me their problems. If you understood the principles, where is the problem? Even if you understood one principle and you ponder that you would be at peace. So what are the four principles? Who can tell me? Sam do you remember?

*SM: I know it but I uh...*

R: But yet you know about food, you know about sleep. You know about girls.

*SM: Count me out of that. (laughter)*

*SD: I know the first one. That everything emanates from the mind.*

R: Yes. Think about that. Everything in this universe, person, place or thing, everything, your body, your thoughts, creation, God, everything you can think about... (*SD: Each other?*) ...yes, everything, and I mean everything, is a projection of your mind. If you really understand this, how can you have a problem? But you may say, "Well, my rent's due on the first and I don't have any money, so how can this help me?" You would be amazed at what it does for you. Do the trees lack for leaves? Do the flowers fail to bloom? If you could realize the truth, that everything is an emanation of your mind, you would become yourself, and your Self is omnipresence. It includes everything for the survival of your body. Think about that.

Your body comes from your mind. But as long as you believe your body is yourself, and you understand that it comes out of your mind, it will be provided for, just like leaves are provided for the trunk of the tree. So this teaching is quite predictable and it can be used to improve your human-hood. Not by trying to improve your human-hood directly, that's where you've got problems, but by forgetting about your human-hood and realizing everything is a mental projection.

Again what happens? When you realize that the whole universe is a manifestation of your mind you become omnipresence. And in the omnipresence is contained all of your needs, and all of your needs are met from within. But, when you start worrying or thinking about it, you spoil it. Then you have to do human things to take care of you. But if you leave the human-hood alone, and go back to the understanding that it's all in your mind, you automatically let go of your mind, and the Self takes over, bringing the right people into your life, the right situation, the right address.

Remember again, your body came to this earth because of karma. And it's going to go through whatever it has to go through. But you've got absolutely nothing to do with that because you are not your body. But if you think about it you spoil it. Subsequently, allow your body to do whatever it came here to do. Do not interfere. Do not fight. Simply observe. Do not react. You will be okay.

SC: *Is it okay to ask questions during this? (R: Sure.) How about following your inner feelings? What I've been doing lately is going by my inner feelings more. This feels really right for me. Is this also...*

R: You've got to watch yourself because most of the time inner feelings are really habit energy from past lives... (SC: OK.) ...and from this life when you were a little kid. You developed certain habits. Most people believe their inner feelings. (SC: *Well I feel I go against my inner feelings, like church. I stayed in there against my inner feelings and it tore me apart to stay there. I feel so much clearer now that I've left.*) Well you were meant to leave, so you did. (SC: *Pardon me?*) You were meant to leave. You were not meant to be there.

SD: *Well what about this inner voice people talk about? Is that the unconscious, and how reliable is that?*

R: Most of the time it's a bunch of nonsense, because to whom comes the inner voice? To the mind. (SC: *It's all part of the body?*) Yes. It's all part of astral planes, mental planes, causal planes. It all has to do with your body. So you have to ask yourself, "To whom does the inner voice come?"

SD: *Would it be distinguished from instincts?*

R: It would in the mental plane. When we're speaking of the mental plane we speak of distinguishing between instinct and intuition. (SD: *And is one better than the other?*) They're both the same. When we're talking about this path we realize that intuition, as well as instinct comes to the ego. It is the ego that feels these things. The Self is omnipresent. There's no room for anything else. It's emptiness, nirvana, the unborn.

SC: *Is it possible that this body and mind can go on living, like it seems like, maybe go on inner feelings, maybe not, that always looking beyond that into, who am I?*

R: Your body will go on living anyway. (SC: *Right.*) It'll take care of itself. (SC: *Right.*) And all those thoughts come from the ego. (SC: *Okay. So that's the point, if you look at it properly.*) Yes. (SC: *To see that it goes on by itself.*) Exactly. (SC: *Okay.*) But do not concern yourself with what you should eat, what you should wear, or where you should go. (SC: *So it all becomes apparent?*) Sure does. (SC: *It all becomes apparent, That's good.*)

R: There is something within you that guides you. It'll direct you when you become still, when you make the mind quiescent, quiet, calm. You will then be guided to know what to do. It is true that some people use their intuition and accomplish great things. But how long does it last before it attracts misery to it? As long as you're living in the world of cause and effect, the world of duality, for every good there's a bad, for every bad there's a good. For every up there's a down. Don't be fooled. You use your intuition, you hear voices, and they guide you and tell you to do this, and you become successful. And you think you did something good. But before you know it the IRS gets a hold of you (laughter) and they throw you in jail. (SC: *Well I guess they drive you right into the grave one day.*) Of course.

SD: *I think the question is, "Is the inner voice superior to regular feelings?"*

R: Nothing is superior to the Self. Be your Self, abide in your Self and you'll never go wrong. But when you hear voices it comes out of your mind. You're trapped. (*SD: And the mind is Maya.*) The mind is very powerful.

SC: *Isn't that one of the questions: Who's aware of this?*

R: Well tell me who is? Who is? (*SC: Who is?*) Who's aware of it? There's nobody to be aware of anything, nobody is home, emptiness. (*SC: I feel that that's true.*) Who feels that? (*SC: Uh-uh okay.*) Even the feeling is wrong. You just abide in the Self. There's no feeling. There's nirvana, there's emptiness, there's the state of the unborn. (*SC: It's really interesting that all the manifestations can point to that. Even the words, "Who am I?" It just says, "Oh." To me it says something's aware of it. That seed.*) The seed's got to go. (*SC: Pardon me?*) The seed has to go. (*SC: Seed?*) It has to go. You should have no feeling. (*SC: As myself?*) As yourself, but something will take over. Something that's beyond words. There's a something that will come. It can be called sat-chit-ananda, bliss. Call it whatever you like. But something will take over, and you'll feel divine, and you'll be okay, just the way you are.

Now, what's the second principle we were talking about. See, the secret, as I told you Sunday, is to think about these things as soon as you open your eyes in the morning. As soon as you open your eyes, what do you think about? You think about food, you think about your day, you think about work, you think about money, you think about friends, relationships, but you do not think about your mind being a projection of all the things that happen. Whatever you think about in the morning will carry you through. Therefore, you have to think about the right things in the morning as soon as you awaken. Don't wait. So what's the second principle we discussed Sunday? Who remembers?

(Students guess.)

R: See? So again I ask you, what do you remember? You remember your personal problems, you remember your needs, and you think you're human. You think about the body continuously. That's why there is trouble with self-realization.

(Door Bell Rings as someone arrives and is greeted then Robert continues)

R: So you've got to investigate your mind and watch it all the time. See what it's doing to you. Watch how it controls you. It makes you emotional. It makes you believe something is wrong. It makes you angry. All these things come from the mind. The idea is to be aware of this. The awareness alone leads you to the light, just being aware of that alone. You don't have to know any book knowledge. Just be aware of what your mind really is. That's how you conquer your mind. By being aware of it, and no longer responding to it, no longer to react to the mind. Something that usually makes you angry, before you'd respond, and you'd want to win the argument, but now your reaction is no reaction. You simply smile and you watch. When your mind sees there's no response it will become weaker and weaker, until it disappears. It's just like arguing with a person. What happens if you stop arguing? The person goes away. They don't know what to think. They just won't have anything to do with you. They just leave. So when you stop responding to your thoughts your mind will go away, and become weaker, and weaker, and weaker,

until there is no mind. So what's the second principle? (*SD: Give us a hint.*) Some of the words I spoke were them.

(Students guess some more.)

R: See, think about this. There are so many things you remember. But they all have to do with your body. True?

(More remembering.)

R: Okay. The second one was to have a deep feeling, and a realization, that you are unborn, that you do not prevail, and you will never disappear. Remember? You will never die. Think about that. Just to think to yourself that you are unborn. There's no cause for your birth. Cause doesn't exist. There's no reason for your birth. You never were born. And as far as your existence is concerned, it's not there. You do not prevail from birth to death. There is nothing going on, absolute nothing. And you do not get older, you do not disappear, or you do not die. Think about that. How free you'll become when you understand what this means. It's a beautiful feeling to know that you were never born, that you've always existed, but not the way you think you are.

Your life as it is right now, whatever you think you're doing, however important it may be to you, is totally meaningless. Why? Because it'll be gone soon. So whatever you're getting into, whatever excites you, is only for a time. Take Elvis Presley, people still remember him. But will anybody remember him five-hundred years from now? Take your great classical musicians, concertos, Bach, Schubert, everybody else, Rachmaninoff. They're important to you right now, but five-hundred years from now nobody will remember them at all. Everything will be so different it'll be like you're in another universe.

So the point is, if you get too involved in those things you're missing the mark, because you're not understanding your real nature. You're not understanding who you really are. You should be searching for the meaning to yourself, and spending 80% of the time doing that. I know it's not easy to do for some people because they seem to be involved in life. But yet you can do it. It doesn't matter. You don't have to set aside a time for meditation. You can do it while you're driving your car, while you're at work, while you're playing music. Just be aware of yourself, of who you really are, and realize the rest are a projection of your mind. To be aware of these truths sets you free. Just to be aware of them.

*SD: Would that be the same when you say you are unborn or you will never die, would that be the same as saying nothing exists?*

R: Yes, it is. Nothing as you think or as it appears, exists. It appears to exist but so does a dream. A dream appears very real. But is there a creation in a dream? Is there an end? Everything just begins, and ends when you wake up. The world is the same.

*SG: You should not say nothing exists, because even "exists" is an idea.*

R: It's an idea. That's got to go in the end. In the beginning, when you're finding yourself, you realize that I exist. "I am that I am," means I exist, same thing. But then you find out who is the I that exists? And you follow it through. And that's got to go.

SG: *The I has to go too?*

R: Everything has got to go. Now the average person will think, "If everything goes, what's left?" What's left is everything, you are left as your Self, and that's beyond explanation. Then you turn back to yourself and you become humble, compassionate, loving, because you are aware that you are the whole universe. And you can say, "All this is the Self, and I am That." (SC: *Is that an experience?*) That's an experience. It's beyond experience. It's a revelation. It stays with you all the time. (SC: *Because appearances fall down?*) Exactly, true. That can be called sahaja samadhi, when you abide in the Self all the time. But that's ineffable, it's beyond words.

SC: *The experience does it matter, does how deep, really matter?*

R: There's no such thing as deep. Deep is a mind concept. You're either that or you're not. So what's the third principle?

(Silence)

R: (Robert laughs) I'm going to ask you again on Sunday. Egoless-ness is at the basis of everything. Everything has no ego. Now I'm not just talking about sentient things, everything. The mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom, and so forth. There is no ego behind it.

SD: *That's number three that there is no ego in existence.*

R: That means there's no cause for its existence. And just to understand this perfectly, makes you live in the moment all the time. It gets you centered. Think what that means to you personally, that there's no ego in back of anything. There's no cause for anything to exist. Like the dream again, is there a cause for the dream? All of a sudden you find yourself dreaming and everything exists. Where did it come from? It came from the mind. It's a dream. And the only way to get out of the dream is what? To wake up! So this is also a sort of a dream, it has no substance. Everything is transient, no ego in back of it.

SD: *I don't quite understand there being no ego and there being no cause as being the same things, really? (R: The ego is what makes something real.) Makes it appear real?*

R: The reason your body is doing what it does is because of your ego. That's the cause of your body function, the ego. So if there's no ego, there's no lack, there's no limitation, there's no sickness, there's no death, there's nothing like that.

SD: *Are the ego and the mind the same, or are you making a differentiation?*

R: They can be synonymous, in a way. Take for instance, you've got a sickness of some type. If you realize there's no ego in back of it, there's no cause, where did it come from? It didn't come from anything so it doesn't exist.

SD: *So could you also just say nothing exists?*

R: But is it meaningful for you when you say that? See, it has to be meaningful for you. If you say nothing exists, your mind and your ego will come and fight you and say, "What do you mean? Look, the chair is solid. It exists." So you'll become disappointed.

SD: *My non-existent ego will be disappointed. (laughter)*

R: But when you understand the entire principle, that everything is egoless-ness, everything, then you just exist in the moment, like that (snaps his fingers). You exist in the second, in the moment, and in that moment all is well, and everything is unfolding as it should, in that moment. But as soon as you start to think, then there's a cause.

SC: *So the only cause is the thinking process.* (R: Exactly.) *What you are telling us, it's truth.* (R: Yes.) *Yeah because I'm experiencing that right now.*

R: Exactly. And you may think it's hard to do, to think like that, to be like that, but it's not. Just by remembering the egolessness of all things, will wake you up. And you will become free. Now, what's the fourth principle?

(More guesses, including, none of these principles exist.)

R: You're right. I usually don't do this, but I'm giving you these principles to help you. (laughs) Right. They don't exist, you're right. But as long as you believe your body exists they exist also. As long as you feel the world exists, your body exists, and your mind exists, then the principles also exist. And karma exists, and God exists, and creation exists. Nobody remembers the fourth principle? Well, I'll share it with you again.

(More guessing)

R: Well if you recall. You have to have a strong feeling and realization of what self-realization means. And what's the only way you can do that? Remember?

(More guessing)

R: That helps. By realizing what it is not. So you're right. You can't know what self-realization is because you are already that. But you can know what it's not. So by eliminating everything, then what is left is self-realization.

SD: *So how would you simply define number four?*

R: By realizing there's no body, there's no world, there's no God, there are no organs, there is no mind. (SD: *It sort of summarizes all the others.*) Yes, that there's nothing. So every time you think of something you say, "Neti-neti. Not this, not this." And you go all the way down until there's nothing left to say. Then you're that. (SD: *I still would like a simple explanation, three or four words.*) Three or four words? (laughs). There are no others. Nothing else exists but the Self, and I am That. You've got to work it out in your own head. You've got to use your mind to destroy your mind. (SD: *But it's based on neti-neti?*) Yes. (SD: *Rather than emotion?*) Exactly. Even if thoughts come to you like, "I am perfect." Get rid of that. (SD: *Never had that problem.*) (laughter) "I am not the body." Get rid of that thought.

SN: *I wrote down, realize what is not.*

R: That's good. Whatever you come up with, it's not that, until you're completely empty. It's like emptying out a garbage can. As long as you keep turning it back over, the garbage will stay in. You've got to hold it upside down until all the garbage falls out. So, we've got a lot of samskaras, past tendencies, karma. All that's got to go. So we empty everything out so there's nothing left. (SG: *Stay upside down.*) Stay upside down. Then you

become free. It's really simple. It's not complicated. But if you remember the principles it helps you. That's all I've got to say. Questions?

See those of us who come here are tired of playing mind games. We want to become free and you become free by not wanting to become free. It's just abiding in the Self. By being yourself. And if you follow those four principles, you will become your Self very fast, but you have to think of them all the time.

*ST: May I ask you a question? (R: Of course.) When you spoke about the first principle, you spoke a lot of what was going on with me, and I realize the answer is stressful. I also hate the situation. (R: Change it.) That's what I wanted to ask, do I accept it or change it, relatively speaking. (R: It depends on where you're coming from.) I haven't been able to transcend it as yet. (R: So change it.) How do I do this? I have no alternatives.*

R: Look at your past, look at your background, if you've seen that you've changed things a lot in your life and things are still bad then don't change it, but work on yourself. But if you have not had negative experiences and this is pretty bad for you, then change it.

*ST: I have a pattern of being in negative experiences. One in particular is I've been working in the world, different jobs, just making a living in the world. Like teaching for now and then I take on routine jobs, and then I go back to teaching. And with this job which just about finished, it's getting me back on my feet just a little bit.*

R: Find out who is going through those experiences. You're not going through any of those experiences, you are free. Find out who is free and who is going through those experiences. Separate them.

*ST: May I still change the job, it still represents itself a possibility. (R: By all means.) And so I'm in a job that my heart says I hate. It's hard for me to get up in the morning to go to it, very hard to. I don't have to force myself to keep the job if that means doing my practice, is that wrong headed? (R: No it's not.) It means that I'm not really deep enough, I know I'm not deep enough.*

R: You're going to find that things will improve for you this year. (ST: I'm sorry I didn't hear you.) Things will start improving this year for you, to your liking.

*SD: You said, ask to whom do these things occur, and that's self-inquiry right?*

R: Of course it always does, if you do it in the right way.

*SD: Because if you ask, "Who hates this?" it turns out to be the ego who hates.*

*ST: It doesn't work for me, not as an experience. (R: Then don't do it.) Yeah, any intuition I'll share it, but it does not take me to the experience that I am not the mind and the body, it does not cease suffering. Suffering does not cease, I do not go to the point of the cessation of suffering of the body, by inquiry, and yet the teaching is true, what it means. What seems to work partly for me is surrendering, a giving up, but it's not sufficient. Giving up isn't sufficient. I realize that, I listen to that whatever, whether it's the strength or the insight, there's still fighting, there's a partial giving up and still there's a tremendous suffering.*

R: Then simply quiet your mind, sit still and do nothing. Everything will happen by itself. Like you're doing now, become still. Do not try to do anything to yourself. If



thoughts come just watch them and everything will take care of itself. (ST: *Don't inquire and surrender. You know it makes sense, that makes perfect sense, it's a matter of depth.*) That's when you abide in the Self, when you do nothing and everything stops, all action stops and no matter how things come to you, you don't care, you just don't react. Even death, makes no difference. (ST: *Would you say that there is something more important than all of the sadhanas?*) No you can't say that because that's the ego again, but when you just sit and all fear leaves you, something else will take its place and that will be bliss and happiness. When you stop fearing. (ST: *Yes.*) So just sit and let all the fears come. Smile and sit still.

SD: *You mean just look at them and detachedly?*

R: Just watch them. Let them come, let them do their worst, let them drive you crazy and you don't care, let them. But you try to stop, now, let them. Just whistle, sing a song, do nothing and watch what happens. (SD: *So you're talking basically about self-observation, Robert?*) Not even self-observation because you've got to think about that, to do self-observation. You're actually just doing just absolute zero. You've turned yourself off and you have the attitude, even if I die right now, so what, doesn't matter. Even if my worst fear manifests, good, let it. (laughter) (SD: *It seems difficult.*) No not really, it seems difficult but it's easy if you do it, try it. Get by yourself and just sit down, put your hands together and do absolutely nothing. Don't tell yourself you're watching or you're practicing anything at all. Give all practices up, give it all up.

SC: *So even questioning, "Who am I?" is still ego?*

R: Yes, definitely, give everything up and let the worst come.

ST: *One problem with my job is that I have to get up at 5:30 in the morning and I meditate best in the morning, and its been eliminated in my life in the last three weeks and I find it hard in the evening because I come home so stressed out. I still will try it but I felt crippled by not being able to meditate in the mornings... (SD: *Can you get up a half an hour earlier?*) Then I will have to get up real early actually. (laughs)*

R: No your problem is this, you think you have to meditate. You don't have to do anything. (ST: *I understand you don't do anything or you think you can't really sit?*) No just be your Self. You don't have to meditate, you don't have to do anything, be yourself just the way you are.

SN: *The path that Robert teaches really blew my mind because I was on a different path and I've been meditating for like eight years and I was taught that I needed meditation it was a dualistic path. (ST: *I'm not into that, I was.*) Well whatever right, but the thing about what Robert has taught me, I mean the main thing, first of all that growth doesn't come about when you're conscious of it, even here it's not coming about through words. Yet it's happening, it's not through words and the same growth in your lifetime does not come about when you're sitting and meditating. Not that that's bad but even while you're meditating and trying to meditate. I used to have to sit away and have a practice. Now if I do sit to meditate, according to what I've learnt from Robert, it's just, it's just like, I-am, I am That I am, I-am. What I-am is the feeling that's behind when I say, "I-Am." So whatever that feeling is...I don't do anything, I don't think, I know nothing and I*

*just try to be like Robert and I see how he sits. So the growth that occurs, so in a way he was saying that maybe you don't have to meditate, if you want to meditate, that's fine.*

*ST: It's beneficial, being still and I realize you can be still in action, but I do find it, especially when you're teaching it's not only still.*

*SN: It's not only being still but I still like to sit, but then Robert says that you don't even have to sit. And I understand how growth is occurring when I'm trying to still myself and how Robert says, you just think and try to be that by sitting quietly helps me to do that. Although, you don't grow just when you sit quietly, it's a twenty-four hour feat and for me it changes, if I'm out during the day I may ask, "Who am I? To whom does this experience come...?"*

*R: It's important that you make your life simple. (ST: That's the thing, mines very complicated.) But when I say simple, I mean your mind. (ST: Oh?) A person can do twenty different things, but mentally you're not doing anything at all. Detach yourself from everything. Go to work if you have to, come home wash the dishes, eat, do what you do, but don't think about it. Don't get involved in the thought process. Just by doing that alone something will move you to wherever you have to be. In other words what I'm saying, when you go out of this situation mentally, you'll be forced to leave, by the momentum of your mind. When you're doing what you're doing, without attachment, without being the doer, without thinking that it is hard or easy. It's like being at school and graduating and the momentum will pick you up and put you on the next plateau wherever you've got to be. So if you're supposed to be in China, something will put you there and you'll wind up in China. That's your next step. You've got nothing to do with it.*

*SI: Is that how you went to India?*

*R: Exactly, you have absolutely nothing to do with it. There's a mysterious power that takes care of everything, all you've got to do is abide in the Self, and you do that by keeping still.*

*SD: So he's talking to us about that we are not the doer.*

*SN: You know how you blew my mind, as I was always taught of the so many different paths of meditation, the key word is kind of like, self-realization. Almost the first time I met Robert he said, "There's no Self and there's nothing to do and just...there are no words.*

*SC: Is not doing anything different from the practicing of witnessing?*

*R: Yes it's different, because you're not witnessing. (SC: Is witnessing doing something?) Yes. There's nobody to witness. You're just empty. (SC: Well I can see that that's true, okay, and things appear, and there's no one really witnessing because that hasn't come into being yet, as far as the witnessing goes, so obviously there's no one doing it?) To witness there has to be an ego. (SC: So the witness would come later and say, "I've got to witness this.") Yes, just watch. (SC: Can you say that just witnessing goes on without being...) Without being aware. (SC: Pardon me, without being aware?) Yes, it just happens by itself. (SC: It does just happen by itself. It's always happening. In this manifestation it's always happening.) When you're not aware of your comings and goings that means you've arrived. (SC: Okay, you mean as a person?) As a person, as a mind. (SC: And as emotions, is there a difference?) As a person, it's*

all your actions, mind is all your thoughts. (SC: *Okay, so the thoughts are still something?*) When there is nobody left to pay attention to the comings and goings of your body or your mind, then you've arrived. (SC: *Okay, paying attention though is the key to that space.*) The key, yes. (SC: *The attention... Okay, so if the thoughts are there, just like the buildings are there and the sky is there and so on.*) They're just there. (SC: *They're just there, you don't have nothing to do with it?*) Nothing to do with you. (SC: *Someone?*) Exactly! That's why the example I always use every time is, "The sky is blue." If you go outside and show me the sky and say, "Look Robert how beautiful blue it is." I will agree with you, but in reality there's no sky and there's no blue. (SC: *Right.*) So in reality there are no thoughts and there are no actions. There is nobody to act and there are no thoughts, it's like hypnotism. (SC: *Do I need to realize that?*) You just have to be that. (SC: *Okay.*) (laughs) It's like you've been hypnotized. (SC: *Can you just see the truth of it?*) You don't even do that, no. (SC: *This is good.*) There are no words to explain it, you just, you're just there. (SC: *Who's the Self?*) That's what bliss is. (SC: *Yes, there's a touch of that. It's kinda like practice without practicing.*) That's right.

R: (Turns to another student) John, What do you think of all this?

SJ: *I try not to.* (laughter)

R: How do you think this affects your music? (SJ: *I think that Brahman and Shakti are the same thing, that manifestation and non-manifestation are the same thing.*) You're right, true. The music will go on, but you've got nothing to do with it. (SJ: *That's the work I have to do is to, if it's time to go on, then my work is to get out of the way of it.*) The music will become more beautiful, but your ego will not be involved.

SJ: *Umm, I still have an appreciation for the beauty of...well we all have an appreciation for life. I need to love life and the manifestation of life and I think that, that aspect of the manifestation that is the same thing as the mother aspect of God.* (R: *But where does it come from?*) *I recently read a story of Rama Krishna and how his teacher brought him into Samadhi.* (R: *Yes.*) *And Rama Krishna could not experience it because he was too attached to the mother. His love for worshipping the mother - I forget what his teacher did but I think he picked up a piece of glass and pressed it between his forehead.*

R: He pressed Krishna between his eyes. Pressed Krishna between his eyebrows.

SJ: *Yeah and to bring him into...* (R: *Oneness, right.*) *...one pointedness and so I can see how we can be too attached to the beauty of nature.* (R: *Well look at it like this.*) *But also, later Rama Krishna's teacher began to realize that Shakti was simply the same thing. That in appreciating the beauty of a tree, you're also appreciating the non-existence of the tree too or God, and that it's the same thing. That we can worship God in mindlessness or one pointedness in asking, "Who am I?" Also when one sees God in manifestation are we not, is it not the same state?*

R: It depends what state of consciousness you're speaking from. As long you are aware that all things are of your mind. That you're creating the universe out of your own mind, then you can worship whatever you like. But look at it this way again, I appreciate a flower, so I take the flower into my room and worship the flower and in two days it's dead, so what have I accomplished? I have become disappointed, discouraged. So it is

with life, we worship somebody, we worship something and everything changes and now we become disappointed but like you said before, if we worship those things as the Self, that's a different story.

*SD: If you see that all is one that's a different story. (R: That's different.)*

*SK: You can say also that the manifestations are really not out there either? (R: True.)*

*SJ: Is that what Rama Krishna did?*

R: Umm. See that's why in the beginning stage you learn to shy away from everything, because you realize that everything is duality. It's transitory, it comes and goes. But then the realized Sage, you begin to love everything again because it's all part of the Self. You just see it differently.

*SD: So his appreciation of nature is the appreciation of the Self, right? (R: Exactly.) You are what you see? (R: Yes.)*

*SJ: I can see that there is also within duality, light and the dark. God or Brahman also has the qualities of shakti that perhaps by understanding the mother that there is life, there is death, there is constant change, maybe that's also an aspect of the father, constantly renewal. That God is not stagnant. He lies beyond concept. If you can imagine life and death at the same time, constantly renewing and constantly dying at the same time. And that perhaps nature is, you know the aspect of the mountain lion consuming a deer, is simply the aspect of Brahman consuming himself.*

R: Umm. If you can see it like that then you're okay, that's good. (*SJ: I think that nature is simply a manifestation of the qualities of the Godhead and...*) This is true but from your talking you have a tendency to separate both of them. Again God is myself, everything is the Self. So when you're talking about getting realized it's the Self you're talking about. You're talking about your Self. (*SJ: Right.*) The tiger consuming the deer, is your Self. It's going on within you. (*SJ: Right.*) But if you see it from that aspect, then you can go back into duality it doesn't matter.

*SG: So at that point there is neither duality nor manifestation.*

R: That's right. There's just bliss.

*SJ: I see then in the ecosystem that aspect of nature which has had thousands of years to work out balance, and life is coexistent with life and in that ecosystem it functions like music does. It helps me to understand how I can balance my own life and helps me to see God.*

R: But you're still separating yourself. (*SD: Separating yourself from God.*)

*SJ: Well right now I'm speaking as the ego as Arjuna now.*

R: Look at it this way, it's like this. It's like you're having a dream, but you're aware that you're dreaming. You're awake in the dream and you know you're participating in the dream, but you know that you're dreaming and going to wake up. (*SG: Think of it as a lucid dream.*) It's the same thing. Except, what we have a tendency to do, is we get involved in the dream. We think the dream is real. We get involved and we have emotions and the dream becomes more powerful. So we're giving power to the dream. Thus we suffer. That's why we suffer. But if we're always aware it's a dream we can't suffer. It's

impossible to suffer because you're aware that you're dreaming and the dream is going on and you're in it. (SJ: *The question came up about whether or not to change ones lifestyle?*) Not to change your lifestyle? (SJ: *Whether or not to? To make the decision to change something in ones life or to accept it.*) There is no standard answer because it is determined by the person or karma and everything else, everybody's different.

SJ: *What I've been thinking about is what part does the so-called, "Science Of Mind," creative visualization, what part does that play in our lives as far as imagining something first so then you can manifest it.*

R: That's completely mind power. It's all mind. (SJ: *Is it natural, but? Is it natural for us to do that as human beings?*) We have to learn to do it also. It's like going from Grammar school to high school where we learn all about the mind. Now when we learn all about the mind we have to go higher and drop the mind completely and go beyond the mind.

SD: *Plus Richard wouldn't we create in our own reality as they're taught in those paths. Also all of that is predestined so whatever reality you create on a certain level would've happened anyway. You were predestined to create that in life.*

SJ: *Are we not co-creators with that destiny or part of it?*

R: No we're not co-creators at all. There's only one creator, there's only one. There's not a 'co' and you are that one. Everything else is mental.

SJ: *Seeing the mind as a tool in the process of creativity. (R: Who sees?) I know that I'm not the mind, but can I not learn how to use my mind naturally in the process of creativity?*

R: As long as you use the mind you've got to suffer. Say you use the mind to become a great musician and you're going to play a concert in London and the plane crashes and you're dead. That's from the use of your mind, but if you go beyond that and you understand what the mind is and where it comes from then you begin to realize that the only freedom you've got is to turn within and see the truth. Everything else is karmic.

SG: *That in itself is a path to the creative process I suppose, one level of that, because we're watching something manifest but you're watching yourself do it rather than to be immersed in it. (SD: You're kind of knowing that you're not the doer right?) Yeah. Much less ego annoying you for it and then it's like doing work, it's like doing anything else, you do it better, because you're not there, you're there but you're not there. (laughter) (SD: It sounds paradoxical when you know that you are not the doer you just do it. That sounds like a paradox but it really works.)*

R: See you can create the whole world with your mind. The mind is very powerful but you've got to watch out what you create.

SG: *Frankenstein. (laughter) (SC: We're creating monsters.) (laughter)*

R: What you should rather do is to ask yourself, "To whom comes this mind? Where did the mind come from?" Find out, you got the power, "Where did it come from? Where does all the power in this mind come from?" Ask yourself.

SJ: *Where this thinking has led me is that there is that aspect of mind, of subconscious or world mind or universal mind that's able to see what I need in my life, better than me and so the*

words, "Seeking the kingdom" makes sense. To me it makes sense that that is part of creativity that in seeking the kingdom would I manifest in it, will I also create in it, as part of my reality and if that's the case then there's no need to think or create anything other than that, because universal mind knows what we need in order to live a balanced life.

R: How does it know? Where did it get its knowledge? Where did the knowledge come to? (SJ: *The Self?*) Exactly, so you've been giving it power all the time. You thought it was outside of yourself because all the time you're coming from there. Take back the power. Do not think anything has power outside of your Self. (SJ: *If I see that the world is also the Self, I can understand that, but the illusion is also the Self isn't it? There is nothing other than the Self?*) But what self are you talking about? (SJ: *Brahman?*) If you're talking from the standpoint of parabrahman then everything becomes love, compassion, joy and bliss.

SD: *The Self with a capital "S." That's the one.*

R: In other words you treat your enemies and your loved ones alike. You look at an animal and a human being and they're both the same thing. You stop differentiating. You don't do it consciously, it just happens that way. So the closer you get to self-realization, the more unity unveils itself. You like become one with every living thing. There's no difference. (SD: *And everything that you're doing is the Self?*) Yes. (SD: *You're one with all things?*) With all things.

SC: *(tape unclear.)* (R: It depends who's talking.) *But there's no one talking.*

R: That's why silence is the greatest teacher. When Nerada came over to my house the other day with Joy, some other people were there. There was a big conversation going on. What was I doing? (SN: *Sitting in silence.*) I just sat there. (SN: *I learned a lot from that. It blew my mind. I saw that.*) So I'm not too good of a conversationalist. (laughter)

SN: *I saw it. It was very blatant because he was sitting in a chair and he was hiding in the middle of the room and I was like nothing will happen except the meeting is going to blow up and it was something. Hang out with Robert a little bit more next week because you'd see. Like I was saying about meditation earlier, it's like self-realization, there's no Self there's nothing to realize, so when you sit and meditate there is no you theres no... It's just sitting there and everything is perfect as it is. And when I saw Robert sitting there it's like I visualized, I saw what I knew. You know it'd be perfect if he could just come here and sit here in silence.*

R: So don't invite me to your party. (laughter) No, remember also, I didn't consciously say, "I'm going to sit here and say nothing." There was just nothing to say. In other words don't put it on. Don't imagine you're like that.

I remember one time when I was in Fallsberg New York. Muktananda invited me over to see him, when Muktananda was alive. So he was having all the Shakti going on, and everybody was jumping up and down and doing all kinds of things... (laughter) ...and screaming and going crazy. So I was really amused. And he went to all the monitors, he said, "Throw this guy out, throw that guy out, throw this guy out, because they're all putting it on, they're all playing games." They imagine all kinds of things are happening to

them and spirits are there and all kinds of nonsense. So the point is, "Be Your Self". Don't put anything on, do not imagine you're somebody else, just be yourself.

SC: *You told me that on the phone, that there are two ways, another was to be myself during the day and be as natural as possible. (R: And what about at night?) Pardon me? (R: What about at night?) What about at night? Same thing, same thing (R: Dr Jeckle and Mr Hyde.)*

SD: *Are you saying, "Be your Self," or "be the Self?"*

R: Same thing. When you just think... (SC: *Don't separate it? Don't separate, "I am myself." Just that alone makes something happen.*

SC: *Is it the same as saying, don't make this Self any different? (SD: From that Self?) From everything else?*

R: That's right. In the beginning stages you try to separate your Self from your body. You say, "I'm not the body." Then I must be something else, so that's duality. But as you advance you realize, "There's no body. There never was a body, there's only the Self and I am That." (SD: *Which is the fourth principle right? Yes right. In other words, what you believe as your body is the Self, but you think it's the body. (SD: Because everything is the Self?) Sure. You're not limited to a body.*

SJ: *Is it possible to experience the Self through focussing on, say a waterfall, or a tree, or something outside of our own body presence?*

R: It can give you a good feeling, give you a very high feeling, but there has to be an experiencer to experience. Yet no experiencer exists. So as long as you're the experiencer, you'll be experiencing all kinds of phenomenon. When you transcend the experiencer, then you are the waterfall or the mountain or whatever. There's no difference.

SJ: *It's the same obstacle though isn't it? The obstacle that's in the way of realizing the Self within the body is the same as realizing the Self in the waterfall.*

R: Yes, you are the obstacle, exactly. (SC: *Did you say you are the obstacle? Yes you are the obstacle. (SC: You mean the mind?) The mind, yes.*

SJ: *If the Self is in a tree as well as inside us. Then should it not be possible to be in touch with the Self by meditating on the tree rather than on my own chakras? Ask who the tree is? (Robert laughs) (R: That's separation)*

SG: *A good analogy would be, instead of trying to look at the tree, look at everything as one big I. That we're all one, that this is an I that sees, but this is all an I. There's nothing to look at. An I that just exists by itself, which is the same as I. There's nothing to look at. You're the I and that's the I. You're not looking at anything because then you're looking at something and saying that's not... (SJ: Then you'd be imagining an I, rather than...) No you don't imagine the I, because everything is the I. You aren't imagining an I, you are it, you are already I and that's the I and it's not looking. The waterfall's the I and that that looks at the waterfall is the I.*

R: When the average person looks on a tree, they don't really see the tree. They have a concept of a tree.

SC: Robert I have an experience that feels like everything is myself and then sometimes it turns around and it feels like I'm not there, it's so obvious from that experience. A kind of experience from this point of view, when I'm in that, it's like there's obviously nobody there, it's just things that seem to...it's hard to explain it... (R: I know what you mean.) And later I say I experienced that, but at the time there's no one there to experience that, that's what it feels like.

SD: Do you feel anything?

SC: I don't feel anything, I don't feel like I'm even here. Seeing that it's only an experience, no it's not an experience, right now I'm saying experience, it feels like there's no one there, there's no one anywhere and everything is... (SD: Just beingness, right?)

R: Well my question to you is, "Are you happy?" During these experiences.

SC: Am I happy during the experience? It feels very...I can almost say happy, it's a transcendence kind of happiness though, there's a...

R: If you have a semblance of reality, it's untold happiness, extreme happiness. So it's a mental condition. You're either the Self or you're not. There are no gradual stages. Everything else is mental.

(tape break, as Robert continues and finishes up satsang)

R: Shanti, shanti, peace, peace. Did you get your answer to your last question? When I said, "So what who cares?" (ST: Yes.) Remember that your problem has no substance. It's like a shock, if it appears, so what. There is no basis for the problem. They're just disturbances in you. Get it out of your mind. It's not good.

So, it's been nice being with you. Remember to love yourself, to worship yourself, to bow to yourself, to pray to yourself, because God dwells in you as you, Peace.

(tape ends) [TOC]



Transcript 6

THE THREE VEHICLES OF SELF REALIZATION

26th August, 1990

*Robert:* Good evening. It's good to see you again, whoever is here again? Please do not be shocked at some of the things I may say. I am not a teacher, nor am I a lecturer, nor am I a minister. I am merely a looking glass so that you can see your own reflection. What you think of yourself you see in me. I may say certain things you're not used to. Bear with me. You should not accept anything I say nor should you believe anything I say, until you're able to prove it to yourself.

I simply give my confession, that I am not the body, nor the mind, nor the phenomenal world, that I am pure intelligence, absolute reality, sat-chit-ananda, divine mind, unborn, emptiness. When I use the words "I am," I am not referring to Robert. I am referring to "I am that I am," omnipresence, the infinite.

I get lot's of phone calls from people asking me all kinds of questions. One question that most people keep asking again and again is, "What can I do to resolve my problems? Can you give me an affirmation, a mantra, a meditation, a breathing exercise, something I can use?" These things have their place, but they will not awaken you to your true self. In all of the higher scriptures it is written that the path of Advaita Vedanta or Jnana Marga is only for mature souls.

Now what does that mean? It is for those who in a previous lifetime have already practiced sadhanas, breathing exercises, yoga techniques, etc., and now they're ready to awaken through this type of teaching. And the Buddhist scripture declares that those who want to do yogas, or breathing exercises are the simple minded and ignorant (he chuckles).

Now what do they mean? They don't mean to insult you but they are referring to those who are attached to the world, those who believe the world is real and who feel the pull of the world. They want to use all kinds of gimmicks to free themselves from their problems but not to be totally free.

Now, what does Jnana Marga teach? We teach simply this:

- **Not to accept anything unless you can demonstrate it.**

- **Not to believe anything unless you can use it for yourself, and you can see it's true.**

To do affirmations, mantras, yoga exercises and so forth, will not awaken you. You start from the beginning. You simply admit to yourself that you exist. This is the truth. You do exist, don't you? So you say to yourself, "I exist. I know that for sure. I exist. I exist. That's all I know. I'm ignorant of everything else, but I do know that I exist because here I

am." And, as you keep saying this to yourself, "I exist," you begin to put more space between "I" and "exist." "I... exist." Say that to yourselves: "I... exist, "I... exist."

If you're doing this correctly you'll soon find that "I" and "exist" are two separate words. In other words you'll come to the conclusion that you exist as I. You'll have to ask yourself, ponder, "Who is this I that exists? What is I?" You never answer. It will come to you of its own accord. When you sleep and you awaken you say, "I slept." When you dream you say, "I had a dream." And when you're awake, of course, you say, "I am awake." But that I is always there. You start to inquire within yourself, "What is this I that exists at all times? It exists when I'm asleep, when I'm awake, when I dream. Who is this I?" And now the inquiry starts. "Where does this I come from? From whence cometh the I?" You ask yourself. The answers are within yourself. And you keep asking yourself over, and over, and over again, "From whence cometh the I? Where does the I come from?" Or, "Who am I?" And you wait a little while, and you repeat the same question, "Where does the I come from?"

While you're doing that, you follow the I deep, deep within. You keep following the I. You go deeper and deeper into the I. "Where does this I come from? Who is this I?" Whatever answer comes to you is the wrong answer. Do not accept it but do not deny it. You simply put it aside. And you continue with the self-inquiry. "Who am I?" And you wait. And you ask again, "Who am I?" It is not a mantra. Where did the I come from? How did it get there? Who gave it birth? What is the source of the I? You continue to abide in the I.

As you continue this process someday something will happen. To some people it comes like an explosion within, where all your thoughts are wiped away. For you see, I is the first pronoun, and every thought that you have in the world is attached to the I. It is secondary. Think about that. Whatever you have to say about yourself has I in it. Everything in the world is about yourself. I am going to the movies. I am going bowling. I feel like crying. I feel terrible. I feel wonderful. I feel sick. I feel well. There's always an I, I, I. What is this I, and what is it all about? Everything is attached to the I. Subsequently, when the I is wiped out, everything else is wiped out and the troubles are over. All thoughts go with the I.

Now there's no answer to "Who am I?" When you get to the answer there will be emptiness, a void. You will be of the unborn. But it is not a void like you think. It is not emptiness like you think. For want of a better word you can call it godliness, nirvana, satchit-ananda, bliss consciousness, absolute reality. It doesn't matter what name you give it. You will become that, and there will be no explanation. You will just become that, and you will feel a profound peace that you have never felt before. You will feel a bliss that is unqualified. You will try to explain it to yourself and to your friends, but you cannot, for the finite cannot comprehend the infinite. There are no words.

That's the method you use, self-inquiry. You follow the I-thought to its source. How long does it take? It depends on yourself. How sincere you are, what else

you're doing with your life. If you're using this like you do everything else... For instance, if you say, "Well today I'm going to practice the I thought, then I'm going to go to a movie, then I'm going to go bowling, then I'm going to watch TV, then tomorrow I'll do the same thing." Of course what's going to happen in a case like that? Very little, but if you put your energy into it, and you practice it every chance you get, and you put this first in your life, you will see amazing results, amazing results. But you have to put it first in your life.

Think right now, what is first in your life? Don't tell me but just think. What comes first in your life? Can you take it with you when you die? Don't you see by now that you live in a world of constant change? That the only thing permanent in life is change? All facts change. Only truth is real, and truth is non-personal. You have to find it for yourself. For the sincere devotee or student they will put this first in their life, and then you will start seeing results. But if you're still worrying and fearing something, and you think other duties come first, then you've got to work on yourself.

That's why, with great compassion, I give you certain things you can do before you get into self-realization. Just before you become self-realized you begin to feel certain things. And those are the four principles I gave you last week. That comes to you automatically. But, as I mentioned last Sunday and Thursday, you have to upon awakening, become aware of these principles. You cannot think of them at your leisure. But you sort of have to coax the mind. You have to coax your mind to think upon the four principles as soon as you open your eyes in the morning.

So you have two things to do. When you open your eyes you can either ask yourself, "Where did the I come from? Who am I that slept last night? Who am I that has just awakened? Who am I that exists now?" or you can think about the four principles. Whatever is convenient for you. But, by all means, if you want self-realization, and you want to become free, and you want to be free from the ocean of samsara, worldliness, and become blissful, then it's up to you. I can share these things with you but I can't make you do it. It's just like I can bring you to the gold mine but you've got to do your own digging. What comes first in your life again? Whatever comes first in your life, that's what you become. In the end you're going to have to leave your body, your thoughts, your possessions, your loved ones. Everything is going to be left, in the end. So the wise person searches for truth now, and tries to become free now.

So let's briefly go over the four principles again, for I feel they're very important. Another thing I do is this: Most ministers, teachers, whatever, philosophers, they always search for new knowledge. They research, research, research, and then they share with their congregations or students something profound, something new every Sunday. And of course, you always forget the previous Sunday and you go into new words. It's a game of words. You may learn about the astral planes, the causal planes, reincarnation. You may learn about how to become positive in your life, how to attract the right mate, how to attract money, health, and all kinds of stuff. How to channel, how to do this, and it's very exciting to the ego. What we do here is we try for you to remove your

ego so you do not get caught up in the world. That's the only way to become happy, truly happy, and self-realized. This is why I reiterate, and repeat again and again, the same principle. So it can soak deep into your subconscious mind, and you can become a living embodiment of this truth.

Now what are the four principles? Who can tell me? Who remembers? What's the first one?

*S: Everything emanates from the mind.*

R: That's right, but you had to think. It should be like second nature to you. When it's second nature to you, then you're going to find true happiness in your life, and reach your goals. But when you have to think about it first, it means your mind's impressed with something else. You've got other thoughts that you're thinking about most of the time. The first principle, again, is that everything, and I mean everything, the universe, the world, your body, your fears, your problems, your happiness, everything that you can think about, everything that your senses behold, is a manifestation of your mind.

It's a mind quality. When you close your eyes it goes away. When you sleep you transcend it. But when you are awake the world exists. The world only exists because your mind exists, and your mind exists because your ego exists.

Therefore when you begin to work on yourself, and you begin to realize that everything comes from your mind, you stop fearing, and you stop worrying, for you realize it's of the mind. And as you begin to change your mind, transcend your mind, annihilate your mind, bliss, happiness, peace, love, joy, truth, comes all by itself. It is the mind that is your enemy. What is your mind? It is a conglomeration of thoughts about the past and the future. You worry about the past and you worry about the future. That's all your mind is. It is not your friend, therefore, ignore your mind. Do not believe what it says. Simply watch it, behold it, become the witness to it. But just to realize that everything is an emanation of your mind, that alone sets you free.

And you have to practice self-inquiry, by realizing everything comes out of your mind, asking yourself, "What is my mind? Where did it come from?" And you will realize that I is the mind, I is also the mind. Because you say, "I think," don't you see? "I think," and the mind is thoughts. So we get back to the I again. We always come back to the I. Subsequently again, if you want to remove your mind you remove the I. You ask yourself again, "If the mind is I then where did I come from? What is the source of this I? Who am I?" You always get back to the I. Everything leads to the same thing, doesn't it? All the processes we use lead to the same thing, to I.

The First Principle: The whole universe is a projection of my mind. Then you say, "My mind. Who is 'my'? I'm referring to 'my' mind." And then again you tell yourself, "I am referring. I'm back to I again. I am referring to my mind." Again you go back to, "Where did this I come from? Who created it? What is its source? Who gave it birth?" And you keep questioning this way, again, and again, and again. And, as I said before, with most people, one day there will be like an explosion, and the I will blow itself to

pieces. And you'll see light, tremendous light. You'll become light. The light of a thousand suns, but that's not the answer. You have to go through the light, into emptiness, into nirvana, into absolute reality, which is called Parabrahman, nothingness. That nothingness becomes everything.

Now you go back to the second principle. Who remembers that?

*S: The Self is beginning-less, without beginning?*

R: Not quite, you're on the right track, but not quite. Any more volunteers?

*S: There is no birth, no existence, no death?*

R: You're on the right track.

*S: I am not born? I do not persist, I do not die?*

R: Yes. See, if you remember these things it will carry you across the ocean of samsara, into the land of the self-realization of noble wisdom. But you have to think of these things all the time.

The Second Principle is this: You are unborn, you do not persist, and you do not disappear. In other words, you were never born, the life that you're experiencing does not exist, and you do not die. You have always been. What I am saying is, there is no cause for anything. What is its cause? Of course the Bible will tell you Adam and Eve. That's a nice story if you like stories. But if you're talking about reality, it just began out of nothing. What came first, the seed or the tree, the chicken or the egg? You can say to me, "I was born, my mother and father gave me birth." Well, go all the way back. Who was the first mother and father, just like what came first, the tree or the seed? It's perplexing.

The best way to explain it (is), take a look at your dreams. How do you create a dream? Does it start with a beginning? As soon as you start dreaming there's no creation. The dream just starts. Everything is already there. The trees, the sky, the earth, the flowers, the grass, people, insects, birds, flowers, everything just appears. Does it die in the end? You just wake up, and it's all gone. What we're doing now is living the mortal dream. We believe in our bodies, in our existence, as it were. We believe the world is real, the mind is real, our experiences are real, and we get involved in them, like we get involved in a movie. You know you're not the movie. You watch the movie, it ends, and you go home. The more you get involved in the world situations and in yourself, the small self, your body-mind phenomena, the more you get pulled into ignorance.

You have to loosen yourself from this maya and thinking about every day, that you are unborn, you have no personal life, and you do not exist, and you will not disappear, just thinking about these things does something to you. You begin to feel different. You begin to feel alive, but not as a body, as omnipresence. You begin to understand what Moses said when he said, "I am that I am." You begin to feel free, untarnished. Your past is dissolved because it never existed to begin with. You have no past. There's no cause. It's all a manifestation of your mind. As you think about this you become totally free.

Now what's the third principle?

*S: Everything is egoless.*

R: Yes. The Third Principle is: The egolessness of all things. You have to have a deep realization, and a deep feeling, that no thing has an ego. No thing has a cause, again. There's no reason for anything to be. No thing really exists. You are not a sinner. You are not an evil person. Your past is dead, forget it. You're born again, now, and all is glory and joy. This is what it means to be born again, to realize that you exist now, in this moment. Not a moment ago, and never mind what's going to happen a moment from now, but you exist in this moment as pure intelligence, unqualified love, absolute reality, unconditioned oneness, that's you. You live in that reality. And again, that sets you free.

Now what's the fourth principle? As long as you don't remember them I'm going to repeat them every week until you get sick.

*S: Neti-neti.*

R: Yes, but what is the principle?

*S: The realization or knowing the truth through the discarding of the non-truth.*

R: Yes. The Fourth Principle is: To have a feeling, a deep feeling, a realization, of what self-realization of noble wisdom really means. And, of course, you can't explain it, so you negate it. In other words you think of what it isn't. Self-realization is not the world, it's not the universe, it's not my body, it's not anything I can think about. It's not my mind. Then what is self-realization? Whatever answer comes to you is wrong, for it has no answer. There are no words that can describe it. Forget about your intelligence. Human intelligence sucks, it doesn't exist. Why? Because it dies with you. We're talking about something that's eternal, that has always been, and will always be.

You have to become aware of these principles. I give you these things with great compassion, that you have something to do every day besides watching TV or reading comic books. Think, but not intellectually. Let's play some music...

(music played)

R: Because of Richard and Jim who are going back to Santa Cruz, I'll cover something else, which just came to me. After you learn the four principles, and they become a living embodiment within yourself, then you learn about the three vehicles which carry you over the ocean of samsara into the land of self-realization of noble wisdom. That's why they're called vehicles. But you can only feel these vehicles when you've mastered the previous.

The First Vehicle is this: You have a deep feeling, now remember, this is before self-realization, afterwards it doesn't matter what you do, you have a deep longing, a deep feeling, to be by yourself. Now in the West they tell you this is antisocial behavior, but you have a feeling... in other words you don't mentally say to yourself, "I want to be alone," like Greta Garbo. It's not a mental game you're playing. Because of your inquiry, and your feeling and knowing the four principles, you have a feeling to be by yourself, so you are not pulled down by the world, to give you an opportunity to make the four principles and self-inquiry work for you. So you enjoy being alone. You want to be by yourself. You look

for times that you can be by yourself so you can work on yourself, and that becomes a total joy for you. It's like total heaven to be by yourself, not all the time, but most of the time. It's only when you're by yourself that you can argue with yourself, and you can tell off your mind, and you can scream a little if you like, and do what ever you have to do to get rid of the ego and the mind. That's the first vehicle.

The Second Vehicle is: you have a deep feeling, a deep desire, to always be at satsang. Now satsang is not just a spiritual meeting, as most of you know. It's not a gathering of people when they hear a lecture. Who can explain what satsang is? How about you Nerada? What is satsang to you?

*S: Well ultimately I suppose it can't really be put into words, so to realize that I understand what the essence of satsang is, that it can't be put into words. Satsang is like the embodiment of the teaching. So I think that there's a growth in satsang that takes place, a growth that does not take place in the words.*

R: Okay. That's a good explanation. Anybody else like to say what satsang is? (S: Abiding in the Self.) Yes, exactly. Being together with people who abide in the Self; the realization that there is one Self, and you are that. So being in satsang is being at the feet of God. That's what it literally means, sitting at the feet of God. And God is none other than your Self. So you want to be with yourself when you come together with us. And you're still alone. You're still by yourself because all the people with you are yourself.

*S: Doesn't it usually involve the presence of a Sage?*

R: Yes, but remember, the Sage, the guru and God are yourself. It's all the same. What I mean by that is I don't want you to look at me as being a Sage, or being anything at all. When you see me, as I mentioned in the beginning, I am a mirror. You see yourself. And when you see yourself as divinity you will also see everyone else here as divinity. We're all one. There's no difference.

The Third Vehicle is: You will have a deep feeling, and a deep desire, to be around people like yourself. In other words, your old relatives, your old friends, your old cronies, that you used to drink with, and get high with, or whatever you did with them, they don't turn you on anymore. You want to be with spiritual people like yourself. You're not putting it on. You're not intellectualizing it. You're not imagining that you want to do that because I told you to. From your practice you become like that. It's an inner feeling, a deep inner feeling. Those are the three vehicles.

Now again, because Richard and Jim are leaving I brought along a couple of lessons. Once in a while I give out lessons I wrote years ago.

R: Okay, now we're going to have some prashad and then we'll have questions and answers.

*S: I have a question for you, about meditation. You said sit and do nothing. My question is, when I do that, thoughts stop, but the world appears. By doing nothing do you mean no world appearing?*

R: Let the world appear but do not react to it. Let whatever appears, appear, but just do not give any response. (*S: Should you sit with your eyes closed, or open, or does it make any difference.*) It doesn't make any difference. (*S: Plus, if you were to try to make the world appear or disappear you would be doing something. Of course if you could do nothing...*) (*S: You'd be realized.*) (*S: You'd be there.*) (*S: That's why it's so direct.*)

R: Of course the proper action to take when the world appears is to ask, "To whom does the world appear?" But if that doesn't work for you, just do nothing at all.

*S: I've also tried, in doing that, I've tried the principles you gave. Say if I'm thinking of someone, what I've noticed is if everything is egoless, that seems to do away a lot with any kind of judgment I had about others or about myself.*

R: Exactly, sure, that's what it does. (*S: It does away with it. Just like (snaps his fingers) that. It's really nice.*) That's what it's supposed to do. (*S: In an everyday situation it seems like it pays to use that too.*) Of course. And the more you think of that the deeper the feeling goes, and the greater the experience. (*S: I wasn't really thinking about it. I just thought maybe to use it as the situation arises.*) You can do that. Whatever helps.

*S: Well how do you handle this? Let's say you're opposing a strong negative force, a very destructive force, people who embody that force. You have to confront it and work against it, knowing that there is no ego in the force?*

R: No, you don't do that at all. You simply ask yourself, "To whom does this force come?" (*S: You don't confront it?*) No, you don't avoid it or confront it. (*S: All right, what if we were in danger of losing our lives right now? What would we do?*) Whatever you have to do. (*S: What?*) Your body knows what to do. (*S: That would be confronting it then.*) But you have nothing to do with it. Your body will do what it has to do. But it has nothing to do with you. (*S: You mean you'll run or you'll fight?*) (*S: It's more spontaneous than the thinking?*)

R: Yes, everything will happen spontaneously. Your body knows what to do. There is a power that takes care of your body. It will know what to do.

*S: All right, what if it's more abstract though. There I used an example of something immediate. Let's say the current situation in the near east, that you're going to be called up or something. And that also is a very destructive and terrible force. How would our bodies react to that?*

R: Leave that to God, God knows how to take care of the universe. Focus on yourself. Ask yourself, "To whom do these feelings come?" (*S: But what if it comes right down to it. What if a telegraph or telephone call comes?*) Then you do what you have to do. Your body will know what to do. You will take care of yourself. If you're a major in the air force you fly a plane. You go wherever you have to go. (*S: All the while asking or reminding yourself to whom it comes?*) As long as you're aware that it has nothing to do with you. You are not your body. You are not your mind. You are not the situation. You are free from it.

*S: Isn't it like watching yourself as if you were a character in a play? (R: Yes.) ...or watching yourself on a film. You know if you've ever had that experience. Where you know it's you, but you're not...*



S: *Okay, but it's still confusing to me. Let's say, to follow this little possibility, I can go away and fly the plane and so forth, and I can say that's not really me doing it, or I can stay home and say I don't want to be part of that destruction, and that's also not me doing it.*

R: No, both are wrong. If you have to say, "It's not me doing it," then it is you doing it. You don't say it's not me doing it. You ask the question, "To whom does it come?" There's a difference. It keeps the me out of it completely. (S: *It's more obvious than that. It's more obvious that it's not you doing it, that it is you doing it.*) See, when you say, "It's not me doing it," you believe that you are the one, you are the body. (S: *All right, let's strike that part of it from the record. Still it seems to me a choice must be made.*) The choice will be made. But you have nothing to do with it. (S: *That's very difficult, very, very difficult.*)

S: *Will you be guided?*

R: Something will take care of you. When you came to this earth everything was predestined. Something is aware of how to take care of you, and what you're going to go through. But it has nothing to do with you. The secret is not to react. Just do what has to be done. And you will do what has to be done. You can't help it. If you're meant to go to fight, no matter how you try to stop yourself, you couldn't. You'll go to fight. If you are meant to be a pacifist, you couldn't fight if you wanted to. If they gave you a million dollars you couldn't do it because you're predestined. It's your karma. (S: *So you're saying if you face a decision, that's already been predestined also?*) Yes. Everything will work out. The secret is not to identify with your body or your mind. And then, if you're doing it correctly things will change on the outside too.

S: *I can accept it theoretically. It's the same teaching, the same response, the rabbis had, the wise Jews, at the time of the holocaust. Get into the cattle car, off you go to Auschwitz, and the rabbis say, "Well you know it's God's will. What difference does it make? It doesn't matter." And now that we've lived through the holocaust, now we think maybe they should have said something.*

R: There's a difference. You're right. There's a difference in knowing the truth, and just letting yourself be walked on. This does not mean you become a rug for somebody to step on you. You become a doormat for no one. You are abiding in the Self. When you abide in the Self everything will be okay. You're not a coward. You're not running from anything. You're abiding in the Self. When you abide in the Self if you have to pick up a sword and fight, you will. If you have to run, you will. But you will do what you have to do. But it has nothing to do with you. It's different than you think. It's not like you think. (S: *I can theoretically... it all makes sense. In actual practice is where I get confused.*) If it made sense it wouldn't be the truth. (S: *What kind of answer can one expect when you ask who is it for?* (R: No answer.) *So therefore the action would be non-personal.*)

R: Exactly. If there's an answer, it's the wrong answer. See, all these years we've been dealing with a finite mind, with our own intellectual processes, with our preconceived ideas, with our concepts. But I'm saying we have to transcend those and use a new part of us that we've never used before and that's the Self. So when you abide in the Self everything will be okay. Everything will work out. It has nothing to do with being passive,

or being violent, or anything else. It's a completely new ball game. You're on God's team and you're well taken care of, but it's different. There are no words to explain it. (*S: You have to now go inside to understand it.*) Yes, you have a deep understanding, and a deep knowledge, that all is well and everything is unfolding as it should.

*S: Robert, then it is imperative that we do have a guide or a Master, isn't it? People can't just do this on their own.*

*R: It depends, very few can. But the majority cannot. (S: Did Ramana have a guru?) No. But he's one in a billion. (S: So what you're also saying then is in predestination the soul chooses to be born in a particular time or to a particular life in order to continue with its existence.)* That's part of the appearance. And if you believe in your body, and you believe in your mind, then karma is real, and predestination is real. But if you abide in the Self everything else becomes redundant.

*S: Because of your four principles that we... (R: Yes.) ...and if you become realized you can get off the karmic wheel.*

*S: But in the mean time, on this earthly plane, or this particular plane, one way of describing it is predestination. The answer is there, but if you look at it as a continuum, it's part of the four principles. Nothing appears in the beginning, no end*

*R: Yes, exactly. To put it in an easier point of view so you can understand it, if you believe in your body, again, if you believe in your mind, if you believe that you are a body, then everything else exists, karma, God, creation, everything exists. But when the realization comes to you that I am not the body, and I am not the mind, everything disappears. Like the four principles. So that's why the secret is to practice abiding in the Self. Then everything else will happen by itself. You don't try to get rid of your karma or get rid of negative situations, because that's like cutting off a tumor on one arm, and it grows back on the other arm. You go right to the source, the Self. And then everything is resolved.*

(end) [TOC]

*Transcript 7*

**WORKING WITH THE FOUR PRINCIPLES  
OF SELF-REALIZATION**

*30th August, 1990*

*Robert:* Greetings and salutations. We can be real informal. All I can do is tell you about my own personal experiences, not what I read. And I can tell you that nothing exists the way it appears. Everything is an appearance, and the trap is we get pulled into the appearance. We react to it. We feel hurt. We feel slandered. We feel as if something is wrong. We have emotions and they become negative, because we are falling for a false premise, and the false premise is that the world is real.

In fact, the world is not real and neither are you. What we have to do is stop reacting to anything. And the only way to do that is to discover who you are. When you discover your true nature, when you awaken to your true nature, everything becomes perfectly clear. You're at peace. If something works out, it works out. If it doesn't, it doesn't. But you don't look at it that way. Your feelings have been transmuted. You no longer feel what human beings feel. You just have a great love for all things, a great compassion. And you know that the substratum of all existence is harmony, peace, emptiness, and you feel wonderful all the time. What can disturb you if you are at peace? If you've found true peace, what can possibly disturb you?

The world comes and goes. One day the world is like this, the next day it's like that. But what does it go to do with you? Nothing, you are free. You are not the world. You are not your body, you are not your mind. You are total freedom, total joy, total love. You have to awaken to this fact. It's the truth. Science is beginning to see this more and more. They are beginning to see that the only thing permanent in life is change.

We speak many words, we take many actions, but to what avail? Does it matter in the end? We build our life, we own possessions, we father children, and what happens at the end? Poof! It's all gone. Everything just disappears (he laughs). There's nothing.

So what's the purpose? People say, "I'm making this world a better world for my children." They're just dreaming. The world will never be better, it'll never be worse. The world just is a dream of existence and it's like this one day, it's like that another day. But you are not the world. You have to awaken to that fact. You are not your thoughts. You are not your karmic expressions. You are not your inclinations from past lives. These things appear real as long as you believe in them.

As an example, if you believe in the devil, the devil will appear to you, because you are creating the devil yourself. If you believe in a god, the god will appear to you. As for instance, Rama Krishna believed in the god Kali. Kali used to become very real to him,

and he used to dance and sing with Kali (he laughs), and this was true as far as he was concerned. But he created Kali. That's why nobody else was able to see her but him. And that's how we create our lives.

Think of the things you fear in your life. Say you fear becoming sick, you fear poverty, you fear getting divorced, you fear getting married. Whatever you fear is a concept created by your own mind. There is no question of should I get married or shouldn't I get married. It doesn't matter. What matters is how you react to it, how you see it, what you expect of it. This is true of every aspect of your life. That's what you've been trained to believe since you were a little kid. It first started in kindergarten. Your teachers brainwashed you, your family brainwashed you, the outside world brainwashed you, the system brainwashed you, and here you are. You are filled with ideas, concepts, notions, feelings, attitudes and that makes you what you are: miserable. (laughter)

As soon as you wake up all that disappears. Nothing can ever happen to you that is of a destructive nature. There is absolutely nothing that can ever destroy you. You cannot be destroyed. Your body may appear to vanish, but that's like a dream. You dream about yourself, you're doing something, and you get shot, and you disappear. But then you wake up.

So my question to you is, "What do you believe about yourself and about the world? What's most important to you?" This is why I feel that a spiritual path, not necessarily this one, but a true spiritual path, should be the first thing of importance in your life. Why? Because it wakes you up.

No matter how good of a life you live, you may become the richest and most famous person on earth, you will have to experience the other side of the same coin one day and be the poorest, most miserable person on earth. That's the way it works. You may say to me, "My neighbor never has any problems. It's like he fell into a pot of gold. Everything he touches turns into money. He's as healthy as a horse. He's got a beautiful wife, a big house, everything he could possibly need, and look at me! And I know that guy's life hasn't changed in forty years."

You're making the wrong conclusion. He has earned this karmically, and if he doesn't pull away from it he might spend his whole life in goodness, human goodness. But then he will be drawn back again, by the law of karma, which is in his mind, and he doesn't know it, and this time he will be a homeless person. And whatever he does, he won't be able to make a dime. He'll try his best, but he'll always be poverty stricken. He won't be able to earn a dime no matter how hard he tries. This is why we should never judge. You have no idea what your neighbor's going through. Never say, "He or she has a wonderful life and look at mine. Why am I poor? Why am I sick? Why am I this way? Why am I that way?" The idea is to wake up, not to look at yourself, not to feel sorry for yourself, not to compare yourself with others, but to awaken.

When you awaken something happens that is unexplainable. There are no human words to explain. When you awaken you just understand, not even understand, you

know, you feel, and those words are inadequate, you become, divine harmony. You are no longer fooled by person, place and thing. You no longer react.

As an example, someone tells you, "Oh, you won the lotto, you won fifty-billion dollars." It's okay. You do not become a slave to that. Someone tells you, "You lost fifty billion dollars," same thing, same reaction. You do not become a slave to that. What happens in the human life does not matter. When you know who you are you do not say it doesn't matter. You simply exist. You exist as yourself. You're at peace. No one can ever take the peace away from you, no matter how hard they try. You're not fooled by things. Rather, what you do is you give of yourself. You can give yourself because you become the living Self. Therefore you can give yourself away and you're still there, for you've become the infinite Self, the divine mother, omnipresence, total oneness with all things. So you can give of yourself and yet you're always there.

When Ramana Maharshi was being robbed by robbers his devotees wanted to attack the robbers, and he said, "No, no, no. It's our dharma to be what we are, and it's their dharma to be what they are. We should not interfere in their dharma. Therefore give them what they want," and that's very profound. We are spiritual people. The world is not. Therefore we act in accordance with spiritual principles. What this really means is we, as human beings, become last, not first. That's what Jesus meant when he said, "Those who go first will be last, and those who are last will be first."

You have to develop a great humility. Do not long for anything. Do not long to be famous, or rich, or great. And do not say, "I want to be poor and have nothing," either, they're both wrong. Just be yourself. When you are yourself you will be amazed how the universe takes care of you. It's like the body with vitamins and medicines. Your body, you know, is a natural healing factory. It really knows how to heal itself. But when we start taking too many vitamins and not enough sugar (he laughs), when we start taking medicines too much, the body says, "Well, you have made that into your god, so now you've got to depend on it." And then you have to keep gulping vitamins for the rest of your life or you get sick. Really, think about that.

*SD: Or you become a crazy addict.*

R: Or a crazy addict, doesn't matter. (laughter) But think about those things.

You've got to depend upon your Self to take care of everything. Now yourself is your Self. There's one Self, so we take care of each other. But you don't think of that. When you think of others you're making a mistake. The feeling will come to you one day that you are all others. There are no others, there is just the Self, appearing as others. So how do you treat others? As you treat yourself. You don't think about it. You do not say that person is worthy and that person is not, so I'm going to help this person, not that person. You give of yourself automatically. You do not think about it because everything is your Self, and that includes the mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom, and everything else you don't understand. It's all part of the one. What

you do to the one you do to everything. How you treat one person, that's how you treat the whole universe, because everything is one.

Now, these four principles I gave you (back to the four principles) have to do with all these things. You're supposed to ponder these things. How do you work with these principles? First, who can tell me what they are? Go ahead.

(A student recalls them)

R: Now you said them correctly, in a way, but it's like you're reciting a lecture.

*SD: That's because we're just learning them.*

R: But it's the way you say it to yourself. As soon as you open your eyes in the morning (I'll speak in the first person) you have to say to yourself, "I feel, and realize, and understand, that everything, everything, say everything twice, is a projection of my mind." And think about what that means, forget about the other three. Work on that. "Everything! Everything! I feel that, I realize that, I understand that, that everything is a projection of my mind." And then you may think of the problems you have, if you have any, and you say to yourself, "If everything is a projection of my mind, where do these problems come from? Where did they begin?" You then realize, "Why, they came from me. I projected them. I created them." And then you say, "Who is this I that created them?" See? Now you're getting to the meaty part, to the substance. "Who is the I that created all this delusion in my life? Where did the I come from? Who gave it birth? My mind, where did my mind come from? The I. Why, they're both the same! The I and my mind are the same," and that's a whole new revelation.

You think along these lines. "Where does the mind-I come from and to whom does it come?" And you follow it deep, deep within yourself. If you do it correctly you will realize there is no I, there is no mind, so there are no problems, and it'll be over, and you'll start laughing. You'll actually start laughing at yourself. You'll say, "To think, I feared this and I feared that." And once you get into that consciousness something will happen to actually physically relieve you of the problem, or what you think is a problem.

As long as you believe in your mind that there's a problem, whether it's little or big doesn't matter, they're both the same, but as long as you believe you've got a problem, you'll have a problem, and it'll grow, and you can't change it. It may appear that you change it, but it turns into something else of a worse nature, when you try to work with the problem itself. Never try to work with the problem but ask where the problem came from. "How did I get it? How did I get this birth? Where did it come from?" That's a problem, the births the problem because you believe you were born you have the problem, and you can go on and on and on.

That's how you work with the principle. "Everything! I feel and understand that everything is a projection, a manifestation, of my mind. Whose mind? My mind. Who is my? I, my? I and my. Who am I? Who am I who has this problem?" And as you ask yourself this question, you will begin to feel better, and better, and better. You will actually

begin to feel better, and as you feel better the problem becomes less and less important, and it will vanish.

This is great psychotherapy. It works. If psychiatrists gave this to patients they wouldn't have to give them any drugs.

So you understand, you feel, that everything is an emanation of your mind, or it wouldn't exist. All existence, from the smallest atom to the greatest cosmic galaxy, it all comes out of your mind. But even if I tell you this you still feel that something is real, don't you? You feel that something is real. You may say, "The sun is real." You may say, "Well, God is real." You may say, "An atom is real," but you do not comprehend that you are creating these things. They're all a project of your mind. If you didn't have a mind, you would not have these concepts. That's why we are told to annihilate the mind, to kill the mind, no mind, no concepts. All these ideas come as you begin to realize that everything is a projection of your mind.

*SD: Can you say the Self is real or is real a term that doesn't exist?*

R: Well, if you say the Self is real you don't really mean it. If you meant it you wouldn't have to say it, but you can say it when you are training yourself, because it makes you feel better. It helps you live. It's better than saying that my world is real or my problem is real. It's better to say the Self is real than to say that. (*SD: But better would it be...*) (R: To keep silent.) (*SD: ...that nothing is real?*) Don't even say that, say nothing. When you ask yourself the question, "Where does the mind come from?" or "Where do my problems come from?" And you keep still, that's real. The emptiness is real. (*SD: Isn't the emptiness the same as the Self?*) Yes, but when you speak you spoil it to an extent. (*SD: That's right because the Self doesn't know anything.*) When you say the self is real, it becomes personal. When there's silence it becomes omnipresent. Silence is always the best policy after you say all those things to yourself. And it's in the silence that your problems just dissolve. Try it, it really works. When you keep still after saying all these things, your problems will dissolve by themselves. Do not think, "I am getting rid of my problems," because that enhances the problems. Do not think about the problems at all but work on yourself to see your own reality, and in reality there are no problems.

Yet I also note to most people, no matter how many times I say this, their problems are very real to them. And they've got a hold of them like a vice. They really feel their problems. So to those people I say, "To the extent that you can realize that your mind has created these problems, and in reality you are mind-less, to that extent, will your problems begin to dissolve."

But do this when you wake up, when you open your eyes in the morning. Don't go through the four principles all at once and say, "I'm finished. Now I can go worry about my problems," (laughter) Take one at a time, even if you do not get to the second one that morning. An hour or two has passed and you're working on the first one, that's good. You can work on these things all your life, if necessary. It's better than worrying about your problems. But take them one at a time.

Now you go to the second one and you work on the second one just like on the first one. Now what's the second did you say Sam?

SM: *We were never born?*

R: True, but it's the way you say it to yourself that counts. (SM: *Right.*) Use your own words that are comfortable for you. You have to sort of say something like this: "I perceive, I feel, I understand that I was never born or I am unborn. I do not prevail. All my existence does not exist, and I will never disappear."

SD: *Can you say, "I perceive" or "I understand" before your mind really has fully accepted it?*

R: Whatever is more appealing to you. Whatever you can work with. But let yourself know that you perceive it and you understand it and you feel it. (SD: *I mean, would it be more honest to say, "I am beginning to perceive or...?"*) There is no beginning. So when you say, "I'm beginning" you begin, and begin, and begin, every day. It never ends. Speak up for the truth. You can say, "There's something within me that perceives, there's something within me that knows I was never born, I do not prevail, and I will never disappear. And I am that one that knows."

So you start working on that. What does this mean, "I was never born, I am unborn?" It sounds like a contradiction because you say my father and mother gave me birth. This appears to be true. Who gave them birth? My grandmother and my grandfather. Then you go all the way back. Who gave them birth? Who gave them birth? And you go back to the beginning. Where did the first man and woman come from? Who started this? Who started the human race? Who started the idea of birth?

Now don't come up with your answers because the mind answers. You can say, "Adam and Eve, God." Somebody told you that. You learned it from reading the Bible. But is it true? Where did the God come from, who created everything? So you go back to the beginning and you can say to yourself, it's like saying, "What came first, the chicken or the egg? The tree or the seed?" It's the same thing. "What came first, the man or the woman? How did they both get together? Who made them?" Then you will realize they don't exist. Nothing gave you birth. Because the whole origin is false. That's what I call false imagination. The whole origin of birth is false. It's a dream. It doesn't exist. Therefore, I do not exist the way I appear to be.

Then you go right back to the first premise. Then, "Who am I?" See, you're always going back to self-inquiry. "Who am I that exists? If I am not the body, am I my thoughts? I can't be my thoughts because they keep on changing, changing. Then who am I?" Then you keep silent for a while. You know it's working when you start getting a quiet, loving feeling. You start to feel peace that you have not felt before, and you start to feel that all is well. (SD: *What if you say, "I am the eternal now?" Even that is a product of the mind?*) Yes it is. It's a temporary help, because the mind creates it. (SD: *There should be no knowing just an inner knowing?*) Yes, if you do this often enough – this is why you have to do this every day, when you wake up – pretty soon you will start to feel something. Really, you will feel



a happiness that you never felt before, an extreme happiness, and you couldn't care if they dropped a bomb on your head. You would feel this happiness because you will know that you can't die. See, right now they're just words. But you will actually know someday that you just can't disappear.

Nothing can kill you. Kill is just a word that means something that you have accepted. It's just an ignorant word. We make up words and we put feelings behind them. Say it to yourself for a while. See how ridiculous it sounds, Kill, kill. It's just an English word that human beings make up to connote some kind of danger. But the word has no power except the power that you give it yourself. When the mind is silent then reality comes of its own accord. When you're thinking, thinking, thinking, then the world has got you, and you become worldly again. So self-inquiry causes the mind to be quiet.

And after you work on that you go on. "I do not prevail." So you say to yourself, "You mean my entire existence, since I was a baby, until I die, means nothing?" And then you say to yourself, "I have just proven that I was never born, because I've gone way back to the beginning. So if I were never born, how can I prevail? What prevails? Who prevails?" And you will see it's the mind that prevails.

The mind wants existence, wants strength, wants power. It makes you believe that you are a body. You ask yourself, "To whom comes the mind? Where does the mind come from? Who gave it birth? How did it originate? What is its source?" And then keep quiet, keep still. And you will begin to laugh because you will actually feel, even if for a moment, that there is no mind. You will actually feel no-mind. In the beginning it may last for a moment or two. But as you practice everyday those moments of no-mind will become greater, and greater, and greater and greater.

And then you go on and you'll say, "I will never disappear." So now you're laughing again because you realize, "Who disappears? That which never existed disappears. But I am no-mind so how can I disappear?" And this becomes very meaningful for you, and as you do it everyday, you become stronger and stronger in mindfulness. And something happens that's so beautiful that I can't describe it. You feel such love, such joy, such harmony, such bliss. Then you carry on. Now what's the third principle?

(Student responds.)

*SM: Isn't it that everything is egoless?*

R: Say it the way you're supposed to say it. You begin with "I feel." (students laugh) See how easy we forget. You've got to feel it. You've got to say, "Something in me feels, understands, the egolessness of all things." All these principles are alike. Did you come to that conclusion yet? They all have the same source: nothing. But you have to work with them until you get there. I feel and understand the egolessness of all things. And you say, "All things," not just some things, but "All Things," from the greatest galaxy to the minutest atom. Nothing has an ego. If it has no ego, it has no source, because to have an ego there has to be a source, and just by realizing this great truth you become free immedi-

ately. That blows your mind. It's like a Zen koan. All of a sudden something snaps in your mind and your mind is gone because it has no source, since there's no ego. It never existed, then you feel so good.

[There was a tape break here - Must have been a question concerning Hussein and the gulf war - Ed.]

(Robert continues) I can like them or dislike them. For this is a worldly thing and you are not of this world. So you react completely differently to things like that. When I discuss these things with you it's to make conversation. But it doesn't exist. It will come and go. Whether there is a war, or there's not a war. The fact remains you're still going to die. So what's more important? To discuss who's good and who's bad in the world, or to find out your true Self, and become free from everything. (SD: *I just meant, would it help something like that, not matter?*) Of course it helps because it makes them disappear. (SD: *Yeah.*) You realize it's part of the mind, like the blanket, like the radio. (SD: *And just saying he's egoless doesn't mean it in the way we would say that. But it means he has no source, he came from nothing.*) How he appears does not exist, just like his body, same thing. See, when you say, "I am not the body" you're not speaking of your body. You're speaking of "the" body, the universal body. Nobody is the body. (SD: *So you could say, "I am is not the body?"*) Yes, you can say that. That's why I tell you not to use that too much, because you make it too personal. You're still into yourself as an individual. When you read in the text books, "I am not the body, I am not the mind," they're referring to the universal body and universal mind. That there is no body, nobody, noooooooo body. (laughter) Nobody exists. That sounds ridiculous to the average person. Now you may say, "What does this do for me?" It does everything for you. If you are creative in music, or in art, or anything else, you'll become a greater musician or a greater artist without wanting to, without going after it. Your body will do what it's supposed to. There will be no karmic attachment.

As an example, if you were a great artist and a great musician, or a great carpenter, or a great loafer, or a great homeless person, and you go after it humanly this is what is holding you to the earth, and you're going to have to come back again, and again, and again, because you've made yourself earth bound, don't you see? Anything that you attach yourself to pulls you back to the earth, whether it's good or bad. If you hate something it's the same as if you love something. It pulls you back to the earth. You've got to let go. If you read that lesson on non-attachment I gave you last week it explains it all. It's not being indifferent. It's just a letting go because you know, "I am my brother and my brother is me. I am everything." So I do not have to attach myself to anything. The egolessness of all things.

And now I go to the last principle which is what?

(A student replies.)

R: Good! No, you say, "I perceive and understand what realization is. I know, something within me understands, and feels, what self-realization is," and you keep still. Then the thoughts will come to you that the only way to find out is through negation. So

you can say to yourself, "It's not the sun, because the sun is a projection of my mind. It's not the moon, same thing. It's not my husband or my wife, it's not my body, it's not my organs. It's not Hussein, it's not peace, it's not the war." And everything you name, it's not. So when you get tired of naming things, you keep silent, and that's what it is. Everything is silence. All four principles end in silence, they're all the same. Any questions about that?

SA: *Yes, I have a question concerning two things that you said which I have difficulty with. One of the things you said is never deal with a problem. (R: Right.) And I know that if you concentrate on the positive things that you're speaking about, that's the essential teaching, say to express all the ideas that you've already talked about today. I realize that that is the energy that must be expended. But still, in this period of life that we have, as we make these statements, and as we move towards this goal which I can accept, and this theoretical idea which I accept – this abstract idea – still there is the life to be lived, and there are issues to deal with. (R: Yes.) So it seems to me that if you say, "Don't deal with the problem," this leads to enormous problems.*

R: On the contrary, you're separating both. You're putting them in two categories. But, they're only one. As an example, say somebody cheated you, and you sue them in court. When you sue somebody, and you're getting involved in something like that, you're setting up an energy. Even if you win the case you're going to have to sue somebody else, and then sue somebody else, and it never stops, because you've created a pattern for yourself. But, if you go about it the other way, if you know the truth about yourself, you also know the truth about the guy who cheated, because you're both one.

SA: *All right, let me give you another example. Let's say that we're all here and we all stay here and we have no money. And tomorrow we're hungry. We're all hungry in the morning, and we say we're not going to deal with this problem, but because our hunger is so great and keeps mounting, we really can't think of anything else. Eventually we can't think of any of these ideas that you've told us about because we're so extremely hungry.*

R: Your first premise is wrong. It doesn't work like that. It'll never work like that. If you are hungry, something will happen to appease your hunger. See, what you're thinking about is you sit down and you do nothing. It doesn't work like that. When you know the truth somebody will knock on the door and bring you food.

SA: *I brought up the example a week or two ago about the holocaust, and remember I said how the attitude of the Jewish people, and especially the Rabbis was that God is living in the Nazis, God has manifested himself through Auschwitz, and the others, and so we must go along with this. Would you say that is the attitude the Jewish people should have had?*

R: On the contrary, because that's an attitude, I'm not talking about attitudes. (S: But it's a problem to deal with?) I'm talking about realization. See, reading the Bible and making quotations is one thing. Being a living embodiment of the truth is another thing. So I'm not saying you're supposed to be passive. There are times that you're not passive. (SA: *Then, you are saying, "Deal with the problem?"*) On the contrary, if you are in the truth, the problem will deal with itself.

SA: Yes, but you're speaking of a state to which we are aspiring, and I grant what you say. I believe that would happen, but we're not in that state yet. I mean, we are, but we are not fully in the state because we cannot fully grasp it and manifest it.

R: If you take it personally and you work on yourself as I said, you will do what's right. You will not be passive.

SG: So you would say that your body will do the right thing by itself. It's not a matter of trying to think of it or not think of it. That's the easiest way to look at it, right there.

SA: It isn't that at all. It's your mind that tells you to put on clothes and go out and find food in the morning. Your body too, but it's the body-mind working together.

SD: Remember what Christ said when he said, "Put ye first the kingdom of heaven and all these things will be added unto you." Isn't that sort of the same thing you're saying? (R: Yes, it is.) If you dwell on self-inquiry or self-realization, somehow these things will be taken care of, maybe even by the body.

SA: Wasn't it Christ also who said, "Render unto Caesar what is Caesar's?" And that's the critical point here. There's no argument with the concept, the idea, and the goal and the abstract reality of it. I am talking about the interim period as we live in our daily bodies through the day. (SD: Before we are realized.) Yes, and that's why I bring up these problems of the fan, which I did the other day, and the food, as examples of these things that we have to deal with every moment.

R: Your body and your mind are motivated by karma. The law of karma takes care of them. But you are not your body. If you are aware that you are not your body, right action will pursue.

SD: You mean you can be aware that you are not your body, and yet your body will go out and get food. (R: Exactly.) But you would know that you are not the doer.

SA: But you say, "If you are aware," those are your words, "if you are aware that you are not the body." I would say from my understanding of the teaching, there are degrees of awareness. If you are fully and completely, and absolutely, and totally and wholly aware that you are not the body, then okay, I grant you that. But there are these degrees of awareness, and if you are not at that particular state then you must render unto Caesar what is Caesar's.

R: In reality, there are no degrees. So you either are or you're not. If you think you're not, then you have to fetch for yourself. If you think you are, you'll think about these things, and then you'll go do something. But you won't be doing it. It will do itself.

SD: That's what I was going to say. The answer to me is what Robert was telling us before about not being the doer. The realization that you are not the doer is even what Christ was talking about. That is, you dwell on the Self, on realization, and your body will continue to do whatever is necessary karmically, but your realization that you're not the body and you're not the doer doesn't mean it doesn't get done.

SA: Well, now we're getting down to the nitty gritty. All right, then what you're suggesting is this. Let's talk about tomorrow morning. And I'm hungry so if my body-mind says go out and try to find some money to get breakfast, but all the time that I'm doing this I can still think I

*am not doing this (R: No, no.) I am not going to be getting the money. I am not going to be eating it. But both can exist simultaneously. (SG: You don't think about it.)*

R: No, no, no. See what's going to happen when you work on the principles, and if you have hunger in your body, you will automatically, spontaneously, go get food.

SD: *But you won't be dwelling on it. (R: Your mind will be somewhere else.) Could you say like, "Okay, Here I am going to La Bread Bakery, but this is all a dream?"*

SG: *You won't even say it like that. (SD: Yeah you wouldn't, I understand.)*

R: See, take my life, for instance. When I get up in the morning I have no idea what's going to happen the next day or that day, or during the day, but I am active and I'm not active. I do certain things but I don't do purposely. It happens spontaneously. I didn't ask to teach classes like this. It happened. I never asked for anything. But it happens because my body does it, spontaneously. But my mind is not aware of it and I'm not involved in it. But I'm fed, I live in a house. I come to these meetings. But I never say I'm going to do it. (SD: *You don't plan?*) I don't plan. I may plan a couple of hours in advance, or something like that, but I have no long drawn out plans. But everything works out. I know it is hard to perceive. It's really hard to perceive how I live.

SA: *My second point is related to this one and you said at the beginning of the speech tonight. You quoted Ramana, for him being robbed. And you said that he told his followers to give. To allow the robbers to take what they wanted and that was their karma. (R: Their dharma.) And it was his karma to have it and to give it. Why couldn't it also be his karma to protect what he has?*

R: Because it was not his dharma it was not his way. (SD: *What is the difference between dharma and karma?*) Dharma is the way things are. The Truth of the way things are.

SG: *So another enlightened teacher could have said anything. I mean they both are the two sides of the same coin in reality, right? (R: In a way that's true.) Just say, "Go kill em" although... you know I mean not kill them but I mean, in reality there's no difference.*

R: Well you're right. Just like in the Bhagavad-Gita with Arjuna. (SG: *Yeah exactly.*) When Krishna told him to go fight. (SG: *Or go sue them or go fight them.*)

SA: *So he could have said, "Lets protect what we have?"*

SG: *Yeah and they're really both the same, but that wasn't his... (R: He said, "This is not our path".) This is not his path?*

SD: *Saying dharma? See I have the same question because I thought dharma and karma were the same thing. (R: No.) So they're not so, the dharma would be the teaching, to teach them not to resist, but karma might be to beat the shit out of them. (R: Yes.) (laughter) But if you were holy enough you would go with the dharma without taking really...*

R: It depends on the path that you're on. People are on different paths I guess. But the highest teaching of all, not only that, Krishna himself didn't have to fight, did he? He told Arjuna to fight. (SG: *That's right.*) You see.

SA: *Well it's easy to tell somebody else to fight. (laughs)*

R: When you get to the highest, there's peace.

SG: *There's no need to. (R: There's no need to do anything.) There's no need for anything. Maybe to just show, maybe as a demonstration for somebody else, you could say, "Fight or don't fight." I mean as an extension... (R: For your students.) ...for your students, yeah.*

R: It's like in the martial arts, when somebody becomes so proficient in the martial arts. I mean proficient, the highest he can ever go, higher than that. They do nothing. They do not even defend themselves. They go the other way, just sit. They except being killed. There's nothing to fight. But Arjuna was not up there, he belonged to the warrior class.

SA: *And so do we or one of the more...*

R: You belong to whatever you believe. (SG: *Castes are like beliefs in your mind.*) So you belong to whatever you believe. It's all in your mind. If you want to believe you've got to fight then go fight. If you have to believe you got to take care of yourself because if you don't do it then who's going to do it then you've got to. You've got to do what you've got to do. But I'm speaking of the highest teaching. Where everything is taken care of.

Look at Ramana again as an example. When he was a boy, he would have been dead, if it weren't for this mysterious power to take care of him. He just went into the jungle, went into a cave and sat there. He didn't know where his food was going to come from. He didn't even think about it, how he was going to take care of himself. It didn't enter his mind. He just sat motionless, for days, until a woman came up the hill and started to feed him.

SD: *But he was more or less born enlightened and we're just struggling.*

R: Well I'm just speaking of the highest ideal. What I'm trying to tell you is that if you have trust and faith, there is a mysterious power that will take care of you and supply all you need.

SN: *Arnold you've mentioned several times, render unto Caesar that which is Caesar's but continue to render unto the Lord that which is the Lords, and that man does not live by bread alone, but every word which proceedeth from the mouth of the Lord. So let us ask ourselves, "What is Caesar?", "What is the Lord?" and what is "The bread of life?" It seems the body alone life is not sustaining, life is not perceived from the body alone.*

R: That's a good point. Jesus himself never rendered unto Caesar. He told that to the people. (laughter) (SN: *He always passed it on.*) (SD: *Better you than me.*) (laughter)

SA: *I don't see that what you're saying at all, but my problem is with the acknowledgement of the bread part of it, how one deals with that, and I think people have those concrete problems, like in the world dealing with the world as...you all do simultaneously with the work of the Lord and all that. While you pay your attention to the spirit. At the same time you have these other problems. That's the fact.*

R: Arnold, remember Arnold you're speaking from your point of view.

SN: *Ultimately there are no problems and it's a matter of where we put our attention. Wherever we put our attention that becomes our reality. So if we focus in on the bread, so if we focus in on the Caesar but what if we ask ourselves, "What is the source of our life?" Is it from*

Caesar or is it from the bread? That's the question, so even if you solve the problem of the bread then you are fed, but if you never know who you are, subsequent problems are inevitable. (SA: That's true, I don't deny that.) So it's not only finding out who we are, but it's also a matter of... that there's a flow, and to realize that flow, and connect ourselves with that flow. And from that flow comes the bread and it's not just us, but it's all things. So it's not just conquering that one problem. When you conquer the problem of the Self all the other problems are conquered.

SA: Theoretically, but remember also in the past I've mentioned this. In every culture, in every time, whether in Catholicism in the middle ages, in the West or whether in Buddhism in the East, because of the awareness of this problem, those who are in control have established communities, they've established ways in the world for the process to go on, and that's why it's still existent. That's why monasteries do exist. That's why there are groups of teachers of Sufi's out in the desert everywhere and that sort of thing. Or where arrangements are made for survival while the processes...)

SN: Even as those arrangements are made, they're not really made, they happen of themselves and again that's the flow.

R: See you're speaking of appearances. That's how it appears to you. That's what I said in the beginning, this is your point of view, that's how you see it now. But it's not like that.

SN: The Ashrams themselves didn't say, "Well let's make an Ashram". They happened of themselves because the people that were involved of it were unfolding of themselves. Everything unfolds of itself. Our life shall unfold of itself. But when we think we're the doer then there are problems. Not that we don't do anything. It's not that we do nothing, it's not that we do. Be as we are. It unfolds of itself. There's no stopping of action and there's no action.

SA: Maybe it's just semantics, let's try another attack. When I came here Sam said to me several times that I should come here. This just happened. I didn't go to Sam, I didn't say, "Please tell me what to do where to go?" I wasn't even aware that he was thinking of me. It came to me just in the manner we were speaking of. And I did. Nevertheless every week I have to arrange to come here. So the two energies exist simultaneously on this plane, so I see.

R: No, this plane doesn't exist, but as long as you believe it does, it does because you're creating it. You're giving its power. You are the power source. When you take the power away, everything just is.

SN: That kind of gets to a question that I have, it's not really a question and I kind of know that. I feel it's a little fruitless for me to ask questions?

R: No, that's all right. (SN: Well, I feel I'm kind of doing it for conversation too, because I realize that I'm at a point where I'm beyond questions but, everything is an emanation of the mind?) Umm, yes? (SN: But the mind does not exist?) Exactly! (SN: So we have different levels here. (Pause) Okay, Well; Everything is an emanation of the mind, but the mind does not exist. Everything is an emanation of the mind as if it's a dream, however the dream does not really exist. So one level is first of all, if everything is an emanation of the mind thus there is a process which is the dream, yet the mind does not exist. The dream itself has no reality. It's real but it's not true.)

It's better to ask questions to yourself than to make statements. When you come to this conclusion you ask yourself, "Who's mind doesn't exist? Where did the mind come from? To whom does it belong?" and you keep silent. Then your answer will be emptiness, nirvana and you will know.

*SD: What questions should I have asked myself?*

R: The question that you're asking me, you should ask yourself, "Who has all these questions?". (*SD: Are you meaning, "Who has to get her act together again?"*) All these things. You start with realizing that, "I have to do these things." Then go back to the I and say, "Where did the I come from who has to do all these things?" and follow the I through to its culmination, to its source.

*SA: Let me try another tack to express these ideas. A parent has a child and the child, let's say that the child is afraid of a bogey man or whatever. And we know that children have this fantasy life and I know as a parent how you deal with children. If you have a little child of yours who is going to bed, you know very well that these fantasies that he's having, they're not real. You know that they're not going to have any substance in his future life or in your life, there is no substance to it whatsoever. Nevertheless because you know he is a child and you know that he is on a certain level, you go along with it and you know that he is moving gradually towards greater realization as he gets older and as the reality of the world, or the unreality if you like, becomes more apparent to him. But nevertheless you have to deal with him on those levels and that's why a parent will say, "Oh, I don't think that terrible man's going to come in the door," and you'd talk to him about all of these things and you go along with him on his level even though you know it's not real and he knows it too in some way inside.*

R: But you're doing all that in the dream. That's all part of the dream. (*SA: That's true, but in doing it you enable him to move to higher levels of realization. If you said to the child, "I am not going to discuss this because there is no reality there, I am not going to do this." Then you keep the child from moving.*) That's the dream, what you're saying is the dream. But if you just wake up, all that doesn't exist and you wouldn't have to do all of those things. (*SA: What would you do to the child, what would you say to the child?*) As long as you're not listening, you say what you think. (*SA: What would you say if you were deep in the reality?*) I have two girls and when they were babies I read books to them and did what you said, but I realized that I was not the doer, that's the point. I went through all that. It doesn't mean that I'm not going to do anything at all. I realized that I was just playing a part. I was not the doer so I read them books, calmed their fears and did what a father has to do. But I knew I am not the doer, that's the difference. (*SA: Yes but in doing that you helped the girls to move to higher levels. It's the girls that I'm thinking about as being the important issue here. I'm using that as an example of our own position in life. People who are...*)

R: Are you going Sam? (*SM: Yeah.*) Go in peace.

*SD: Are you going to play music? (SM: Yeah.)*



R: When you realize that you are not the doer. Your body will do whatever it came to this earth to do. Your body follows karma and your body will do whatever you're supposed to do. But it's not you. And that can only be experienced.

SD: *We were just talking while you were out of the room. I don't know if this is correct or not but in a way as I perceive it, it's taking an overview and knowing as you go through these bodily actions, it's a dream. You're captured in the dream, and you're watching yourself as on video, you know you're not and you know that's you...*

SN: *You do all the worldly things. (R: Umm.) But you say, "But I'm not the doer."*

R: You don't say that, if you have to say that then you are. (SD: *True.*) You just realize that you are the universe and you're playing all the parts. (SD: *But we cannot just say that, "I'm not the doer," Robert?*)

SN: *Some of the other teachings would say, "That you are not the doer" but this isn't thinking that. You know, we interpret it that way but that isn't what it's saying.*

SD: *Well I agree with Arnold that we're all at different levels that we're all at.*

R: It appears that way. (SD: *We seem to need words.*) That's why you have to inquire, "For whom are there levels?" (SD: *So after "I am not doer," you have to say, "Who is I?"*) No, when you know that you are not the doer you won't say anything. (SD: *But in the meantime I seem to need to say, "I'm not the doer," to remind myself, because I'm at a lower level or I feel that I'm at a lower level. I need words like that to tell me.*)

SN: *Better to not say that, I'm not the doer, because that's that type of certain pattern. It's better to ask yourself, "Who is the doer?" than to say, "I am the doer." (SD: That's a good point.) Yes, see that's the point. The point is that, "I am not the doer" is not this practice. Question. (SD: Because that's duality?) Well it's not self-inquiry. (SD: Well it could lead to self-inquiry, you could say, "Who is I?", I is nonexistent.) When you're conquering something in the world and you say, "I am not the doer," that is not what this path is teaching. That's like a negation. You neither affirm nor negate. This is non-duality, you ask yourself, "Who is the doer?", "To whom does this come?" Not "I am not the doer" because in a sense what you're saying is, "I am," you're already affirming yourself, by saying, "I am not the doer" you're saying well I exist. (SD: You could be saying, "I am is not the doer.") That's different! Yeah but in your mind, what do you do? See when I was saying, in the Bible it says, "Be still and know that I am God". Well, I got one impression when I was doing that, but when I said, "Be still and know that I am is God", I got a totally different impression because I became God rather than a God outside of me. So when we slur that, we have to be very careful. (SD: Yeah.) Better to define it and say, "I am" or "To whom does this come?" rather than...*

R: Remember that you can never become God because God is you. You don't become anything because you don't exist as it appears. See, remember a couple of weeks ago I mentioned this is my confession. This is the way I feel about it and to most people it's ridiculous. It's gobbledygook, it doesn't mean a thing, it doesn't seem practical in the beginning, to most people, because most people want something practical that they can improve their humanhood with. But the highest truth is, humanhood does not exist and if you come to that conclusion your life will be bliss.

*SD: But isn't one of the purposes of Satsang is to ask those questions that we're asking so that we are aspiring to understand?*

R: Yes that's what Satsang is all about. But then you have to practice the things that I tell you and watch what happens. In other words, you can't go home and get caught up in the world and forget about this until the next meeting. You've got to work on yourself, work on yourself and you'll see what happens.

*SD: But I think it's so in vain Robert, the reason Sam was unable to say the four fundamentals with feeling, like an actor or something, is because we are still at the point of learning them and the grasping of each individual one will come later. It's very helpful you to tell us to like expand on each one or maybe do one at a time. But if we know we're going to be questioned when we come to class, the night before we're going to be ready you know. Otherwise don't you have to start that way before they become out of the attic?*

R: Yes, you work on one until you become a living embodiment of it. You can repeat all four to yourself or when you work on yourself you take one at a time. (*SD: Right.*)

*SA: I'd like to write them down in your words if I may as succinctly as possible, is that all right? (R: That's fine.) I'll need a pen. (SD: I think I wrote them down the other day. Every time he says it, it's kind of different anyway.) Could you tell me the four as a...*

R: Okay, **Number One:** I understand, I feel, I perceive that everything, Everything twice everything, two times everything. Everything, emphasize the second everything. Put a line under it. Is a manifestation of my mind. **Number Two:** I feel and understand deeply that I am unborn, I do not prevail and I do not disappear. (*SD: Either die or disappear?*) Same thing. **Number Three:** I feel and understand the egolessness of everything, of all creation. **Number Four:** I have a deep understanding of what self-realization is. That's it.

*SD: Wasn't number four, the ending of that, by what it's not?*

R: That's how you work on yourself, through negation. (*SD: Because you always say it different, the way you told me was, "You can discover what self-Realization is by what it is not?"*) Yes. (*SD: Or Neti-neti.*) If I were quoting from books I would say the same thing all the time, but I say it as it comes and that's the only difference.

*SN: Yeah when you said that we perceive and we have a deep understanding and though we don't feel that, we say that?*

R: It's good to say it when you wake up because it starts something going. (*SN: But I'm saying during the day if we do the principles do we say the same thing?*) You can sort of make it a little different. During the day you can just think about, that everything is just a projection of your mind. But in the morning it's good to say, "I perceive, I understand," you know why? Because when you first open your eyes you're not awake yet and you're your real Self. So you're actually confessing to your Self your real nature. That I perceive, I understand and it goes deeper into the subconscious mind. When you just woke up you're fresh, your mind is fresh, no ideas. And during the day when the worlds got you, you can just say, "Everything is a projection of my mind, EVERYTHING!" and leave the I perceive

off. (SN: *Yeah but does the tree think I Am?*) Yeah, but does a tree exist? (students laugh) You see it's a perception of your mind. (SN: *Well some of the principles are easier than others. "Everything is a projection of the mind," I can follow that, but, "I have no beginning." There's not a feeling inside of me that I don't have a beginning because I identify with the body.*) I exist, remember. You work with "I exist," that's the beginning, because you can't say you don't exist. So you exist and you say to yourself, "I exist" and you put more space between "I" and "exist" as you keep going. "I," "exist" and then you ask yourself, "who is this I that exists? Where did it come from?"

SD: *My mother used to instill that to us, she used to say, "Where will you spend eternity?" As if eternity was in the future. And I would say even then, "Mother how could eternity be something that comes later. It has no beginning and no end."* (SG: *And what did she say?*) Blasphemous sort of words.

R: See real satsang is non-intellectual. (SD: *Then what is it, is it emotional?*) It's not emotional. It's the reality of the person giving it. Whenever we have new students they'll ask the same questions, but that's their perception. That's where they're coming from. And no matter what I say they will not be able to see it until they become it. Because they're identified with their body. But you're getting more advanced because you're realizing things of a higher nature. (SD: *The more advanced the more confused.*) That's good, that's a good sign. (SD: *(laughs) I don't know, is it? The more I know the less I know. The more I know the more I don't know what anything is.*) That's good because you're getting rid of your ego. The ego wants to know. It has to know. For when you begin to feel the less I know that's a good sign for you, because you know less about the world and more about the Self. (SD: (Unclear) That's good. (SD: *Even the Self. (laughs)*) Keep it up, it happens.

SN: *Arnold, Do you feel that your perceptions are different from a non-dual point of view since you've been coming to satsang for quite a while?*

SA: *Well not particularly because I have been aware of this teaching for a long time. (SN: Non duality?) Yeah, oh yeah. I would say that since I've been coming here there is a deeper quality of realizing, but intellectually I've been aware of this for a long time. (SN: No, well I don't mean intellectually, I'm just saying, well basically do you feel any difference.) Well I would say there is yeah. I would say it has permeated myself more, my non-self.*

R: You see the more confounded you become the more the ego breaks up, whether you know it or not. (SD: *Does it or doesn't it sort of become more manageable?*) No it breaks up. When the ego is...

(tape ends) [TOC]

*Transcript 8*

**THE THREE VEHICLES**

*2nd September, 1990*

*Robert:* I welcome you with all my heart. It's good to see you again. Those of you who are new, welcome.

I confess to you that I am not the body-mind phenomena. That I am eternal spirit. When I use the pronoun I, I refer to omnipresence. I'm not talking of myself, personally. I'm speaking of the universal, I. So whenever I use that pronoun, this is what I refer to, and so when I make a confession I'm not talking about Robert. I'm talking about every sentient creature on this earth. I am absolute reality. I am birthless, deathless and do not disappear. I am eternal bliss, no beginning and no end. I am that I am. I am pure intelligence, always available, omniscient, omnipotent, residing in everything. I am that, sat-chit-ananda. All knowledge, existence, bliss. I am Nirvana. I am emptiness. And because I am that, all is well. There are no problems. Nothing is wrong. There is no creation. Nothing has ever been created. I am that eternal something that has always existed from the beginning, exists now and will always exist. All is well. No problems. No anxiety. Peace, harmony, love, bliss, I am that.

(tape break)

I get a few phone calls from different people all over the world. Basically they ask the same questions. How do I solve my problems and how do I become self-realized? And that's a funny question to me. It's like a person standing in the middle of the ocean, asking for water. Self-realization is your very nature. You are already that, but because we are attached to maya, we are earthbound. We use discrimination and we believe everything we see is real. Because of this, because we believe the body is real, the mind is real, it becomes like the clouds hiding the sun. You do not say there is no sun, you wait for the clouds to dissipate and the sun shines again in all its glory and splendor.

You are Divine. You are a radiant being of light. Only the clouds of ignorance, appear have to fallen upon you and so do you believe you are human. You believe you have problems. You believe you need enlightenment. You think something is wrong someplace. But I say to you that there are no mistakes. No mistakes have ever been made. No mistakes are being made. No mistakes will ever be made. Everything is right just the way it is. Everything is beautiful. Everything is God. Everything is absolute intelligence, absolute reality, parabrahman. That is what you are. That is your real nature.

How did we get lost?

Again one way is by reading too much. There are so many books. So much to read, we become confused. We do not know which path to follow. We get involved in all kinds

of pseudo-religious cults and this causes us to go down, as it were, until we can really find ourselves again. Reading is only for motivation. Be careful what you read. There are too many books. If you speak to those people who have really become enlightened, you will find that they hardly ever read at all. May be a couple of books but what they did, was the sadhana, the spiritual practices required. They worked on themselves consistently, constantly, 24 hours a day.

How bad do you want realization?

This is determined by what you do. If you're more interested in entertainment, TV, parties, drinking, going out a lot, spending time with the idiot friends, what do you expect? You get out of life what you put into it. If you're really looking for enlightenment in this incarnation, before you leave your body it's possible, but you have to do certain things, and through investigation, we have found that the fastest way for the average person to feel the urge for enlightenment is to sit in satsang. It tells you this in the Upanishads. Only those who sit in satsang will achieve the final goal. This means you do not even have to read. You do not have to practice meditation, formally. All you have to do is sit in Satsang and things begin to happen of their own accord. You automatically start inquiring yourself. You begin to investigate. It happens spontaneously.

Now this is an important point. Most people read books, Advaita Vedanta, Ramana Maharshi, Nisargadatta, whatever and they see what they did, but yet they do not do anything like that themselves. They never inquire. They read the books and they obtain intellectual knowledge, mind knowledge, head knowledge. If they have a good memory they can quote passages, remember phraseologies, certain clichés, certain sayings, but they never have the experience. The experience only comes when you have complete humility. When you just let go of yourself, your little self. When you stop worrying about yourself. Stop thinking of your little self so much. Stop saying, "I need this and I need that," and "I've got to become this, and I got to get this." Give up all desire. Give up all attachments to person, place or thing. Relax. Make your life very simple. Sit in silence, investigate. Find out who has problems. Find out who feels depressed. Find out who is not enlightened and you will laugh. For you are a radiant light in a world of darkness. You are divine. You are a wonderful being. Never criticize yourself. Never put yourself down. Think of yourself as God and act the part.

I give you this information so that you can do something with yourself, something practical. I give you the three vehicles that cross the ocean of samsarra to the land of self-realization. But you have to use the vehicles. You have to work with them day after day. When you first get out of bed. When you first open your eyes. And these vehicles begin to make sense to you after you practice the four principles that I shared with you.

***The First Vehicle is this:*** You have a strong desire to be alone. This doesn't mean you become antisocial. It means that you have to make the time to be alone. For instance, yesterday morning before 10 o'clock, I got three phone calls, invitations to go here, to go there, to go to a movie, to go to this place, but I declined. I was all by myself in the house. I

sat down and looked at the trees and before you knew it, it was five o'clock, but I was filled with bliss, filled with joy, filled with happiness, which never goes away, anyway. There's a time to be by yourself and there's a time to be with people. But those who really want to become enlightened, have to make the time to be by themselves. So they can think of the four principles. They can inquire, "Where does the mind come from? Who thinks these thoughts?" Watch the thoughts, watch what they're doing to you, observe them, do not react to them, but ask, "To whom do they come," and realize they come to you. "Who are you? Who am I?" and as you follow the I thread to its source, there will be perfect peace in your life.

Many people say, "Is a path like this practical?" and I always answer what do you mean by practical. Is your life right now practical? You have no idea, I say, what life is all about. You have no idea whether you're living or dead, you just exist. Find out who exists? Discover who you are. As far as practicality is concerned, as you discover who you are your humanhood seems to increase and become better, because the vibrations you're putting into your image-body, that appears to be real for you, is of a higher vibration and life becomes easier for you. You stop struggling. You stop reacting. You simply exist and like a divine magnet, you seem to attract everything you need in your life. But this only happens when you're truly on the path. Everything is supplied at the right time. The right people come into your life at the right time. The right things always happen. But you have loving kindness for all things.

Your temper, your ego, your emotions have subsided. You no longer become angry at things that don't go your way. Because you realize you have no way.

You no longer try to make God into your image and believe God is Santa Claus and you ask God for gifts or to have mercy on your soul. You realize all that God is you are. And you inquire within yourself, "To whom comes this emotion? To whom comes these questions?" This begging to God for things, "To whom does it come?" You will realize in time it's your ego and it will happen by itself. Something will tell you, your ego has to be annihilated, removed, destroyed. You do this through self-inquiry, "Who has an ego? Where did it come from? Who gave it birth?" You will come up with your own answers and the answers are never the solution. But you come up with answers to help your humanhood. Things unfold properly, in the right way. There's nothing to fight. Nothing to change. Everything happens by itself.

And the question many people ask, "How can things happen by themselves? How can that be?" Well, when you understand who you are, you realize, that which you call your body, has been programmed before you were born. When you first came into this body, everything was already mapped out for you. What the body was going to become. Where you're going to end up. Even the day of your the so-called death of the body, it is all mapped out, everything is mapped out and nothing changes. So why worry? Again, this doesn't mean that you've got license to do whatever you want. As I said previously, you have to have loving kindness for all. Humility, mercy, you always have to remember,

"I am my brother and my brother is me." What's good for you is good for your friends and your relatives and everybody else. Do not separate yourself from anything. Everything is one. Not only human beings but animals, minerals, vegetables, it is all one. However you treat anything, you're really treating yourself. The whole world is a looking glass for you. And what you see is what you get. So what do you see?

This is why it is so often. I am merely a mirror for you. When you see me, you're seeing yourself. The question is therefore, "What are you seeing, what kind of self are you seeing?" If you're seeing something ugly, something negative, you have to work on yourself. Do not try to change other people. Do not try to change your circumstances. If you get rid of one set of circumstances, another one of the same nature will pop up later. You can't get rid of yourself until you change yourself. You have to work on yourself all the time and above all you've got to have patience. Patience is the key, especially when you're practicing this path. You must have a lot of patience. Do not ask when. Live each moment as it comes, in beauty and joy. One day you will be awoken and you will be surprised and you will laugh hysterically, but patience is the key.

It's like the story of the two frogs, who lived in a milk factory outside in the woods, a fat frog and a skinny frog. One day they inadvertently jumped into a milk vat and they couldn't get out. And the fat frog said, "Brother frog we've been paddling like this for a long time, we'll never get out of here, I guess we're doomed to die." And the thin frog said, "Brother frog, have hope, have faith, keep paddling something will happen, somebody will rescue us, never give up." So they kept paddling for a few hours and they still couldn't get out, and the fat frog said, "Brother frog this is the end, I'm getting tired, it's hopeless. I see no rescue coming, it is impossible, there's no way out." And the skinny frog said, "Brother frog, do not give up hope, keep paddling, don't think about it, just paddle something will happen, something will give, we'll be rescued." So he paddled a couple more hours and the fat frog said, "Brother frog, you don't know what you're talking about. There's no hope, this is the end. I'm going to give up." And he stopped paddling and sank in the milk and drowned. But the thin frog kept paddling without thinking. After a while he felt something solid beneath him. He had churned the milk into butter and he was able to hop out of the vat.

And this is like us. We see no hope. We think it's the end. Nobody loves us. We have incurable diseases. We have no job. The world looks like it's coming to an end. There are wars. Man's inhumanity to man. And we don't know when it's going to end, but for whom is this? For you? Find out for whom is all this destruction. For whom is the negative conditions? Not for you, because you are not your body. As long as you believe that you are your body, then the world becomes very real to you. As long as you believe you are your mind, then your thoughts will frighten you, scare you and make you do strange things. Will make you hate people, be suspicious, be doubtful. You'll have all kinds of problems. But when you inquire, "For whom is the mind? For whom is the body?" everything stops. You see, the substratum of all existence is bliss. That's the bottom line, simply

speaking. The substratum of all existence is bliss. You come from bliss and you go to bliss. It is your real nature.

It's like you're watching a movie and in the movie, there are good people and bad people and all kinds of people, yet you watch. You do not get involved in the movie, even though you're watching the movie, you know that it'll have an end and you'll awaken from the movie and you'll get up and go home. Life is like that. Life is a cosmic movie. Things begin, things have a middle, things have an end. Everything changes, changes continuously. Nothing is ever the same and it pulls you in. It pulls you into what we call maya, into the grand illusion. It makes you believe that life is virtuous and interesting and gets you enmeshed in certain things of this world. Until you become totally involved and when you become totally involved, you see it turns out to what you didn't expect. It's different to what you thought. Then you go after something else and you go after something else, it never ends. Until you become so discouraged you don't know what to do with yourself. This is true of every human being, everybody.

So what to do?

Take timeout by yourself, think about these things. That's the first vessel. Be alone, be happy to be by yourself, where you're not disturbed. For it's only by being by yourself that you can think of these things and take control of your mind and your body. Spend lots of time by yourself. Being by yourself is not loneliness, when you understand what you're doing. Begin to love to be by yourself. You can't wait for the time that you can be alone.

**Number two the Second Vessel:** Is love to be in satsang. Satsang literally means, to sit at the feet of the Master with an empty mind, not with preconceived ideas. Not with doubts. Not with a fighting spirit, but with an open heart. Love for satsang leads to enlightenment. But you have to be careful in this world, to whom you go, where you go. They have so many movements, so many organizations, so many pseudo-spiritual groups that it's hard to decide where to go. The best way to know, is to ask yourself, be by yourself. If you are sincere, if you have been working on yourself diligently, something in you will lead you to the right place. Where you can grow and unfold beautifully.

**Vehicle Number Three:** You have to have a desire to associate with people on the path like yourself, your friends. To associate with Sages, with people who think like you. Who are trying to unfold. It's easy for the world to pull you down. You can associate with the wrong people and they look very interesting to you. They pull you down into maya and then you have to start all over again, to work your way up. You've got to be careful, you've got to be aware where you go. With whom you hang around. Let your heart tell you. Those are the three vessels.

Now we'll play some music.

(Music played)

Satsang is usually where I don't talk as much as I usually do here. Where we ask questions about spiritual life. And I know you have questions about the path and about what I was talking about, generally about anything and this is where we get a chance to



find out what really is going on. Because if you don't ask, you will never know. So feel free to ask questions at this time. Anything you would like me to expound on, to talk about or whatever you feel inside. Nerada?

*SN: Second principle: I have a deep feeling that you're never born.*

R: That you are unborn, you do not persist and you do not disappear. (*SN: When you say that you do not persist?*) It means your life between so-called birth and death does not exist. (*SN: Does not exist? Okay and trying to reconcile that with, when we were doing the meditation, "I exist."*) "I exist." When I'm referring to, you do not exist, I mean you do not exist as an entity as a person. (*SN: So "I exist" is just self-inquiry to find out who exists?*) Exactly. (*SN: And when you say, I do not persist, I do not persist as an ego entity.*) As an ego entity doing all kinds of things in the world (*SN: But I persist as the Self?*) The Self is. (*SN: Persistence?*) Persistence is the ego. (*SN: But the Self is ??? thinking.*) In other words what I'm trying to say is this, it appears that you are real the way you are, but science has proven that nothing is the way it appears.

Think for a minute, if you were the size of an atom and you found yourself in my body. Would I be a body? Do you know how small an atom is? And if you found yourself in my body, every cell of my body would be the equivalent distance of the Earth to the Moon and to Mars and all the planets. There would be cells and as an atom you would be able to look up and see a universe like you do now and that would be my body or your body or anybody's body. So as you can see you are not what you appear to be. It is your senses that fool you. It is your ego-mind that tells you that you are a body and you look this way and you have to eat and drink and you get older and you die. It's a lie! But as long as we collectively believe in it, the lie becomes stronger and stronger and stronger.

So when you are working on yourself with the principles and this is the second principle: you have a deep feeling, a deep realization, that you are unborn. There was no time that you were born. And you prove this again by realizing, who gave you birth? Your parents. Who gave them birth? Their parents and you go back all the way. Now when you go back to the end what do you get? Nothing. Who is the first person that lived? If you believe in the biblical tale, you believe in Adam and Eve, but that's nonsense that's a fairy tale for children. You just appear just like in a dream. When you dream do you dream about Adam and Eve giving birth to the human race? Of course not. The dream just begins in the middle as it appears, like everything is already here. This life that you call real is the same as a dream only longer. Everything just appears because of your mind and everything keeps appearing because of your mind. When the mind is transcended everything stops and you wake up. Just like waking up from a dream.

So you have to understand that you were never born. You do not have a life that appears to be real, just an appearance, a dream. And you do not disappear in the end, you do not die, because there is no place to go, since you are omnipresence itself. But do not allow this to confound you. Keep it simple within yourself. Let the message go deep into

your subconscious. And you will know the truth by yourself, not intellectually, but you will become a living embodiment of the truth involved and you will become free.

What seems to confuse some people is sometimes I intermix absolute terms with relative terms. I talk about the self as human and the Self as divine. There is really one Self, but for discussion to take place, we have to divide it to show you that your human self is not real but your real Self is real. So do not become confused.

*SS: You mention about reading and that you could do it for motivation and for inspirational words. It lifts me out of maya somehow. (R: For a while.) For a while, it's temporary, yes.*

R: Well it's like people smoking grass, it lifts them up for a little bit, makes them feel high, but then they drop down again. And then they've got to get stronger grass and stronger grass, ganja and the best stuff they can buy and then they've got to switch to cocaine, to get a more high. Books are the same way. (*SS: But then would you think that not reading at all is better.*) Sometimes, if you have a class like this to go to, read very little.

*SS: Joel Goldsmith and Paramahansa Yogananda, are those paths or those readings in conflict with what we're talking about here?*

R: There's only a conflict when there is not realization. When there is a realization there is no conflict. (*SS: Well then there's conflict at this point.*) (*laughs*) See a real Sage never writes too much or hardly anything. Every stage that I have met in India or elsewhere, Buddhists, Indian or whatever was not well read. It is only after they attained enlightenment that people gave them books. And they started to confirm their own experiences. So after your enlightened you can look at anything it doesn't affect you any longer because you know who you are. But before that you are very impressionable, you get pulled into the wrong teachings. Joel Goldsmith and Yogananda are good teachings but you've got to be careful. It's better to sit by yourself and argue with yourself, yell at yourself and investigate yourself, find yourself, work with yourself, spend more time doing that than reading. Somebody gave me three books during the month and I've been trying to get to them but I can't. Because like yesterday morning I was telling you I was by myself all day. I opened a book and I read a passage or a sentence or a paragraph and I get blissed out and I've got to put the book down and get lost in consciousness. But to read and read and read is not too healthy, you've got to be careful.

*SS: Was Yogananda and like Joel Goldsmith were they realized beings or not?*

R: Who is to say? I can't go into things like that, it doesn't matter. What matters is your life, your enlightenment. When you're in a burning building you do not stop to admire the pictures on the wall. You get out of the building as fast as you can. So when you're engulfed in maya do not take the time to watch everything. And say this is interesting and that's interesting and I'll go here and I'll go there. Work on yourself, diligently, before you leave your body in this life. So you will not have to come back again and you will be free. No matter where we are, no matter what we think of ourselves, we can always work on ourselves. There's no one who can not work on themselves because you exist and as long as you exist you... (*break in tape as Robert continues*) ...and watch and work with

yourself. Something will give, something will happen, wait and see. But you've got to do it, do not waste any time.

SS: *Relax with it I guess. I thought if one say loses their job, then there's this hole and automatically we go and try to fill that hole often times don't we?*

R: Sure we do. You have to stop thinking of yourself so much. (SS: *You have to let the holes be?*) Let everything be, stop fighting. Merge into it, become one with it. Do not fight. Do not try to change anything. But merely look at yourself, observe yourself, find out who you are and everything else will take care of itself. (SS: *So you should love the nothingness. Enjoy that space of nothingness?*) Well don't enjoy the space, like you say, due to the fact that you enjoy it as an ego. Don't do that. Don't love and don't hate. Leave it alone. Just watch, become observant. Watch the feelings, watch the thoughts, watch how you act, observe yourself and see what happens. That's how it begins and as you keep observing yourself, all of the negative conditions will begin to diminish and you will start to feel a peace that you never had before. You will feel a joy, a peace that's beyond comprehension. (SS: *Do we sometimes get afraid and we try and hold onto those things, is that what happens?*) Well of course, but you must ask ourselves before that happens, "Who fears? To whom do those feelings come?" (SS: *Like I'm losing my identity.*) Who is? Ask yourself, whatever you feel ask yourself. All the answers are within yourself.

SS: *A thought came up while coming here. How we want to hang on to certain identities and I thought that going to satsang, is that trying to fill a space? How is that different?*

R: It isn't any different, but you have to ask yourself, "Where do these thoughts come from? Where do these feelings and emotions come from that tell me this? Where did it arrive? How did it get here? To whom do they come? Who is bothered by them?" That's how you go about it. Whatever happens you ask yourself the same question, "To whom does it come? What gave it birth? How did I get this feeling?" And when you do that for a while your heart will take you to the right place and you will know what you have to do. Trust your Self. Think of yourself as a divine person. Forget about the old you. Lift yourself up and worship your Self. (SS: *You mentioned positive thinking at one time.*) Well positive thinking is better than negative thinking. When you practice self-inquiry your thinking patterns begin to change automatically. So you don't have to worry about that. (SS: *So you don't practice either positive or negative.*) No you don't. (SS: *But if you catch yourself in negative thinking?*) Ask yourself, "To whom does it come?" That's all you've got to do.

SS: *You've mentioned positive thinking some time, right? I don't know if it was when I talked to you on the phone?*

R: Well I did that because there are some people that just can't practice self-inquiry. So they have to do the next best. You have to do whatever you have to do. But self-inquiry is the fastest and best way to get rid of yourself and become aware of who you are.

SG: *I'm just curious, what do you think about. I mean as an alternative, just sitting in the silence. Is that as fast as self-inquiry or it depends on the person?*

R: It depends on the person. Silence is the best way. But when we speak of silence it's not really silence, it's bliss. We just use that word. (SG: *Not silence but...*) Just like emptiness. (SG: *Not even that, it's just...*) It's not really emptiness. (SG: *...you can't describe it.*) But you have to be sure that you're sitting in the right silence. That's why self-inquiry is better because it brings you to silence in the right way. (SG: *Right. If the silence is not silence, but it's not nothing or something.*) If you feel a joy. If you feel something you can't explain. (SG: *Something all encompassing.*) Then you know you're on the right track. When you follow the I when you ask "Who am I?" It leads you to silence because you don't answer. That's the true silence. But if you're into the occult, or you're into channelling, or you're into the rest of these things, if you try to sit in silence, you'll be bombarded by voices, by things, by all kinds of nonsense and they all come from your own mind because you believe certain things. That's why people say, "These entities have gotten hold of my body," because they were dwelling in these things and they believe in Spirit entities. So naturally they create it in themselves, but they think they're coming from somewhere else.

SN: *So when we sit in silence, I see how the thoughts arise. We should inquire, "To whom do these thoughts come?"*

R: Exactly, all the time. Whenever a thought comes, it's like you have a gun, you shoot it down by self-inquiry, by asking, "To whom does it come?" That's gone, then another thought comes. (SN: *Now if we sit and the thoughts arise, but we don't inquire is that also another practice?*) That's another practice, that works also, by just watching and by not reacting to it. But you have to be able to do that. And it's not easy for most people. But if you can watch your thoughts they'll just disappear by themselves, but you have to be able to be the witness, to watch. (SN: *You know if the thoughts arise, rather than say, "To whom do these thoughts come?" if you say, "Who am I?" it gives you a different impression.*) You can do that. It'll change your mode of thinking. (SN: *You know what I've noticed is that if I was doing "Who Am I?" it starts to become like a mantra.*) It shouldn't be a mantra, it's not a mantra. (SN: *Right.*)

SS: *Do you do it fast when you do it?* (R: No.)

SN: *Rather than to do self-inquiry through "Who am I?" If I just let the thought arise and then ask, "To whom do the thoughts come?" that gives a different practice.*

R: Yes it does. Whenever you inquire, "Who am I?" you just don't repeat over and over again like a parrot, but you take a space and rest in between each one and you say, "Who am I?" then you can change it and say, "Where does the I come from?" "Who am I?" and you emphasize the I, "I," "Who am "I," I? Where did the I come from?"

SF: *Robert, or just sitting with I, does it have the same effect?*

R: Yes, it does. If you can just sit with "I, I." It has the same effect as "I-am." (SF: *Or "Who am I?" too?*) It has the same effect. It depends what your nature is. Everyone's nature is different. If you repeat, "I - I," you can do that like a mantra. You can say, "I - I, I - I," it's like saying, "I-am, I-am, I Am That I Am," that you can do like a mantra.

SN: *What is "I - I?"* (R: I am that I am, I am I) *I am I, okay thank you.*

SF: *Even though it has a mantric appearance it's more or less an equivalent to inquiry?*

R: It's inquiry yes. The I comes to pass. It comes out. It's a very good thing to do. Do whatever you have to do, but make your life simple do not make it complicated. In other words don't say, "I've got to do this by 5 o'clock tonight." Take your time relax. Forget about time. Forget about days. Forget about lifetimes. Just do what you have to do and let nature take it's course. Everything will happen like it's supposed to.

SB: *When I inquire it always leads me back to bare consciousness. Which is like an impersonal mystery.*

R: That's good too. As long as you think it's an impersonal mystery then something is working deep within yourself and something will answer the call and you'll be told what the mystery is, but don't try to figure it out. (SB: *It's like not knowing anything at all and not being anything, no space, spacelessness, no dimension.*) How do you feel? (SB: *The feeling of it is a lovely feeling.*) Then it's good. (SB: *A joy probably.*) Then keep it up, something will give. (SB: *It feels like being in love with Self.*) That's a good feeling.

SG: *I had a similar feeling I guess it was two Saturdays ago. An amazing peace, it wasn't like I had explosions or anything, it was just so firm that everything just contracted upon itself. There was no...I feel it was stronger.*

R: Well how did you feel after? (SG: *I don't know when it ended?*) See when you have these feelings and they're real feelings they have an effect on your humanhood. (SG: *Yeah, I didn't feel emotional, I felt very peaceful. It's hard to say.*) Yes. (SG: *Love for everything, but there was no need for love for everything you know because it was there.*) You have a feeling of immortality. (SG: *Yeah.*) You just know that all is well. (SG: *Yeah.*) See the funny thing about this is enlightenment doesn't make you a soothsayer or magician. You do not perform occult acts. When I was with Ramana Maharshi, I remember people used to come up and look at him and they used to look at me and say, "He's just a funny old man, I get nothing out of him, who's he?" and they'd go away. So you see, people who appreciate Sages like that and who know where they're coming from, they would've had to have done something to themselves for many years before. Many life times. Otherwise they just can't get it, or you will not understand what it's all about because you're looking for something and there's absolutely nothing to look for because everything is. All is well.

SS: *Is that why some people aren't interested in spiritual paths? I see people getting married, their babies getting baptized and they seem well and happy and they don't have problems or any other things wrong, or maybe they're already there. (laughs)*

R: Well that has to do with karma. See you're speaking on a human level. (SS: *Yeah because they don't seem interested in this kind of stuff at all.*) Everybody who experiences human happiness will have to experience human unhappiness. They're two sides of the same coin. (SS: *Maybe not even in this lifetime?*) Maybe not, but it's not for us to judge it's for us to be. See we learn to leave the world alone because the world is so strong, it'll grab you, it'll fool you, it'll say look at this person, look at that person, they're fine they're like this,

they're like that, they're not doing what you're doing. But don't fall for that, they've got their own problems.

*SS: I went to dinner with a friend about six months ago and she kept "lets get together for dinner," I kept having to say, "Oh well this is not a good time," we finally went. After the first five or ten minutes I didn't have anything to say, I felt very uncomfortable being there because everything we said was more like chit chat, it didn't mean anything. I guess these things just fall away.*

R: Do not concern yourself with why things happen to you.

*SS: It bothered me that I was there and couldn't wait to get home. I'll have more excuses next time because I couldn't feel any reason to get together really.*

R: Again, do not make your life complicated, keep your life simple. Try to be by yourself. Associate with those people who think like you. Try to keep yourself happy and peaceful. Don't make your life too complicated with people or places.

*SS: Not too many people in Orange County that are into this. I hope you guys are familiar with Orange County but it's pretty conservative. I guess there's people out there.*

R: If you're doing the right thing, the right thing will happen. (*SS: So those people will meet up with people.*) Like begets like. So don't criticize yourself. Do not look for anything, just be your Self. Be natural, be yourself, be simple, be spontaneous, be happy. Do not look for things to complicate your life. (*SS: Kind of child-like in a sense?*) Yes, simple.

Another thing Ramana used to do. People used to tell him that were some intellectuals coming to see you, some Pundits. Who are coming to have a discourse with you about the religion, about hinduism, about this, about that. So he used to go outside of his place and he always wore loin cloths. And he would rub himself with mud and become filthy and sit in the mud. And when they'd come by they would say, "Where does the Sage live?" and he would say, "he's gone, he doesn't live here anymore," and then they would inquire up the hill and they would say, "you just passed him sitting in the mud." (laughter) And they would become disillusioned and go away. There was no time to argue. Nobody is trying to prove anything. Nobody is better than anybody else. Simplicity is the key. Do not try to convert anybody, be yourself and then they'll ask you, "How come you're like that, I want to find out," then you can tell them. Become a living example and people will follow you.

Play some more music.

(tape break then Robert continues after the music played)

This is your class.

*SM: How long were you in India with Ramana Maharshi and when did you receive your enlightenment? If you want to talk about it?*

R: It's a long story, but I was with Ramana Maharshi for two years before he died, 1948 to 1950 and I don't know anything about enlightenment. I've always been this way. Except what I've read in books when I was a teenager that that's what is called self-realization. (laughs)

SS: *Did you talk about realization during the time you were with Ramana?*

R: I went to see him because he felt like I did. He had the same experiences.

SS: *You've had this since you were a child? Yes.*

SB: *A few weeks ago Robert, you said when you were with Ramana and you had a profound experience.*

R: Oh of course, but it wasn't an experience that I didn't have before. Just sitting there, things happen. (SB: *Did it become permanent at that time?*) No it was always permanent. It was just - when you're with somebody like that, you just merge into them and you get an extra dose of bliss. (laughs) (SB: *How many years were you with him?*) Two years. (SB: *Two years you were in his presence?*) Yeah, not all the time. That was my main headquarters, but I went to different places and came back.

SB: *You said you went to see Amanda Mai Ma. Was she a great realized person?*

R: Oh yes, she was a great person. She was like Ramana, female version. I know you like to hear stories about those things, but I purposely cut it short because you get enthralled with the story and you forget about your Self. It's important to remember that you are Ramana. What he had you have, and to awaken yourself to that fact, through self-inquiry.

SB: *You know I was thinking just now, Robert. This whole process is similar to, like a caterpillar shedding its caterpillarness and becoming a butterfly. (R: You can say that.) You know it's just like here we are as mind, my self, this ego self and this you know. Becoming more of consciousness and less of mind and it's like becoming a whole different animal like... (R: That's a good analogy.) And yet we were that all the time, the potential of that and we weren't. We were being the mechanism, the apparatus mind, instead of being the consciousness which we really really were. It's just the other way around. We were animating and acting like the mind and forgetting about the consciousness which is our real life and now we're just putting the mind aside and using it only when we need it and abiding in the consciousness and then something magical happens, then we become the butterfly, like in a whole different dimension.*

R: Yes. When we're babies, we're free and we actually have a semblance of self-realization, when we're a little baby. But then we become brainwashed by our parents and then by our schools and our churches and our environment and here we are, totally brain washed into believing we're something we're not.

SN: *Robert have you seen this type of metamorphosis happening to people along the way?*

R: Yes I have. Quite a few, not quite a few but quite a few. (SN: *Was it a permanent thing?*) Oh it's a permanent thing. When this affects you it's like contagious. It affects you permanently and then everybody else is affected too. But it doesn't come and go. It's something that stays all the time. If it comes and goes, it's not that, it's something else. (SN: *And then these people go on and live their everyday lives?*) Yes. The body does what it came here to do. Again that's something that people still can't understand. They can't understand that for a self-realized person, why they would do this or do that, or act like an ordinary human being. But the fact is, that's how you see it. That's not what I see, that's what you see.

Like when Ramana was dying he was laughing and his disciples were crying, they said, "Master don't leave us, we've seen you heal other people, just by them being in your presence, why can't you heal yourself? Don't go away," and he said, "you fools what did I teach you? Where can I go? There's nowhere to go. I will always be here." He saw something else. He was living in the world, but he saw reality. He saw himself as eternal bliss, as absolute reality and he was not dying. But those people who are not enlightened see death and that's the difficult part to comprehend.

Try to remember that everything that you see with your eyes is erroneous and false. That's why when someone who wants to argue with me about it, I always say, "The sky is blue." Because in truth there's no sky and there's no blue. It's an optical illusion. That's how our life is, it's an optical illusion, it does not exist the way it appears to and when we wake up, we'll see that.

*SS: You said we can do self-inquiry when we're driving anyway? (R: Yes you can.) But if you want to make it more of a habit if it's fairly new, I mean I've meditated but self-inquiry feels different to me than when I've meditated because I kind of get relaxed or something. Is there a specific amount of time that you would recommend doing it?*

R: If you want a time, you can use two hours in the morning before you get up, just like If you get up at seven, get up at five. (*SS: Before you do anything?*) When it's quiet in your home and you're not disturbed. Sit by yourself. And do it two hours before you go to sleep, sit by yourself, if you need a time. But make it go on, all during the day.

What I'm going to do, is I'm going to give you a mantra to help you out. This is a self-inquiry mantra and you can alternate with this and everything else you do. Now the way you're going to use this is this way. Whenever something is bothering you, whenever you feel out of sorts, whenever you feel something is wrong, stop thinking of your problem and do the mantra. Do it before falling asleep and as soon as you get up in the morning. This will help tremendously. You can interchange this with the four principles. When you get tired of thinking of the four principles, you can do this mantra. And it's very powerful and it works wonders. It starts with your breathing, here's what you do. You inhale and you say, "Who am I?" and before you exhale you say, "I am He," then you exhale and you say, "I am not the body." You inhale and you say, "Who am I?" before you exhale you say, "I am He," before you exhale you say, "I am not the body." Simple. Any questions about that?

(tape break then student asks question)

*SS: Go through the principles, the four principles first that you gave?*

R: You can interchange. If you get tired of the four principles and the three vessels, use the mantra. (*SS: When you say use the four principles you mean recall them to mind observe them and be silent?*) Yes, but when you get tired of doing that use the mantra, or during the day you can use the mantra, or whatever you like whatever is easier for you. So you've got something to do and something to use all the time. That's important, to keep your mind busy.



SM: *Would you say it again?*

R: You inhale you say, "Who am I?" as you hold your breath you say, "I am He" and you exhale and you say, "I am not the body." It's very simple, but very powerful. Things will begin to happen if you do this. (SN: *This shouldn't replace self-inquiry?*) No. What I'm trying to do is to give you ammunition. So you can handle every situation that comes along. (laughs)

SB: *So you do this when you're like disturbed and your mind is racing, angry?* (R: Yes.)

SN: *When you can't do self-inquiry.* (R: Yes.)

SG: *It shouldn't be in place of, because some people could be attached to the mantra.*

R: It won't do you any harm. It'll do you good. It's good to be attached to it. Because you're stating the truth. (SS: *It's okay to be attached to that mantra?*) Yes. As a matter of fact let's do it right now. Make yourself comfortable and you'll see how good you feel. You can close your eyes if you like. First relax yourself by taking ten deep breaths, diaphragmatic breaths, ten deep breathing breaths, for relaxation.

(silence)

Now ask the question, inhale and say, "Who am I?" hold it and say, "I am He," exhale and say, "I am not the body." "Who am I, I am He, I am not the body." If thoughts interfere, just ignore your thoughts and go right back to it again.

(silence)

Did anything interesting happen to anybody? This is very powerful stuff.

SM: *Really deep energy.*

R: Did your thoughts bother you and interfere? (SM: *Definitely.*) Your thoughts are very powerful. They don't want to be left out. So they're going to butt in and you'll start thinking about dinner or what you're going to wear tomorrow or whatever. When that happens don't fight, but simply in a gentle way go back to the mantra and keep on doing it again and again and the thoughts will come less and less. This makes you one pointed.

SG: *When I was doing it, it dissolved after a while.* (R: And what happened?) *Everything was gone.* (R: How did you feel?) *Oh it was great, I mean, it was great, it wasn't an experience per se, it was just a very deep state with nothing. A very peaceful state.*

R: It affects different people differently, but that's good. (SG: *Very peaceful state, I wanted to stay longer.* (laughs) *There was no thought.*) Yes, all these things bring you to no thought to mindfulness. (SG: *Yeah.*) Effortlessly, there's no fighting, no shoving. You simply let it happen by itself.

SS: *I felt calm and then I did the self-inquiry and then I felt that I was gone and I jolted like this because I started to fall asleep.* (laughs) (R: Umm. It's good for your body.) *It frightened me at first but then as soon as I caught myself I just went back to it.*

R: It will make you peaceful and calm.

(tape ends) [TOC]

*Transcript 9*

**SATSANG VS PRACTICE**

*6th September, 1990*

*Robert:* Thursdays, we're very informal. We have a chance to get into things perhaps, we don't usually talk about on Sunday.

We should continually remind ourselves of Truth, of who we are and what we are. Don't let yourselves get caught up in your jobs or in your work, or in whatever you do, where you forget about yourself. Always confess the Truth to yourself. So when I make my confession, I speak in the first person, "I Am". And as you are aware, when I say, "I Am," I am not referring to Robert. I'm referring to "I Am," omnipresence. Which includes all sentient beings. So the confession includes you, not me. For I don't have to say anything myself. So let's close our eyes and remind ourselves of this Truth.

I am absolute reality. I am unfathomable wisdom. I am pure intelligence. I am sat-chit-ananda, parabrahman. I am of the unborn. I am perfect intelligence. Divine mind. Nirvana. Emptiness. I was never born and I shall never disappear. I am that I am. This is the Truth about me. This is my confession. This is my reality.

(silence)

Who am I? I am He. I am not the body. (phone rings) I am not the doer. I am not the mind. I am pure consciousness, parabrahman, omnipresence, omnipotence, omniscience. This is my Truth.

(short silence Robert continues)

Om Shanti, shanti, shanti, peace, peace.

You can open your eyes. Become aware of this truth all of time. Do not let an hour go by, when you are not aware of this truth about yourself.

Someone called me on tuesday and asked me this question, "Sunday you said that the best way to awaken is to be at Satsang all the time and then later you said the best way to awaken is to practice the teaching at home. Which is which? Sounds like a contradiction." Who can tell me the difference?

(Students guess)

*SD:* I can guess that satsang is more or less an attitude.

*R:* You're on the right track. Anymore answers?

*SK:* Satsang is where you can get a taste or understand what the state is and you go home and develop that doing your practice?

*R:* In a way that's true too.

*SD:* What's the original question?

R: I said that Satsang is the best way to awaken, but then later I said, if you practice the things at home that we learn. That awakens you also. So which is real? Which is better? (laughs)

(Students ponder and guess)

SF: *No difference?*

R: There is no difference? But remember we're talking to students. So if a person is a real devotee, then Satsang is a thing for them. But if they're a disciple, or if they're a student who goes from teaching to teaching, then they should practice at home. That's the main difference. Do you see that? For a real devotee, all you need is Satsang, nothing else. (SD: *Continue learning at home?*) No, whenever you're there. That will do it for you.

SG: *I've never separated the two before.* (R: It depends on your discerning.)

SN: *Robert once gave a Satsang on the difference between a devotee and a disciple. It's worth hearing. I think I have it on tape. Robert is there a difference between a devotee and a disciple and between a bhakti and a Jnani?*

R: In reality as you know there's no difference. But at a level from where somebody is coming from, or where they think they're coming from, there's a difference. So it depends on what level you're talking about. Bhakti leads to Jnana. Everything leads to Jnana. When you love God with all your heart and with all your soul, you become God. So you become a Jnani.

SD: *Isn't also a Jnana is acknowledging bhakti with devotion?* (R: Yes.) *So devotion is leading to ultimate reality?*

R: Yes, and when you're devoted to God, really devoted, and you really surrender your life to God. Then you will merge with God.

SN: *Now if you go to satsang with a devotional attitude, I can see how that would make one a devotee. However if you're more tending toward Jnani then would you still feel that devotion in satsang? See what I'm getting at?*

R: Yes. When you attend satsang, the vibration for a devotee, makes you equal with the Jnani. You become one with the Jnani. (SN: *But if you're more tending toward being a Jnani then is that devotion near?*) The devotion is near. (SN: *So even if you're a Jnani you could feel a great love still.*) Yes, you always feel great love. (SN: *So what's the difference?*) At that stage there's no difference.

SD: *But if you actually in sanscrit break the words down there's a slight difference between devotion and knowledge, Bhakti means devotion and Jnana means knowledge, that's all.*

SN: *But really isn't it having love but as well as understanding?*

R: It's all one. For whom is there a difference? For the ajnani. The person that still thinks they are the body. Then there's a difference. And that's the person we're talking about. So for instance we get some students who go from teaching to teaching. Read all kinds of books. Do all kinds of things. That's more of a disciple type person. So that person has to practice and come to satsang. But the true devotee, like the person I always talk

about who used to fan Ramana. Who used to pull the fan and fan Ramana for forty years. (laughs) That's all he did. He was a devotee and when he dropped dead, Ramana said, "He's not coming back." (SD: *So he would have reached enlightenment by devotion.*) By pulling the fan. (SD: *Which is devotion?*) Yes. (SN: *He didn't have to do anything else?*) That's it. He was always at satsang.

SF: *I was going to ask you Robert a question. Of course it seems like aside from the Jnanic gesture or inquiry I would say self-inquiry, but yet devotion to the guru per se also takes you to the Self, doesn't it?*

R: The devotion of the guru? (SF: *To the guru.*) Oh to the Guru, oh yes, of course, but it doesn't mean you have to worship the guru. (SF: *No.*) It means if you're devoted to the guru you're devoted to God and to your Self.

SD: *That's what he was telling us, the man who did the fanning on Maharshi, he was a devotee and that devotion led him to enlightenment.*

SF: *Okay. So, would you consider in the process of self-inquiry somebody may just be a devotee more than a disciple or he could be a next step right?*

R: Well, what usually happens is that a devotee becomes a Jnani and the Jnani becomes a devotee. But they're all are the same there's no difference and the devotee is to the Self. They begin to see, if somebody like Ramana, as the whole universe. Everywhere they look they see Ramana.

SD: *Then are you saying that the devotee has reached enlightenment?* (R: *Possibly.*) *In the case of the man who fanned Ramana he didn't know within this lifetime that he would not come back so at his death...*

R: Well even when he was alive because he knew nothing else. (laughs) All he knew was Ramana. He didn't have a mind of his own anymore, his mind was gone. His mind became Ramanas mind. (SD: *He would be enlightened in a sense that he did for forty years?*) Yes, he never said anything.

SN: *You know how they say in the Bhagavad-Gita. The thought, the last thought you have before you leave the body, think on that and it's not so much the last thought but progression, what you are, you become. So he became Ramana in his lifetime.*

R: Well not only that if you take it literally. If you say, "Well I don't have to do anything, on my last thought I'll think of God-realization and become realized" But the trick is you won't be able to.

SN: *You won't be able to?* (R: *No*) *And also isn't there a principle when you leave the body then you become enlightened, like at that moment it's like sudden or final enlightenment? I forget what the term is, I've been thinking about that.*

SD: *That's Jivan-mukti when you're enlightened while living and there's another kind and I forget the word too but another kind of mukti?*

SU: *For whom does all this come?* (R: *That's right.*) *Who wants to know. (laughter)*

SD: I've a question, and I know what your answer going to be, but when you had us close our eyes and more or less repeat with you or absorb with what you were saying about the "I AM." There's always the part of me, and I know this will be your answer to this, "Who thinks that" but, that feels too insignificant and humble to believe that stuff. (R: Just observe.) Observe that there is a part of me feeling too insignificant.

R: Observe what's going on, become aware of it. Just to be aware of it, get's rid of it.

SG: That's just the difference between I Am and your little self.

SN: But I would say, the truth is, is that you are that. First of all, yes you, yes you! But also to feel humble in such a way, well not humble but... (SD: Well it is humble and insignificant.) Insignificant, that's kind of blasphemy again because I remember once I mentioned to Robert, "Well I'm just ignorant" and he said, "Well that's blasphemy." (SD: Well I maybe feeling that once I question your words but nonetheless that's how I feel, that keeps me the same way.) Well what I'm trying to say, it's kind of a reverse psychology because one is like the ego is saying, "Well I'm great" which is like not specific and the other one is saying, "Well poor me." Which is the same thing because it's still me. And it's the same thing, Yes you!!" I would say, "Yes You!" (SD: Well I knew you would say, "Well who feels insignificant, right?")

R: Well, not only that but just to be aware of your feelings, makes those feelings disappear. Just to be aware of them. To watch them. To observe them.

SD: I sometimes don't feel worthy when you say, "I Am." I started to ask should I resist that feeling but I just observe it.

R: No, resist nothing.

SG: You merge into that and there's no ego to feel in that sense.

SD: Yeah that's true, does anybody else have a hard time dealing with their omnipresence.

SN: Well I did, I did and then when Robert brought that to light I saw the mechanism. (SD: Two sides of it?) Yes, So my point to you is understand the mechanism. It's the same force showing it's face at a different thing, and know that you are, you are that, you are that, you are all of that. And when you think, feel like Robert says, the four principles. When you think it and feel it and you understand it, you become it, don't resist. "Who me?" Don't say that, that's blasphemy. "Yes me! I am That!" And I did feel that way, I did feel that way and he, Robert pointed that out to me and I meditated on it and never put anyone down, never put yourself down.

R: No matter how many mistakes you make. Just pick yourself up, brush yourself off and start all over again. Another question people ask me. Somebody in particular called me a couple of weeks ago and asked me the question, which is real interesting. They said, "I used to be a Jnani, (laughter) but what happened is, it didn't do me any good." (laughter) (SD: I used to be a wife but...) "...but it didn't do any good physically" (laughter) (SN: So then I took up baseball.) (laughs) Exactly! (SD: What did you say?)

R: Well I explained that if you were a Jnani you would always be a Jnani, there's no turning back. You can't intellectualize it and say you're a Jnani, but the important point is this, actually of what significance is it, what good does it do you in the world? Well to

begin with, it's hard to explain, because when you realize you are not your body. This is literally what it means, you are not your body. Even though the appearance of the body is still there. Even though people look at a body and say well I see your body. Who sees the body? The ajnani sees the body. But the body is not there it doesn't exist and in the appearance world the body seems to be going through all kinds of things. Just like the sky is blue. The sky is not blue and there's no sky. But we say the sky is blue because it looks blue and it looks as if there's a sky. In the same way, it appears as if there is a body, but this is like hypnosis. This is the mortal dream. We're seeing with our senses and we're seeing with our false imagination and we believe what we see is real. So the secret is to not identify nor judge with your eyes or with your senses, the things that you see.

We just watch like we're watching a movie. But we realize it has no substance. There's no cause, it's egoless, it's all an emanation of my mind. That's how we should talk to ourselves and get rid of the feelings that bother us when we observe something we don't like. But again the question really is, while I am not enlightened what good does it do me? Will it make me rich? Will it give me a new house? New companions? Will it give me love, happiness, Joy? Of course I try to explain, those things are your very nature. So it can't give you those things because you are those things. But as long as you believe you're not, the path to this Jnana Marga, the path to Jnana will make you dream a better dream. Do you see what I'm saying? (SD: *Yeah*) As you unfold even though you still believe that you are the body, you'll become happier, you'll have more peace. Things will go better no matter how they look.

*SN: Things seem to go better with Robert. (laughter)*

R: And you'll stop worrying. All your worries will just cease as you unfold. Until the time comes when you realize, nobody's home. There never was a body, there never was a mind, but until then your so-called humanhood does improve if you're following the path. In other words, the things that used to bother you before will cease. Before you used to look at the pictures of the world. You would become disillusioned, there's wars, man's inhumanity to man and you'd worry you'd be sad. All those feelings will go away. Not because you don't care, because you realize what's really going on. You will know the truth about the world, as you will know the truth about your body. The reason the world is the way it is, is because you believe you are the body. You're giving birth to the picture. But then you say "Well Robert everybody else gives birth to the same picture," true because collectively we're all dreaming the mortal dream.

*SD: Are we all dreaming the same dream? I thought the reason...???*

R: In reality that's true also, but we're all dreaming.

*SN: But we perceive people to be a certain way and then when we get to know them we find out that they're not that way. We only thought they were that way. We never really know. We can't judge a book by it's cover. It happened to me continually then I said, "That's what it means, don't judge."*

R: We leave things alone. We stop fighting, we stop trying to get even. We stop trying to change people, to make them believe what we believe. We're just easy and gentle and watch. We have extreme compassion, mercy and we just observe. We float through the world. We're in the world but not of the world, but again the answer to the question is, your life does improve. What you call your life now. This is why I say sometimes, it's dangerous to expound these truths to people that are not ready because it seems to give them license to do as they please, and you can't do it. It's like what we were talking about in the car. We were talking about rules and some other people and you said, "Well that's their Karma". But that's a mistake I didn't want to say anything. Even though that's their karma, we have to act like karma doesn't exist. Until we realize that we don't exist.

*SD: Do you mean disciples too, or everyone?*

R: Everybody. (*SD: Everyone has to act like karma doesn't exist?*) Yes. Exactly because karma only exists because you believe that you are the body.

*SN: I mean I can see that in terms of myself and I said that was their karma as if I'm trying to work on myself in trying to understand that I have no karma whereas they aren't doing that therefore they are bound by their karma.*

R: But it's not your business what they're doing. (*SN: True.*) In other words, if you were in trouble, say you went to court yesterday, right? And you were locked up in jail. (*SN: I did go to court yesterday.*) (*laughs*) And if I heard about it, I would come down and bail you out.

*SD: Even if you thought that was his karma? (R: I wouldn't think about it.)*

*SG: You would just do it. (R: I would just do it.) Out of compassion or whatever, just do it. Without analyzing.) (R: Exactly.)*

*SD: Yeah but you could mean that it was your karma to bail him out and that could go...?*

R: That's how the ajnani sees it. (*SN: Yeah but you could take it either way.*) Who takes it either way? (*SN: The ajnani?*) That's right. That's false imagination. The Jnani just does what's present. (*SN: Okay my question is, should we not only act and understand as if we have no karma but also as if other people have no karma?*) Yes, exactly. See we have wisdom that goes along with that. We do not become a door mat for people to step on. But if someone is in trouble we help. If they're in our path.

*SD: Well aren't you saying that the Jnani lives in the now?*

R: Spontaneously. Everything is spontaneous. So somebody tells me, "Glen is in jail," I don't think about it, I don't care what you did. I won't try to analyze it. I'll just go down and bail you out. (*laughs*)

*SN: So when I say that well so and so is going through this, but that's their karma.*

R: That makes it sort of cold. You know what I mean? (*SN: Yeah, I see that, yeah.*) It makes it like, we're better than that we know it's their karma so they deserve it. (*SN: Well yeah.*) (*laughs*)

*SG: Because they believe they have to go through karma and that karma exists for them.*

R: Yes but it's not our business. (SN: *So when you say that that's cold, then how should we view it?*) By not viewing it at all, by just being. (SN: *Just a total objectivity you mean?*) Yes.

SF: *What about guilty feelings, that's a problem because I'm...?*

R: Ask, "For whom are the guilty feelings?" Observe them. (SF: *Okay, then you question yourself about action?*) For whom is there action? (SF: *Right action?*) Right, right action. If you're living spontaneously you will know what to do. You'll take the right action. Anything you do will be the right action. If you're doing it spontaneously. But if you have to think about it, that's something else. (SF: *Right, so you do your first impulse?*) It depends who's doing it. Because the first impulse may be to kill somebody. (laughs) (SF: *The first impulse could be egoic or it could be spontaneous depending on what you are doing?*) Well look at it this way. If you're on a true Spiritual path and you're devoted to the path you don't have to worry about those things, it'll work out. But what I said is also a contradiction. Because let's say Rahul calls you and wakes you up at three in the morning and says, "Glen, drive me to the dentist." (laughs) Then what you should do, if you're really on the path you spontaneously say, "Rahul I'd love to take you but I just can't because I've got to sleep, it's very important to me. I'm sorry I'll try to help you next time, good bye." And you forget it, no guilt feelings, no feelings whatsoever. You're just doing what's right. But you don't even think about it. So it happens in the right way if you do it spontaneously. But if he calls you and then, "Can you drive me to the dentist" and you say, you think about it and you get guilt feelings, and say "gee I wonder if I should, I wonder if I shouldn't," and you feel mad and angry. (SF: *All these things are again analogies and then you keep going on rolling and rolling.*) And it never stops. The whole thing keeps going on and on.

SF: *So Robert by doing spiritual practice things will take care of itself?*

R: Yes. That's why I gave you that mantra on Sunday. If you work on that all the time. When your mind starts bothering you, when you have guilt feelings. When you feel something is wrong somewhere. Immediately catch yourself and do that mantra.

SD: *You told us that mantras do not lead to enlightenment. They can help to still the mind.*

R: It helps to still the mind. Everything I told you, everything I give you is to make the mind quiescent. Once there's an empty mind you're realized. Those things are important when you're troubled.

SD: *Do you dwell in the "I-am" as a Jnani, but do you personally breathe the "I-am."*

R: Well you just answered the question. Do I personally? Is there a person left? Could I still be there? If there were a person. (SD: *What about Robert?*) Robert doesn't exist.

SG: *I cannot understand, Robert doesn't exist.* (R: Robert only exists for you because you exist.) *So you really didn't come out here.* (laughter)

SN: *What about other mantras that other people get is there any difference?* (R: They're all produced of the same thing.) *So there's no difference.* (R: There's no difference.)

SK: *What about the mantras that actually seem to give you something?*



R: Who is the you who gets anything? (SK: *I don't know?*) There's no you that needs anything. (SK: *At the same time on a relative level there seems to me to be some kind of feeling that pleasurable.*) If it helps you use it. If it helps you to get rid of the feeling that you just described, use it. (SK: *Or if it gives you a divine energy of some kind and it also leads one to the state of emptiness of mind.*) Then use it as long as it helps.

SD: *Robert has mentioned before, anything that quietens the mind makes you one-pointed.*

R: But always remember who needs a mantra? The body, the mind.

SN: *So Robert, people can become self-realized on any path as long as it's usually either through devotion or through Jnana which almost any path takes on one of these colors. right? (R: Yes.) So, self-realization can happen on any path through these methods? (R: Yes it can.) Because ultimately they all lead to self-inquiry.*

R: But unfortunately what happens in most paths, they get lost in the process.

SD: *The first lesson in the book of Ananda Mai-Ma she said "That to any path, whatever path that suits you, pursue with all your heart and you will reach enlightenment."*

R: Yes, but she had to take that statement, "pursue it with all your heart." "Pursue it with all your heart," think about that. (SD: *Well maybe I said it wrong not in the same reference.*) You're right!

SG: *And the changes that occur when a bhakti and bhakta becomes a Jnani and Jnani becomes a bhakta. Those are very nauseas images that I've never seen myself. It's all ego self?*

R: Yes it is. (SG: *If one is a bhakta becoming a Jnani do they ever go to a state of a bhakta again?*) No not really but when you're a Jnani you just have unconditional love, devotion. If I go into a holy temple some place, I start crying.

SD: *You would be seeing it as a bhakti... (R: Exactly.) ...me too, what is it about that is there a holy energy or something. I find it in the churches and temples not even of my own...*

R: There is a divine energy that's who you really are and your heart just opens up.

SD: *Is there something in that place? At least on the earth plane, something that's collected like in the old churches, like you said in a holy place, you know what makes this holy?*

R: Something within you remembers, remembers your divinity.

SD: *There seems to be a collective consciousness in certain places, holy places. (R: Yes, but it's you.) That's right because you are collective consciousness?*

R: You remember, from past lives, from past experiences. You remember your divine nature. Who you really are and you start crying. Why are you crying? Because you believed that you are the body all these years and you don't know it. (SD: *It's just seems to me what I felt was a feeling of release.*) Yes. (SD: *It's not a sorrow, your tears just flow.*) Exactly.

SF: *Robert, in several traditions I see, I think they talk about realization it comes along with the elimination of thoughts. Is that true or is the thinker which is creating that and thoughts are still happening in the Jnani? Of course I believe that thoughts are happening in the Jnani it's just that he doesn't identify with them or he doesn't think?*

R: That's true. They like bounce off. The thoughts come and disappear at the same time. They come and they're gone, they come and they're gone.

*SD: That's right, you don't dwell on them do you? (R: Exactly.)*

*SF: But the Jnani or the realized one doesn't see them as factual things.*

R: Indeed that's right. No the thoughts are just return to nothing. They come and they melt. Like ice. They come and they melt and they go, and they come and they melt and they go. (*SF: No clinging whatsoever?*) No clinging, no attachment. (*SF: So that's what it means, elimination of thoughts?*) Yes, you can say that. (*SF: Because actually thoughts will always happen, within the nature of things while you are living in this world.*) It's not like the thoughts that the average person has. The thoughts that come to me. I realize that they're not real. So I just look at them and they go away. (*SF: So they acquire a new quality?*) They're a different quality of thought. But you're right as long as there's something present, some part of the body is still present, thoughts come, but they don't come to me. They just pass through. Like empty mind.

*SD: Indira Devi, remember her? (R: Oh yes.) Used to talk about that they were like clouds over a lake that don't touch the lake at all, they just pass by. (R: Yes.) They're reflected in a way, but they don't affect the stillness or bother whatsoever. (R: You can say that.)*

*SN: Robert the thought came to me, well does a Jnani cry? And then I thought well does a Jnani laugh? And then I thought well does a Jnani eat? It's so stupid. (laughter) (R: Exactly.) Yeah, I mean, you know the mind wants to say, "well does a Jnani cry?" But then think about it.*

R: This is the karma of the body, but I-am not the body. That's the way you see it.

*SD: If you cry or Robert cries is that what remains of you as a body is that real?*

R: No what you're seeing, is like you're seeing the body, the body is going through that, but I'm not. (*SD: Aren't you the real you moved, by those feelings?*) There's nothing to be moved, but that's how it appears. (laughter)

*SN: Because you know Ramana cried and so to understand. (R: That's difficult to understand.) Yeah so it's a very profound thing because some people will react, "Well why does a Jnani or why does Robert do this? Why did Ramana do that?" Of course they don't understand, of course you can see why they can ask that. So something to ponder.*

R: Yes there is something to ponder because it's beyond words. Only when you touch the deepest part of your Self can you understand that. I seem to be walking, I seem to be sleeping, I seem to be dreaming, I seem to be here with you and yet I'm not doing any of those things. (*SD: But somehow we're getting emotions from you.*) That's how it appears, that's an appearance. (*SD: Well it seems to happen only in your presence.*)

R: It's like the sky is blue again, like a mirage in the desert.

*SN: It's kind of like when you come to see Robert you get a chance to look in the mirror and then you say, "Ahh, here I-am, that's who I-am." (R: What you see is what you get.) But you said the last satsang that people think when you become self-realized that you have siddhas or whatever, and we would think that someone who is self realized is absolutely perfect. That's why*

*they don't cry, they don't fart, they don't, you know, they're just perfection and that's not what this path is saying.*

(break in tape as another Robert continues)

R: There's a mysterious power, that's prepared you for something like this and brought you here and there's a mysterious power that made me appear this way.

*SD: So that same power brought us together. (R: Exactly.) That's why they say, "When you're ready the Master will come."*

R: Yes. We've prepared ourselves for this path a long time ago in passed lives in whatever we've done and here we are.

*SF: Every single feeling or thought regardless of quality of that omniscience, bliss from you Robert? (R: Bliss? I always feel Bliss.) With or without thoughts all the time.*

R: No thoughts. There's an indescribable feeling of love and peace and bliss and happiness. It's always available. (*SD:Peace.*) That's always there but I can't describe it, because it's the natural state. (*SD: It's our natural state.*) Yes, there are no words to describe it.

*SF: What I mean is the actual Jnani. Every thought, every feeling, everything, could be sometimes presence, could be sometimes limitation. But I have the feeling that maybe the Jnani, sees everything in bliss. So its bliss with a stimulus all the time.*

R: I see my Self wherever I look. So what I-am I see wherever I go. (*SD: So you see perfection right?*) Everything is perfect. Again it's a difficult thing to explain.

*SN: And yet we see ourselves in whatever we see too. Except that you see perfection and we see whatever our projection is.*

R: Everybody sees differently. If I ask you all to look out the window and I ask you what do you see? I'll get six, seven different answers. One person will say, "I see dirt in the street." Another person will say, "I see the blue sky." Somebody else will say, "I see my car being towed away." Everybody will see something else. According to your state of consciousness. That's what you see. But when I see. I see oneness. Like a moving picture and I see beyond the screen.

*SG: I don't know how to describe this but there's this feeling that comes. It's more peaceful, more powerful silence. Beyond silence itself, but it permeates everything. Even the most noisiest situation. I've been to concerts and even within that, even loud rock concerts or parties or the most peaceful park scene, there's still an underlying vast peace that doesn't matter where I am and it's as if that thing is so distant from you and yet it permeates you and it doesn't matter where you are. You can be anywhere and there's a vast - I can't describe it. (R: You're on the right track.) There's a deafening silence, that's just... (SD: That you can always call on?) No it's there, you don't have to call on it. It doesn't matter where you are and what situation you're in. I can't describe it but...*

R: Let's say here's another example. Say for instance you started a fist fight and you're all fighting with each other. So I see the fight, it's not that I don't see the fight but I see through it, like you were saying. I see through the fight. So I'm not disturbed because I know, all is well. (*SG: It's as if it doesn't exist. It exists but there's permeating through it...*) Like

when you go to a movie, you watch the violence on the screen. But something within you tells you that's not real. It's only a movie.

*SD: No matter how much you get caught up in it, you can get up and leave.*

R: Exactly, it's the same thing. I look at the world and I see the world going on. But I realize the world has a middle and a beginning and an end. And this too shall pass. So I don't get caught up on a minute of illusion.

*SG: In the practice on the path one can use every moment and every situation and shouldn't just try to find peaceful places or peaceful moments but should permeate that in every moment and find that everywhere. (R: That sounds good.) It's hard in the beginning I know.*

R: That's why if you look at the three vessels I gave you. The first one when you begin, you have to be alone. You have to find time to be alone a lot. So you can work on yourself and become strong, then you can do what you said. (*SG: Yeah.*)

*SD: So the vehicles or the vessels are the way to that feeling? (R: Yes.)*

*SG: So everything is holy and unholy, I mean everything is the same at that point.*

R: When you are by yourself a long time and you're working on yourself you become stronger and stronger and stronger. (*SD: Some people do and some people get cranky.*) Well that's because they have no practice. (*SD: Yeah what about the people who are lonely?*) We're not talking about those people. We're talking about people on a spiritual path. (*SD: So even just being alone, but also pondering spiritual matters?*) That's why you're alone.

*SN: It's a wanting to be alone. (R: Yes.) Some people are alone but they don't want to be alone. (SD: Right. It's not even wanting to be alone, it's what you do when you're alone.) That too.*

*SF: It's a yearning.*

*SN: Because one could hear the first vehicle, well because I heard this then I should do that and it's not that, it's something that you desire, something that you understand, it's something that you do. And it's also like meditation because when I was on another path of meditation and they would say that meditation is something that should be done lovingly, it should not be a burden, and for so many people it was a burden and they miss the whole point.*

*SD: Would now be a good time to share about that retreat you went on cause you never really told us briefly what that path was about and how you kept going back to it.*

*(Nerada talks about his experience when on retreat)*

R: (*Robert responds to Nerada's experience*) You must be careful when you tell somebody, "You are God". When it said in the Upanishads, "Ahum Brahman," the true interpretation of that is, "I-am is Brahman." So I-am is God, **Not** I-am God, because, I-am God, you're saying my ego is God and that's not true. (*SN: Or how about you are the guru?*) Well what part of you is the guru? (*SN: Just to say that you are the guru?*) You can say that, but explain it more specifically. Because this guy can say okay I'm a guru now that's great. But when you say, "I Am is God" you're speaking about your real nature.

*SD: Oh right, because you're speaking of everything. Because everything is God.*

R: So be careful about that, because that can also build your ego up. So you say, "I am God, wow that's great, I am God imagine that that's wonderful and I can do anything I like." (laughter) And you can actually freak out, I've seen it happen. People go and rob a bank, or go kill somebody they don't care, I'm God I can't do anything wrong.

ST: *I read an interesting story of a - Tibetan story - there was this young boy and his father was a painter in one of these temples and he painted these demons and demigods and the boy died. And as he was passing into the other worlds, he saw these very same beings because this was all he experienced visually and he wasn't scared of them he just acted toward them in the very same way and they just went away. He just said, you don't scare me. (SD: It's just a creation of the mind.) Yeah, exactly. Well it's just where he was at and how he approached it.*

SD: *Well isn't that the third fundamental that everything is egoless and has no source, isn't that sort of what he's talking about? (R: You can say that, yes.)*

SG: *But if he was scared of those things, then they were real, very real. (R: Because his mind is giving them power.) Right.*

SD: *Isn't that the same thing you said on evil, the concept of evil? That it only exists if you believe in it? (R: Yes, true.) You said if you believe in it, you've granted it power and it's existence. (R: Your mind creates it. Your mind creates everything.)*

SD: *In the first fundamental, is it the same to say everything is a manifestation, or emanation, or projection.*

R: It doesn't matter, you don't have to change it. But you have to remember these things especially in the mornings when you get out of bed. Your mind will start thinking as soon as you wake up. Catch yourself and don't allow it to think. If you're feeling sorry for yourself, catch yourself and do something about it. Just realize that feeling sorry for yourself is a mental emanation, it's not true, it's not real. There's no one to feel sorry.

(students talk between themselves)

R: Just to realize that all things are an emanation of the mind, doesn't it make you feel good? (SD: *Well you know how it occurs to me that if everything is an emanation of my mind why can't I just make it more to my liking?*) You can. (SD: *Is that what they call creating ones own.*) Creative minds. (SD: *Like science of mind sort of?*) Yes. (SD: *Yes but that's still on the mortal plane?*) On the relative level.

SD: *If someone is coming toward you with a knife and you say, "Well these are just a projection of my mind," how would you...*

R: And then you get stabbed. (SD: *It's only a dream anyway. No but how would you change it?*) You would change it by pulling out a gun and shooting him. (SD: *Or getting out of the way, you wouldn't think about that because that's the mind again thinking about you being stabbed.*) We have to use common sense. (SD: *Well can you give me an instance of how you can change it if you really...*) Here's what you would do. First you would have to get out of the way or whatever you have to do to stop the situation and then when you get home and you're by yourself, you would ask yourself the question, "Why did I attract this? What am I that I attracted a condition like this?" because if it weren't for your mind you wouldn't

have attracted it. So there's something in your mind that pulled you to that condition. (SD: *Is it your mind or is it karma?*) Both, same thing. The same. Your mind is karma. (SD: *Your mind is karma?*) Yes.

SK: *Karma is action just another meaning for it.*

SD: *So you know you hear these freak things like an innocent young girl killed alone in her apartment, I find that difficult how she might attract that. I find it easier to understand how that might be karmic.*

R: That's how she attracted it, through karma. (SD: *Cumulative karma?*) Yes. But if you realize the third principle, the egolessness of all things, there's no karma. (SK: *Do you dissolve it with thoughts like that?*) Yes immediately.

SD: *So if you wanted to change your earth reality and you asked, "Now how did I attract it?" That's how you would change it? You would think what thought patterns am I...*

R: You would work on yourself. "Where did this come from? How did I get involved in this situation?" (SD: *That's true. Science of mind is not a bad path but it's definitely mentally oriented. That would be kind of what they're doing in feeling our reality?*) No what they're doing is they're creating it again and again and again and again, it doesn't stop. (SD: *So they stay on the karmic wheel?*) Yes.

SK: *This process seems to dissolve everything.* (R: Yes.)

SN: *How do they finally break that cycle?*

R: By realizing the truth about your Self. (SN: *What would differentiate one from another on that same path?*) There's no differentiation, when you know the truth, the whole cycle stops.

SF: *Karma is only for the non-self?*

R: Oh yes of course. As long as you believe you are the body there's karma. So it all goes back to the first principle. Everything is an emanation of the mind. And there is no mind so nothing is happening.

SD: *So that's why you take it to a degree you could turn it to a path on the earth?*

R: If you're working with your mind. The mind appears to be very powerful. And you can do a lot of things with it. (SD: *So Science of mind is not incorrect, it's just relative to the earth or astral plane, is that right?*) To an extent.

SN: *So how did the ignorance originate?* (R: It never did.) *Yeah this is the paradox, it's perfect.* (R: *How come the sky is blue? It never was.*)

SD: *We are already realized but we don't realize it, right? (laughs) There's nothing to become, is there?* (R: Exactly.) *We are self-realized. But that's what we're talking about.*

R: But you don't want to believe it, so you keep working on yourself until you know. (SD: *Who doesn't know?*) You, everybody. Your ego.

SN: *Well it's like saying life is a dream. But the dream doesn't exist.* (R: Yes.)

SK: *It's a divine paradox.* (SG: *So wake up!*) SD: *Even though you're not asleep.*

SF: So Robert, I've heard you several times say that everything is all predestined and what's going to happen is going to happen, regardless of what you do, what's bound to happen will happen. That implies the elusive egoic entity because in actuality nothing exists.

R: Yes exactly. We go right back to the old saying, "As long as you believe that you are the body-mind phenomena, whatever's going to happen will happen. (SF: Okay. Then from that sense the ajnani will have to leave all the things which aren't supposed to happen to him?) He'll have to live through it. (SF: Have to live through it? But those things are not of any concern to the Jnani.) No, because those things don't really exist. (SF: Right. So if the Jnani can see the same things happen to his body?) Yes. (SF: And he would have rest.) Yes.

SD: Yeah, because that's just a certain kind of karma, not boomerang karma, but a karma like the arrow that's been shot and still has to reach it's destination, but to a Jnani it would be non-existent. (SF: But his life is no anymore a concern to the Jnani.) Yeah, but he takes care of his body while he's in it, but he knows it isn't real. (laughter)

(Students discuss how Robert takes care of his body and a jnani does)

R: See I take all the stuff that Bob brings me. I get up in the morning, early and think about it. I throw everything in the blender, everything. Then I mix it up... (SG: Hows it taste?) It tastes good. (SD: Oh yeah, I bet.) I wouldn't drink it if I didn't like it. (SD: But if you don't have it, you don't take it right?) I don't take it if I don't have it. But I don't think about it. It's like a game. I put it in the blender then I mix everything, then I pour it over the... (SD: But you do that when you have it but if you don't have it it's the same difference.) I'll eat something else. (SD: Yeah or nothing.)

(Students continue discussion along these lines)

R: Well everything becomes spontaneous, I walk to the park in the morning. I do push ups on the bars. So somebody asked me, "Why do you do push ups?" So I say, "Because the bars are there." (laughter) If they weren't there I wouldn't do it.

SD: Thank God the bars are there for our sake. We like to take of you at this point because our egos need you at this point.

R: You're just saying that. (SD: No I love you Robert, I want you in my life.) I'm always there. (SD: I know but I'm not strong enough to realize that you're with me. I feel you with me all the time, but if and when you leave your body I hope I have the strength to realize it.) I probably out live everybody. (SD: Probably we'll die first and you'll be doing pushups on the bars.(laughs)

SN: Ramana's disciples didn't understand though. (SD: I know. Remember they begged him not to leave and he said, "Where would I go?") And even Christ's followers didn't understand.

R: You only hear about the ones that didn't understand. (SD: There must have been some who grasped it?) They keep silent.

SN: And Robert said, the last satsang, I asked him a question whether we're getting into people experiencing self-realization and I asked him whether he had witnessed people having that experience and so he's seen it quite a few times.

SD: How do most people react, do they start laughing, crying?

R: They just wake up. (SD: *What does it look like?*) They just wake up. (SD: *Isn't there sometimes they start laughing like it's a joke.*) Oh yes that's after. (SD: *Do they cry for relief?*) That's after. (SD: *Oh that's after. The moment of realization is like opening your eyes or the veil is removed?*) Like waking up in the morning. Say, "now I see." There's nothing mysterious about it. (SD: *About the process?*) Yes, It's just like we're all in the dream and we're all asking, "How is it when you wake up, how is it when we wake up," and I keep saying, "You just wake up." But you say, "I don't understand, what kind of a feeling do you have?" The same feeling you have when you wake up now. You just wake up. (SD: *Yeah, there you are.*) But not when you think. (SD: *What was the thing that you said you would like to have on the phone, when you wake up, there you are.*) (laughs) You know what I mean, when I say, "just wake up" It's not like when you wake up now and your mind starts thinking. It's the moment before you start thinking, that's how it is. (SD: *I'm not aware of that, Robert.*) Catch yourself, before you think about it. Think about it the night before. (SD: *You mean of being aware of that moment before you start to think?*) Yes. (SD: *Because the first thing I'm aware of is my thought.*) Because you started to think. But there is a split second there, between waking and thinking, that you're self-realized. (SD: *So you think the night before, you sort of try to program yourself to be aware of that state.*) In a way you can do that, yes.

SG: *It's like when you're daydreaming and you're gazing, but you're not gazing at any thing in particular and you're not thinking.*

SN: *And also you know how you're very tired? It happens to me often and I sit in that chair and I listen to tapes and I wait till I'm tired and sometimes I might meditate even during the day and then I'll fall asleep when I'm meditating and sometimes I won't get right up or lie down in a bed I'll just go in and out, in and out, so you get a semblance of waking up in the morning when you're in that state. So at night sometimes you should try to stay awake a little bit when you're feeling sleepy and you go in and out.*

SD: *Is that sort of what they refer to in earth terms as the alpha state?*

R: Well the alpha state is more of a psychological state. In way it's like that, but that's more like samadhi. (SD: *What, the alpha state is more like samadhi or the state you're talking about?*) The state I'm talking about is beyond samadhi. (SD: *It's beyond samadhi? So alpha is like samadhi?*) Yes. Well of course the state I'm talking about is no state whatsoever. As long it's a state it's not that. You just become your Self. The Self you've always been. Here I am, da, daa. (laughs)

SK: *(Student talks about a Twilight show on TV night before. Reminds of this state)*

R: He brought some Prashad. So lets cut up the apple and eat it.

(general talk between students)

R: When we eat prashad we have to know what we're doing, you know. We shouldn't just eat it. For we have to realize that we're eating God. We sort of have an attitude of gratitude. We're able to eat blessed food. It's part of a ritual, but it's still good.

SD: *Like breaking bread?* (R: Yes.)



SK: *Is that the original meaning of blessings before food? (R: Yes.) Food is God also, but then it became a blessing of God.*

SD: *But everything is God so is this plate and the cups, even the styrofoam. (laughs)*

R: But the food that's prashad is something we eat, so it merges with your blood and your guts and everything else.

SD: *I remember once you said you must eat flesh referring to eating meat, to everyone that would be eating God. Wouldn't that apply to all foods though? (R: Yes.)*

(more general talk)

R: Another one of the signs that you see in yourself on the way to self-realization is you begin to have reverence for everything. The ground that you walk on, the minerals, the animals, the vegetables. You have respect and reverence for everything.

SD: *Even the things that seem negative? (R: Yes.) Really? (R: Everything.)*

SD: *That's difficult for me because (mentions something about smog?)*

R: Because, you're seeing that. Who sees that? (SD: *My ego, the mind.*) So when you have reverence for something you have no quarrel with it. (SD: *But I do have a quarrel with the smog.*) Then it will hurt you. What ever you have a quarrel with, it has the power to hurt you. But when you reconcile yourself with the smog, it loses it's power to hurt. (SD: *Is reconciling the same as reverence?*) In a way. Take the human condition. If I have a quarrel with you and if I reconcile myself with you then I have reverence for you, then you no longer want to hurt me...

(tape ends abruptly) [TOC]

*Transcript 10*

**SPIRITUAL HEALING**

*9th September, 1990*

*Robert:* I welcome you with all my heart.

What can I tell you that you do not already know? I can only give my own confession. When I use the pronoun "I," I refer to omnipresence. So when I make my confession I do not speak of myself. It involves all of us. I am is consciousness. Consciousness is omnipresence. When I say, "I am that I am" it means in reality we are nothing but pure consciousness.

It's like a chalkboard. You may draw pictures on the chalkboard of Indians and they're fighting the cowboys, but what happens to the chalkboard? Nothing. You can erase that picture and draw another picture. This time you're drawing the beach and the sun and the sand and it's a beautiful balmy day about seventy-five degrees. What happens to the chalkboard? Nothing. Now you erase that and you draw a storm or hurricane. People are getting blown away - winds ninety miles an hour - what happens to the chalkboard? Nothing.

This is true of our lives. Whatever you experience you're going through, whatever the experience maybe. I can assure you that it has absolutely nothing to do with you. Whether you're going through a horrendous experience, a beautiful experience, you are like the chalkboard. It is only a picture, a play on consciousness. You are free. You are bright and shiny all the time. Like the sun. Sometimes the clouds cover the sun, do you say, "There's no sun?" When the clouds dissipate, the sun shines once again in all its glory and splendor. So, when you appear to have problems, whatever they may be. Do not go about trying to solve your problems like everybody else. But rather remove the clouds of darkness. Allow the clouds to dissipate. How do you do that? By quieting the mind. When the mind is quiet. The sun of your heart will shine once again and you will be free of problems.

[Break in tape as Robert begins self confession for everyone]

I-am that. I-am that absolute reality. That was never born and will never cease to exist. I-am pure intelligence. The same yesterday, today and tomorrow. I-am empty space. Nirvana. I-am sat-chit-ananda — being, existence, bliss. I-am bliss consciousness. Water cannot drown me. Fire cannot burn me. I have always been and will always be. This is the truth it is unchanging. Like the chalkboard. No matter what pictures appear it has absolutely nothing to do with me. I abide in the Self. The Self is my protection. The Self is my Self. I may appear to have a body, a mind, but this is an untruth. This is hypnosis, mesmer-

ism, illusion, maya. In reality I am not the body or mind. I am not the doer. I am pure consciousness, absolute reality, parabrahman. That is the truth.

Ah, somebody called me this morning, she isn't here today. She wanted me to say something about spiritual healing. Think about that spirit, spiritual healing? Who has to be healed spiritually, Who can tell me?

Student: Nobody

Robert: That's the answer, that's right. There is no one who needs spiritual healing. But in our delusion we see a different picture. People tell me, "Well, Christ healed people, how come?" How come? I don't know. Because he felt like, I guess. That was his dharma. But, did you ever wonder what happened to those people after they were healed? (laughs)

Take for instance Lazarus, that he brought back from the dead. To begin with Lazarus was about 50 years old and in those days to live to 50 years old was like 90 years old today. He was considered old. So when he brought him back from the dead, how long did he live, after that? Did he live forever? A year, a month, a day? Nobody knows. The people he healed from blindness, leprosy or whatever, how long did they stay healed? He said, "Go and sin no more!" meaning, do not keep thinking the way you're thinking. Because it is your mind that caused your so-called problem. Of course, they didn't understand what he was talking about and you can't change your mind so fast. So apparently they reverted back to their sickness. So it would seem. If you abide in the Self, there's no one that has to be healed.

There's another story about Ramana Maharshi. One of his female disciples, who had been with him for about forty years or so. She was a devotee, was lying and living in the house of a disciple. Remember the difference between a disciple and a devotee. A disciple is someone who occasionally comes to the meetings and who reads all kinds of materials and gets confused and goes to a hundred different meetings a week and never practices anything, that's a disciple. A devotee is someone who stays with the meeting or with the person and lives for that meeting and for that teaching. So anyway, his devotee was in bed dying of cancer and a disciple was taking care of her. And she said to her, "Look what's happening to you" and she started crying. "Is this what Bhagvan has done to you? If this is Bhagvan then I don't want any part of him." This is the disciple talking. "Look at you, you're emaciated, you're skin and bones, you're dying, how could this happen to you, you were such a devotee to Bhagvan for forty years?"

Hearing this, the devotee shot up in bed, she shot up fast and she said, "You fool is this what Bhagvan means to you? It is your mind that sees this picture. I am not dying, how can I die? It is you who see this picture. That's why you cry. You think that I am a body and you feel sorry for the body so you become upset with Bhagvan, me and yourself. Can't you see that I am not the body. There's no one to be sick, there's no one to die." And she had a beautiful look and smile on her face and with that she lied back down and she left her body. And she had the most gracious look. A beatific look on her smile. When Bhagvan heard this story he said, "She's not coming back, she's emancipated."

What do we see? When we look at the world do we see lack, limitation, man's inhumanity to man. Do we see sickness, poverty, wars or do we see love, harmony, peace, joy? What we really see is ourselves. If you become hurried and worried and you're always believing something negative is going to come your way and you're always making plans ahead of time, to save yourself, you're really killing yourself.

You do not understand that your mind has created that picture for you and the way to handle it is to not try to improve the condition but to slow down your mind. To make the mind quiescent, quiet, still, peaceful, placid. When the mind becomes placid and quiet and still, divine harmony automatically ensues. Every negative condition you see in the world is a lie. Every positive condition you see in the world is a lie. Reality is beyond positive and negative. Why do you see these things? Why do you worry and fret about your life or about the life of someone else? What can possibly happen to you? Where can you go? Who suffers? Only the body-ego-mind suffers. To the extent that you can realize that you are not the body-ego mind, to that extent do you become totally, absolutely free.

I think I told you this story about when I was with Nimkarali Baba. And one of his devotees came to him and said, "Master, my husband is dying, only you can save him." And he was a funny old guy, he looked around and he said, "Me? I can save him?" he looked to all his devotees and he said, "What should I do?" and his devotees said, "Go save him." So he said, "Okay."

So we all trudged a mile down the road, to a little shack and there was her husband in bed with candles all around him, lying there. Nimkarali Baba looked at him and as he was looking the candles started flickering and they went out. So Nimkarali Baba started to run back to his Ashram and everybody ran with him. When he got back there they asked him, "Master why did you run away? What happened?" And he turned around and he said, "Ah God wants him to die." And that was the end of that. In other words, what a person's dharma is, is going to happen, but you have absolutely nothing to do with it. That includes yourself. Whatever your body is going through has been preordained before you took on this so-called body. And your body's going to go through whatever it has to go through.

You have to realize that you are not the body and you have absolutely nothing to do with it. To that extent that you realize this truth to that extent will you become happy and peaceful and you will stop worrying and fretting and stop trying to change things. You will be peaceful by yourself, at home, wherever you are. You will be in the world but not of the world.

So spiritual healing is a lie, because it presumes somebody is sick or somebody is out of sorts or somebody is suffering from something. Whether it's depression or lack of companionship, whatever it may be. This is all a lie and you have to start knowing the truth. Look into yourself.

This doesn't mean that you should sit down and do nothing. It means whatever your body's meant to do, it's going to do. Even though it doesn't exist. Your body is really

your Atman. It is pure consciousness. It is absolute reality. This is what your body is. This is the reason why you should never put yourself down and call yourself names and think you're bad or you're weak or there's something wrong with you. You are not what appears. When you make statements like that, negative statements about yourself, what you're really doing is getting pulled back into maya, deeper and deeper and deeper into illusion, into body-mind consciousness, into the dream and the dream becomes more real for you and you get caught up in it completely.

It's like you're watching a movie and instead of watching, you jump into the screen and want to play a part of the movie and you forget that you're not part of the movie. But you start acting out the movie until you get so caught up in it that you actually think that you're in the movie. That's how it is now. Think about yourselves and the so-called experiences that you're going through. How deep are you caught up in them? Think, you can tell about the way you feel. If you fear, if you have doubts, apprehension, suspicion, then you know you're really caught up in your slime. I'm thinking of the green slime I drink every morning. (laughter)

So you say, "What about you? You drink green slime, how come?" Well what I do every morning is I just get up. Spontaneously I throw everything in the blender, I don't think about it. Whether it's making me sick or well or whatever it's doing. And I mix it all together and then I pour it on the granola and then I eat it. I happen to enjoy the taste or I wouldn't eat it. I wouldn't do it if I didn't like it. But when I'm finished that's the end of it. I don't think about it. I don't condemn it or justify it, I just do it. So I go about everything that way, spontaneous.

Now you think, if you think about that you are not the body, your body will not function properly. Or you will get into trouble. You will only get into trouble when you're putting on an act. In other words when you're pretending to be spiritual. But when you're a real devotee of truth, of the Self, automatically, your body so-called is well taken care of. You have intuition. It comes by itself you don't even know it's intuition. You do the right things for all concerned. And it happens by itself and it can be real funny like this story I'm going to tell you.

There was once a real cheap skate. Real cheap, had millions of dollars. But always cried poor mouth. Couldn't afford a bus fare so he walked. Couldn't afford to buy a glass of lemonade so he was thirsty, real cheap. I'm sure you know people like that. Well he got old and was about to die and he had guilt feelings because he never helped anybody else with his money. He just hoarded it, he had millions of dollars saved in the banks. But he believed in heaven and hell. So he kept worrying about this. "So what shall I do?" He consequently sent for a priest, a minister and a rabbi. And he thought about this and he said, "Listen, here's what I'm going to do. I am going to give you each three million dollars if you pray for me to go to heaven." So they all talked about it and looked at each other and they said, "Well three million dollars, not bad. (laughter) They said, "Okay, we'll do it." So he made out his will and they all signed it.

Six months later the Priest, the Rabbi and the Minister received a notice that the guy was dying and was going to die. They went to his side and he looked at them and he said, "Oh okay I'm going to give you the money," but he started to think about this. And a thought came to him, and the thought said, "What if they discover something to bring me back from the dead years from now? And I'll be cured and healed and I won't be dead anymore. So if I give them my money now, I won't have anything when I come back." But then he wasn't sure and so he said, "Okay, here's what I'll do, I'll give you each five million dollars instead of three with this condition. When I die and you file pass my coffin, you each have to drop a million dollars in the coffin. So if I come back and they discover something to cure me and bring me back from the dead, I'll have a nice amount of money." So they all looked at him like he was crazy and they talked it over and they said, "Well what the heck four million is better than nothing," and they agreed.

He finally died. And he had a funeral and his casket was laid open and everybody filed passed and they looked. The minister filed passed the coffin and looked down at him and he said, "Well you son of a bitch, I don't know what I'm doing and what you're going to do with the money, but a promise is a promise," and he threw a million dollars in the coffin. Next the priest came by and he said, "Well, this is all crazy, but this is what you want okay" and he threw a million dollars in the coffin. Now the Rabbi watched all this and he said, "There must be some solution to this." And he was going to Jnana-Marga meetings, the Rabbi. And he was working from his intuition. So he filed by and looked at the money in the casket. He took out his cheque-book and wrote a cheque for three million dollars and picked up the two million in cash and he said, "When they find a cure for you you can cash your cheque. (students laugh)

And isn't this like us. We always imagine somebody's going to heal us. We go and see all these healers, psychics, channelers, everybody in town. We want advice from psychic readings. We want to know what's going to happen to us. What can possibly happen to you, if you were never born to begin with? You have no history. You are pure consciousness. Forget about healings. Forget about psychics. Forget about readers and channelers. Look to your Self for the answers. Everything is within you. Learn to be still. Find out who's worried, who fears, who's unhappy, who's depressed, who's sick and you will say, "I am, but who am I?" and follow the I to its source. And the "I" will disappear of its own accord. The realization will come, that you are absolute reality and that all is well and everything is unfolding as it should.

(tape break as Robert continues)

Govinda and Gopala are different names for Krishna. Gopala is baby Krishna.

There's only one reason why people suffer, and that is because they identify with the body-mind phenomena. That is the only reason there's no other reason. I know you can give me a lot of reasons but they are not real. If you take your mind off your body and then you get rid of your mind completely who's left to suffer? And you must ask yourself,

"Who sees the suffering? I do. Well, who's the "I" that sees that suffering?" Find out. Follow the I and see who suffers. Any questions about that?

Any questions about anything? Remember I am not a lecturer.

*SL: What does it mean to follow the I?*

R: It means to abide in your Self. The I is your Self. It starts out as the ego but as you follow the I, it becomes your Self. And your Self has no existence. Therefore it becomes no-thing, emptiness, space. Like the blackboard, the chalkboard. Everything happens around it, on it, but it itself is not affected. That's what it means to follow the I. The I becomes your Self and you abide in your Self.

*SD: Robert, maybe if you explain self-inquiry and that will maybe explain following the I-thought. (R: Well they know self-inquiry.) Pardon?*

R: They know about self-inquiry, don't you?

*SD: (Asks another student) Do you understand how suffering follows the I-thought?*

*SL: I can understand it subtly.*

*SM: Egolessness in all things.*

R: Exactly, there is no cause for existence. If there is no cause for existence, there is no cause for suffering or for anything else. It simply has no cause. It didn't come from anywhere. History is like a dream. It never existed. When you back into egolessness, everything that's been troubling you becomes transcended and you're at peace with yourself and the world. For the realization becomes that you are the world. You are the universe. The whole universe emanates out of your mind. And when your mind stops, the universe stops and there's only the Self. The Self appears as bliss consciousness as I-am, and that's your real nature.

*SN: Robert until we come to that realization, then we don't know the Self, is that true?*

R: No it's not true. You always know the Self, except you won't admit it, you want to admit something else. You are confessing that you don't know the Self. But it's not true. Just let go of all your doubts and the Self will shine once again. Do not believe that you don't know the Self. Don't question it too much. Realize it. Become it and put your doubts at rest. I am the Self that has always existed and will always exist. It will never cease to exist. I am pure intelligence, absolute reality, consciousness, emptiness, space. I am that I am. That's your real nature. Confess that to yourself. Do not tell yourself that you're not the Self, because you're lying. It's like saying, "There's no sun," because the clouds are covering the sun and you're swearing up and down saying, "look Robert there's no sun the sun doesn't exist!" but if I take you up in an airplane above the clouds there's the sun. It's the same thing as us. We're so covered with delusion that we believe that we're not the Self. Be Still And Know That I Am God. Therefore you just have to be still long enough and know and all will be well.

*SN: But until then do we know? (R: Until when?) Until then.*

R: There's no then. There's no time that you are not the Self.

SN: *I've been examining this, see when we are asleep, the Self is no different?*

R: The I-am is always the same. Because when you get up you say, "I slept." Who slept? I dreamt.

SN: *I seem to be identifying I-am with consciousness, when we spoke of consciousness before. Say for instance, the Self in between thought is the I-am, that is consciousness, yet when I sleep there's no consciousness, there's nothing. So I-am is just nothing.*

R: You think there's nothing. (SN: *Right.*) But when you get up you say, "I slept." I was always present. I-am is always present. Even when you're sleeping, except you're not conscious of it. (SN: *So when you become realized though, you're conscious even when you sleep?*) Exactly.

SD: *A Jnani is conscious of dreaming and of dreaming within the dream.*

SN: *So until we're realized - see I'm trying to make a connection of the Self - and so I say, "Well when I'm asleep I'm not aware of the Self, so when I'm awake am I awareness?" So I'm trying not to delude myself.*

R: What you should rather do is say, "When I am asleep who is aware of the Self?" Ask yourself that question. "When I sleep who is aware of the Self?" And you will realize I-am. You are always aware of the Self except when you sleep. You're not conscious of it. But it still goes on.

SB: *Robert is it because when you're asleep, the consciousness is not associated with the physical brain. Is that it?*

R: No, the physical brain has nothing to do with it. When you're asleep you're dreaming just like when you're awake. This waking state is just like the dream state. So we don't say it's just because we're associating with the brain. It's because we're deluded into believing that we are not the Self. So you make it simple. The brain has nothing to do with it because the brain is part of the body. If the body does not exist, neither does the brain. So when you're sleeping the brain is at rest, the body's at rest but you're still abiding in the Self. You're always abiding in the Self except you are not conscious of it. (SB: *What happens to the consciousness that is...?*) Nothing. It's still there, except just like now. Let's take the waking state. You say, "What happens to reality while I'm awake?" Reality is still there but you still believe in the body and the mind. It's just like I give you an example of the sky is blue. In reality there's no sky and there's no blue. So in reality there's no body and there's no one to be unconscious. (SB: *When you abide in consciousness in the waking state will that help you to actually be conscious of the sleep, the deep sleep state also?*) Yes it will, because there is only one state.

SB: *In some of the Ramana books it says when you're abiding in the Self more and more your deep sleep will be conscious. (R: Yes.) One time I was in deep sleep and I like was aware, I was actually conscious that I was deep asleep and it was like being in a cave. There was like awareness, it was very strange.*

R: That's a good sign, that's how it is. When you become realized...



SB: *It was like a very sweet bliss not a powerful ecstasy but a kind of like a, just a background kind of just a vague but very sweet bliss and it was like being in a cave. It looked like a cave and it was like asleep while awake.*

R: Well those are just pictures you drew for yourself. But when you awaken, you will be awake in the three states, sleeping, dreaming and waking.

SB: *So if we can hold onto this position of consciousness that we have at satsang, if we can maintain that pure consciousness without adding the whole mind to it and be established in that then that's the...*

R: That's abiding in the I, exactly. (SB: *So that's all it is, really.*) That's all it is. (SB: *Right this minute we're that, if we don't add the whole me on top of it.*) Exactly so and you don't put yourself down, do not say, "I am not conscious of my Self. I don't know who I-am," realize the truth like you just said.

SB: *And yet for this moment we're abiding in the Self without the mind, we can't say that we're God realized because there's a certain process that happens that actually, right?* (R: *It's better to say nothing.*) *Yeah, because there is a process that happens as a person establishes in that. Something happens.*

R: Every time you say, "I am not God realized" you pull yourself backwards. But like Nerada said, don't fool yourself. So you have to walk the middle path, the razors edge, between realization and not realization.

SB: *So actually we're just hung up with the relations of consciousness and the associations of consciousness and we're just not being pure consciousness, without adding all those associations on top of it.* (R: *True.*) *That's it.* (R: *That's it.*)

SF: *Robert, actually this body-mind will never abide in the Self?* (R: *No, because it's false.*) *So when I say, "I am abiding in the Self," when I make that suggestion it means — it's an expression rather than being.*

R: It's an expression. It means I am is abiding in the Self. (SF: *The I-am?*) The I-am. Same thing as the Self. It's an expression like you say. But when you say I am you're not referring to your body. (SF: *Not to your mind?*) Not referring to your mind, you're referring to your Self. It's like saying, "I am that I am." The same thing. "I-am abiding in the Self, I am that I am." By saying these things to yourself, it pulls you closer to that state. (SF: *Yeah it's sort of a process of elimination of your ego self.*) You can say that. That's why you shouldn't say anything negative about yourself. Never say anything bad about yourself. Always say, "I am abiding in the Self, I am the Self." And then somebody might say to you, something this "I" can say, "No I'm not because I feel problems." So you practice self-inquiry and you ask yourself, "Who feels these problems? To whom do they come?" and go back to abiding in the Self.

(tape break)

R: The only reason karma exists is because you believe that you are the body. Once you realize there's no body. For whom is there karma. Karma is for the body not for your Self. But as long as you don't believe that, then there's karma.

*SD: And Robert has also explained to us that self-realization gets you off the wheel.*

*SN: Robert, when we're asleep are we closer or further away.*

R: Closer, self-realization is just like being in deep sleep. In deep sleep, only you're conscious and you're conscious of bliss. So when you're in deep sleep you're in bliss but you're not conscious of it, that's all.

*SN: Now when we're in satsang and we have devotional feelings — say when we come to satsang to develop something, attaining something, that we don't get when we're alone or in the world, when we come to satsang and feel something, a devotional feeling, is that the Self?*

R: That's the Self trying to emerge. Yes, it's the self. Try to abide in those feelings. (*SN: Now when we're asleep though, it's more, it's like without emotion.*) Because you're asleep you're not conscious, but if you were conscious you'd be in bliss. (*SN: But it would be different than the feeling it when we have for devotion?*) No it wouldn't. It would be self-realization. (*SN: In other words, the feeling that I get is a love for all things. Okay, yet when I'm asleep it's not like love.*) How do you know? (*SN: Yeah, well I don't.*) You're asleep? (*SN: Yeah that's the whole thing. I'm trying to make a connection — is that what the feeling is?*) The feeling of love abides when you're asleep only you're not aware of it because you're not conscious. When you're illumined then you're conscious of being in sleep and then you realize that it's just called sleep, but you're in love, you're in bliss. (*SN: Now that love is the Self?*) The love is the Self. (*SN: But what comes to mind is you ask, "Well who loves?"*) Why should you ask that? (*SN: Well only to not delude yourself. To see well is this real or is this just another play of the mind?*) That's only when you love your tape recorder more than anything else. So you ask yourself, "Who loves my tape recorder?" and you will realize it's your ego and once the ego is abolished there is only a tape recorder. Period.

*SF: Robert, even the egoic love, egotistical love or the love of the Jnani for persons or objects, to me that kind of thing should be the love of the Self that has been misdirected?*

R: Yes it does, exactly. Whatever you do in life, even a crook or a bank robber is really trying to find himself. That's why he does those things. We're all inadvertently searching for the Self and we don't know it. (*SF: So every desire which is attracting me is the Self?*) Yes, every desire, every urge is a search for the Self. But we're misdirected. (*SF: With self-inquiry what you do is you go deep, down the hole?*) You go beyond the conscious and you jump deep like you're diving in the ocean. You dive deeper and deeper and deeper till you make contact with reality. That's good.

*SF: Robert, about when the Jnani talks about omniscience and says, "I'm omniscient." The Jnani has a concept about omniscience and it's a mundane type of omniscience. The Jnani says he's omniscience, he must know everything. He must know all the mundane knowledge. That's not what implies in the statements of the Jnani, right?*

R: Your right! Omniscient for the Jnani is being in everything, but not necessarily knowing what's going on in China. That's a different kind of omniscience.

SF: Because people are using nowadays omniscience they say to be channelers. (R: Yes.) They think they are channelers, they are very knowledgeable and sort of think that is a form of omniscience. But that's not what we call a Jnani. (R: That's a limited form of omniscience.) Yeah.

SD: Is omniscience the same as omnipresent?

R: Omniscience is all-knowing, all-knowing. Omnipresence is the same thing, really. It's all presence. You're everywhere present. (SD: Aren't they the same?) It's like omnipotence, omniscience, omnipresence. All power, all knowledge like being everywhere at the same time. (SD: You were saying, not necessarily knowing what going on in China but it's knowing the oneness of all things?) Yes. It's like you become the rock, but you're asleep on the rock, because the rock has no power to move, but you become the rock. (SD: When you are omnipresence you are a rock?) Yes. You become a rock but you're not aware of it. You just are pure unconscious awareness. (SD: So you're not aware of anything, exactly.) (Robert laughs) You're on the right track. You're just being. Pure being. Absolute being. You're everything. It's something like when you're asleep and you expand yourself in a dream and in that dream you know what's going on in the dream, but you're asleep. So with a Jnani being omnipresent, omniscient, you are everything but you are not aware of everything. (SD: You're aware of being then.) You're aware of being, just being.

SK: Is there a way to be aware of everything as well?

R: As long as you are carrying a body, you won't be aware of any other thing because your mental process won't allow that to happen.

SD: It seems like if you're aware of it, everything is an illusion to be aware of it, right?

R: When you drop your body, it's no different. When you drop your body, there's no difference, you expand a little bit more.

SB: Robert, how come the Buddhist say, that the Vedanta are deluded because they're looking for the Brahman and the Self and that there's no Brahman and no Self and use different terminology? Is there emptiness of all things the same as the Self when it happens?

R: They're right! Because there is no Brahman and there is no Self. Those are just words to describe it. (SB: It's easy to confuse the ego-self with the real-Self.) That's why we discuss it, because the ego-self is the I and when the I disappears it becomes the I-am. And the I-am is pure emptiness. Nirvana.

SN: Robert, when you said the best way to help other people is to know the Self. So when you know the Self you become the other people. (SM: And realize that you are the other people.) So, that's what I was trying to get at earlier. To get to know what is the Self? What is the Self that we must know? And it seems like sometimes I know what it is and then I forget. And now it comes back to me, I feel that. If I have a feeling of love it's like it becomes expansive and I can understand what it means. You become everything or everything becomes you or whatever it is.

SD: So is self-realization the awareness or the oneness of everything?

R: Always remember If you know what it is, it's not that, because the finite mind cannot know. It's beyond the finite. So when you think you know, ask yourself, "Who

knows?" And you back to your ego again. Only the ego knows. (SN: *But what if you say, "Who knows?"*) That's good. (laughter)

SK: *What about a realized being that whoever comes before them so-to-speak, they can know everything about them. Not only what their Self is because it's the same as their own Self but about their arrogance of the ego and mind conflicts?*

R: You don't have to be a realized being to do that.

SK: *Yeah I realize that. So taking an opinion from a being who is considered to be realized also that happens. He can remark when it's spontaneous that something about that being that maybe will turn them towards a spiritual path. Like Jesus healing others.*

R: But a true realized being does not need to do that. By his very presence, changes take place. (SK: *But not everyone is so receptive or open.*) It's just like grace. Gods grace is always available but only some people pick it up. (SK: *Yeah.*) The same thing.

SK: *So sometimes that grace for me seems to be extended and then some action that can be done that that person can understand more than just subtly. And it may not take effect then but it may take effect in that persons life six months, a year down the road.*

R: That's possible, but again, a realized being does not interfere in anybody's karma, if they are prepared and ready, they become realized also. By their very presence. It's like Ramana again, we go back to Ramana. People used to come to him from far and wide and say, "I looked at your picture and healed myself, you healed me." "I made a million dollars and you did it." This happened and that happened. And Ramana would look at his attendant that pulls the fan and say, "Why do they always tell me I did these things? I did nothing." (SD: *But his grace might of done it.*) That's possible. (SD: *Because he could give the darshan.*) But he couldn't possibly be aware of it. Because to be aware of it there would have to be somebody left to be aware. (SD: *But he could do it unaware?*) Yes.

SK: *He didn't say anything to people who came to him.* (R: No.)

SN: *Even when it's his grace, you have to understand that everything is one. So who's grace is it. (SK: *Who's grace is it?*) Right who's grace is it? It's you! Everything is you and this is similar to the stories when the person touched the garment of Jesus and was healed and Christ always said, "Be it according to your faith."*

SM: *Don't you think that a person who wants to be healed so badly almost heals himself?*

SN: *That's the whole point, everything is the Self. (SM: *It is the Self.*) And Ramana was the Self, and they say, "Ramana you did this" and that's true because they did it themselves, because they are them.*

R: Well the point is, a truly realized being, does nothing.

SN: *It's not so much he's a realized being, he's a realized non-being. (laughter) (R: Okay.) And we always think in terms of a realized being of Ramana as if he's the body and the idea of the Self is one. Robert told the story of the woman, he and himself is one, healing and the Self is one and Ramana and the Self is one, and that Self... see I always try to grasp this Self with my mind and*

*that's where I get lost. But now I know if I sink into deeper than the mind, intuition, heart, whatever, then I can explain, Oh that...*

*SB: In other words he realized no Self. He realized that there isn't any Self. He realized nothingness. But the whole thing dissolves in a big mystery. (R: Exactly.) And then whatever is going to happen is going to happen spontaneously.*

R: Ramana was a simply humble person. People would come to him with all his problems, all their problems all day long. "Help me, please help me overcome this." At the end of the day he would look at his attendant and say, "To whom shall I go for help?" They all come to me.

*SD: One of my favorite stories is that there was a swami who could perform tricks or magic or whatever and he lived near the Ashram. So a lot of people on their way to see the swami would stop by to see Maharshi. They'd just peek in at him because they've heard about him too and he told one of his devotees because he had a lot of trouble with his feet he said, "keep rubbing my feet and they'll see that I am just an old sick man and they'll leave me alone. (laughter)*

R: There's nothing special about a realized being.

*SF: Robert it seems that with a little understanding, using quotation mark, "If there is a Jnani, or anybody approaches him, is karmic, all karmic." all karma. (R: Yes, Yes, that's true.) However, the fact that there is hypocrisy on that quotation on the Self because the presence of the Jnani, there can be, maybe a sort of acceleration, a catalytic effect... (R: That's true too.) ...and that also is karmic? (R: That's also true.) Depending on the openness of the disciple, devotees?*

R: Yes, the teaching is full of contradictions. That's true, you're right. All these things are true.

*SB: So Robert, you're really going into battle with your karma. (laughter) Confrontations with our ignorance, right?*

R: If that's what you say, so be it. You see this is why I emphasize over and over again, we've got to develop a great humility, a great compassion, a great love. Not play tricks and have all these siddhas, powers and materialize all kinds of things. Anybody can learn that, if you practice enough.

*SK: How does one express these things? (R: Express what?) Compassion and love.*

R: By being your Self. If you become your Self it's automatic. If you abide in the Self. You have to have compassion and love for yourself first and you do that by letting go of your thoughts. Controlling your thoughts and compassion and love and humility come by themselves. It always goes back to that again. Goes back to you. You can't develop enough love yourself. It has to come from within yourself. It appears that the world has a very strong pull on us and you have to try to resist that by everyday practicing these things. That's why I gave you all these techniques. You have to keep remembering everyday. And soon it'll become automatic.

I feel this is a very important meditation to help us. For what it does, it goes deep within the subconscious and pretty soon it starts doing you, instead of you doing it, it's

really helped many people to see the way. And the way you do this is, you relax yourself and with your breathing you inhale and you say, "I," you exhale and you say, "am." Now you can also do this all day long. When you're driving your car or your bus, whether you're washing dishes, whether you're making supper or dinner or breakfast. You can watch your breath and do I-am with your breathing. So let's do it together.

Make yourself comfortable and you can close your eyes to remove obstructions. Acquire a good feeling in yourself and the formal way to do it is first, you relax your body. To make sure every part of you is relaxed. You can start with your knees, relax your knees. Relax everything below your knees, your feet, your toes. Relax everything above your knees, your thighs, relax your hips, your abdominals relax, your chest relax, relax your back, fingers, hands, wrists, forearms relax, upper arms relax, shoulders, neck. Back of your neck relax. Back of your head, top of your head. Your forehead, your face. Every part of you is now totally relaxed. Focus your attention on your breathing. Before you do I-am, you can practice Vipassana meditation, Buddhist meditation, where you watch your breath. Watch yourself breathing. Watch the sensations in your body. Just watch. Do not react to them. For instance, if you have a pain in your thigh, watch, do not react to it, observe it and observe your breath at the same time. Do not force your breath just breath naturally. If you get lost in thoughts, as soon as you catch yourself, go back to your breathing. Do not become discouraged. Do not force your thoughts out, ignore them and go back to observing your breathing.

(short silence)

Now you ask yourself the question, "Who is the observer? Who observes my breathing?" Of course the answer is, "I am." Now with your breathing start the "I am" meditation. Inhale normally, say, "I," exhale and say, "am," with your normal breathing, do not emphasize your breath. Normal breathing, "I am."

"I" inhale, "am" exhale.

Again, if your mind wanders, do not be mad at yourself but gently go back to "I am" and ignore your thoughts.

(long silence and break in tape as Robert wraps up)

Remember to love your Self, to worship your Self, to pray to your Self, to bow to your Self because God dwells in you, as you. Om Shanti, Peace.

Happy you could come. See you again soon. That's all she wrote.

(tape ends) [TOC]

## **TWO WAYS TO SELF REALIZATION**

*16th September, 1990*

*Robert:* There are two ways that I think bring you closer to self-realization. Of course we're already self-realized and we don't have to come closer, we just have to remove the cloud that tells us we're human. But there are two methods that I think through the years of understanding that brings you very close to self-realization. One is satsang which we're doing now and the other one, is practicing all the things we learn, at home.

Now, satsang is a very sacred teaching. If you come to satsang you pick up the power that goes with it. With us it's a direct lineage to Ramana Maharshi. So what this means in satsang, we are all actually Ramana Maharshi, everyone of us. There's no difference and we're all each other. This means we all have the knowledge we need, and as we keep coming to satsang, it becomes clearer and clearer and clearer. In the beginning when you first hear this it sounds strange, but it's not so strange.

If you're studying to become a doctor, you associate with doctors and it sort of rubs off and you feel the vibration. If you're studying to be a lawyer. You associate with lawyers and the vibrations sort of rub off and you always feel ego. So when you come to satsang there's a direct lineage with the founder, or the re-discoverer I should say, of Advaita Vedanta who is Ramana Maharshi.

So in any event, we should all feel something, deep within our hearts and allow it to bloom by itself without forcing it. And this happens just by attending satsang. As you attend satsang you become a sweet person. By sweet I mean, you give up all of the anger, the tantrums, the doubts, suspicions. You stop worrying and you begin to unfold like a flower, with its calyx toward the sun. You just open up. You start feeling good for no reason. You notice that things stop bothering you. You're no longer concerned, I don't mean you don't care, you're very compassionate, I mean you understand the nature of the world, that it's maya, it's transitory. Nothing is ever the same in the world. So the world ceases to excite you, one way or the other. The world no longer makes you too happy, nor too sad. It becomes impersonal to an extent. But you still do your work. Your body does whatever it came here to do, yet you're always in heaven, mentally.

Now, if you can't come to satsang or you don't feel that kind of devotion. Then you practice diligently, the lessons, the teachings of Advaita Vedanta. And then you will find the same things happening to you in a little different way, but you will also unfold. It's wonderful if you can do them both. But those are the two ways that'll bring you closer to realization.

You subsequently have to ask yourself, "What am I doing with my life? In what direction am I going?" And look at your life, analyze it. From the moment you get out of bed until you go back to bed again at night. What are you doing with the hours that you're awake? Do you waste your time. What do you do? You have to remember you have only so many years to live in this world, and then you'll just vanish if you don't know who you are. You will repeat the lessons over and over again and you'll have many opportunities to understand and discover your true nature.

But the wise person begins the discovery immediately. It's like digging for gold. You can talk about the gold. You can just make a couple of holes with a shovel and say, "I'll come back next month" or you can really get into it. And get a pick axe and start chopping away. Until you discover the gold and dig it up, the same day. The choice is always yours.

There's a story about a beautiful tree, a large beautiful tree. And on the lower branch, there lived a little bird and the bird used to hop from branch to branch, tremendous tree. It would eat sweet berries and it would sing and whistle and was very happy. Then it would hop on another branch and there were sour berries and it would get upset, stop singing till it found sweet berries again. And this went on for years, sweet berries, sour berries. It was happy when it found the sweet berries, unhappy when it found the sour berries. Isn't this like us? When we think we found something we like, we become very happy. But then when it changes like all things must change, we become miserable.

And so the bird started to think about this and it flew around the tree. It happened to gaze way up to the top of the large tree and it saw a majestic big bird sitting there, a translucent shining bird. It looked so happy and so radiant. Doing nothing just sitting at the top of that tree, in bliss. And the little bird said, "Oh how I wish I could be like that big bird. Look how happy it is. It doesn't have to hunt for sweet berries or look for anything. It just sits there by itself, so radiant. I think I will fly up to it and discover its secret." So it started to fly up toward the big bird, but a quarter up the tree it saw some beautiful red berries and it stopped and started to eat the berries and they were delicious. So it forgot all about the big bird. It started to sing again, it was happy. Isn't this like us? We find something we like and we forget about spiritual life. And we say, "This is what I want, a new Jaguar, a new house, a new companion, a new something, but then after a while we become disgusted, disillusioned.

So after a while the sweet berries ran out and there were only sour berries left on the tree and the bird again became disillusioned. So it started to fly around the tree again and looked way up on the top and saw the translucent radiant bird sitting there once again, so majestic, so happy and blissful. And again it said to itself, "This time, I'm going right to the top." But on the way up it went half way up the tree again, it saw some beautiful purple berries. It had not seen purple berries in years. It loved purple berries. So it stopped and started to eat up the purple berries and became very happy again, started to sing, eating berries. And again it's like us. We find a new companion. We get a new toy. We move to a new state, whatever we do. We think that's it, now I'm going to be real happy.



But soon the berries were gone and again it was left with sour berries. So it flew around the tree and saw the big bird again. And it said, "This time I'm going straight to it and nothing is going to stop me, nothing," it resolutely made up its mind. So it started to fly up, but again three quarters up the tree it saw some orange berries and it loved orange berries. So it stopped and started to partake of the orange berries and again forgot about the big bird. And went on for months and months eating the berries until they were gone and only the sour berries were left. And again that's like us. We say we're resolutely going to go after spiritual life and that's where we're going, that's where we're headed. But then something happens. We discover some good humanhood. Something we like and we say, "To heck with the spiritual life, and we're going after this instead." So we do that until we become disillusioned and we get tired of it.

Again the bird saw sour berries and it got sad and upset. It flew around the tree again and this time it said, "Nothing is going to stop me. I'm going right to that big bird and find out who he really is. Nothing will stop me" And he flew right toward the big bird. It skipped all the berries, saw all kinds of berries on the way, it didn't care anymore, but went right to the big bird. As it got closer and closer, the big bird shone brighter and brighter and brighter until the light was unbearable. And the little bird landed right where the big bird was and you know what it discovered? It was the big bird all the time.

And that's like us isn't it? We talk about God as far away. But we have no time because we've got to do our work. We've got to do our material work, that is. And we talk about God being too far. But we're going towards God, until we resolutely make up our mind to be on the spiritual path. And then we discover something interesting. We discover that we've been God all the time. That we are the only God there is. That we are the absolute reality. That we are pure intelligence, infinite wisdom. We discover that there's only one life and that life is absolute reality, sat-chit-ananda, parabrahman and we're at peace.

Therefore the choice is always yours. In what direction do you want to go and I know sometimes it's hard. Some people have been on the spiritual path for many many years, twenty years, thirty years, forty years and they believe they have not gotten anywhere. But that isn't true, it appears that way. But remember, if you don't make it in this life, you'll make it after. But if you have been on a spiritual path you're gaining credits, you're accruing good merit to yourself. You can't help it.

The worst thing you could ever do is to judge yourself. Never judge yourself. Don't even look at yourself too much. Realize your divine nature and do not allow your problems to get to you. Understand that you are not your problems. You are not the body. You're not the thoughts or the mind. And begin by controlling your thoughts. Do not allow your thoughts to become greater than you. No matter what your thoughts tell you, don't listen. Remember your thoughts are not your friend. Your thoughts try to confound you, confuse you. And they will tell you all kinds of things. Do not listen to your thoughts, even your good thoughts. Transcend everything, go beyond your thoughts to your bliss, to your joy and to your happiness.

Your thoughts will take you away from this. It'll make you think all sorts of things. But if you realize that your mind is a trickster, you will not allow your thoughts to convey any message to you at all. As soon as the thoughts start to come, you ask yourself the question, "To whom comes these thoughts?" and they'll stop. "They come to me, well who is this me? Who is me? I am me. Well, who am I?" And you begin to search for the source of the I. And as you search, everything in your life begins to improve. As you search diligently, things improve because you're no longer reacting the same way to situations. Your reaction has become different, the situations maybe the same.

As an example, when you hear about the Iraq, United States confrontation, before you become disturbed, you're thinking of a war, and you're thinking of man's inhumanity to man and you're worried about inflation and recession in United States. And all these things used to worry you. But as you advance spiritually, you realize that this is the way of the world. The world has always been like this and you see it differently. You begin to see love, compassion. So the world hasn't really changed, you've changed. You see the situation completely differently. You realize that all this is the Self and I am that.

In other words what you realize is the first principle: "Everything Is A Projection Of Your Mind."

Whatever you see is a projection of your mind. Therefore if you see something that's not right with another person, you're seeing yourself, aren't you? If you're seeing another person who is troubled or another person who has problems or if you're seeing anything wrong, doubts, apprehensions, suspicions. You have to remember that you have to have those qualities in order to be able to see them in another person. So as you grow, you start seeing through those things. And whatever anybody else does no longer disturbs you. And if it no longer disturbs you then that negative vibration cannot come near you and you're at peace. Any questions about that?

*SD: When you say not to judge yourself is that because you would be judging the ego which isn't real?*

R: Certainly, exactly, because you're always judging your experience, your outer experience and you can't judge that because that doesn't even exist.

*SD: I think in the past you've said something like, "To judge yourself or condemn yourself is blasphemy." (R: Yes.) Because you're talking about, in that case the real Self, right?*

R: What you're doing is you're denying the real Self. It's like saying, "That God is no good." So you're saying there's something wrong with you and there is not. It's only temporary, it only appears that way. It's an appearance. (*SD: So even though you're judging the little self, as it were, that's blasphemous too?*) Yes because you are the real Self. It's all an illusion like the snake and the rope. You think in the dark you're stepping on the snake but it's only a rope. It's a mistake, it's error. Therefore you do not judge yourself, you do not judge anyone else. You leave the world alone, but you're happy and you're blissful and you help others because that's your nature to do so.

*SD: That reminds me of one of my favorite of Maharshi's stories because he talks about realization being - he says it's like watching a trick of what looks to be the snake but it's really a rope. And he says once you've seen the rope you can never see the snake again. It's like any magic trick once you've seen how it works, you can't see it again, you know. (R: That's right.) And I think at the time he was talking about once you're realized it's impossible to become unrealized, you know?*

R: You have to have patience with yourself. That's another thing to remember. It doesn't appear that most of us become perfect overnight. So don't concern yourself if you make a mistake.

*SL: So another thing that you were saying too is that if we judge others, we will bring their vibrations to us. In other words, we're judging others and we see ourselves in others and the weaknesses in others... (R: And you're becoming weak also.) By judging them for that? (R: You become like them.) So it goes two ways then. (R: Yes.) Okay, and then you've said it's not until you let go then you get rid of the vibration, so you don't draw that vibration to yourself?*

R: Exactly. Your mind becomes calm. Your countenance becomes peaceful. You no longer feel those so-called negative things around you. (*SL: So it's just a matter of accepting?*) No you don't accept, you become your real Self. And the real Self is perfect bliss. There's nothing to accept. To accept means that you're yourself, your lower self and you're accepting something higher. But you're not to accept anything. You're to be, become, I am that I am. (*SL: So you just live and let live, sort of?*) Yes, but again you have to qualify that. But live and let live, if you see somebody suffering on the road, you don't allow that person to suffer, you get down and help the person, but you don't have any thoughts about it. You just do it. It doesn't mean again you become calculating and cold. It means you become loving and kind and you do what has to be done. But you're not involved in it mentally or physically or spiritually. Your body just does the things it's supposed to do.

And the more spiritualized you become, the more you become of service to all of humanity. You become the servant to life. It's egotistical to think that you're superior to somebody else or you're better or that you know and they don't. As you become realized, you have more and more humility. You become humble and things no longer affect you and you no longer feel hurt. So you can help anybody and everybody without qualification.

*SF: Robert please, so the first principle in reality means, everything is a projection of the Self or is the Self itself?*

R: No the first principle is that everything is a projection of your mind. That begins to make you understand that you are not the mind, you are the Self.

*SD: Everything, you mean everything... (R: ...in the world.) ...material?*

R: Everything relative is a projection of your own mind. We're not talking about the Self, we're talking about the human mind.

SF: *Alright the Jiva or the egoic mind. (R: Yes.) But ultimately, yeah the mind also comes from the Self, of course. (R: Yes.) But I guess the point in the first principle I want to touch is that, you don't get enthused with the mind creations.*

R: No you don't, because you realize that everything is a result of your own mind, so why get enthused in them? (SF: *No power there?*) No ego. (SF: *For the projections of the mind?*) There's no power, 'cause there's no mind. (SF: *Right.*) That's why you don't get excited when you see something happening in front of you because you realize you're that yourself. And you're projectioning yourself. It's like you're a projector and you're projecting a picture on the screen. So the mind is the projector and the screen is the effect, the picture is the effect. The screen is the Self. Nothing changes the screen, but the pictures change according to your mind. But the screen always remains the same. Therefore the screen is like your real Self. It never changes. The pictures are like the world and your mind is like the projector. The projector and the mind have to be destroyed. The pictures have to be destroyed and only the screen remains, that's the truth. Only reality remains. (SF: *And then again everything is Brahman?*) Everything is Brahman, yes. (SF: *Including also the play of the mind.*) Of course. (SF: *Ultimately?*) Ultimately there's only oneness. There's only the Self and there's no mind and there's no play. There's no projection. That's the truth. (SF: *There is no projector, no screen.*) No.

SD: *Because the mind is part of illusion or maya. So his question was correct that ultimately everything is also the Self that's what he was saying.*

R: Everything reverts back to the Self. Everything is the Self.

SF: *Everything ultimately goes back to the source.*

R: Yes, to the source, because what appears to be real does not really exist. (SF: *Right.*) Only I-am exists. Self exists that's it. The Self exists just the way you are now. You are that. What I'm trying to say is, do not separate yourself with yourself. It's really a mistake to say, "Well I am not the Self because the Self is in me." The Self is not in you, the Self is you! You are that Self. But for the sake of talking, you want to place the Self some place so you say, "It's in my heart." When you look for it, it's in your heart. In reality there's only the Self and you don't exist at all. But when you talk about it, you place it some place.

SD: *So you're just led into the second principle... (R: Yes.) ...that you're unborn, and you don't exist or disappear. (R: Yes.) That one leads to the other, doesn't it?*

R: It does. That's why you should practice the principles.

SF: *I was thinking if everything's a projection of the mind and the mind comes out from the Self - I don't know if that's right but mind... (R: Comes out of the Self...) ...comes out of the Self, and then again goes back to the Self, isn't that the reason why these bhaktas talk about that everything is Shiva or everything is the Self? (R: Shiva, the Self, God are one.) So they're in wonderment and devotion to almost everything. (R: Yes, exactly.) Even the thoughts are asking...*

R: Yes this is why I say often, "The ground upon you stand is sacred ground." We should have reverence for everything. Because everything is the Self.

SD: So you're talking on two different levels, when you're saying everything is a projection of the mind, you mean everything in the material world. (R: Yes.) When you say everything is the Self you're talking on a higher level.

R: Everything is the Self as it appears. So you should have reverence for everything. I know it sounds complicated. (SD: No it's not, it's really two different levels, you're addressing to me.) It's really one level but it appears like two levels. Everything is sacred, everything.

SD: Well how do you, or do you react when you watch the situation in Kuwait and see it then, is it like a movie to you? (R: I just watch, but I realize that's the Self.) Or do you realize that it's illusion? (R: Same thing.) That's what I meant about the two levels the real Self is not illusion.

SK: As the absolute it's not, it's illusion right? From the absolute it's the Self, as the relative it's illusion. (R: Exactly.)

SD: That's good. Say that again? (SK: As the absolute it's all the Self, on the absolute level, on the relative level it's illusion.) Well that's what I meant about the two levels. I know what you mean in there's really only one level. The ultimate truth is one level.

R: So when I look at something, when I look at you, I look at a chair, I look at a book, I see the Self. (SD: Do you see a portion of the Self or all of the Self?) It's all the Self. Everything is all the Self. (SD: It's individual.) It's hard to explain in words, but take this chair for instance. When most people look at this chair, they see a chair, but I see the Self as the chair. Or to put it in simple language: This is God, this chair is God. (SD: No matter what you look at it's God?) Yes. So you have no quarrel with anything.

SK: The looking, the actual looking is also God?

SD: That's assuring. You have a good understanding of this.

SN: And you keep thinking of two levels but it's like when we're saying, people say that well it's an illusion therefore it's not real. But the idea is that nirvana and samsarra are the same thing. So though you say there's two, nirvana and samsarra, yet they're the same thing, that's where the one is, so really it's one. So it's not like the unreal is different from the real or that the Self is different from the manifestation, I guess. Nirvana and samsarra are the same thing so that's why wherever you look at you see the Self.

SL: So it seems like it's different levels of consciousness for want of a better word?

R: When you have to talk about it, it appears there's multiple levels. But when you keep quiet then it all comes to you as one. You see the more we get into the conversation we get into all kinds of things and all kinds of levels. (SD: Because we're trying to discuss the infinite with finite words.) And you can't do it. (SM: It can't be intellectualized can it?) No it cannot. That's why the only way is to go within yourself and discover it for yourself. But as we keep talking about it we get involved in the world.

SK: Is it true that it's more like it's the illusion that we're separate from all this, more than that this is an illusion. (R: Exactly. We're not this at all.) At the same time we're not separate from it. (R: We're not separate from it, it's all one.)

SF: Which comes also... If I say that I don't exist in the sense of an egoic entity, everything is just as it is. Is that more or less a feeling? (R: Say that again.) Like if I...again it is imagination but as a helper I would say that I don't exist, I don't exist, but when I say that I am denying the egoic or the Jiva part. Then there is still there is something which subsists or is there... (R: The Self. The Self is always there.) ...and there is nobody to distinguish anything. Things are as they are.

R: Exactly, in the last analysis, you are the Self just the way you are.

SK: But not as you think you are. (laughter)

R: As long as you think your relative, then you're not that. (Laughter)

SL: Yeah you're not supposed to think?

R: But you are the Self just the way you are naturally and all is well and there's nothing wrong. See you can look at it this way. The substratum of all existence is harmony and out of harmony comes harmony. So everything is really harmonious. Except we've sort of been hypnotized and we see a different picture. It's all in the mind. The mind has betrayed us to make us believe that this is black and this is white. When in reality there's no black and there's no white. There just "is". You can only come to that conclusion in your own consciousness, by deep self-analyzation, vichara, self-inquiry and you'll come to that conclusion yourself. And then you will become omnipresent, and you will realize that everything is the Self. (SL: Why are we here on earth, in this physical form.) You're not, you think you are. (SL: Okay I think I am, but why?) If you're not, then there's no answer to that.

SD: But why does she think she is? Why the illusion? How could the Self be illusion?

R: There is no Self and there's no illusion. (SD: But I mean like the higher Self.) There is no illusion at all. You believe that there is an illusion but there is no illusion. (SD: But why do we believe there's an illusion?) You don't! None of this exists. (SD: I understand her question which is, then why is there even the appearance of illusion?) To whom is there an appearance?

SL: Me. Okay, is it the ego? So that goes to the original question, okay.

R: Of course, the ego does not exist. Do not give the ego power. Some people get hung up on the ego. And they say yes everything I feel is the ego, so it's the ego. They're inflating the ego by saying that. And the ego becomes stronger and stronger. (SL: Because the philosophy that I'm trying to wrestle with though I know what the answer is, in that philosophy is that the souls are the things that exist that's the "not me," but the Self that exists, you said Self. So I interpret Self as being the soul?) No. (SL: No?) The soul is another part of the body. It seems that when you give up your body there's a soul. It's just like an alter ego.

SD: Oh so the idea of the soul and existing between lifetimes is also part of maya, illusion?

R: It's all maya. All the planes are maya, the causal planes, the mental planes, karma, none of that exist.

SN: *First principle: Everything is a projection of the mind, everything.*

R: And for somebody who doesn't know that or doesn't understand it, it appears that after they drop their body they go to a different plane, and they go through all kinds of experiences, but it's still an illusion.

SL: *It must take a lot of patience for someone who has been realized to have to answer questions from people like me. From me that doesn't exist.*

R: No, on the contrary, on the contrary.

SN: *Who has patience? There's no one there.*

SL: *Yeah, but from the projection of my mind, my philosophies was that there was a soul which you know, according to these philosophies, the soul doesn't exist, just the Self. But from the earthly ignorant plane that I'm on - what the ultimate question is, it seems that some people are just denying everything of the Self, you can't really enjoy food, you don't enjoy anything else because the ultimate goal is just like the Catholics the ultimate goal is just to be with God.*

R: Well you can't put it like that because the Self enjoys itself.

SL: *That's why it seems like what little I know of certain philosophies, certain Buddhist philosophies, it's kind of like for being on earth, in this form. (R: That's right.) It's a crime for even being here in this form. We're being condemned for being here on this earthly plane in this form. So it's kind of like, well if you're here why not smell the flowers too? Why not let the me, the Self, use whatever vehicle it's in, whatever it's invited in, to just feel and help bring joy, at least for this physical body and once again my ignorance for not being enlightened. You know it's like why are you wrong for being what you are? (R: You're not!) Or projecting what you think you want. (R: You're not.) Because it's like denying food, denying enjoyment of this earthly plane.*

SK: *Why is it terrifying?*

SL: *No just talking to people about different philosophies of Buddhism and everything else.*

R: It becomes very confusing. That's why the best thing you can do for yourself is to quiet your mind. (SL: Yes.) And when your mind becomes quiet you become more beautiful. And you will enjoy everything. We do not deny ourselves at all.

SD: *Yeah just because you're not in the movie doesn't mean you don't enjoy the movie.*

SL: *True. I believe in enjoying because that to me makes me happy.*

R: Yes, but you'll enjoy it in a little different way. As an example: I love to take in fresh flowers at my breakfast table because they're beautiful, right?

(tape break tape restarts as student continues.)

SL: *...acceptance is just basically just letting be?*

R: Just being your Self. That's all you have to do.

SL: *So it's the two ways also with the denial... (SK: It's beyond accepting and rejecting, beyond that.) Yeah.*

R: Just be your Self. (SL: *Just that you used that word denial, so I'm taking your words of physical earthly interaction which is projected by the mind to try to understand what I was feeling.*) So remember again that this is not a philosophy. A philosophy is usually dry words

and this is not a wordy teaching at all. We are not a philosophy at all. It's more the realization. It's more of a quietness, an emptiness. It is not a denial of anything and it is not an acceptance of anything. It is a total emptiness, a quietness, a peace, a love, an ultimate oneness. That's what we are, *sat-chit-ananda*. That's our true nature. So when we look at something, we see joy and love and peace, we do not become ecstatic. We do not become overwhelmed. We do not become sad or angry. We just enjoy the Self at all times and it never changes. It's always the same.

*SD: So you're always in bliss, always?*

R: See I can't tell, because I don't know what the word is. (*SD: But sat-chit-ananda includes bliss, so...*) They're words but the person who's experiencing that does not know it. (*SD: That's true.*) Because there has to be somebody to enjoy it and if there is no one there who can enjoy it? (*SD: I didn't say enjoying bliss, I said, always in bliss.*) But it's a word. (*SD: That's true, I guess I get hung up on words.*) Well we're discussing words so...

*SK: It implies two, there's something to be in something.*

R: We have to talk so we have to use words.

*SD: That's right, implies separation.*

R: Yeah, as long as we're talking like this we have to use words. But the reality is, that is the *ajnani's*, that attribute these words to the *Jnanis*. Ramana Maharshi never said, "I am in bliss," or "I am happy," or "I am filled with joy," but his disciples said it about him. He didn't know what he was.

*SL: I guess it goes back to who's the I? (R: Who is the I? Yeah.)*

*(students continue discussing point)*

*SF: Robert, about this thing of ignorance actually we cannot fathom how the Jnani sees reality. We can just talk and talk about that. The Jnani tries to describe as much as he can to try to help us and to direct us, however what I was wondering is what about the ones in the relative level to feign ignorance and just be silent or advocate ignorance?*

R: A few months ago I was speaking of divine ignorance. It's okay to say, "I am divinely ignorant." Divinely ignorant means that we do not know what anything is. If you come to think of it, we know nothing. We don't know what a dog is, or a cat, or a tiger, or a human being, or a tree, we have no idea what it is. It just appeared on this earth the same time we did. That's called divine ignorance. When you admit to yourself I do not know what anything is. You see a rock, where did come from. Where did the first rock come from? What came first the seed or the tree, the chicken or the egg? We don't know, it's a mystery. So that the first thing we should know as spiritual beings, we should plead divine ignorance.

It's your ego that tries to say, I know this and I know that and I know everything, but we really know nothing. We have no idea why we're here? Do we? We have no idea why anything exists. Just understanding that makes us relatively happy, because nothing is our fault, because we don't know why it is. We have no idea why anything exists. It's



later on when you work on yourself that you discover, well nothing really exists, everything is emptiness. Only the Self exists. But until then, you give your ego a blow when you tell it, "I don't know why anything exists," because the ego wants you to know. It tells you, "You want to be smart? You want to be intelligent? You don't want to be a dummy do you?" And has an answer for every question. But when you say, "No, I really do not know what anything is," then you're pleading divine ignorance and that's good.

*SD: So who asks these questions that we come up with, the ego, our egos?*

*R: You use your mind to destroy your mind. (SD: Oh that's right, turning it on itself, by confusion or whatever.) Exactly. (SD: So it can't be put into words what part of us inquires.) It's your mind that inquires. It inquires about itself and the deeper it inquires the more it disappears.*

*SF: She's still. (SD: Yeah I'm trying I can't seem to quite do it.) (laughter)*

*R: This is why I always tell you, try to keep your life simple. Do not make your life complicated. Don't have too many opinions about anything. Try to be still, quiet and realize you don't know anything, because you don't. Does anyone disagree with that.*

*SD: Are you kidding, who would say yes at this point. (laughs)*

*R: Well somebody can say, well I know why this chair is here.*

*SN: He said we don't know anything and in an earlier satsang you were saying, well the only thing we know or if there is anything we know, that we think we know, first principle keeping in mind, is that I exist and as long as I exist you can work on yourself because you can find out who exists through self-inquiry. But when you inquire who exists you find out that... (SD: ...no one.)*

*SD: And yet I remember telling you one time I had read that Krishnamurti said, "The ego would never annihilate itself," and you said that that was true on the relative level. Do you remember what you meant by that?*

*R: Well on the relative level it fights you very badly. It brings up all kinds of things from past lives, from this life to confound you. But if you do not react to it, if you do not fight it, but rather inquire, "To whom does it come?" it becomes weaker and weaker and weaker until it's annihilated.*

*SN: Is there a difference between the ego and the mind because the ego would not want to destroy itself, yet it's the mind that is the tool.*

*R: The mind comes first. The mind creates the ego and the body. (SN: So it's not the ego destroying itself, it's more the mind destroying the ego?) It's more than ego, it's not the mind destroying the ego. They're usually the same terms. We break them down so you understand what I mean. But there's only the mind and everything is a projection of the mind. The ego is a projection of the mind, the body is a projection of the mind, the world is a projection of the mind. So when you go back to the mind and you quiet the mind, there's no ego.*

*SL: You mentioned an answer to Dana's question you mentioned, past lives? With the word past lives, isn't there karma and soul and all of that?*

R: Yes, but as long as you believe that, it exists, so you have to work with it.

SN: *That's why you say that everything is an illusion because as long as you believe it. Not that everything is illusion, that you see you're separate from everything is the illusion.*

R: See this is why when I make my personal confession to you, I say there's no mind, there's no Self, there's no enlightenment, there's no one trying to become enlightened, there's no God, there are no others, there are no principles, there's nothing. (SD: *But you do say there is the Self and the Self is all that is.*) That's a word. (SD: *Are you now saying there's no Self?*) Who is the Self? (SD: *Everything.*) Yes that's how it appears. But in the end the Self doesn't even exist it's also a word. Because if we start thinking about the Self, we start thinking of an entity. How else can we imagine the Self? When I say there's only the Self, what do you think the Self is? (SD: *The oneness of all things.*) And what is that? (SD: *Everything.*) So it has to be one. Who is the one? (SD: *I never understood before that there was not one. I thought the Self was the one.*) The appearance is the one. The first appearance is the one, I. That's the one. And out of I springs everything else. (SD: *And I is in delusion, I can see what you're saying.*)

SM: *It's just the all, Robert? It's just the all?*

R: Even the all is no good. (laughter) (SD: *We're all wrong.*) (laughs)

SN: *Because who thinks that there's an all who perceives that there's an all? Who perceives that there's a Self? When you're at that state there's no one to perceive it. There's nothing to perceive. Just be.*

R: As long as we're using words there's ultimate oneness. But when the words stop - see this is why the practices I give you, are to quiet the mind. The only thing you really have to do is to quiet your mind. What do think self-inquiry is? It's to quiet the mind, that's all. It's the fastest thing available to quiet the mind and when the I disappears the mind is quiet. Then you know. What do you know? Don't ask me. (laughter) I don't know. It just feels good. (laughter)

SF: *Yeah about feeling good Robert. When you are doing inquiry sometimes you have a absence of thought for a little bit. (R: Yes.) But then when I realize about this absence of thought I'm already thinking. (R: Yes.) And then there some other times in which there is no thought, I don't know about the absence of thought neither but there is a little bit of good, I mean feeling good. Feeling like a little bit blissful. (R: That's the true state.) Is that the true state?*

R: Where there are no thoughts in between thoughts. (SF: *Right, however they are very fast and then you again go on thinking.*) Yes, in the beginning they are very fast.

SF: *Yeah. One of the last satsangs you pointed that we should reject everything. And I was wondering about these questioning about these little periods of bliss. Should I go back ask, "Who do they come to?"*

R: If you can think about it reject it. (SF: *When you are in that process of thinking it, it's time to...*) Reject it. (SF: *...reject it. You don't care about if it comes back or not?*) Exactly. You do not look for experiences. You reject them. When it comes really, it comes by itself. (SF: *So when it starts creating a body in your mind...*) Reject it. (SF: *So it's time to kill it?*) Yeah. When it

comes by itself, it comes as no-thought. That's incomprehensible for a human being to understand. But it's just no-thought. When there's no-thought you will know.

*SD: That's what he was saying but his mind says, "Oh I just had a moment of no-thought," and that's what you reject. The thought about the no-thought.*

R: No you reject everything. See when you're really having that feeling. There will not be any body left over to reject. (*SD: So can we taste Self bliss?*) You can taste but it's still illusory. So you should reject it. (*SD: Why is it illusory?*) Because he can think about it. See when the real thing comes there's nobody left to think. The thought process has been annihilated. It's like you live in the moment.

*SL: So the body knows what it's supposed to do?*

R: The body will take care of itself. The body comes under a different program. (*SL: Why is it some people just by the bodies program or the existence of that Self, some people might not be balanced, the spiritual and physical might not be balanced.*) That's not true. In reality when you discover who you are. The body is very balanced and it does better work and does whatever it's supposed to do better than ever. And you're always happy and blissful and feeling good physically, no matter how it looks to anybody else. (*SL: Otherwise it goes back to what you said, this entity if it were me the I or whatever, I would let my body react to take care of whatever I see needs to be done and then move on.*) Yes. (*SL: Completely spontaneous, okay.*) Exactly!

*SF: When I am sleeping the Self is taking care of my body, nurturing it?*

R: Yes and you have nothing to do with it. That's how it takes care of your body when you awaken. Same way.

*SL: We just have to listen to it, our Self so it can take care of it. (R: Yes.)*

*SD: Do you have to listen to something or it just happens? (R: It happens.)*

*SN: Well Robert who breaths then, is it the Self? Is it the mind?*

R: The Self has nothing to do with the breath. The breath is part of your ego. (*SN: So it's the mind?*) The mind is breathing and it keeps on breathing until it stops.

*SD: I thought it was the body who was breathing.*

R: The body, the mind are the same thing. But we have to have patience. That's very important.

*SF: Robert do you know the fact or legend about Krishnamurti - He was a young 16 years old - I don't know, was he a reincarnation of Shiva? He sat just in silence and he had disciples or listeners to hear him, older than himself and he sat in silence. And I think that the legend says that the people who were around him got enlightened or something...*

R: That's true, he never spoke. (*SF: Due to his presence, they don't mention for how long or so.*) That's the story yes. (*SF: What does that exactly refer. Does that refer to the concept of grace?*) You can call it grace, that's what we were talking about in another satsang. What we're doing here is we are abiding in the Self as Ramana Maharshi did. So we can say we have Ramana Maharshi's grace upon us.

SD: *Isn't that the meaning of Darshan, silent teaching?*

R: No not silent teaching. Darshan is a vision of light. There is a visual transmutation. (SD: *Oh I thought Darshan was like what you got from being in the presence of a Master being in silence.*) It's a grace in the form of light, a vision of light.

SK: *A foreseen reality said simply.* (R: Yes.)

SL: *What is grace, what do you mean by grace?*

R: Grace is always available, you just have to wake up to it. (SD: *But define grace.*) Grace is goodness, mercy.

SK: *Helps you on the relative level.*

SD: *What he was talking about a story that grace was bestowed in silence and Maharshi has said that the guru can bestow grace by thought, by look and by touch and all of those are silent.* (SF: *Excuse me I was referring to transmission.*) *Transmission of grace?*

R: There is such a thing too, yes. (SD: *Could you further explain that though?*) Well an enlightened person is something like a current in a voltage, of a high voltage and when you're with that person you pick up on that voltage. So there are some physical teachers like Ramana Maharshi who can give you a look, or a touch, or by silence and if you're receptive you pick up a lot of grace and knowledge. (SD: *I think you're that way?*) Who knows. But all those things are possible. What you have to do is make yourself a good receiver and you make yourself a good receiver when you stop worrying and you stop getting involved too much in the world and you start loving yourself.

SD: *Quieting the mind would make you a good receiver, right?*

R: Yes, same thing, when you do those things your mind quiets. (SD: *We're talking about like a radio receiver in a way, wouldn't we?*) Yes. When you love your Self, you become quiet you stop condemning, you stop condoning, you stop making decisions too much. You become quiet. But that doesn't mean that you sit home and do nothing. It means your body will do what it's supposed to do. But your mind will be quiet. (SD: *So even what we refer to as decisions will be spontaneous reactions, right?*) Yes. Like a tree, the tree does not have to think about growing fruit, by it's very nature fruit grows. The sun shines, the grass grows. The same power that takes care of that takes care of the body all by itself. (SD: *The lilies of the field that Christ taught us.*) Yes. Let's play a little music.

(music played)

SM: *Robert, I saw on the top on one of the sheets you had I think it said Jnana-Marga. Could you elaborate a little bit on that.*

R: Jnana-Marga means the path of Jnana. That's the name of our group. (SD: *And Jnana means knowledge.*) (SM: *That I know but I was wondering about the Marga.*) It means, the path. (SD: *So there would be lots of margas right. I mean there's...*) Lots of margas, too many. (SD: *What are some of the others? Like Jnana-Marga, Bhakti-Marga, would there be bhakti-Marga?*) Anything you want to say with Marga you just put it in. (SM: *Oh I see.*)

SD: *Path of knowledge. Marga means path, Jnana means knowledge.*

SL: *What about healing? I know that it's within the Self.*

R: We talked about that a couple of weeks ago actually. You have to ask yourself, who needs healing. Who actually needs healing. Find out who has to be healed. Healing is a funny thing. It has a lot to do with karma and the body. I find from experience if you leave your body alone it has the power to heal itself. The more you fool with it, the worse it gets. (laughs) There's a self healing mechanism in the body. Isn't that right, Horat? (SF: *I believe so.*) There's a self healing in the body that knows how to take care of itself.

SF: *Every seven years they said the body and all its organs and tissues tend to renew itself.*

R: Of course you can help it by eating the proper foods, I guess.

SD: *But what about healers and what they call spiritual healers?*

R: I think that's all karmic. (SD: *If you're supposed to be healed you will, if you're not you won't?*) Yeah, before you came into your body you knew exactly what was going to transpire and you know when you're going to leave the body and when you're going to die and when you're going to be sick and whatever. Everything has already been planned. So if you're supposed to be healed, that's already been planned also. (SD: *Might have been planned that you would meet a healer and...*) Yes, sure. (SD: *...it would be karmic or not? If it didn't work that would be karmic.*) Yes.

SK: *Either way you don't know.* (R: *That's right.*) *There is no way to know.*

SD: *True. Well Jesus' healings always seemed to relate to a lesson, they always seem to make a point. (SK: I think a healing without a lesson being given is useless, it doesn't help the person they've got to learn their lesson. I don't even know if it could be done actually.) I just know that the woman who touched his robe and he said your faith has made you whole - he did not deny anything for lack of a better word - denying that he'd done anything, but her faith had done it and that was the lesson. But the lesson was that her faith had made her whole, you know?*

R: People want to live forever and we can't.

SD: *Can I read what Nisargadatta says, just the cover of his book. Rather interesting, right if I brought my glasses?*

*"The real does not die, the unreal never lived. Imagine a big building collapsing, some rooms are in ruins and some are intact. But can you speak of the space as ruined or intact? It is only the structure that suffered and the people who happened to live in it. Nothing happened to the space itself. Similarly nothing happens to life when forms break down and names are wiped out. The goldsmith melts down old jewelry to make new. Once you know that death happens to the body and not to you, you just watch your body falling off like a discarded garment. The real you is timeless and beyond birth and death. The body will survive as long as it is needed. It is not important that it should live long."*

R: That's good.

SD: *I just love that, you know. I keep bringing it for Arnold hoping that he'd be here because he asked me to borrow it. I hope he's not still ill, but he must be. I better call him and see.*

R: But that's very true. Most people especially Westerners will try to preserve our bodies for as long as possible, why? There's nothing wrong with dying. It's not bad, just another experience. (SD: *I think because they fear annihilation, they think that they've lost something it's the fear of non-existing.*) Yes of course while you're alive it's good to be in radiant health. So you don't have to suffer while you are living. (SD: *That's what Yogananda said, he said, "You can reach enlightenment in an ill body, but it's much less distracting if you're well."*) Umm, yes.

SM: *You can reach enlightenment in an ill body?*

R: Oh yes. (SM: *Is that preordained also Robert?*) Everything is preordained. (SM: *I mean your enlightenment?*) Yes.

SK: *But it's not limited, it's not fixed?* (R: *It's not fixed but it's preordained.*)

SD: *Preordained in what way? Preordained as in which lifetime you will wake up?*

R: No you know the lifetime before, if you had a lifetime before that you're going to be enlightened in that lifetime. (SD: *Do you know at what point between lifetimes?*) Between lifetimes. (SD: *And then do you remember it?*) No you don't remember it, but you find it. You do whatever you have to do. (SD: *And didn't you say that someone who reaches enlightenment usually has been approaching it for several lifetimes?*) They have been practicing sadhanas before. (SD: *So we do get credit?*) Oh yes. (SD: *Not like the slate is wiped clean.*) (laughter)

SL: *That's like the journey of the soul that goes from life to life, though Robert says there's no soul.* (SD: *I know what you're talking about, that entity or whatever. It's all on a certain level he doesn't deny it.*)

R: See, this is why we should get rid of all conceptions and just go and find ourselves and get rid of everything and be free once and for all. (SD: *I sure don't want to come back. I know people who act resistant to self-realization because they say they're looking forward to their other reincarnations.*) Well they don't understand. (SD: *They can't relate to that.*)

SM: *That's sick, really sick.* (laughter)

SD: *I guess they think that realization is the end of adventure or something. And they look on different reincarnations as adventure but...* (SK: *Either they're sick or they're realized.*) Well if you were realized you wouldn't look forward to future reincarnations. You wouldn't look forward to anything. (SK: *Unless you had the motivation to help others.*) Right. That puts you into a different category.

SN: *The Buddhist say that, "I will not be liberated until the whole world awakens."*

SD: *Now that's depressing, that.* (laughter)

SK: *More accurately is, "I will not take the final liberation," until everyone has brought back to whatever levels of enlightenment they can reach.*

R: That's a certain sect of Buddhism. (SK: *Yeah.*) There are other Bhodhisatvas that don't do that. (SK: *Huh?*) There another sect of Bhodhisatvas that don't do that. (SK: *What do they do?*) What we're doing.

SD: *But actually there is a certain truth to that because you are the whole world.*

R: Yes but they want to stay in the relative world.

SK: *They make a vow actually. But then they attain the state where they consciously know when they are going to be reborn into the next life and they write a letter or note and go and tell someone or not? So that's an area of control that's...*

R: But to get back to health again. It really makes no difference whether you're sick or healthy in the long run. It has nothing to do with it. To remember that you are the Self is more important than whether you're sick or healthy.

SD: *Because you're only sick or healthy in the dream anyway?*

R: Of course. Like we were discussing the other time. We have no idea of the people who Jesus healed, how many stayed healed. They could have reverted back to sickness the next day. And I was talking about Lazarus remember? Being brought back from the dead. Well Lazarus was about fifty years old to begin with and at that time the life span was about fifty. (laughs) So even if he was being brought back from the dead, how long did he live after that? (SD: *Yeah makes you wonder? But again, I don't remember what the point was but all those miracles had a point.*) To give people more faith. (SD: *Yeah, it was less to raise him from the dead than to prove to the people that Christ was who he said he was, right?*) Yes.

SK: *You know at the time of Christ there were a lot of people claiming to be Christ.*

R: But here we are. What are we going to do with our lives? That's the question.

SD: *It's okay to look for healers because if you look for healers that's what you're predestined to do. (R: Yes.) And whether they help you or not is also predestination? (R: Of course.) So it's neither good nor bad. (R: It's okay.)*

SL: *What about healing others? And that's also predestined too? To be able to heal others.*

R: That's okay. Well look at it as a profession. If you're a professional healer that's what you do. It's like being an accountant. (SD: *(laughs) Only a lot more rare.*) It's a human profession. (SD: *Horats a healer in a way. He's a physician.*) We do whatever we have to do.

SL: *There are other ways to healing aren't there?*

R: Through food, through fasting, through prayer, through meditation, finding a healer, all kinds of ways. (SL: *The unconventional ways such as some people who seem to be able to heal just with their hands.*) Yes, all things are possible.

SD: *But wouldn't the thing to remember be again that that is happening within the grand illusion. Even if it's on the astral plane or whatever all those levels are a part of maya.*

R: Oh yes. (SN: *What do you do once you're healed? Then what?*) Then you get sick again.) (SD: *...Or not. It depends on your karma I guess.*)

SF: *In the ultimate sense, it doesn't matter what we do or don't do. (R: That's right.) We can do whatever we want to. Our reservations we may have about certain actions, I guess is also in the script. Our enthusiasm we have is also in the script, that Robert told us.*

R: True, I know certain people with some diseases, who go spend their life traveling the world trying to heal themselves. What they're doing is wasting their time and using that time properly by trying to find themselves.

*SL: What about things like astral projection? What is that? Is that what you experience?*

*R: That's part of the psychic realms.*

*SD: Which are also part of maya, just another level. Slightly different from the earth plane.*

*R: In the Upanishads it states, that if you get caught up in the psychic levels you can be caught for thousands of incarnations, going around and around in psychic realms.*

*SD: Isn't that perhaps due to the fact that some people think that's the end goal. (R: A lot of people do, yes.) Being psychically gifted or being able to astrally project something. They see that as an end, rather than just another level of illusion.*

*SK: It's like another body traveling the physical body, traveling the astral plane, it's a subtler plane and it's just as material in a sense, it's hard to...*

*SF: And probably without knowing we have shared a great deal of these other levels of experience. (R: Could be, yes.) We are just not aware now.*

*R: True. As you advance spiritually a lot of psychic levels open up for you, but you're supposed to go beyond it and not get caught up there.*

*(tape ends) [TOC]*



*Transcript 12*

**I AM NOT THE BODY!**

*28th September, 1990*

*Robert:* (tape starts abruptly) ...I am merely voicing what I feel. I am Absolute awareness. I am sat-chit-ananda. I am not referring to Robert. I'm referring to I-am and remember I-am includes everybody here. I-am ultimate oneness. I was never born and I can never die. I am total bliss, infinite happiness, divine awareness, pure intelligence. This is the I-am.

It has come to my attention that the mantra that I gave you a while back is a little confusing to most people. When you say the mantra, "Who am I, I am he, I am not the body." There's a little confusion. I was speaking to one of you last week and I saw where the confusion lies. When you say, "I am not the body," to whom are you referring? This is an important point.

"I am not the body," to most people means simply this: "I am not my body." But I am a part from my body especially those of us with a Christian Judaeo background.

We say, "My body is the temple for the living God and God resides within myself." This may be true to an extent, but it is not the ultimate truth. The ultimate truth is exactly what it says, "I am not my body." In other words, my body does not exist, but there are not two of us. There is not I-am and my body or there is not God and my body. There is not God residing in my body. There simply is no body. No body exists. Therefore I-am, is that I-am. You are consciousness just the way you are, but you are not the body. In other words what you think is the body, is consciousness. There is not the body and consciousness. There's the body as consciousness and the body does not exist the way it appears.

As an example: Take a movie theatre, you have the moving picture on the screen. You do not see the screen because it's covered by images and you do not even think of the screen. You have no idea there is a screen because you do not think about it. You're thinking about the images. You become immersed in the movie, beginning, a middle and an end. But yet without the screen there would be no movie. So we can say the movie is not reality. The screen is the reality. And when the images cover the screen, the screen is still the reality. But the images give an appearance like reality.

An example of this is when you try to get up and grab the images on the screen what will you get. You'll be grabbing the screen, for the images do not exist. And so it is with us. Everything you see, everything that appears are images, or what is called false imagination and the only truth about these images is consciousness. These are all cosmic images on the screen of consciousness, and that's everything. You and I, the chairs, the couch, the sky, the moon, the universe are simply images, appearances, optical illusions.

The truth is that you are consciousness, but you can't see yourself because of the maya, the grand illusion. So you believe that you are the body and you are the doer.

Again it's like the movie and the screen. You get wrapped up in the movie and you start to feel the movie. You have forgotten there is a screen and the screen is the reality, but you're all wrapped up in the movie. And you can tell me everything about the movie. But you can't tell me anything about the screen. The only time you remember there's a screen is when the movie is over and even then you do not pay any attention to it because you get up and go home. But remember, if it weren't for the screen there would be no movie. So if it weren't for consciousness, there would be no images. Consciousness is real, the images are false. The images come and go, change continuously, constantly. But consciousness remains the same all the time. Consciousness is like emptiness, like empty space and you are that. I-am that I-am, that is the meaning of this. I am absolute awareness.

So you say, "Well how come I feel all these other things? How can I feel disease? How can I feel hurt? How can I feel my problems?" The reason you feel these things is because of wrong identification. You're not identifying with the screen, you're identifying with the images. And as long as you believe that you're an image like the movie, you're going to suffer accordingly.

The secret is therefore to let go, and quiet your mind. Identifying with consciousness and not with the image which is called false imagination. But you may say to me, "Will I see my fellow man suffering? There's a war to break out in Iraq. All kinds of man's inhumanity to man is happening all around me. Is that false?" As long as you believe in it, then it's real to you. Therefore I will not tell you it's false because you believe in it.

Again it's like the person in the movie. I tell them the screen is the reality, but they say, "No, the images are real, I can see them, can't you see the person killing somebody else? And somebody dying of cancer? And a bomb falling on the city? How can you say that's not real?" So I come and take away the screen and there's nothing but a blur. This is what happens when you awaken. The human dream is over. It becomes nothing but a blur. And you become steeped in reality. Reality becomes bliss, happiness, eternal joy, sat-chit-ananda.

The question therefore is: How do I identify myself with consciousness?

There's only one way and that is to quiet your mind. Your mind has to become quiescent, still. When the mind is still reality shines forth by itself. But as long as you accept images, images are problems, things that you see with your eyes and your senses, and you think they're real. Things that you feel. This is called false imagination. And because you feel these things first you suffer accordingly.

The secret is to transcend those feelings and again the only way to transcend those feelings is to quieten your mind. How do you quiet your mind? By taking time to be still. "Be still and know that I am God." And if you can't become still by yourself there are various methods, the highest one being self-inquiry. By simply asking yourself, "Who's mind

is not still? Who feels all the images? Who suffers? Who becomes angry? Who identifies with the world?"

Again don't make the mistake and believe that you are not the body as I mentioned in the beginning. So you think you're separate. There are two of you. You think there's the body, and this is what advanced people who believe this now. They think they are not the body, but the body goes off by itself and does what it wants. But they are something else. This couldn't be further from the truth. There's only one ultimate oneness. One! There are never two. There's never the body and your Self. There's only the body as your Self. And as you see this the body vanishes and disappears. It disappears because it never existed. That which exists must always exist. That which never existed must disappear. That's why the body gets old and dies, because it isn't real to begin with, it's an illusion.

So, the real you is exactly what you are right now, the Self. You are the Self. You are not the body but you are the Self. It's one, not two. The body does not exist. If you're traveling in the desert and you see a body of water, compare the body of water to your body. You believe in it because you see it. Yet, when you get close to it it's not there it's an optical illusion. True? The same thing with your body you see it, you carry it, you think it's yours and you have identified with it. Why?

Because of your mind. Your mind is the culprit. When the mind becomes still, everything disappears and you become the Self, which you really are anyway. You have to use any method you have to, to quiet the mind. You must ask yourself, "Who am I? What is the source of the I? Where did the I come from?" And then follow the I to its culmination. The I becomes like the mirage, doesn't exist. When you follow the I deep inside your heart, you will find that the I never existed. Remember also, that everything else is attached to the I. Every problem, the ego, the mind, everything is attached to this I. So when the I is transcended, so is everything else and you're free.

But the important point tonight is this: When you say, "I am not the body." Realize that there are not two of you, there's only one. It means the appearance of a body does not exist in reality. You are consciousness, you are the Self and that is the only reality and nothing else exists.

Any questions about that?

*SD: It seems once you've explained it, you can almost just say, "I-am, is not the body." And that seems more clear to me saying that.*

R: If you're saying, "I am is not the body," then what is the body? (*SD: Illusion?*) Exactly. As long as you remember that the body does not exist by itself, but it's like a projection on the screen, then you can say whatever you want. The whole secret is to know who you are and you are the immortal Self. You were never born, you can never die. You have always existed. You are sat-chit-ananda. That's who you really are just the way you are right now. Just the way you are. No changes have to be made. Just the way you are right now. You are God. You are consciousness.

But do not mistake this with the body. I am not saying that the body is God. I'm saying that you are God. But I see you as consciousness. I see you as absolute reality, as pure awareness. That is God. If you identify your body with God you're making a big mistake. Therefore when I tell you, "You are God" I am referring to your Self. Not your ego, not your mind and not your body. And when I refer to the term God, or consciousness, or absolute reality, I am referring to omnipresence. So when I say, "I am consciousness" I am not referring to Robert. I am referring to I-am omnipresence, which includes the whole universe, do you follow that? Everything is consciousness, nothing is left out. This is why we have reverence for all things, for all of life. For the mineral kingdom, for the vegetable kingdom, for the animal kingdom and for the human kingdom. For everything is God. Nothing is excluded. If you hate anything, you're hating an illusion. If you feel out of sorts, or you feel sick, or you feel bad, or you feel angry, or you feel you've got a bad temper, you're identifying with an illusion. This is false imagination. It's not you. The more you think about these things the freer you become. Any questions?

*SN: Robert, is there any difference between an animate and an inanimate object? Or between a sentient or insentient?*

R: Only in a material sense. In the absolute there's no difference. It is all pure consciousness, egoless, mindless. It's all emptiness, all pure awareness. (*SN: So physical things are the same things as people?*) Same thing. But at a certain point in relativity, you call things sentient and insentient but in reality there's no difference it's all the same. (*SN: I was reading that, only a sentient being can become Self aware of its own consciousness, how about inanimate objects?*) Well inanimate objects cannot be aware at a relative level, because they're inanimate in a relative level. But in reality there's no relative level. So everything is consciousness. You're probably speaking about Buddhism. The Bodhisattva says, "Only a sentient being can realize absoluteness." At the level he's speaking of, he's right. But he's speaking at a level. I am speaking of no level, of the absolute. The absolute is the absolute. It is non duality.

*SG: So can we say in the absolute sense that everything contains everything and nothing.*

R: Yes it's the same, the same thing. Everything is nothingness and nothingness is everything. The question also arises: How am I to live my life, if I don't exist? (laughs) How can I live? Again as I remind you all the time, you will be taken care of. As long as you believe that you are the body, there's a mysterious power, that will guide you and lead you to your highest good, if you let go and let God. So at all levels you're protected. In other words if you can't see the absolute and you can't understand it, that's okay too. This simply means you must surrender. Surrender to God totally and completely and you will be totally protected and taken care of. But that means absolute surrender, total surrender. So you can use any level you like it doesn't matter. Everything is in your favor. The whole universe is your friend. There is nothing against you and there is nothing that can or wants to harm you, nothing. It's all in your imagination. When you're suffering from anxiety or depression, when you think the world is against you or you think you have prob-

lems, try to realize that you think that from a human standpoint - And even if you can't believe that you're not human yet - Let go of your problems. Give them to God and God will take care of everything for you. Also you came here karmically to do something at that level. So you're going to do whatever you came here to do. What I'm trying to tell you, you've got no problems. There's absolutely nothing wrong. All is well and everything is unfolding as it should.

See as we sit in quietness, what's going on in your mind right now? What are you thinking about? Can't you see that's your whole problem? Your thinking. If there's no one left to think, you would be self-realized, but as long as you allow yourself to think, you're causing yourself one problem after another. It's like looking at a movie and you know who the killer is in the movie. So you start thinking about a solution. How the police are going to catch the killer and what the killer should do to get away from the police. That's what you do in your human self. You cause all these abstractions. You cause all the problems yourself and you don't know it. You believe that your problems are coming to you from the outside. But they are not. You are creating them out of your mind. And you're perpetuating them by thinking about them everyday, thinking, thinking, thinking. And the worst thing you can do, is to think how you can solve your problems. Because when you think how you can solve your problems, you are admitting you've got a problem that needs to be solved by some human way. And you may or you may not solve it that way. But if do solve the problem another one will pop up some where else and there's no end to it. The only way to get rid of your problems is to quiet your mind, go within, and realize the Self. To that extent will your problems dissipate.

Mary why don't you tell the class about what you told me about your problems. Would you like to share that?

*SM: A lot of dissension at home. My husband doesn't want me to come to these meetings, very much against everything spiritual now, and it has become very very hard on me and I've followed pretty much the way Robert talks to us and all of a sudden, the problems are still there, but I'm very happy. I have changed, the problems haven't changed, but I've changed. And I can face it all now. And it doesn't bother me. Today when Robert and I got in the car and he said, "Gee you look happy Mary," and I said, "I am happy, I really am." So, really, you change, not the problem and I really learned it works that way.*

R: And that's the first step. The next step after that is everything else will change too. It has to.

*SL: So it's the attitude, on this plane it's the attitude that happens first? (R: Yes.) And then everything else will follow?*

R: Exactly, and patience is the key, because things may seem to get relatively worse, before they get better. That's called chemicalization. Things are beginning to happen. It seems that every-thing's going to blow up and get relatively worse sometimes, not all the time. That's when you have to hold on real tight. Then all of a sudden there'll be a peace and a calm and everything will change into goodness and happiness and harmony.

*SK: The way to have patience is to accept, have acceptance?*

R: No you don't really accept. I don't like to use that term. What you do you turn from it and you go within and see the truth. And the truth is that you are the immortal Self. You are not the situation. And you are not the body or the circumstance. (*SK: You're accepting reality.*) You're accepting reality, yes, that's a better term. (*SK: The truth.*) And when you accept reality. Reality starts from you and expands into the world, because you have formed a new creation. The world becomes your reality that you've accepted and everything becomes beautiful.

*SE: About three weeks ago, I had a sudden insight. I recognized that I was consciousness and not the body. Seems so obvious after thirty years not understanding what it meant. And that I create the world. Whatever the I is, creates the world. You, the body is just a small part of consciousness. But I haven't understood absolute consciousness. Consciousness to me still means all of the images, changing, changing, and interacting, but I don't know what's before the images, consciousness, absolute consciousness, how do I find that?*

R: This is called parabrahman, absolute reality, absolute consciousness. By denying the world within yourself, by watching and not reacting. And you go deeper and deeper and deeper, till the whole thing disappears.

*SD: Isn't that the fourth fundamental that you gave us, more or less apply in that case. (R: Explain that.) Well, the fourth fundamental is that self-realization can be discovered by eliminating what it is not. So, I feel that is what is meant.*

R: Yes. When you see these images and whatever you're still seeing you say, "Not this, not this." (*SE: Neti-neti.*) Exactly, and you go deeper and deeper and everything will dissolve into consciousness. But remember, you yourself, the way you are now, are absolute consciousness. So don't think you've got to drop your body. There is no body to drop. And that's the point and that's the hardest part for people to understand. No body exists that you have to get rid of. I've seen very advanced people, who've been practicing for years like you just said and they're still saying, "Boy when I get rid of this body then I'll be free." There is nobody to get rid of. Like the sky is blue again. You take me outside and you say, "Robert see the sky, it's blue." I look and I say, "Yes," but in reality there's no sky and there's no blue. There's only atmosphere.

It's like the rope and the snake. In the dark you see a rope coiled up and you think it's a snake. But upon investigation you realize it's only a rope. And you'll never be scared of the rope and the snake again. So when you see bodies, images, whatever, your own body in particular. You realize what appears to be my body is pure consciousness and my body does not exist as it appears. And the more you can meditate on that the greater the reality will come to you that this is so and you become free or you awaken to your freedom, just the way you are.

This is why like I always tell you, "What are you doing with your life? What's more important than finding your Self?" Everything else is just a fleeting picture. It's here to day and gone tomorrow. You have to be true to your Self. And really know where you

are and what you're really made out of. Like I say many times, there are so many students who profess to love this truth and they live for it and can't wait for it and that's all they can do. Yet, if they won the lottery and have thirty or fifty-million dollars we'd never see them again. For they'd be out celebrating and going crazy. So where are you really? The understanding of course is not a way out. The money will be spent. If you make investments you have to worry about the IRS or about people trying to steal your investments. There are always problems in the human world, always problems. Turn within and really find reality.

As I mentioned last week to you, even the times I was in India and I met with all these Sinyasis and you know Sinyasis they're renunciates and they're sort of like Bhodhisatvas they're supposed to be real high. Yet in reality, these Sinyasis never had anything to give up, or to renunciate, because they never owned anything to begin with. And the first people that give them any money, they get rid of their swami outfits and they go to town. They put on new suits and they become a gentleman, so-to-speak. So you never know how you're going to turn out. You never know what you're made out of. But if you keep turning within enough and you cry for realization. You cry for God, you have passion for God like you have for a football game. Something will give and something will happen. But you have to have that passion and it has to come first in your life.

And you start in the morning as soon as you open your eyes. You may ask yourself the question, "Who is it that's awake?" and the answer will come, "I am." "Who is it that slept? I did," or "Who is it that dreamt?" "I did" and you will notice that the I is always there. So you continue by asking yourself, "Where did this I come from? The I that is present in all these three states of consciousness? Where did it come from?" and you abide in the I. You abide in the I and you follow the I to its source, until the I totally disappears, like the sky, and the blue, like the mirage in the desert. The I is an illusion it does not exist. And when the I disappears, I-am will shine again in all its glory and splendor. And that's a beautiful way to get out of bed in the morning. It's a beautiful way to wake up.

But you have to remember to do these things. And not get up thinking about a cup of coffee or thinking about your problems or what you're going to wear or whatever. And the worst thing you can do in the morning is turn on the TV because those things stay with you all day. It keeps you from going within. Forget about newspapers, forget about the TV for a while. The world will still go on, save yourself. If you find yourself in a burning building, you do not stop to admire the pictures on the wall. You get out of the building as fast as possible. So you find yourself engulfed in maya. That's like a burning building. While you still have time before you leave your body, find out who you are. Know the truth and the truth will make you free.

Let's play some music.

(music played) (tape break as Robert continues abruptly)

R: ...believes they're the body. As long as you believe you are the body, there's reincarnation, there are souls, there's God, there's the world, there's the universe. And there's getting enlightened. But as soon as you realize you're not the body all that ceases.

SM: *Robert what about the people who don't become enlightened at this particular time?*

R: There's no such thing. But if you still believe you are the body and you happen to throw your body off and you believe you are the body, then you come back more advanced. (SD: *So you get credit for these courses huh? Even if we don't pass. Even if we don't graduate.*) (laughter) That's right you do. There's a gigantic accounting system that takes care of everything.

SD: *But that's within worlds of karma and reincarnation right, which don't apply once you're realized.* (R: Exactly.) *But Mary the things that umm, realization gets you off the karmic wheel. The rules are different once you're realized and you realize all of that was always non-existent.*

R: But again I must emphasize. I'll say it again, that this is sort of a dangerous teaching because when I say there are no rules, it gives some people license to do whatever they like. But they don't realize that as long as they're doing some evil some place, they believe that they're the body and they have to suffer accordingly. If you become realized you leave everybody alone.

SN: *Robert when you said you could do whatever you want with the body, you can throw it in the garbage can, at the same time everything becomes holy, right?*

R: In the last reality, in the last analysis, everything is holy. But by throwing it in the garbage can doesn't make it less holy. (SN: *Throw it in a holy garbage can.*) The garbage can is holy to begin with. (SK: *But it doesn't make it any more holy?*) No, doesn't matter. If you want to go through all these rituals of death, go ahead. Do whatever you like. (SD: *They're almost necessary as long as we identify with the body, aren't they, because they're all a part of the dream, the same dream.*) Yes, as long as you identify with the body everything is going to disturb you. You'll never find peace, no matter what you do. (SD: *But I mean as you go through the rituals of death you might re-remind yourself that you are doing that in the body and the higher truth is that it's not real.*) Yes, when you leave your body you take a rest and you're able to see all these things. Then you get pulled back again and you have another chance.

SD: *Didn't you say something about, for seven days after death and seven days after a babies birth that they know they are realized?*

R: You become aware, yes. For approximately seven days. (SK: *After death?*) After death. (SD: *And immediately after physical birth as well. So little babies aren't so dumb as we thought?*) No.

SM: *Have you ever seen a new baby? It never looks at the face or the eyes, always looks above the head I've always noticed that.* (R: That's true.) *And depending on what type of person they look at they sometimes scream to get away from them and others they're just so glad to be near them.*



R: A baby is real pure until the parents get a hold of them. Then it's spoiled.

SG: *Does the nature of the child say something about what the child's going to end up like? So if the baby is very quiet and sweet and good natured... (R: Not necessarily.) (SK: But probably in its young years, you get indications from them?) (R: You can and you can't.)*

SD: *That would be karmic wouldn't it? (R: Everything is karmic, yes)*

SU: *I think behavioral scientists try to stand on their heads to prove that the child grows up, like from seven and they're already fixed, but I don't believe that. I think people change continuously with the world. (R: Anything is possible.) Anything, absolutely.*

SM: *What they say In the Catholic religion, get a child before they're seven years old and you'll have... (R: Lifetime Catholic.) Yeah, fixed (laughter) It's a guilt complex.*

R: That's what Khrushchev used to say. (SM: *Pardon me?*) Khrushchev, he says the same thing, "Give me a child at the age of five and I'll give you a lifetime communist." (SM: *Yeah, I know. He must have got that from the same place as me.*)

SL: *Admitting that he thought he was God.*

SU: *Also the training of a young child during Nazism in Germany. And they try to instill in the child but I don't think that works either.*

R: Everything is karmic, if it works it's karmic if it doesn't it's karmic. There's no escape from that, as long as you believe you're the body. (SU: *As long as what?*) You believe you're the body. (SU: *And yet we take care of our body, we feed it and we exercise it.*) Sure. It's like going to the movies. You pay to get into watch the movie. You see all these pictures on the screen and you cheer, or you scream, or you holla, or you're afraid, then you go home. (laughter)

SE: *The process of dis-identification with the body or with the ego is basically a problem of the mind, it's a process in the mind? It's the mind that realizes.*

R: Yes, the mind is the culprit. Because of the mind you have a body and an ego. (SE: *And because of the mind you lose your body too?*) Yes. That's why it's so simple. Quiet the mind and everything disappears.

SD: *Including the mind, right? (R: Including the mind.) It annihilates itself?*

R: Because the mind is only a conglomeration of thoughts. So the more you quieten the more it dissipates. And when there's no mind, there's no world, there's no body, there's nobody. Your free.

SN: *The way to quieten the mind is through self-inquiry, right? (R: That's the best way.) Because they say that people that like to quiet the mind will renounce the world or go away to a cave. The mind is no different in the cave than it is in the world.*

SD: *Probably worse, because that's all you'd do would be to think. (R: Yes, exactly.)*

SK: *But maybe best to purify it, have a sub-confrontation with it.*

R: You'll go crazy. If you can't take it in the world or the market place, you'll be worse off in the cave. (SN: *You can't force it, you have to let it happen of itself?*) The mind appears to be very very powerful and it will overwhelm you. So if you go away by yourself

and you're not developed, you'll scream and you'll holla and you'll run back home. You can't force it, no. You have to watch it. Become the witness to your thoughts and it'll dissipate.

*SK: What is the brain?*

R: The brain is nothing, it's a part of the body. It's the electrical system for the body. (*SK: Takes care of the body.*) Yeah. (*SK: Does it have anything to do with thought?*) No. (*SD: So the brain and the mind are not the same.*) No they're not. (*SU: Those are just parts of functioning of the body to some extent.*) The brain is for the body.

*SK: You know they've done experiments where they tap certain places of the brain and then the person thinks different... (R: Sure.) Is that how the mind, the thoughts are embedded in the body even they say that, people who do massage, they tap into a place where someone has stored anger, emotion, or thoughts, or all of them.*

R: That's all on the physical-mental level. (*SK: Right so they can be interwoven so often.*) Yes, but the brain has only to do with the body. The mind has to do with thoughts about the brain. (*SK: So it's just as any other part of the body our thoughts could be stored with emotions.*) Oh yes, and then you can unstore them. (*SK: Yeah, but you don't have to do it, if you're not relating to the body?*) Umm. (*SK: You can just do it by dissolving the mind so-to-speak.*) Oh yes, that's the best way, because if you do it the other way, they maybe healed for a while. (*SK: And then you can restore it?*) But something else comes up. And even if you heal the body from this life, you have other lives to deal with, it never ends. (*SK: Yeah, it's just helpful on a relative level. It could free someone up enough to indulge in a spiritual discipline.*) Yes it can, but that's still under the laws of karma. It was meant to be that way. Whenever you see a situation, before you react to it, ask yourself, "Who sees?"

*SD: Sometimes reactions seem instantaneous could you ask yourself, "Who's reacting?"*

R: Yes you can, whatever is easier for you. But I'm referring, before you react. Most people are confronted by the situation and react with anger or whatever. So before that happens remember to catch yourself and ask yourself, "Who sees?" Then the reaction will dissipate and you'll become quiet. (*SU: You said to ask yourself, "Who sees?"*) Who sees the situation like this. For instance if you're watching the war in Iraq and you become angry over it. Catch yourself and ask yourself, "Who is affected by this?" or "Who sees?" same thing. (*SD: Or who responds, right?*) Whatever helps you. Who responds, who's affected, who sees. (*SL: And if the answer's I?*) Go right into the teaching. "Who am I? Where did the I come from? What's the source of the I?" (*SL: And don't react?*) Don't react. (*SD: Because it's the ego to whom it comes.*)

*SK: But don't believe that, find out. (laughter)*

R: Jay brought some food.

(break in tape)

(conversations about reincarnation and transmigration)

Robert: It's very rare but it happens to some people.

SH: *What would occasion it to happen? Would there be something that they've done...?*

R: If some-ones real vile, real mean, real bad and sort of like an animal, they'll come back as an animal.

SE: *I'd like to come back as a rock. (SD: You would?) It's a joke! (laughter)*

R: Anything is possible.

SD: *But all within the context of maya right? (R: Yes.) No one really comes back because there's no where to go. (R: Exactly.) So if we could just wake up, we would just get off that wheel you know.*

R: Well, wake up! (SD: *That's a good reason to wake up as far as I'm concerned.*) Who tells you you're asleep. What makes you think you're asleep? (SD: *I know you tell us, we already are awake. Words are inadequate, if I could be aware of being awake. If I could realize it.*) If you live in the moment, in the second, you're awake. But every time your mind thinks you're caught up in maya. (SD: *If you live in the moment is that the same as being one-pointed?*) No, no, no. One-pointed is to make your mind go after one thing. Go after the thing, quiet the mind. (SD: *Oh so it's just an aid in the body?*) Then you become one-pointed. But to awaken you just have to rest in that second without thinking. (SD: *So one-pointedness could lead to quieting the mind, which could lead to awakening?*) Yes, but just think of the second. Nothing is happening in the second and you're awake.

SM: *Robert, I thought it would come like a sound big blast. For one week?*

R: No, on the contrary, nothing happens.

SD: *I thought you said it was like a flash of light? Or were you just being symbolic.*

R: No, that's before awakening. When you're really awaken you just open your eyes and you're awake. (SD: *One minute you're not and the next minute you are?*) It's like being in a room full of darkness and you flash on the light. (SD: *But I thought you said it was, like a flash of light?*) That's before. That's when you have experiences.

SD: *Umm. I thought maybe you were talking symbolically cause it'd be like seeing the light. Like I always thought in the Bible the light that shone around, Saul or Paul was symbolic of his seeing the light or awakening?*

R: Symbolic, yes. That's true, yes. That's what I said, you're in darkness then you turn on the light, that's it! No big deal. (SD: *Oh, but what a big deal. It is a big deal because it's what we all are seeking.*) If you seek too much it won't happen. (laughter) Stop seeking. Just become. Be. Be your Self.

SG: *I think a good analogy is when she was talking about concepts and Being here and being there. If you're in a day dream state there are no concepts to have and there's no one to have them or the moment between thoughts. Then you're not aware of any different states and you're not even aware of the unified state. You're just aware. And there's no one else necessarily to be, and I used the analogy before of the I looking outward and everybody being a part of that I, looking outward. It might help with the conceptual day dream state.*

SD: *I think the only reason I did speak in terms of levels was just for differentiating what we're supposed to see in finite terms.*

SE: *About two weeks ago I met Jean Dunn who was one of Nisargadatta's students. And I was talking to her in a motel room in Torrence and she was visiting her mother who was in hospital. And I was very impressed by her and I said, "I really get the impression that you understand." She got angry with me. She said, "You really didn't get it" she said, "People would tell this to Maharaj all the time and he would get upset and say, "You don't understand, you created me." And she waved her finger in my face, like this and she said, "You created this body, you created the teachings that you're understanding from me," it was a wonderful experience, I spent a week going around owning everything. The walls, the stars, it's all mine I created it. (R: She's right.) I created the teachings, Iraq, Saddam everything. (R: And you created God.) I created God (R: She's right.)*

SK: *What do you think of Nisargadatta's, the guy that's taken up his works? (SE: Ramesh?) (SN: Balsekar?)*

SE: *I like him alot. I like Ramesh. He's very intellectual though. Theories, conceptualizations, tying together physics and philosophy and it's just too much thinking. Maharaj wasn't at all a thinker. Ramesh just confuses me sometimes with all of his conceptualizations. I like to your simplicity, very clear. I like my simplicity. (Laughter)*

R: *It's the same with Ramanas teachings. The people who write the Mountain Path, they're going to be in San Diego next month. The great grand nephew of Ramana Maharshi. But they're all intellectual. I've seen them before in India.*

SK: *Who's Nome, is that a person? (R: Nome, ask Sam.) (SG: I don't know him.)*

SD: *He leads an Ashram in Santa Cruz. (SK: Santa Cruz. So there's a book with Ramana Maharshi that says, "From I to eternity")*

R: *How did you get that book. (SK: I just got it at the Bodhi tree probably, years ago.) Did you know that book is supposed to be, it's a secret book. (SK: Well people get it and they go to the used book store and sell it when they want some money. (laughter) So I picked it up from there.)*

(Students discuss between themselves)

SG: *Is Nome in it with a picture of Ramana...*

R: *No, that was the first one. There are now two versions.*

SK: *"From I to eternity," it's a small little booklet. Essentially saying, come to our place and do meditation.*

(tape break as Robert continues)

R: *...He had a cave and he had other yogis upstairs in the other caves and they used to throw big boulders at him and try to kill him. They rolled boulders down. He would just look up and look at the boulder and it was like a fly bothering him. He'd just stand there, he couldn't care less and they'd push these big boulders down at him. And they'd always miss. And this went on for months because more people used to come and see him more than the other people. So you never know what people are going to do.*

SE: *Was that when he first came to the mountain?*

R: When he was at Iskander Ashram. After he was there about fifteen years. See there's so many things going on in the world, so many movements, so many teachers. That's why the true teacher is within yourself. Contact your Self. Find your Self. And leave everything else alone. Try not to make your mind complicated. Because there's so many books, there's so many teachers there are so many movements. You have to go where your heart takes you and never condemn anybody. Just leave them be. There's enough room in this world for all. And everybody goes to what they need in the moment. In other words if you have a rotten disposition, you'll go to a rotten teacher. (laughter) So you're always in your right place.

SL: *Is that what happened to me. (R: Who knows?) I'm kidding. (laughter)*

SN: *Of course when you look at the world you see yourself. That's what Ed was saying.*

R: Everything is in its right place.

SE: *Also, a big recognition of mine was, is I have no choice in my spiritual path it's unfolding. The person feels as if he's making these kinds of acts of will and practices and so forth but it's just a bubble. (R: True.) It's deeper than that, it's deeper than the person. That I'm here, it's not my choice, it's foreordained a long time ago. (R: Exactly.)*

SD: *That's what we talked about last Sunday, karma. How everything is preordained, even decisions that you seem to face and the choices that you seem to make is predestined.*

SK: *Does your person still do spiritual practices everyday? (SE: I lay in bed all day long when I'm not working) That's what I do. (SE: Very advanced.) (laughter) I use to be concerned about that, now I don't know what to think of it.*

SE: *I've been absolutely depressed for two years, I'm not interested in the world anymore. People say how depressed you are, you get out and do things and I say I'm happy lying in bed and just being inside of myself. I don't even sit in meditation anymore, it's too much effort. (laughter)*

SN: *What did Nisargadatta teach about meditation. (SE: Same as Robert, I would say.)*

R: He taught for whom is there meditation? Who needs to meditate? But again don't let it throw you. Because many people need to meditate. (SK: *What did you say then?*) I said there are many people that should meditate.

SN: *I almost feel as if I meditate to learn that I didn't have to meditate.*

SK: *What about sleeping, like we seem to be sharing some kind of the same experience, but I'm concerned about that.*

R: Well, if you're really on the right path your body will do the right things whatever it has to do. As long as you don't get in anybody's way and you're not cruel to anybody else you should do what you want. (SK: *But my only problem is my own conceptions of what I think I should be doing or what I'm used to in the past.*) Are you happy? (SK: *I'm both, I'm not sad. There's no sadness.*) Then there's nothing wrong with what you're doing.

SD: *When you talked of depression, could he not ask himself, "Who is depressed?"*

R: Of course. Yes.

SE: *It's not a painful depression, it's just a lack of interest. (SD: Whether it's painful or not, it's the ego who's depressed.) It feels like the mourning for the person. The person is dying and there's a part of me that's mourning the death of the person. (SD: The ego would resist the violation of the Self.)*

SK: *Like a transition, also part of the transition.*

SL: *I think isn't that what somebody else said before, someone's philosophy he said that, you mourn for the person, the body, the self that's dying and later on the next... (SK: Celebrate?) ...yeah and the next step there's a little more enlightenment.*

R: That's possible too. All these things are possible.

SN: *Robert, can the ego resist annihilation?*

R: It appears to, but in reality if there's no ego who's to resist? But it appears to resist, it appears to fight you. But when you become the witness and you do not pay any attention to it, it will subside by itself. (SN: *Well when you become the witness is that something that happens or can happen instantaneously?*) Yes.

SD: *But it's something you can do by plan. You can consciously become the observer.*

SN: *But say if you become the witness, doesn't the ego fight back?*

R: Not if you become the witness. Because if you become the witness to the fighting then there's nobody to react, it becomes weak. The ego becomes very weak and subsides by itself. It's like when you have a friend, And your friend is talking to you, talking to you, talking to you, but you don't answer your friend, you just look at him. What's going to happen? Your friend will walk away and leave you alone. (laughter) Same principle. When your ego sees that there's no resistance, there's nobody left to fight. It becomes weak, and weak, and weak and weak and weak until it dissipates entirely.

SN: *Robert I've noticed in self-observation, that there's a stream of thoughts and there's a time when I'll be observing those thoughts and then there's another time when I'll get involved in those thoughts and then I'll come back and try to observe them again. So is this an ego, this thing?*

R: Well you are consciousness, so just observe the whole procedure. Observe what is happening but don't react. Stay in your true nature as consciousness.

SD: *So when you say self-observation is being a witness, there's nothing magical about being the witness. (R: No.) Self observation is witnessing. (R: Same thing.)*

SK: *And it's magical. (R: Why do you call it magical?) Well because of the effects that it has on the ego. (R: It's actually normal.) Yeah.*

SE: *You were with Ramana for two years. (R: Yes.) And how long was it after, before you really got what he was teaching you?*

R: Well I didn't go there to be taught, I actually went there just to see him. I had everything before that, whatever it is. I was there two years before he died. (SD: *Did you stay there the whole two years?*) No. I went back and forth because he was very sick, he could hardly walk. (SD: *And you couldn't stand to see that?*) No. I was able to have an audience with him twice.

SD: *How was it being in his presence. (R: Great!) I mean, did you feel elevated, did you feel like you'd known him all your life, did you identify with him or were you in awe of him?*

R: *Well if you recall the story, I used to see him when I was a baby in my crib and then I saw his picture in a book and then I went to India.*

SD: *So you'd known him all your life? (R: Just about.)*

SK: *Does he ever come to you taking on that same visible form? In dreaming or... (R: Lots of times.)*

SG: *How old were you when you went to India? (R: Eighteen.) A young age to be traveling in India. (R: I know.) (SL: Bet you were wild.) (laughter)*

SK: *And that was a wild time about nineteen forty what? (R: 1947.)*

SU: *You know the four rules and the three vehicles and all that - It's like, I'm not reading anything from all the different philosophies and everything so it's like whatever meditation or whatever I do it's just sort of like by feel and if I hear things that make sense to me I just do it. (R: Umm that's good.) So the four rules that you say to follow - the four principles - does that help people to attain a certain thing. It seems to, it's like all one and the same just broken down into different levels.*

R: *It's all the same that's true. It helps you to quiet the mind.*

SU: *I couldn't remember what you said the last time I couldn't remember all the steps, different steps that you said, three steps like "Who Am I?" and you said in between exhaling then you say something else and the last thing is something about the God within us... (R: Oh that's the mantra.) ...yeah the mantra, I kind of like skip through the thing and just like - I couldn't remember it — it's like "Who Am I?", I am the God within, basically something like that.*

R: *See I give all these things to stop your mind from thinking. (SU: But it's different ways for finding your own...) Different ways of getting there. As long as you can still your mind use whatever method you have to.*

(students discussion)

SE: *The teachings themselves are something to still the mind by satisfying it, isn't that true? (R: That's true, right.) It gives you something to nibble on and then you can rest with your food and you don't have to think anymore because you have faith. You believe and with that there's a settling within yourself.*

R: *That's why I share these various methods. That's why I share all these methods, because when your mind starts to think, catch it right away, don't let it take you over. And use one of the methods to stop the thoughts. Change the thoughts. Use whatever method you have to. By asking yourself, "To whom comes the thoughts?" By doing the mantra, "Who am I, I am he, I am not the body." (SD: By breathing "I-am," you said.) By doing I-am. Whatever you have to do, do it!*

SU: *Also I know that in metaphysics which is a level lower than whatever. In metaphysics the belief is when you meditate, you should be sitting up straight so that all your chakras could be reached when you breath in and out. Does that make any difference or...?*

R: That's a yoga technique, but for whom are there chakras? For the ego. (SU: *So in other words if one is laying down to meditate because it's like the lowest level of energy whatever...*) Not really. The only problem with lying down is you fall asleep, that's all, that's why I tell you not to lie down.

SD: *But it doesn't really matter does it, as long as you're quieting your mind.*

R: It doesn't matter but most people fall asleep, especially beginners.

SU: *I do it both ways, usually when I wake up in the morning, the first thing I do is go into that and before I go to sleep, you know I calm myself down and get into it.*

R: I know a Kriya meditator who does transcendental meditation, who has been meditating since the sixties, two hours in the morning, two hours in the evening and they're just the same. Nothing has happened. (SU: *If they lay down you say?*) No they sit in meditation.

SD: *Their minds are doing mantras when they are not doing anything.* (R: *They're doing the mantras, yeah.*) *They seem to believe that the end result is a quieting of the mind, but quieting of the mind is only a step to realization.* (R: *Umm.*) *They see it as an end not a means.*

R: Some become a little more peaceful, but it's all good I guess.

SU: *So once you quiet the mind then what do you do?* (R: *You do nothing.*) *That was easy you know, I lay down, I quiet the mind and there's nothing. I wake up in the same space, exactly where I left off.*

SK: *Ed don't even bother getting out of bed.* (laughter)

SE: *Very advanced right?* (laughter) *School of lazy buddhists.* (laughter)

R: It's all good. Let's sing "Oh God beautiful."

(tape ends) [TOC]



*Transcript 13*

**THERE IS NO SELF!**

*30th September, 1990*

*Robert:* When people first come to see me, they expect a lecture, I do not give lectures. I am not a philosopher. I am not a preacher. All of the reasons you came to me are wrong. I can do absolutely nothing for you. What I usually do is make my confession to myself and since there's one Self everybody's included. I speak in the first person. When I use the terms I or I-am, I am not referring to Robert, I am referring to consciousness. Consciousness is omnipresent. This means that all of you are included when I use the words I-am.

So, I confess that I am not the body or the mind principle. I confess that I am not the doer. But that I am the absolute reality. I am ultimate oneness, pure intelligence, emptiness, nirvana. I am unborn and I do not disappear. And in the term between life and death, I do not prevail. I am nothingness. Emptiness. Sat-chit-ananda. Parabrahman. I am that I am. That is my confession to you and that is your confession to me. There is one consciousness, one Brahman, one ultimate reality. As I make my confession to you, remember I am not speaking about Robert, I'm speaking of oneness, of the ultimate reality, of nothingness, emptiness. I am that I am. Sat-chit-ananda. Pure awareness. The ultimate oneness. I, which is consciousness was never born and consciousness can never die. This realization transcends all your karma. To be aware of this alone, emancipates you, makes you free, now. To be aware of this, is to be this.

So again, I do not give talks, I do not give lectures, I am not a philosopher, I am not a preacher, I am nothing. If you came here to expect some teaching, you will go away disappointed because I have nothing to teach. Again I confess to you, that I-am is not the body-mind principle, nor the doer, nor the world, nor God. I-am is consciousness. Consciousness is the Self. The Self is self-contained, projecting and manifesting this world and this universe.

(Someone arrives to satsang) Hello Artie.

*SN: The bed is fine for anyone to sit on the bed.*

Robert: If you'd like to sing, "Oh God beautiful".

(After singing)

*SE: That's the first cant I ever learned, thirty something years ago. (R: Really?) And that and the, "In the temple of silence." (Robert: Umm.)*

Last Thursday we were talking about the Self as consciousness and after about an hour into it, I finally confessed that in the ultimate reality, there's no Self and there's no consciousness. And some people became perplexed because just as they were beginning to

discover the Self, I come and tell them there's no Self. Now what does this mean, we'll follow through on it.

The Self exists as long as you believe you're not self-realized. Does a self-realized person need a Self? Does a self-realized person talk about consciousness? Needs consciousness or Brahman, or parabrahman, or sat-chit-ananda? Those are words, those are concepts.

As long as you are believing in concepts, words, preconceived ideas, this will halt your progress. Reality is beyond words. Reality is in the Silence. Really the only thing you have to do is quiet your mind. Make your mind quiescent and reality will shine forth all by itself. But if you go around repeating like a parrot, "I am the Self, I am consciousness, I am ultimate reality." It will actually keep you back. I tell you the truth, it's better to say nothing.

The reason I express these words, is to make you understand that there is something else besides your bodily experiences. There's something besides your everyday occurrences. And that is called the Self. The Self is merely a self-contained Self, projecting and manifesting the universe and the world. You are that Self. And the reason the universe and the world exist is because you exist. It's being emanated through you. You are the projectionist. The entire universe is a projection of your mind.

So, if there's no mind, everything becomes the Self. Then you can confess, everything is the Self and I am that. But until that happens the best thing you can do, is to speak very little. The best thing you can do, is to dive deep within yourself, and discover your true nature. This can be done at any time.

When you get caught up in the world for instance. Simply ask yourself, "Who is it that's caught up in the world?" And be truthful, say, "I-am" and go further and ask yourself, "Where did the I come from? What is this I? How did it originate? What is its cause?" Follow the I, abide in the I and you will soon come to the conclusion, that I does not exist. You will soon come to the conclusion that you are infinite space. And instead of observing objects in the world. You will observe the space that the objects seem to be glued onto.

It's like a little kids cut out book. A little kid gets a piece of paper. Cuts out a picture of the sun, pastes the sun on the paper. Cuts out a picture of a tree, pastes it on the paper. Cuts out a picture of a man, pastes it on the paper. And they become objects. And the little kid is interested in the objects. But where would the objects be without the paper? The paper is the reality of the objects. And when the kids stopped playing with those objects he simply unpeels the sun and puts the moon in its place. Takes away the clouds and pastes up stars in its place. Takes away the man and puts a woman in its place. Takes away the tree and puts grass and mountains. But did the paper change? The paper is still the same. And so it is with us. We appear to be mortals. Going through various experiences in the world. There appears to be a sky, planets, stars, others. But I say to you in truth that these are all false. Only the space is real. The space never changes and everything else does. Therefore how can anything that changes be real?

Now some of you may ask, "What good is this teaching? Is it practical? What can it do for me?" And I say to you, "Are you really happy? Do you have unchanging happiness in your life? Do you have peace, real peace?" Most of us do not even understand what happiness and peace are. We think that happiness ensues when we get things to go our way. How long does that last? As you well know from experience, things change. The only thing that's permanent in this life is change. If your happiness depends on person, place or thing, when that changes there goes your happiness, out the window. Same with peace and joy. As long as things bring you happiness, joy and peace, you will be miserable most of the time. For these things must change sooner or later and there goes your happiness with it.

Some people believe that this teaching will cure their ills. Give them financial rewards. Improve their relationships. It may, but that's not the point. We're not trying to improve our humanhood. If you wish to improve your humanhood, they have plenty of so-called science of mind classes, positive thinking courses. What we're trying to do here is annihilate our humanhood. Destroy it completely. It's our humanhood that causes the misunderstanding, the suffering.

As long as we identify with the body, we have to suffer. This doesn't mean that by not identifying with the body, the world will become a bundle of joy and there will ensue happiness and peace in the world, on the contrary. What this means is you will acquire a new attitude. You will see things differently. When you begin to understand that you are the Self. And that you are an embodiment of love. And that your true nature is sat-chit-ananda. Parabrahman. If you really feel that, and you ultimately become that, what ever you see will become a reflection of your Self. That's why you will be able to confess, the whole universe is the Self, and I am that. But until it happens to you, do not try to improve your affairs. It's like beating a dead horse. When you improve your affairs they stay improved for a while and something negative pops up somewhere else. Then you improve that and then something negative pops up somewhere else. It's unceasing, it never ends.

It's like you grow a tumor and you go to an elective doctor and he says, "Well I've got to cut it out. I'll give you a local anesthetic and cut it off right here." So he does just that, but a month later it grows back on the other side of your arm. Then he cuts that out. It grows back on your leg. He never got to the cause. You cannot destroy the effects and expect harmony. You've got to change the cause and there's only one cause and that is your erroneous belief that you are human. That you are the body and the mind. That is the only cause of your misery. Eliminate that and suffering will cease.

So again, how will you eliminate that? By simply asking yourself, "To whom does this come? Who's going through these karma's?" and you will soon realize it's your ego, not you. Your ego has absolutely nothing to do with you. It is your ego that reincarnates. It is your ego that comes back again and again. But it has absolutely nothing to do with you.

It's like people being born and people dying in this space. People come and go everyday very fast. Wait until the war in Iraq starts, then they'll really go. Then they'll

come back again and go again. It never ends. Until you get tired of playing the game. And you say to yourself, "Wait a minute, I've been playing this game for eons. I die I come back and I die and I come back and I die and I come back. I'm getting tired of it. What to do?"

When you finally ask that question, something will happen. You'll either grab the right book, meet the right teacher, hear the right words. But something will happen to you when you inquire, "Why do I have to keep playing these games?" and soon you will ask, "Who is it that plays the game? Who's going through these reincarnations? Me, I am? Who is I am? Where did I come from? What gave it birth? Did I have a father and a mother to give it birth? How did it appear?" And something will tell you it's like an optical illusion. Just as when I say to you, "The sky is blue." In reality there's no sky and there's no blue. There's only atmosphere. But if you look out the window you see a beautiful blue sky. Yet we know it does not exist. If you are in the desert dying of thirst, you see a mirage, you see an oasis and you run to drink the water but it's a mirage, doesn't exist. It's an optical illusion.

The same is true of your I. Your I appears to exist. But it is non-existent. Your body appears to exist. But it's like moving pictures on the screen. Only the screen exists. The pictures that cover it are false. If you don't believe it, try to grab them and see what you grab, you grab the screen. So it is with your so-called life. It comes from false imagination. You are dreaming the mortal dream. You believe that you are a body. And you're going through many experiences. And you do as long as you have that belief. As soon as you drop that belief reality ensues all by itself. Everything stops.

The first feeling that you achieve, is a feeling of immortality. You just know. You know that you were never born. And if you were never born, you can never die. You become aware of this.

The second feeling is that you are omnipresent. You're not your little self located in any body. There is no body. No body is home. You are free forever. Omnipresent. Omniscient. Omnipotent. You are everyone, everything, all existence and yet you are nobody. You are like a mirror, self-contained and you project the universe. But you become aware that you are the mirror and not the projection. Find your Self. Become true to your Self.

How many more years do you have left? What are you doing with your life? How do you spend each day? What is more important to you than anything else? It begins in the morning when you first open your eyes. What do you think about first thing? What you should ask yourself as soon as you get up, you say, "What the hell am I doing here?" (laughter) That's the smart thing to say. Instead of thinking, I want a cup of coffee, I want a danish, I have to go to work I have to make my weeks pay. Ask yourself, "What the hell am I doing? What am I going through? Why?"

That is the first step. To be totally dissatisfied with your lot. (laughter) As long as you're satisfied, and you say, "Oh I look good, I'm handsome, I'm pretty," and you spend three hours putting on makeup, or bathing, putting on fresh clothes every minute. Then you're feeding a dead horse. But when you realize you're going through all kinds of non-

sense and you've been going through nonsense all of your life and you ask yourself, "Where do I go from here?" The answers will come by themselves, really. You will not need any teacher.

The only reason you come here is because you're not doing it. (laughter) If you were doing the right thing why do you need me for? And so you begin to inquire, as soon as you open your eyes. "What is this body? Who is it? Who am I? What am I all about?" And then you remember you say, "I dreamt, I had a beautiful dream and I also slept soundly and now I am awake." But here's something funny you say, "I was present during my sleeping state, during my dream state and during my waking state. I was present because I said, I slept, I dreamt and I am awake. What is this I?" And again you follow through, "Where did this I come from? That sleeps, that is present during sleep, that is present during dream state. And now I say, "I am awake." Who is this I that does all this? What is its nature? What is its source?" And you begin to be aware of your thoughts. You watch your mind, as it goes through the motions of thinking, thinking, thinking, thinking, forever thinking. As if your thoughts are so important. You may say to me, "Well if I don't think about my life, who's going to take care of me? I've got to think about my life." Does the tree that grows beautiful mangoes, think about its life? And yet it grows luscious mangoes. Does the sun think, "Will I shine again tomorrow?" Does the grass think, "Am I going to grow next week?" There is a mysterious power that takes care of everything. Karmically your body came to this earth to do something. It knows what to do without your help, thank you. (laughter) It needs no help from you. By abiding on the I, your body will take care of itself. Even better than you can ever do when you're thinking. So try not to think too much. But rather follow the I-thought and when you follow it to its source, you will be surprised how easily you wake up and you become free and emancipated.

Sometimes I close my eyes, sometimes I don't. So for those of you who think I'm having some wonderful inner experiences and that's why I close my eyes, forget it. I just close my eyes because they get tired. (laughter) There are no experiences to get. You are the experience yourself. Now I've talked enough and we'll have questions and answers if you like? This is satsang and I shouldn't be talking too much. Otherwise I might become a philosopher. (laughter)

*SR: Robert I have a question. There's a feeling I have to do inquiry, I have to achieve a goal and I also notice all the thoughts and reactions have the feeling, "yes I've heard it before, yes I agree with it, yes it's familiar," and there's always a sense of something I have to do. Even the whole liberation thing seems like something I want to do.*

R: Simply observe those thoughts. Do nothing about them. Since you've realized this is something you have to do, then do nothing. Just observe the thoughts, let them come, let them go and watch what happens. The whole idea is to quieten your mind. All of the sadhanas, all of the teachings on this earth is for one purpose, to quiet the mind. Once the mind is quiet, emancipation comes by itself. So simply observe your thoughts. Let them rage, let them do what they want. And they will quieten by themselves, if you do not

interfere. If you try to change them, they'll become stronger. Simply observe them, watch them. And leave them alone. They will dissipate all by themselves. Or if you get tired of doing that, ask yourself, "To whom do they come?" Do whatever you have to do. And if that doesn't work that day, take a cold shower. (laughter) That'll do something.

*SD: I think for me the best method is to say, "To whom do these thoughts come?" because it will always leads back to, "Who am I?" It involves all these questions, go back to self-inquiry. At any time my thoughts stray, I'll say, "To whom do these thoughts come? Well they come to me. To whom? I. Who is the I?" It takes me to the I-thought.*

R: Well that's good but Richard has been doing that for years apparently and he gets tired of it. So do nothing.

*SR: I like, "What the hell am I doing here?" best. (R: Whatever you have to do.)*

*SU: I have said, "What the hell am I doing here," probably because of language. I wake up very often and I say, "Am I still here?"*

R: That's good. I actually asked my mother this when I was about thirteen years old. One day I woke up and went to her and I said, "Mum what am I doing here?" And she took me to a doctor. (laughter)

Do you want to say something Jay? (SJ: No.)

*SU: There was something that you said earlier, you were saying something — there is no Self for the self-realized person and then you said something along at the same time, there's no such thing as consciousness. Did you mean that or...?*

R: In the ultimate reality there's nothing. As we know it, as we conceive it. As long as you're able to voice it, it's false. As long as you able to think about it, it does not exist. Reality is silence, not words. (*SU: That is consciousness, isn't it?*) Consciousness is a word that we use. I keep on using it because it gives you something to work from. But in the ultimate reality it does not exist.

*SH: How was the notion of an I or a me arise in principle? How does it come into being?*

R: It's like an optical illusion, have you ever been hypnotized? (*SH: No.*) When you're hypnotized you can be made to imagine anything. It's the same thing, it's mass hypnosis, it's collective hypnosis. We all believe we are the I-body. (*SH: Why does that occur?*) It doesn't. (*SH: It appears to?*) It appears to. (*SH: Yeah.*) But it really doesn't. It does not occur. (*SH: Isn't it that consciousness is identifying with this body-mind organism?*) No. (*SH: And therefore you get the notion that there is a separate me?*) That's how it appears but it's not true. Consciousness is undivided. Consciousness is self-contained. For it appears to manifest as the universe. (*SH: Something identifies with the body-mind?*)

*SE: It's the mind.*

R: There's no mind. (laughter) (*SH: Boy you really wipe everything out.*) (laughter) That's where it's at. (*SH: I agree.*) As long as there are words or concepts it's not that.

SX: *We're taught that Henry. (SH: Huh?) We're taught that. (SH: Taught what?) That as we grow up we're taught I, you know, where's your nose, where's your eyes, where's your teeth, you know? (SH: Yeah that's true.)*

(break in tape and restarts as students question is picked up)

SK: *...when the thought comes to your mind that the passion isn't there like it used to be, maybe there's no more need for it or maybe it's a false sense of...*

R: When you've arrived at that state see if you ask that question. Because it'll just be gone. It's like you were in a dark room all your life and you turn on the light. And now you're in light, the darkness has dissipated, it's gone, same thing. The ignorance has dissolved and you become your Self. It's no big thing.

SK: *What is the difference then in this kind of a realization and the kind of thing that people who practice Ashtanga yoga or mystical types of yoga and other things where they - whether they get realization or not - the ultimate realization, but they manifest and generate all kinds of spiritual energy.*

R: The true ashtanga yoga, the eight fold path is merely to bring you to the place where the mind becomes quiescent. But it takes years and years and years. This is the direct path. (SK: *Umm-hmm, and that isn't?*) No it's indirect. On a path like this, you can become emancipated right now, if you want to. Just wake up! That's all you have to do, just wake up. (SK: *When that occurs does the individual, like individuals of other paths generate all kinds of spiritual energy.*) Why? (laughter) (SK: *It's interesting to me, whether that's actually a...*) If you're generating spiritual energy, there has to be someone left to generate the energy. (SK: *So it's actually...?*) When there's no one left, there's no one to generate anything.

ST: *May I ask a question? After countless reincarnations and one needs a teacher and yet the ultimate event of realizing the truth has not happened, even if passion is lacking, will something of its own volition happen anyway? Is it just a matter of a process unfolding?*

R: I like to say, "We're all hell bound for heaven." (ST: *Say it again please?*) We're all hell bound for heaven. (laughter) (SH: *Goody, goody.*) (laughs) It's going to happen to all of us, whether we like it or not. (ST: *In other words, we're doomed to self-realization?*) Exactly. (ST: *I had come to this conclusion but I think sometimes I've done myself a great disservice.*)

SR: *The strange part of that seems to me I'm in a recurring dream and I keep coming into rooms like that and now I'm starting to see the same thing. (laughter) And everybody's still getting promised the direct path and nobody seems to be waking up. And there's a beauty in that in a sense too, that the dream goes on of its own accord in a way that is not real. You know what I'm saying?*

R: Yes. There are people that wake up, but you haven't met them.

ST: *It's usually the people who wake up who don't ask to be awakened, it just happens spontaneously. (R: Exactly.) They just arrive at some point even though there's nothing going on, even in the illusory sense there's something going on that propels it to happen. There's a causation that seems to be, even within the void or so, I don't know, it's hard to...*

R: It's just a question of letting go, let go of everything, ask yourself, "What am I holding onto?" As long as you're holding onto something, person, place or thing, you're earth bound. As soon as you let go totally you're free. (ST: *Why is it so hard?*) For whom is it hard? (ST: *The one who's bound.*) Who is that? See never put yourself down. Your real Self is not bound and you are your real Self. Identify with your real Self. Forget about the past, it's dead. Be centered, live in the now. And identify with reality that's all you have to do.

ST: *What sort of existence does one lead when that realization has taken place, it isn't existence as we ordinarily experience it and we acknowledge that another person exists that we may not know their inner state. Are they still experiencing karma? Do they still have obligations in the world?*

R: There's no karma for a Jnani. But the body will do what it has to do. But the Jnani will not be aware of it. (ST: *There's no identification with whatever is going in that?*) The Jnani sees a completely different world. (ST: *So the Jnani is not aware of his body doing what he has to do?*) Exactly.

SD: *Didn't you say at one point that you're only aware in the observational sense?*

R: You're like the screen. The movie is shown on the screen. The screen is just there. And people are getting killed in the movie. People are getting born, people grow old. All kinds of things are happening, wars, man's inhumanity to man, it's all happening on the screen. But the screen is never affected. (ST: *So you're like watching yourself on the screen then?*) I realize I am the screen and these are projections.

SD: *But you see the projection of what we call Robert?* (R: Yes.) *You are aware as the screen of the image on the screen?* (R: Yeah, I identify with the screen.)

ST: *Is that Sahaja Samadhi?* (R: Yes.) *Kind of like a working Nirvana.* (R: Yes it is.)

SR: *I wondered this before and never got answered. Who thought this whole scheme up?* (SH: *You did.*)

R: Well you didn't. (SR: *I don't think I did?*) No, in reality there's no scheme and nobody thought it up. It doesn't exist. (SR: *But it did happen though?*) No it didn't.

SD: *So who is dreaming?* (R: Nobody. There is no dream, it's an appearance.) *So what we call the cosmic dream, itself is an appearance?*

SR: *Who is the author of the appearance then?* (R: There is no appearance and there's no author.) *What am I doing? Who am I?* (laughter) (R: Find out.)

SK: *There appears to be an appearance.*

R: Always use the example the sky is blue. When you go outside and look at the sky, it's a beautiful blue sky. But if you go up there, there's no sky. There's no blue.

SR: *To human beings there seems to be a consensus that it is - although it may not - it isn't really - but the way our perceptions are set up we all have an agreement about these illusions that it's blue although I know it's just what I said.* (R: It's a collective dream.) *Collective?* (R: ...dream.) *Okay collective dream.* (R: Wake up! Step out of the dream, wake up.)



ST: *Why has it been said that one who has awakened has an obligation to go back and awaken others? What difference does it make?*

R: It isn't true. You're speaking of Buddhism. The Boddhisatva (ST: *Well even in yoga traditions they say, "Go back, go back for the sake of humanity."*) Who tells you that?

SK: *Who can go back?*

R: Well you can go back if you want to, but who tells you that?

ST: *I understood that was a part of an initiation right for swami-hood?*

R: Well that's in swami-hood. Yes, that's true for swami-hood. If you want to be a swami, go ahead. (ST: *I see. But the swami's goal is not self-realization, is it or...?*) It is, but in a round about way. The whole idea is, if you want to save the world, become self-realized, for you become omnipresent and you become the world. So if you become realized, then your world is also realized. (ST: *I understand it intellectually.*)

SD: *On this path there is no desire to cause anything, right?*

SH: *Do we all appear realized to you? (R: Of course.) You see perfectly clear that we are fully awake? (R: Everyone is.) Why are we pretending otherwise? (R: Who says you are?) I didn't. (students laugh) (R: Then you're not.) What? (R: Then you're not.) Yeah.*

(tape break, restarts with students question.)

SR: *Numerous near death experiences are starting to bubble up in the media and are kind of like a tear in the illusion or peak through the illusion?*

R: Not really it's a bigger illusion. Creates a vast illusion. It incorporates all kinds of things. (SR: *But it does allow people to think more beyond the finite?*) Well like it says in the Upanishads. Once you start playing around with the occult, you can be stuck for thousands of incarnations before you become free.

SD: *Robert has explained to us before that the astral planes are all relative and the causal etc. they are all part of the cosmic dream or maya or illusion.*

SK: *Robert, you spoke about quieting the mind and I noticed that it seems that the mind has gotten quiet but the remnants of that seems to be that same as when the mind is very agitated, I distinctly feel that.*

R: Don't pay any attention to the agitation or the quietness. (SK: *So what the state of mind is, don't pay any attention.*) Don't pay any attention whatsoever. (SK: *Is it better to focus just on the awareness of that?*) Exactly. Let the mind take care of itself. If it gives you trouble, take no notice, it'll get you out of trouble, when you don't interfere. It's like when you have a friend, and if you don't interfere in your friends life and you leave him alone or she alone, what does your friend do? He leaves you, because you're not interfering in their life they'll have nothing to do with you. When you have nothing to do with your friend, he'll go away. So when you have nothing to do with your mind it'll dissipate. Act like you don't own it, it's not yours.

ST: *May I ask you something, you said you were asking your mother a question about, "What am I doing here," so obviously you were very precocious of it as a boy. I'm asking about*

something I've heard ask about twenty times, I hope I won't bore the people. But I'd love to know something about your own experiences, Robert. (R: Well not at this time, I've done it so often.) All right, I respect that.

R: Because what good does that do you, really. (ST: It doesn't.) It's just an interesting story. And you've heard many stories. You get right to the meat of the product, go within yourself and become free. It really makes no difference what I've been through.

SH: You were with Ramana Maharshi for three years is that correct? (R: The last three years of his life.) How wonderful. You really leapt out. (students laugh) (R: It wasn't my fault.) (laughter) It wasn't your fault? (R: It just happened.)

SX: Robert, I'm not going to ask you anything personal, but I'm also curious about a little child asking her mother, "Well, what am I doing here?" And other questions and is it possible for young children of 3, 4, or 5 to be in a realized state? (R: Yes it is.) Can you lose it and regain it?

R: If you gain it you can never lose it. If it's the real state. If it's the real thing you can never lose it.

SK: Is it then advisable to promote or encourage children to inquire within themselves?

R: It's advisable but it won't necessarily happen. It all has to do with your karma. The karma of the children. I know children who have been with spiritual parents for years and they become wild... (SK: They reject it, become the opposite.) Yes. (SE: Preachers son.)

R: Exactly. It all has to do with your karma. Nothing on this path is predictable.

SX: Also Robert, if you feel that you had it as a young child, maybe it's not within the acceptance of the culture. You could be your real Self and bury it. Periodically it emerges. In other words, you just don't feel all the time like you...

R: Not really because if you have that feeling within, you manifest it in your doings. That's what happened to me. I was always weird.

SL: I thought you said, aware or weird? Weirdly aware. (laughs)

ST: Did you see manifesting everything that you did represents what that as normal people that were unrealized might stop you from your awareness?

R: I was aware at a very early age, that this world is an act, a play. It isn't real. And I used to wonder why people couldn't see that. (SD: Did you talk to them about it?) I stopped when I got smart.

SR: Did you see physical pain and psychological pain that way also, that it was not real and it was an act?

R: In a way, yes. I thought everybody felt the same thing. But who was I to know?

ST: But you actually, you were realized then? (R: Who knows?)

SE: What happened to that sense of unreality? Did it deepen, because I feel that all the time, that this is totally unreal, the world is totally unreal, but I've never been realized. It just feels unreal, real unreal.

R: What makes you think you're not realized? (SE: Yeah.) Never put yourself down. That's the true blasphemy. Blasphemy means when you put your Self down. Never

do that. (SE: *I have never had that experience that allowed me to have complete trust in myself.*) You probably don't remember. We've all had experiences but we don't remember, we forget. It's like the clouds hiding the sun and ignorant people say, "There's no sun, there's no sun." But the sun is always shining. And when the clouds dissipate there's the sun. Our true Self is always aware, always there. But the clouds of ignorance appear to cover it up. All we have to do is look back at our true Self and the clouds will dissipate.

SH: *You make that real simple, beautiful.*

SN: *I had a similar experience that Ed was saying about relying on the Self and believing in the Self. And I used to curse myself, at one time following a guru or another time trusting in myself and then not trusting in myself and not knowing what was real. Where was this thing within myself and I am telling myself that you can get initiated, this or that and finally I had to confront myself. Very dramatic for me and it was kind of an internal quest, I suppose it was a type of self-inquiry without realizing it and I basically had gone from not believing in myself, not trusting in myself to the conclusion that in the sense that the Self is all there is. And I found some comfort when I was reading a Buddhist Dharmapada where it says that, "The Self is lord of Self, the Self is the refuge of the Self. You can only come to the Self through the Self." And I meditated on that and I thought about teachers and this and that and I realized as Robert was saying that to put down the Self is blasphemy and according to this teaching it's not that you rely on a teacher, but you rely on your Self, you are your own teacher. Robert says, "He can take you to the mine but you better do your own digging." And besides that, that we are the Self and we can only find the Self through our Self and not being dependent on a teacher or a teaching, but your own consciousness, right here, right now. To identify with that. I think sometimes in satsang we get lost in so many different things, love or devotion or this or that and we never grasp the present moment, that present moment is the Self. That present moment, Robert says, "Find it and abide in it, and then follow it to its source." It's not something that we don't have. It's right here right now, just grasp that, find that. And I think in doing that you have to let the mind go, you have to let everything go. It's just a let go to grasp.*

SR: *What does it mean find the present moment, how could you not find it?*

R: You're in it, you exist in it. You are the present moment. But to stay there and not go into the past or the present, or the future. Just to stay the way you are. You will always be safe if you can do that. As an example: in this second you have no thoughts about the past or the future. And as the seconds go, you start thinking. If you can keep your mind centered on the second where there are no thoughts, you'll be safe. In that space in between thoughts, from one thought to the next thought there's a break, stay in the break. Abide in the break. (SR: *It seems like, as long as there's no effort I'm abiding in the break, as soon as I try I just run out of it.*) You're not supposed to try. Just be.

We have a meditation we use to help us and I simply share this with you because it helps. In reality you don't have to meditate but this will help you. And you should practice this wherever you go. When you're driving your car. First thing in getting up in the

morning. Well don't do it while you're driving your car. (students laugh) You can use the last part when driving your car. So we'll practice it right now.

Relax yourself and make yourself comfortable. If you want to you can close your eyes. Focus your attention on your breath. Emphasize your breathing. Breath from your diaphragm. Inhale deeply, slowly and gently, expand your abdominals. Exhale through your nose and mouth. Contract your abdominals in slow motion. Take ten deep breaths like that. This is to relax you. Breath naturally and just watch your breathing. Watch the sensations in your body. This is called Vipassana meditation what we're doing. Become aware of your sensations and your breath. Breath normally, if your mind wanders gently bring it back, to your feelings. Witness your thoughts, do not interfere, just watch.

(pause)

Question: "Who is the witness? Who is watching? Who is it that is watching my thoughts?" And the answer will be "I am." Now the meditation begins, you ask yourself, "Who am I?" as you inhale. Before you exhale you say, "I am He." And with your exhalation you say, "I am not the body." "Who am I" as you inhale, between exhalation and inhaling, "I am He." As you exhale, "I am not the body."

(long silence)

Thank you for coming, remember to love yourself, to pray to yourself, to bow to yourself, to worship yourself. Because God dwells in you as you, peace. And that's the end of that.

(tape ends) [TOC]

*Transcript 14*

**THERE ARE NO PROBLEMS**

*11th October, 1990*

*Robert:* Good evening. It's good to be with you again, and I know some of you can't wait until I start talking, but I tell you in truth, that it's in silence where you receive the best message. Silence is another name for God. Quietness is a name for consciousness, peace. Everything is found in the silence, not too much in the words, in quietness. You should try to be quiet for as long as you can, especially when you are at home. Try to sit in the silence and quietness for as long as you can. It's in the silence where you will receive the message. It's in silence where pure awareness reveals itself to you. Never be afraid to sit in the silence. It's your greatest asset.

I get many phone calls. One of the most frequent requests I get is how to resolve personal problems. I had one this morning, a phone call. And this person had so many problems, yet she has been meditating for twenty-five years and she still has problems. There's only one way in which to remove all problems. I don't care how great the problem may be. It makes no difference how serious you think it is. There is one way to eliminate everything. And that way is to realize, "I am not the doer." In other words, the problem has absolutely nothing to do with you, even though it appears to, it's only an appearance.

What is a problem really? A problem is something that's not going your way. The world is not spinning the way you want it to, that's a problem. Things are not going the way you'd like them to or things are happening that you have no control of, you believe therefore you have got a problem. But if you look at everybody on this earth, one persons problem is not another persons problem usually.

Where do these problems come from? We've been told what's good and what's bad, so if we don't have the good that we think we should have, we've got a problem. But really, nothing is good and nothing is bad, but thinking makes it so. If you therefore get rid of your mind, you will not have any problems. The main aspect of our teaching is to annihilate the mind and the ego. When the mind and ego are transcended some mysterious power takes over and takes better care of you than you could ever do yourself. But first the mind and ego has to go.

It's difficult for most Americans to do things like this because we've been taught to use your mind. Mind is everything and most of you believe if you don't use your mind you will vegetate.

On the contrary, what is your mind? It is only a conglomeration of thoughts of the past and of the future. You usually worry about the past and dread the future. For your

mind brings up all sorts of things not only from this life but from past life experiences, samskaras, tendencies that you have.

If you begin to realize "I am not the doer" where is the problem? To begin with, the universe is your friend and can never hurt you. The substratum of all existence is love. Consequently, if you develop a consciousness of love there will be no problems, for love will take care of everything. Love is the same as absolute awareness, pure intelligence. Love is the same as parabrahman. Again, it is the substratum of all existence. So if you have enough love there is no problem.

The problem only arises when you think that you are human and you think you're the doer, in other words, when you believe that unless I do this something terrible will happen. But again, something terrible is only a preconceived idea, it is not the truth. Something terrible is something you've been brainwashed to believe. You again believe you have to live a certain way and if you can't live this way, it's terrible. You have to have certain possessions, certain things in your life. If you do not do this it's terrible. When you start to understand what, "I am not the doer" means, you become free of all problems.

What does it mean when you say, "I am not the doer?" (And this is what you should do whenever you think you've got a problem.) To begin with, you first realize that everything, and I mean everything, was determined before you came to this earth. Everything has been planned for you. Even the day you're going to give up the body. Everything is preordained. If you accept this and feel this, where is the problem? What's the worst thing that can ever happen to you? If you really analyze it, it's not that bad. It appears bad but it's not. And remember how the appearance works. It's like the snake and the rope. A man gets out of his bathtub in the dark and steps on a rope and he thinks it's a snake and he has a tremendous fear. When he finds out it's only a rope the fear dissipates and he is never afraid again of that problem.

So, in the same instance, when you believe, and believe, and think, and think that you have a problem, it's like the snake and the rope. It's not really a problem, it's just a preconceived idea of what's going to happen if you don't get what you want. Because you have been brought up again, to believe that your life has to be a certain way, where in truth and reality it does not have to be anyway.

As an example, if I go home this evening and I find out somebody has robbed my house, and they have cleaned everything out of my house, is that a problem? It's all been preordained. This was determined before I came to this earth in my body. I will not react negatively. I will not react at all. Because I feel that I am the universe and all is well. There are no mistakes. Therefore I will bless the thief, no problem whatsoever. If I'm walking across the street and a car passes a red light and hits me, it isn't the driver's fault. It has all been preordained. So why should I get angry? The point is that everything, everything that's happened to you, has been preordained. There is nothing wrong.

Now how should you handle things? The first concept is to realize that, "I am not the doer." When you realize you are not the doer it means that your body is going through

the experience but not you. The next thing you do is you ask yourself, "Who is having this experience? To whom does it come? It comes to me. I'm feeling the depression. I feel hurt. I feel out of sort. I feel that I've been robbed or hit by a car. I'm angry, I'm mad. Who is this I? How can the I be so many things, angry, mad, depressed, hurt, out of sort?" You therefore hold onto the feeling of I. You hold onto that feeling and you follow it through to its source. The source of I is always consciousness or absolute awareness, when you follow it to its source. But now, the only way you can follow it to its source is to forget about your problem, for you can't do both at once.

So, you have to turn resolutely away from your problem, totally away from the problem, as if it doesn't exist, and hold on to the me. Hold onto the me who thinks it has a problem. As soon as you begin to hold onto me, or I, the problem will begin to dissipate all by itself, and you'll start to laugh, you will. For it is virtually impossible for your real Self to have a problem. For your real Self is omnipresent, absolute. Your real Self is emptiness, nirvana, pure intelligence. Your real Self is omnipresent, it's everywhere present at the same time. When you understand who you are, no-thing will ever disturb you again.

Now people ask me, "If I develop a sense of I and I follow it to its culmination, does that mean I will never have a problem again?" And I have to laugh when people ask me that, for as long as you're identifying with I, it is the I that has the problem. So when you say, "Will I never have a problem again?" you're defeating your own purpose. For I is filled with problems, not only from this life but from previous existences. The trick is to follow the I to the source, and then the I will disappear, totally, completely, absolutely. And when the I disappears, so does your problem. In other words, the world doesn't change but you do. Your reaction changes. Just like the screen and its images. When the time comes when you have transcended I, you become like the screen and like the images shown on the screen. Which means the world does not change. Everything in the world will present itself to you like it always does, but it will be like water off a duck's back. It will not be attached to you anymore. You will now have identification with the screen, or with the Self.

Am I clear in this? In other words, the screen and the images are the same, but the screen is aware of itself and also of its images, and it's not affected by the kind of images you show. You can show a bank robbery taking place on the screen, a murder being committed, people making love, houses burning down, wars ensuing. How does that affect the screen? It does not. The screen is never affected, yet the images change, one after the other.

In the same way, your Self is like the screen. It is never affected by problems of any kind or any sort. The problems come upon the screen, they come and they go, but you remain the Self forever. You never change.

How do you begin to become this way? Every time you think you have a problem you must ask yourself, "To whom does the problem come? After all, I am not the doer. I am not the body. I am not the mind. So to whom does the problem come?" And of course the answer will be, "To me. I feel this problem. The problem comes to me." You hold onto

the me, you abide in the me and you go deeper, and deeper, and deeper within yourself, abiding in the I-consciousness. As you keep doing this everyday, every time a problem appears, the day will finally come soon when you transcend your sense of I. You totally transcend it. The sense of I disappears and you will become pure consciousness. That's it. Any questions?

*SN: Robert, on the path, compassion and humility are important. Is it something that develops of itself or is it something that we can work on?*

R: As you keep asking yourself, "To whom does the arrogance come? Who's belligerent? To whom do these feeling come?" They will begin to dissipate of their own accord. And in their place will come compassion and humility. Therefore you have to catch yourself. Whenever you feel arrogant, whenever you feel belligerent, whenever you feel out of sorts. Do not go into that feeling. Do not hold onto it, but immediately ask yourself, "To whom does this come? Who has this feeling? It comes to me, Who's me? Who am I?" And again you hold on to the I or hold on to the me. Again if you do this often enough, the day will come when you transcend me. And there will be truer love.

*SN: So it's not a matter of developing humility or compassion itself, but more recognizing its opposite? And what of Buddhist loving kindness meditation?*

R: Yes, pure awareness is your real nature. Loving kindness is your Self. These other things seem to be attached to you but they don't really exist. As you begin to inquire, "Then to whom do they come?" you will find out that they never existed to begin with. And you'll be free of them forever. But if you try to develop them any other way, it doesn't work quite as good. For you may develop kindness for a certain problem, but when it comes to another problem the kindness will not be there. Therefore you forget about the problem and you inquire, "To whom does it come?" and when you follow the I, remember everything is attached to the I, the whole thing will be transcended into nothingness and you'll be free.

*SN: That's assuming that we recognize when the ego rears its head. But very often we justify our own actions. (R: But now that you know, you won't.) (laughter) Thank you.*

R: That's only when you don't know what you're doing here, that you justify your actions. But since you're beginning to understand, you will be able to catch yourself more and more, whenever you start getting egotistical and you'll nip it at the bud, it will eventually disappear.

*SU: I know what you say is true, I mean... (R: How do you know?) (laughter) Okay most of what you say is true. (laughter) (R: Why?) Now wait a minute! I found it a long time ago, but then like I went other directions and got back to the problems.*

R: If you really found it a long time ago it would've never left. (*SU: Well no it hasn't left it's just that I've been playing another role, like playing roles and doing other things.*) But when you turn on the light the darkness disappears, forever. (*SU: Right. (laughs)*) So if you really had it, you'll have it now. It would never leave no matter what role you play. You can play any role you like. Like the screen, you can show any kind of picture you like,



murderers, rapists, arsonists, lovers whatever you like. But the screen never changes, the image does. Therefore if you really had it once, you'd never change, no matter what you go through. How can you lose your Self? (SU: *Well I don't know, sometimes I feel I do lose myself.*) It's impossible. (SU: *Really, well it feels like it, I feel I've lost myself a lot of times.*) What is real is real, you're referring to your ego. (SU: *Yeah, right.*) Not your Self. (SU: *Yeah it's the ego, right.*) We call the ego, the Self sometimes. (SU: *Yeah.*) It's a case of mistaken identity. (SU: *Uh-huh?*) Remember the universe is your friend. It's on your side there's nothing against you. The only thing against you are your thoughts. If you learn to quiet your mind you'll have no problems.

SU: *Well like you say that if a problem isn't your problem, you don't have a problem? You think you have a problem but you really don't have a problem?* (R: Umm, correct.) *Then didn't the ego create this problem?*

R: The ego's responsible for all your faults. (SU: *Yeah.*) But the ego doesn't exist. So you have no problems. (SU: *Okay.*) (laughs) You think it exists and because you think it exists you have to get rid of it. If you just realized all of a sudden it doesn't exist, you'd be free. But as long as you believe it exists, you have to do all these techniques to get rid of it. Because you refuse to accept that you have no ego.

SU: *I don't know, I guess I have a problem with trying to be responsible.* (R: Responsible for what?) *Oh well responsible, but then again that's the ego, responsible for what happens.*

R: There's a greater power than you, that knows how to take of everything for you. All you've got to do is be still and quiet your mind and everything will work out harmoniously. We always think we have to get involved. There's nothing we really have to do. The world was here before you came. It'll be here after we leave. Your job it to find out who you are and what you're doing in this world by self-inquiry.

SH: *If everything is predetermined as you said, that would leave no room for spontaneity, something just happening on its own freely.* (R: Exactly. Nothing happens on its own.) *But everything happens?* (R: Sure, but not on its own.) *There's no such thing as spontaneous action, right?*

R: No. It appears that way but there's not. When I speak of being spontaneous, I'm referring to, just doing everything in the moment, living in the moment, rather than planning for the future. (SH: *It feels like it's spontaneous.*) Of course it does. The world also feels real. (SH: *There's nobody making it happen? It's just happening?*) That's how it appears. But nothing is really happening. (SH: *It's all just appearances dancing, playing.*) It's called false imagination. There is absolutely nothing going on. (SH: *Well that's nice to know. (laughs) Are you sure of that?*) I'm positive. (SH: *Okay I'll take it on your word.*) Take it on your own word! Find out for yourself. (laughs) (SH: *Well I haven't quite done that, so I'll take it on yours to start out.*) You shouldn't. (laughter) (SH: *I have confidence in you.*) Why I may be a big liar. (laughter) (SH: *You could be, maybe you are but I don't feel that in your space, I have to go on what I feel.*) Why should you believe me at all? Find out for yourself. (SH: *Well because you look a little like he does (points to picture) I have confidence in him so some of it rubs off on you.*)

That's an optical illusion. (SH: *It's a nice one.*) (laughter) The truth is, we all have to go within ourselves and discover our own truth. Otherwise we become an automaton.

SH: *No, no, no I'm not counting on you, I'm not depending on you in any way or whatever.* (R: *Good, don't.*) *I won't, you can count on that.* (laughter) (R: *Good!*)

SK: *Depend on who?* (SH: *Yeah who is there to depend on?*)

R: *Anytime you depend on a person, you will be disappointed.* (SH: *Right.*)

SD: *I think I make the error of thinking that, the things that are nice are not projections of my mind, you know. Like when something's bad I say, "Well that's just a projection of my mind," but when I look at my six month old kitten or something, I think, God if that's a projection it sure is a good one, you know?* (R: *That's the trick of maya.*) *A lot of maya is really pleasing.*

R: *Of course. That's to keep you earth bound. The more you love something on this earth, the more earth bound you become. When I speak of having a consciousness of love, I'm not really speaking of human love. I'm speaking of pure consciousness, pure awareness, that's love.* (SD: *But I can't help being grateful for the pleasant projections of my mind. Is that an error?*) *Yes because when you're grateful for the pleasant projections, what happens when your kitten dies?* (SD: *(laughs) I'll think about that when the moment comes.*) *Then you'll be totally disappointed.* (SD: *It's worth the risk to me.*) *But if you came out of both. If you're able to transcend the good and the bad. You'd be in a completely different state of love, and when something is alive you love it, and when it's dead you understand it because you realize, nothing dies.* (SD: *I already conceived of that.*) *So you'd be happy all the time.*

SH: *No life doesn't die, but the vehicles which it inhabits temporarily, they certainly die.*

R: *But where do the vehicles come from?* (SH: *Where do the vehicles come from? Where do bodies come from?*) *Yes.* (SH: *You haven't been told about the birds and the bees?* (laughter) *No, not quite. It comes from the same place a dream comes from.* (SH: *Uh-huh, so it's a dream, living dream.*) *Mortal dream. You should actually forget about yourself, your body self. And focus on the I. It's hard to understand for most Westerners, that the body is only an appearance. It seems to be a fact but it's not the truth. Now why not? If the body were real it would stay the same always, wouldn't it? It would never change. You'd be the same way you were when you were a baby, but you change every year. We become older, we become different. So how can the body be real? As soon as it appears to be real old, and then it just drops away. What is real is immortal, can never change. You are reality. But your body is not. Therefore you are not your body. So what are you? Find out for yourself. Go within and discover who you are.*

SG: *Can you say in a relative sense that each of us although it seems that we're separated, there's something inside each of us that is somewhat unique in a relative illusionary sense but that we all have our own self transmitter. If we connect with that within ourselves which seems to be slightly different, but if we really find that particular thing within our individual selves there's something that is guiding us. That we can submit to.*

R: That sort of becomes a little complicated. (SG: *I mean it sort of becomes like an automatic pilot. There is something that is already there, but for everybody it's slightly different.*) There is one Self. (SG: *There is one Self.*) And all this is the Self and I am that. (SG: *Yeah.*) So it's not really different for everybody. The same Self is true for all people. You mean the way to get there? (SG: *The way to get there, it wouldn't be exactly the same per se, but there's a connection to that one Self which is unique in a sense to each individual. Through their own self experience, which is — can't be described.*) You can say that, if you like to.

SK: *If you were good at it, it seems that you could describe it too. (laughter)*

R: (laughs) See we're going to complicate things. Just realize - "I am that," and end it. If everyday you can say to yourself, "I - I" "I - I," and use that as a mantra. That will suffice. Because I is the first name of God. And when you say, "I - I" you are declaring the truth about yourself. So try that. There's no need to get technical, it's very simple. You are not the body, you are the Self. I-am that I-am, pure consciousness, that is your real nature, focus on that and forget about everything else. Again it's difficult for a Westerner to comprehend this because they say, "Well what about my work? What about my family? What about this? What about that?" Everything will be taken care of. You will never get to the point where you want to run away and live in a cave. You will go on just like you're going on. Only you will know yourself and you will be happy and peaceful all the time. You will have a feeling of immortality. A feeling of divinity, of joy, bliss, happiness and you will act out of that.

So, if you want to bring peace to this world. Do not change anybody or anything. Discover who you are and that becomes omnipresent. Look at all the peace groups we've had since time immemorial, what has it done for us. Things appear to become relatively worse. And that's not the answer trying to make people peaceful. The answer again is to discover your true reality. Discover your Self and you'll have peace. I'm not referring to the fact that you should become a doormat, for people to step under or step on. You have to put on an act sometimes. Imagine yourself as being an actor or actress and that's how you act in the world.

It reminds of the story, of a little village where there lived a gigantic reptile, snake. Who used to eat all the children. And all the parents were so worried, they never let the children go out to play. One day the word got out of a great yogi, great Master with all kinds of supernatural powers was coming to the village, he was going through. The fathers of the village approached him and they said, "Master, please help us, this snake is eating our children, what should we do?" The Master said, "I'll take care of it." And he went to the snake's lair, he spoke snake language and he said, "Snake, come out." And the snake did and he rebuffed the snake and he said, "I don't want to catch you eating these children again, leave them alone, do you hear?" and the snake could do nothing but obey him, he said, "Yes Master." The Master left.

Six months passed and the Master was walking through that same town again. He saw all the children playing peacefully. But then he saw a crowd of children and he went

over to see what was the matter. And there in the middle of the crowd was the snake, nearly dead. The kids threw stones at it and the snake didn't respond. The kids kicked it. The snake didn't do anything. It was half dead. So the Master chased the kids away and he said, "Snake what is the matter with you, why do you let these kids do this to you?" And then the snake said, "But Master you told me not to do anything." The Master said, "You stupid snake, I told you not to bite, did I tell you not to hiss." (laughter)

And so it is with us. Sometimes you have to act accordingly. For instance when you're bringing up children. Sometimes you have to scream a little, do certain things, act a certain way, but you should never lose the fact of who you are. Always remember your real nature and always remember you're putting on an act. Therefore when I tell you to have a consciousness of loving kindness and humility, I do not mean for you to become a doormat for people. But to act accordingly, remembering it's only an act and it will pass.

Any questions about that?

*SU: Well that's what I feel like I'm doing is acting, listening.*

R: As long as you're aware that you're acting you'll be at peace. (*SU: And if I'm really aware of acting, I'm okay but not really putting on a show.*) Do not get caught up in it. (*SU: Yeah right. And if you say you do have to do that?*) Sometimes you have to do that, but as long as you're aware of your Self, you will not really hurt anybody else. You will hiss.

Feel free to talk about anything you feel like talking about.

*SK: How does one understand they're not being the doer? That they're somehow accomplishing the practice of not being the doer.*

R: Simply by inquiring, "Who am I?" (*SK: "Who am I?" inquiry?*) Yes, "To whom does the I come? From whence cometh the I?" When you follow the I, the doer-ship disappears. (*SK: And then?*) And your Self emerges. Through self-inquiry, you get rid of the idea that you are the doer. (*SK: And until then?*) Until then you do the best you can. (*SK: By self-inquiry or...?*) Practice self-inquiry but do the best you can otherwise. Make every point of your life self-inquiry, all during the day. (*SK: Excuse me?*) All during the day, as soon as you get hit by a question of some kind or some kind of feeling or mood, ask the question to yourself, "To whom does this come?"

*SN: Robert, we could practice self-inquiry or you can practice surrender, also? (R: Of course.) And does it matter if you go back and forth?*

R: It doesn't matter at all, as long as it helps you. Surrender is when you say to yourself, "Not my will but thine" and you totally give up living your own life. That's not as easy as you think. (*SN: Isn't saying, "I am not the doer" surrender?*) In a way it is, yes.

*SD: Is it the same as the popular expression, "Let go, let God," is that surrender?*

R: Yes it is. But it's easier said than done. (*SD: Oh for sure.*) Because it means you really have to let go of everything. Everything! You no longer have a life of your own. Everything is given up to God.

SN: I mean when you're confronted with certain circumstances in your life and you're trying to deal with that circumstance, one way to deal with it would be through self-inquiry, "To whom does this come?" And another method if you find that may not be effective is to say, "I am not the doer, not my will, but thine." In other words just surrender. (R: Or you can use just ordinary language. You can say, "Take it God, take it.") That's what I'm saying. (R: And feel a sense of release, a sense of peace, that's not your problem but Gods.

SD: But the concept of everything being predestined more or less is the same thing isn't it? (R: Yes.) It's not even precisely God's will as if it were some futuristic thing but it's already determined.

R: Yet if you can't grasp that, go back to God, and surrender to God. Whatever is easier for you. (SD: But one might just change it a little relatively in the mind and think that God's will has already been decided. There's a slight nuance but maybe it's not important.) Well you can also think that God's will is decided and you have to suffer and that's not right. Unless you've got to watch what you're doing. I recall in the old testament when I read it years ago, I forgot where in Chronicles or somewhere, it says something like this, "The battle is not yours but Gods. Set yourself, stand ye still and see the salvation of the Lord." (SD: That's good.) It's the same thing we're talking about. Become still, become quiet.

SK: Should one still do action? No?

R: Whatever you're going to do, you're going to do. It'll happen by itself. You have nothing to do with it. (SK: What if one finds no action happening?) Then that's what you're supposed to do at the moment. (SK: Then that continues for what seems to be longer and longer.) That's supposed to happen. (SK: If that's supposed to happen?) Yes. You have absolutely nothing to do with that. Take yourself away from that. (SK: Because it's a dream it really doesn't matter.) Your body's going to go through whatever it has to go through. But it has nothing to do with you.

SD: I think sometimes there's confusion when you say, "You're not the doer" and people think that means that they can just sit and life will happen to them or something, but...

R: They won't be able to. (SD: It's not quite that way?) Even if they try to sit, they will not be able to. (SD: Unless they're not supposed to.) That's right. Everything is planned you have nothing to worry about. Be happy.

SV: Can you intercede with my boss to fire me? (laughter)

R: If you're supposed to get fired you will. (laughter)

SD: If someone tells you to do something say, "I am not the doer?" (laughter)

(General talk between students and laughter)

SN: Robert, if someone has mental anguish, say for instance, yet they may think, well this is predestined or I am not the doer and in a sense they may accept that, see what I'm saying?

R: Sure the way to handle that is you do not fret over it or concern yourself. You simply ask yourself, "To whom do those feelings come? Who's feeling this way?" And it will go away, the feelings will leave you and you'll be happy.

SN: *One may think, say for instance, if you think "I am not the doer" and yet this comes to you, you may think well, I'm supposed to experience this. (R: Not if you're practicing self-inquiry.) Right, so that's why there's a difference between thinking you are not the doer, and thinking that everything is preordained, therefore I'm supposed to feel anguish or doing self-inquiry which kind of cuts through everything.*

R: See everything is preordained. In other words, so if you're supposed to get hit by a car and have your legs amputated, it's going to happen no matter how you try to stop it. But, if you're a Jnani and you were practicing self-inquiry it won't matter because that's not where your at. You're no longer body conscious. And you see it completely differently. You see a different world. You see wholeness, completeness and it won't bother you. (SN: *What of the ajnani?*) Then you suffer. That's why the solution for the world is, not to react to any condition. But to practice inquiry. And ask, "To whom does this come?" That's the freedom you've got to do. As a matter of fact that's the only freedom you've got. Not to react to any condition, but to turn within, that's the freedom you've got.

SD: *It's just that not reacting is so difficult on the earth plane at least. Is the next step to say, "Who is reacting?"*

R: You can say that too if you like, if it helps you. But if you practice before hand, then if there's a war, or the place is bombed, you will not be affected. In other words, don't wait until the last minute.

SD: *Well true but say something like catastrophic happens or it appears to happen to you and you just can't seem bodily not react, then the next solution I guess would be to say, "Who is reacting? To whom does this come?"*

R: You can say that or you can practice mindfulness and become the witness to the situation. (SD: *Yeah that's right be the observer, mindfulness, being the witness. As Arnold put a check through the other day, all the world's a play and that's one way of looking at it too.*) You do whatever you have to do. (SV: *Or whatever you don't have to do?*) Right.

SA: *Robert, I've been thinking about my own experience here and it seems to me that, since I've been coming to you my mind is more active and not less active. (laughter) (R: Is it good though?) I don't know but I have interpreted it to myself in a certain way.*

R: Well is it good for you, do you find that you're happier?

SA: *It's both good and bad, I would say. I can't say it's one or the other. This is the way I thought of it. Years ago I read a book, "Exodus in Kabbalah" a marvelous book and its author says that if you read - he reads the tale of Exodus as symbols, as a metaphor of spirit - when the Israelites tried to leave Egypt, as he sees it, they were held by the body who is Pharaoh and so my mind turned to that and thought, as I try to still the mind, the mind will use every cunning and every bit of power that it has. So that's why it's more of an intense experience since I've been coming here.*

R: Of course. Well that's one way to see it, but the reason why I was asking you if you were happier is because sometimes it's not the mind any longer. You think it's the mind. But it's your feeling of I that's doing that for you. It should make you happier. Give you a sense of peace. (SA: *You mean the I would take delight in more mind activity?*) Yes. (SA:

*The true I?* Yes. (SA: *The real Self?*) Yes. You don't become passive. (SA: *That's interesting.*) That's a good point. Many people think when you become self-realized, you become passive and you just sit, like me. (laughter) On the contrary. You do things better. It all depends on your bodily karma.

SG: *So you don't worry about what you do and you don't do?* (R: Exactly.) *You do as much as you have to and you don't do as much as you have to, it's all the same?*

R: *What you're going to do will be done. It's all the same, it'll be done.* (SG: *So we don't need to be still or not be still?.*) *It'll be done in any event. So why worry about it.*

SN: *Arnold when you're talking about trying to still the mind, I know that I've had a lot of problems when I was practicing formal meditation. And the problem was that I was trying to still the mind and I think on this path is that you don't try to still the mind. You just be still, it's not something... (tape break) ...it's what you are. And it's a hard thing to explain and it's a hard thing to understand. But the more you try, the further away you go from it and now, rather than do formal meditation I just try to pick up on the spirit of what this is about and I sit in that same chair and without really trying to meditate or really trying to do anything, I just sit and be. Whether I'm observing my thoughts, whether I'm doing self-inquiry or whether I'm surrendering. It's not the same all the time. So it's not like I have a formal meditation where I'm trying to still my mind. I'm in a different place every time and whatever occurs, occurs. But I do it very naturally, just sit in your own awareness as some would say. And I find I can do it for double, triple the period of time. Because I'm just sitting there I'm not really doing anything. Whereas when I'm meditating it's a strain and I almost can't wait till I get up and get it over with. So it's not a matter of trying, just a matter of being.* (SD: *That's a good point.*) (SA: *Very good.*)

SD: *Robert has always explained to us that meditation is not realization, meditation simply helps to quiet the mind and so it's a means to an end, but it's not an end in itself.*

R: *Does God have to meditate? Who is he going to meditate on? Himself?*

SH: *It's the meditator who's in the way, who's coming up to work.*

SN: *Actually it kind of turns all the way around rather than being a burden or what have you. It becomes very pleasant. Because if you're sitting there and you're almost saying okay what will the mind bring me now? And each thought and each experience is like a different bubble. And it becomes kind of joyous, you almost anticipate it. And it's hard to explain it's a hard thing to get into I think. It's only by going within, experimenting within the laboratory of the body can get to that. And there's no doubt that the more you try the more difficult it becomes. No doubt about that. Experiment and see for yourself. It's not like trying to stop the thoughts, that's not it at all. Although the thoughts do need to be stopped.*

SD: *Didn't you say Robert that it's the stillness or the space between the thoughts that we're seeking?*

R: *Yes. Think of the space between words. That's your real Self.* (SD: *Like the space, there's total emptiness or something?*) *Um-hm. Space is your real nature. Consciousness is space. Therefore when there's space in your mind, there's consciousness and that only happens when you become quiet and still. Therefore all methods, yoga, hatha yoga, rajah*

yoga, Ishtunga Yoga all these yogas are simply to quiet your mind. But they take the long way around. Here we have no intermediates. That's why this is called the direct path. There's no fooling around, you go directly to go, you don't stop.

*SU: Do you have a name for whatever you're talking about? Well, I don't mean it just like that, but I mean, is it Buddhism?*

R: No, it's called Jnana Marga. The path of wisdom. *(SU: Path of wisdom, that's what I wanted to know.)*

*SK: (spells word) G Y A N A? (J N A N A (Robert corrects))*

*SN: But it's not different from what Ramana actually taught, right? (R: The same thing.) Did he have a title? (R: Did he have a title?) (SH: Label? (laughs) You need a label for it.)*

*SD: Can Jnana in addition to wisdom mean knowledge? Are they the same thing and Marga means path? (R: Yes.) (SK: Self-inquiry is another term that's used?)*

R: Vichara, self-inquiry, but it makes no difference what you call it, do it. *(SA: But Vedanta is the same too?)* In a way, Advaita Vedanta is the same in a way, yes. It's all the same thing.

*SD: So the knowledge they're referring to, is the knowledge of the Self, right?*

R: Yes, if you discover yourself, you'll know everything else. That's the only knowledge you really need. When I was at Ramana Ashram for the last time, I met a judge, an Indian. And he said he never went to school. But since he was eight years old, he's been practicing Jnana Marga, self-inquiry. And when he was twenty-eight he took the bar exam in India and passed, without any training. And thus became a judge ten years later. So it shows you when you know yourself, you know everything else. For again, your body's going to do whatever it has to do. There's a reason why your body came to this earth. It's going to accomplish the mission. And you have absolutely nothing to do with it.

*SD: You've often quoted Christ who said, "Be still and know that I am is God." I think all the great Masters say the same thing. That's one of the most reassuring things that I've discovered.*

*SV: Are you aware of your own mission?*

R: I don't have any mission. *(SV: Your body's mission?)* I don't have any body. *(SV: What your body's going to do tomorrow?)* I have no idea. *(SV: So for the body there's no such thing as a mission that was not accomplished in this world?)* No. *(SV: Always will be accomplished?)* The mission is for the ajnani, they see a mission, but for the Jnani there's no mission. *(SV: But your body whatever it's here to do, will do whatever it was here to do no matter what?)* Yes. And that's how you see it. *(SV: Right.)* But in reality nobody's doing anything. *(SV: Right.)* Look at everything you do as an optical illusion. The appearance is there. I guess the example that I can give is that there have been some of these great Masters like Ramana Maharshi for instance who died of a horrible case of cancer, but he was laughing all the way. Because he did not see it like that. His disciples did and they were worried but he did not see that at all. For he realized there's nobody to die because nobody exists. No body exists! Therefore there's no body to die.



*SH: How did he perceive the pain of the cancer? (R: He didn't.) There was no pain to perceive? (R: Well he claimed that there was a slight, like a bee sting.)*

*SK: But there was no one there to feel the pain?*

R: Exactly. They gave him operations without any anesthetic.

Try not to think about your body too much. Just take proper care of it. Exercise it a little, eat the right foods, give it a good kick when it doesn't behave, treat it like you treat a dog, your pet, but don't think too much of it. Rama Krishna used to call his body, his donkey and when it didn't behave he'd slap it, (slaps leg) behave! So again to get rid of your problems and your faults and everything else, by searching for your Self. And in that searching, you get rid of everything. Because all these things are attached to the I. When the I goes, everything else goes with it and you become free.

The point of today's lesson is this: Never try to heal a problem, at the level of the problem. It cannot be done. It appears as if it can be done. For instance, if somebody owes you money, and you sue them in court. You may win the case and get back your money, but that's the level of the problem. But then you'll find, somebody else gets money from you some other way. And it never stops. Until you find out to whom it comes. When you find out to whom the trouble occurs, who has this problem, everything disappears. And you're healed.

*SD: Would you say that applies to illnesses of the body for example? (R: Yes, to everything.) But you would ask, "To whom does this illness come?" (R: "To whom does it come?") And the answer would be to the body which is non-existent? (R: Exactly. So you become free.) Right, free as opposed to cured? (R: Yes, but who's not cured?) Right.*

R: It's a completely new perspective.

(tape ends) [TOC]

**THE MIND IS NOT YOUR FRIEND**

*14th October, 1990*

*Robert:* Some of you look so serious. This is not a serious satsang, it's a lot of fun, feel happy. Happiness is your real nature. You might as well get used to it, it's going to overtake you whether you like it or not.

I want you to ask yourself a question: Why am I here at satsang? Why did I come here? Did you come to observe the speaker? To compare him to other speakers? Most of you have gone to so many meetings, you're totally confused. Going to meetings for some of you, is like going to the movies. You ask, "What's playing this week?" The same way you ask, "Who's speaking this week?" But, some of you never do anything about it. You listen to the message and then you go home and then you say, "Well wasn't he or she an eloquent speaker, that was great! What are we going to do now? Lets go bowling. Let's go watch TV" And you forget all about the meeting until next time.

Some of you have been going to meetings for thirty years or more. What have you accomplished? You have read every book that has been written. Where are you? Are you happy? Are you liberated? Are you free? Ask yourself.

What we offer here, is absolutely nothing, no thing. It's all in the invisible. It all has to do with consciousness and consciousness is your real nature. It's really what you are. When you identify with consciousness, you become your real Self. When you don't, you're a part of humanity, struggling, trying to become free.

In order to understand the body-mind phenomena, that you are not the body-mind, you first have to understand what the mind is. What is the mind? It is merely a conglomeration of energy, of thoughts, thoughts about the past and the future. That's all the mind is. The mind is not your friend. But you can use the mind to accomplish many things. We've all been programmed, brainwashed. It started, when you were in your mothers womb. All of her feelings, all of her negation or positiveness, all of her energy was transferred into you. Not only that, but you have samskaras, past life tendencies, fears, prejudices that also go into your subconscious before you were born.

When you come out into the world, you're put in your crib and you pick up the vibrations of your house. People fighting, parents hitting each other, loving each other, all that goes into your subconscious mind and makes up you. When you're at the age when you walk you go outside and play with some friends and your environment soaks into your subconscious mind. Then you go to school, you go to church, temple, synagogue and all those teachings go into your subconscious. Then you grow up you get a job, have a

family and here you are. You're a product of preconceived ideas, of concepts. But is that really you? It's you as long as you believe it's you.

When you get tired of playing games, something within you gives you a push. That's called the inner guru. It pushes you from within and something outside leads you to the right person, to the right book, to the right environment that you have to be, because you have given up playing games. In other words you've become tired of the world and you want liberation. Wanting liberation is very funny to me. It's like a person taking a shower saying, "I want to get wet." Liberation is your very nature, you have to wake up to it, to realize it's you. So you are a conglomeration of thoughts, of energy, that has programmed you since you were a baby. And here you are. So, now that you're here and you know how you've been programmed, what are you going to do about it?

But let's talk a little bit about the mind a little more. If you know about the mind, you will know what you have to get rid of. The mind doesn't really exist. But you've been programmed to believe that the mind is an entity, that it does exist. Therefore you have to play this game, getting rid of the mind. Let's see again how the mind works. Let us compare the mind to the earth.

A farmer has two seeds. One is of Nightshade, a deadly poison and the other is of corn. The seeds are thoughts. The farmer plants both seeds. And once the seeds are planted, the earth has no alternative but to grow in abundance, whatever has been planted. In the same way, when you accept certain thoughts, your mind grows those thoughts until they become your experience. And this is why you have the problems that you've got today. You have created them yourself.

Take another example. Have you ever planted seeds? Sure you have, some of you have. Say a farmer plants a rose seed, a tulip seed, a carrot seed and let us imagine that these seeds are like us. They can think and talk like humans. And the rose seed says to itself, "look at that beautiful rose, they say that I will grow into a rose. I will become a rose. But that sounds impossible, how can I ever be a beautiful rose like that. It's virtually impossible for me to do that." By that very thought the seeds would stagnate and not grow. The carrot seed says the same thing, "I'm just a nothing, a nobody, how can I ever grow into a beautiful carrot?" By that very thought the seed would stagnate.

In the same way I say to you, "You are absolute reality. You are Brahman, infinite awareness, consciousness." But you say, "How can that be? That sounds impossible. I'm just a lowly person, I'm nobody important." And you keep identifying with your body and your mind. As long as you identify with your body and your mind, the lord of karma, Ishvara, becomes your Master. And you're under the jurisdiction of the Lord of Karma. Therefore you keep coming back again and again to this earth. And then you become sort of earth bound, until you become totally free. But you have to do this by yourself. You have to practice certain techniques.

Somebody asked me just recently, "You say that consciousness, reality, is like a screen and the body, the world are all images on the screen." And the question is "Since I

believe I'm an image, can I change my image to a better one?" In other words, as long as you believe that you're an image and you are not consciousness, can you improve your lot? Can you improve your lifestyle and change your image?

Now, that is up to the lord of karma. As most of you know everything has been preordained, determined before you took up your body. But you have certain freedom, depending on your karma. And the question really is, "Can you make a sick body well? Can you make a poor person rich? Can you make a depressed person happy?" You're working at a mind level when you do this. You're not going to the ultimate truth, but you're working from your mind. And you can never find freedom and liberation by working from your mind.

As an example: Let's say for instance, you manipulate you mind enough and you've got cancer. You've been working on yourself for fifteen years. You use imaging techniques, you use mind control. You imagine that the white blood corpuscles are attacking the cancer and you finally heal yourself of cancer. You get written up in the "National Inquirer." You appear on "Phil Donahue." And you feel great and proud of yourself, you've healed yourself of cancer. Next month you're crossing the street, a truck hits you and you're dead. That's what happens through mind manipulation.

Let's take another case. You're working on yourself to become rich. You take the proper real estate courses. You learn business administration. You use mind control. And after twenty years you become a multimillionaire. You get married and have three children. Then your wife and children get killed in an automobile accident. Somebody kidnaps you and holds you for ransom. And you have to pay out ten million dollars. And you're back where you started from.

What I'm trying to say is, working with the mind is not the answer. We bypass the mind. We realize the mind is not our friend. The idea is to annihilate the mind. To annihilate thought. How we do this? Through the method of Jnana Marga, through the method of vichara, self-inquiry, this is the fastest method to liberate you from confusion and ignorance.

When you have a problem, when you have some sort of confusion. You simply ask yourself the question, "To whom does this come? Who has this problem? Or who has this karma?" And pretty soon the answer will come by itself, "I do." Then you further ask, "From where does this I come from? What is the source of I?" You abide in the I, you hold onto the I. You start to use a meditation called, "I-I," You simply abide in the I as long as you can. And you follow the I thread into your spiritual heart. You say to yourself, "I, I, I, I, I, I." You remember that everything in the world is attached to I. Isn't it?

Think of all the times in your life you've said, "I. I feel sick. I feel depressed. I feel happy. I feel out of sorts." Who is this I that you're talking about? Is it your body? It can't be your body. Because when you sleep and you wake up you say, "I slept." When you dream, you wake up you say, "I dreamt." And when you're awake you say, "I'm awake." To whom are you referring when you say, "I?"

Find out, go within, ask yourself, "Who am I? Where did I come from?" But never answer, just pose the question, "What is this source of I?" and one day you will realize that I does not exist. When you follow I to the source, one day there will be like a big explosion and you will see myriads of light particles all around you. You will then realize that the whole universe is nothing but a bunch of light particles. Yet this is not the answer. For where did the light particles come from? They come from no thing, from nothing. And nothing is consciousness.

Consciousness is like space. It has no shape. Yet it takes the shape of every creation. It appears to take the shape of the world, of people. Everything is consciousness. Consciousness is like a chalkboard. And the objects of the world are like images on the chalkboard. You can draw any image that you like. You can draw an Indian. You can draw two people fighting. Two people making love. And then you erase it and draw something else. But the chalkboard never changes. The chalkboard is always the same. So it is with you. You go through all kinds of experiences. But the realization is that you are not the experiences you're going through. You are consciousness, that is your real nature. Think about that.

My real nature to you.

I am not a preacher, nor a philosopher. I am not a minister nor a lecturer. I can only share with you the way that I feel. When I use the word, "I-am," I-am referring to all of you. I-am is another word for God, the first name of God. Another word for consciousness, omnipresence is I-am. I feel that I-am not the body nor the mind. I am absolute awareness. I am ultimate oneness. I-am infinite intelligence, nirvana, emptiness, I-am that I-am. I am sat-chit-ananda. I am parabrahman. I was never born and I can never die. I Am That I Am. The world is a product of my imagination. I see the world as consciousness. I see the reality, perfection, peace, love, happiness. This is the real Self and nothing else exists.

(silence)

Welcome to satsang. Satsang is where we sit around and rejoice in each other. And if there are any questions you wish to ask feel free to do so. If you wish to make a statement or say anything you like, this is the time to do it. For you don't expect me to keep talking do you? Feel free to ask any question about the spiritual path, or about anything else.

*SL: Robert, I know that when we try to meditate or just clear our minds, you said that we could do it by asking the "I" question. Someone also mentioned before about clearing the mind by just trying to listen is that also another way?*

**R:** It makes no difference what method you use to clear your mind. The idea is to make your mind quiescent. To make your mind still and calm. When your mind is still and calm you solve the problem. All the methods, self-inquiry, breath control, yoga, everything is to quiet the mind. Use whatever method suits you. You can become the witness to your thoughts. You can watch your thoughts as they go by. When you become the witness

and you do not interfere with the thought process, the thoughts automatically begin to weaken by themselves, until they dissipate entirely.

You can ask yourself, "To whom comes these thoughts?" Whatever method you use is fine. But by all means do something to still the mind. And again when the mind is still and quiet, everything will take care of itself. The secret is to quiet the mind. Your real nature is self-realization. When the mind is stilled, you just return to your real nature, to what you always were. (*SL: Earlier you said that, something was the fastest path to self-realization? That versus what?*) Versus anything. It has been proven that vichara is the fastest path to awaken. Vichara means self-inquiry. By inquiring within yourself and finding the source of your existence, your body-mind disappears. And you become your Self once again. But it's not for everyone. Most people seem to have some kind of difficulty. Then you've got to do what you've got to do, and do whatever helps you. Breath control, mantras, japa, repetition of Gods name, everything brings you to the top. But by all means do something.

This is why I share these various methods of meditation with you. If you get tired of one you can use another one. If you practice something will give eventually. Something will happen to the one who practices.

*SN: Robert, ultimately, is there a need for meditation?*

R: No, we meditate just to find out that we don't have to. But if some of us do not meditate we go crazy. The world has a hold on us. Therefore meditation is good again to quiet the mind. But as I always say, "Does God have to meditate? On whom should God meditate on? Himself?" When you understand who you are, there will be no need for meditation. Until then do whatever you have to do.

*SN: Now when we say meditation, from the point of view from Jnana Marga, is what we're referring to just abiding in our own awareness?*

R: Exactly, abiding in the Self, in the I. When you abide in the I, you automatically go to the ultimate truth. And you discover that you are consciousness and you become liberated. By all means abide in the I, always. (*SN: So when we say meditation, we don't mean something that will take us away from that?*) Of course not. As I said before, "I - I" is meditation. When you repeat to yourself, "I - I" and do it with your breathing, you inhale and you say, "I" you exhale and you say, "I, I." The reason it's so powerful is because I is the first name of God. You're therefore speaking of your Self. And as you continue with I-I ultimate reality will come to you. (*SN: But not just plain repetition, on the level of the mind? But rather I as, I Am That I Am?*) Plain repetition is better than nothing. It's better than thinking of the world. Plain repetition will eventually lead you to realization. It will lead to the real I-I. Most people think about their bodies, their affairs and the world. When you start using I - I, you forget about the world for a while. And you will notice how better you feel when you're finished. How more secure you feel, how happier you've become. And that proves to you it has some substance. The more you continue it, the greater will ensue the feeling of happiness within yourself.

*SK: Robert, what role does grace play in self-inquiry?*

R: Grace is always available, just like the sun is always available. But sometimes the clouds seem to block the sun and you no longer get its rays. But it's always there. When the clouds dissipate, the sun shines once more. In the same way, the clouds of doubt, suspicion, apprehension, laziness keep the sun from shining or keep the grace from coming. But the grace is always there, you just have to recognize it, realize it's there and take part in it. There's no one to give grace. Grace is consciousness, it's the same thing it's always there, it never went away.

*SD: Then why is it said that the guru bestows grace in three different ways? This I read in the teachings of Maharshi. And it can be by look or thought or touch? Or what is this bestowing of grace and is that somehow different from the grace you're talking about?*

R: It's the same thing, this is for the benefit of ajnani. Of those who are in ignorance. It is said that the guru bestows grace by touch, by look, by feel and that does happen. For the person who is taking part in that kind of grace, actually feels it when it happens. But it's always available for the mature student. It's always there. You just have to awaken to it. But they're both the same, there's no difference.

*SL: How do you know when you're awakened to it?*

R: Oh you'll know. (laughter) You will feel a feeling of immortality, you will feel a peace, that you never dreamed existed. You will feel a bliss that's unworldly. It cannot be described. But you will feel it yourself. (*SL: Then what is grace?*) Grace is love. Grace is realization. Grace is awakening. Grace is consciousness.

*SK: That's all there is, isn't it? (R: Yes, nothing else exists.)*

*SM: But is it really necessary for Grace Robert?*

R: For some people, yes, for some people, no. It depends on your karma. You have an inner guru and if you trust the inner guru, the inner guru will lead you where you have to go. It may lead you to an outer guru or to a tree or to a river or to a book or to your Self. But you have to surrender to your inner guru for this to happen. When there is total surrender you will find you're at the right place, doing the right thing.

*SL: What part does choice play in this?*

R: There is no choice. The only freedom you have is not reacting to conditions. The only freedom that exists is to turn within and transcend the whole bowl of wax. Transcend karma, the world and God and become totally free. So in a way you can say you have a choice. A choice whether you're going to turn within and not react to circumstances or you're going to react to circumstances and play the game all over again. That choice is yours. Everything else has been determined prior to your taking birth. Now that's a tough statement to make to a Westerner who has a big ego, but I can assure it's the truth. It is only when you're not realized as it appears, that you get involved in the karma trip.

*SM: Is there any indication when one is coming near to realization, Robert?*

R: Sometimes there is and sometimes there's not. Usually it's like turning on the light. You've been in a room full of darkness for years and you turn on the light, the only indication is...

(tape break as student continues)

*SL: If everyone got into that state in this lifetime it would not be so bad to come back and see what kind of a world that people who are realized can make.*

R: Everyone will never get into that state. It's the way of this world. This planet is like a third grade planet, a planet of duality. The idea is to get off the planet and not come back. Let God take care of the world. Find your Self and become free and then see if you ask that question. We always get concerned about the world. But remember you are the world. The world comes from your mind, from your thoughts. You are the creator of the world by the very thoughts that you feel. When your thoughts go out, the world is created, when you pull your thoughts in, the world disappears.

*SD: So if theoretically we all became realized there would be no world to comeback to?*

R: Exactly, because the world never existed to begin with. The world is like an optical illusion, like a dream. It exists because you exist. But what happens to the world when you're in deep sleep? It no longer exists, but you exist. Find out who you are.

*SL: So there really is no question is there?*

R: No there's not. But as long as you feel that you are not the Self, then there will always be a question. For if you are the Self to whom will you ask a question? For your Self is omnipresence. (*SL: It seems sad to leave this world like...*) It seems sad to leave this world? (*S: No, to leave this world in such an awful state without trying to make it a little better.*) What have you got to do with the world. The world has always been here and will always be here. Set yourself free and then see if you're concerned with the world. Now what I mean by that is this: The world does not exist as it appears. As long as you believe in the world you're going to ask the question you just asked, because you think the world is an appearance of reality. But it does not exist.

Let's say for instance as an example: You have a dream and in that dream the world is a terrible mess. People are killing each other, there are earthquakes, cataclysms, man's inhumanity to man, it's just terrible. Then you wake up, what happened to the world? You forget about it, don't you? You forget about your dream and you concentrate on this world. In the same way, when you wake up from reality, this world disappears in the same way the dream did. And only you exist as the Self or as consciousness.

*SK: And from there whatever happens, happens?*

R: There's nothing to happen, "To whom shall it happen?" (*SK: Yeah, or from a ajnani's view, whatever happens, happens with that person. That's how they affect other people.*) Well to a ajnani all kinds of things are always happening. But to a Jnani nothing is happening.



SK: *But it's interesting because I can view you and see how you're affecting hundreds of people, benefiting hundreds of people and yet to you this world doesn't exist per se. Yet from my viewpoint, as an ajnani, I can see what benefit you're making by attaining realization.*

R: Well instead of seeing what I'm doing, why don't you see what you're doing? (SK: *I'm not doing.*) Find out who you are, never mind me.

SK: *Right, my own motivation, but I'm sort of hoping to shed some light on your question.*

SL: *Maybe what you see of course, we really want to be taught something larger than what we are experiencing. We wouldn't be here if we wanted to be more into the world and take a physical stand. But we've tried it and realized that it's impossible to change the world.*

R: People have been trying to bring peace to this world from time immemorial. Remember our civilization is not the first one on this planet. This planet is billions of years old and we've had civilizations more advanced than we are today and they've all been wiped out, consequently don't worry about the world. Find out who you are and let the world take care of itself. (SL: *It seems like the world is like an obstacle path for the soul to be realized, if you don't pass then you come back again or something like that.*) That's a nice way to put it. It seems like that but in reality there are no obstacle paths. "For whom is there an obstacle path?" Ask yourself. If you ask yourself that question and you follow the answer within yourself, you will realize there never was an obstacle path. That you've always been free. (SL: *But in order for us to be free, it seems like we need to learn certain lessons. So we keep coming back to achieve that to be free.*) It seems that way, but the only lesson you need to learn is that you are not the body-mind phenomena, that's all. Everything else will take care of itself. (SL: *That's why we keep coming back, it's too simple.*) That's right, we become attached to worldly things and the world pulls us back over and over again. It's part of the dream which is called maya. It appears very strong for most people. That's why most people can never get on a path like this because it's too much for them.

SU: *It seems the natural world, the world that was here before people, it seems to me that's a part of universal existence, just the trees, air and water.*

R: When you go to sleep, what happens to the trees and the air and the water? They no longer exist for you. They only exist when you wake up because they're created by your mind. So ask yourself, "To whom is the trees and the water and air for?" And you realize it exists because of your ego. When your ego is disintegrated, everything else goes with it and you become free.

See everything that exists in the world so-to-speak, must perish. The trees last for so long. The mountains last for so long. People last for so long. Everything has to perish. Everything that is born, must die. So find out for yourself, "Who is it that was born and who has to die?" Ask yourself. Inquire within yourself and see what happens. "For whom is their birth and death?" find out.

Now when most of you leave here, you're going to forget what I said in about ten minutes. And you're going to say, "Now what should I do now. I think we'll go to a restaurant and eat or I'll go to a movie or worry about my future or I'll get ready for work to-

morrow?" It is only one in a thousand that thinks about these things all the time and does something about it.

In the Bhagavad-Gita it says, "Out of a thousand, one searches for God, and out of a thousand that search, one finds him." Find out where you stand as far as that's concerned. Where do you fit in? Do you still have fears, frustrations, doubts, suspicions. Are you still worried about your job or worried about the world, or worried about your body or your life? This makes you earth bound. It keeps you from becoming liberated. To become liberated you've got to forget about your little self, about me, me, me, me all the time. And realize that you are the Self of the universe. Realize that everything, the whole universe is the Self and "I am that." All is well.

*SU: Within the universe is there contained other stars and planets, is that part of the universe? (R: Yes.) That we're part of? (R: Everything is part of the dream.) That's part of the dream?*

R: The planets, the stars, the universe, everything, even God. It's all part of your dream. When you wake up there's no separation between you and reality. You become all-pervading, ultimate oneness, pure consciousness and there's no room for anything else because you are all there is as the Self.

So the good news is, you can become a Jiva Mukta, liberated while in the body, in this life. But you've got to make it happen, it's up to you. What I mean is, you've got to realize that you're not the body or the mind. That's making it happen.

It always begins in the morning, as soon as you wake up and open your eyes. What is the first thing you think about? Try to catch yourself. When your mind starts to wonder and you start to think about your work or your dishes or your breakfast or whatever. As soon as you open your eyes realize, I exist, I exist. Not as a body or a mind, but I exist as consciousness. And then ask yourself, "Then for whom is the body-mind?" And the answer will be for me, I feel it. Hold on to the me, follow the me to its origin, to its source. And you will find that me never existed. That's a beautiful way to start off the morning. But catch yourself. That's how it begins. When your mind starts thinking catch yourself. Keep your mind from thinking, go back to the Self. Go back to self-inquiry. It will become easier and easier as you do it.

Every week we have a reading from one of the great spiritual traditional books. And Nerada picked out something today that confirms what we've been talking about. So feel free to do it, Nerada. If you want to make some announcements first, go ahead.

*Nerada: "The man who is pure at heart is bound to fulfill himself in whatever way he is taught. The worldly man seeks all his life but is still bewildered. Detached from the senses you are free. Attached you are bound. When this is understood, you may live as you please. When this is understood, the man who is bright and busy and full of fine words, falls silent. He does nothing, he is still. No wonder those who wish to enjoy the world, shun this understanding.*

*You are not the body, your body is not you. You are not the doer, you are not the enjoyer. You are pure awareness, the witness of all things. You are without expectation, free wherever you*

go. Be happy. Desire in a aversion are of the mind. The mind is never yours. You are free of its turmoil. You are awareness itself, never changing. Wherever you go be happy.

Foresee, the Self in all beings and all beings are in the Self. Know you are free, free of I, free of mind, be happy. In you the world arises like waves in the sea. It is true, you are awareness itself. So free yourself from the fever of the world. Have faith my child, have faith. Do not be bewildered for you are beyond all things. The heart of all knowing. You are the Self, you are God.

The body is confined by its natural properties. It comes, it lingers a while, it goes. But the Self neither comes nor goes. So why grieve for the body. If the body lasts till the end of time or vanished today what would you win or lose? You are pure awareness. You are the endless sea in whom all the worlds like waves naturally rise and fall. You have nothing to win, nothing to lose. Child you are pure awareness, nothing less. You and the world are one. So who are you to think you can hold onto it or let it go? How could you? You are the clear space of awareness. Pure and still. In whom there is no birth, no activity. No I. You are the one and the same. You cannot change or die. You are in whatever you seek. You alone. Just as bracelets and bangles and dancing anklets are all of the same gold. I am not this, I am He. Give up such distinctions. Know that everything is the Self.

Rid yourself of all purpose and be happy. The world only arises from ignorance. You alone are real. There is no one not even God, separate from yourself. You are pure awareness. The world is an illusion nothing more. When you understand this fully, desire falls away. You find peace. For indeed there is nothing. In the ocean of being there is only one. There was and there will be only one. You are already fulfilled. How can you be bound or free. Wherever you go, be happy. Never upset your mind with yes and no. Be quiet, you are awareness itself. Live in happiness of your own awareness, which is happiness itself. What is the use of thinking. Once and for all give up meditation, hold nothing in your mind. You are the Self and you are free.”

R: Go Henry.

Henry: “When the virtuous people die, they move towards and live in heaven. The period of their sojourn in heaven may extend 80 to 240 years, it is popularly believed. They are, after the termination of their period of stay in heaven, again reborn on earth. After death, the virtuous people enjoy the pleasures in heaven as a reward for their merits, their virtuous deeds, their services and their sacrifices. When their merits are exhausted they return to earth. What Krishna says in the Bhagavad-Gita, they having enjoyed the spacious heaven world, their holiness withered, come back to this world of death. Following the virtues enjoying by the scriptures, desiring desires, they attain the transitory. But when a virtuous person comes back from heaven to the physical world, he takes birth in noble and virtuous families. This is the advantage of virtuous deeds. There is a double retribution or reward for man’s virtuous actions. He gets after his sojourn in heaven and return to earth, a good birth, with good surroundings, environments and opportunities, for his good actions and inner evolution.”

SH: And so we have justified cast. (R: Yes, as far as that goes.)

SK: Yeah but if cast is maintained, purely it’s really karmic. But nowadays the cast are so mingled and all that and it doesn’t hold true any more per se.

R: That's true. I wrote this in 1962. Reality has nothing to do with this. But this is the appearance. That's how it looks. (SL: *Oh but the caste system is still operating in India?*) The caste system is all over India. (SL: *If you're born a poor Indian there's nothing you can do about it.*) If you're born a poor American you're homeless.

SK: *It doesn't work with karma anymore. If the caste system's intact like it was a long time back then it works with karma.*

R: Things have changed with the caste system. But karmically nothing ever changes. Go ahead.

Henry: *"Retgression into animal births: Hindu scriptures say that a man may become a deva, or a beast, or a bird, or vegetable, or a stone. According to his merit or demerit. The Upanishads also corroborate this statement. The Karbala also agrees with this point. But Buddhism and some Western philosophies teach, there is no more retrogression for a man when once he takes human birth. There is no necessity for him to be born as an animal for the sake of demerit. He can be punished in a variety of ways in the human birth itself.*

*When a man takes the form of the deva, all human samskaras, habits and tendencies will remain dormant. When a man takes the form of a dog, animal tendencies, habits and samskaras only will manifest. Human tendencies will remain suppressed. Some dogs get royal treatment in the palaces of kings and aristocratic people. They move in cars, eat good food and sleep in cushions. These are all degenerated human beings."* (laughter)

R: Do you want to read Mary? (SM: *Oh no, I just said I'd like to have a copy of this.*) Have we got anymore copies? Anybody like to continue reading. (SM: *I'll read if you like Robert.*) Okay good.

Henry: *At the bottom of the first column, first page. Start at the top of the second column.*

Mary: *"Philosophy of death."*

*Occasionally in moments of calm contemplation, when we are thrown in the introspective mood. We sometimes wonder why God who is such a kind, compassionate and merciful Father could have included death in the scheme of life. The fact is, death comes as a necessity to egg us on in our evolution. Could you just imagine of a world where there would be no death? Over population even today poses as a difficult problem with all the deaths that are taking place in normal course. So imagine the extent of chaos and confusion that would result if there would be no death. Life would no longer be worth living. It would become a dull, drab, drudgery.*

*Living in the same body we cannot grow beyond our bounds and ties of attachments. Complete separation is necessary to make us cautious of our attachments. During our brief sojourn in this world, we get so much attached to this terra firma, that when death knocks at our door, we feel too reluctant to be torn from our family surroundings and leave our material possessions, so painstakingly created. Therefore to completely snap the tie of attachment, death is the only solution.*

*Death is not only a necessity for those who die. But it is also necessary for the evolution of those who are left behind. Death helps dissolve responsibilities on our unused shoulders. They accept the challenge of life and grow in experience. Father suddenly passes away, son takes up the new responsibility, bares it and enriches his treasure house of experience.*

*When a child dies in his infancy, it may not be much of an assimilation of an experience for him except for certain karmic proagation. But it means all the more for those who are left behind. We have to grow beyond attachment, ego and desire, to enjoy immunity from sufferings. Thus by helping us transcend our world attachments, death plays an indispensable role. In fact, individual soul could never grow without death. The evolutionary process is a long one. It requires various types of experiences of poverty and riches, of purity and pollution, of ignorance and education, of every country, clime, culture, race and religion. It requires experiences of both the sexes as well. In a single body all this is not possible to assimilate. Therefore by virtue of necessity we die and are born again under different circumstances for a different set of experiences.*

R: You're a good reader Mary, would you like to read more?

Mary: I'm done for fifteen years, (laughs) thank you Robert.

Mary continues: *Assimilation of experiences also not possible without death. In the post mortem states, the consciousness widens. The deeds of the past lifetime have a reaction. And we learn many new lessons. We often notice monkeys devouring edibles rapidly and then masticating them at leisure. Similarly we masticate our experiences in a higher and wider light, which shines after death.*

*During our stay in the astral plane, the scenes of our past life flip past our eyes one after another. We begin to relive our lives with the difference that now we are identified with all the actors in every situation. We feel as we did when we tortured someone as also like the one who was tortured by us, we experience the pain of the latter. This process exhausts our karma to a degree and provides us a useable lesson. Karmic proagation occurs when both the oppressor and also the oppressed have been able to excuse each other. Retaliation only augments karmic bondage.*

*Death comes as a necessary drop scene between two births. It is a drop scene in as much as the activities go on behind the curtain. Thus after the assimilation of one set of experiences of one life, the individual soul is provided again with a new set of mental, emotional and pranic body, eminently suitable for his next reincarnation. In this manner from life to life, he travels assimilating his diverse experiences. In normal course the period that intervenes between two births is about 4 to 5 hundred years in occult parlance. Our one year is equal to one day of tetris..."*

(tape ends) [TOC]

*Transcript 16*

**IT'S ALL A DREAM**

*18th October, 1990*

*Robert:* I always take my dog for a walk in the morning and I go to the park, where I meet interesting people. There's a little old lady who walks in the park with me every once in a while. She is very spiritually inclined, and we have discussions. This morning she asked me a very interesting question, we will focus on that.

She asked me, "Robert, you say that the world is phenomena and in continuous change, change, change. And you also say that consciousness is reality, the substratum of existence. Now, we can confirm that the world is changing because we can see it, but how can we confirm consciousness? How do we know that it is not changing?" And I thought it was a very interesting question. Now you know that you exist, don't you? Everyone is aware of their own existence. When you go to sleep, and you are in the state of deep sleep, you still exist, but the world does not.

And as far as you are concerned, the world only exists when you are awake. But once you go to sleep, the world no longer exists for you, and you are in a state of dreamless sleep. The state of dreamless sleep is like Jnana, self-realization, except you have consciousness. But there is no denying that you exist, for when you wake up you say, "I slept well."

The state of dreamless sleep is like a person who died. It gives you an idea of what happens to you when you die, so-to-speak. You are in a state of dreamless sleep, and you usually stay like that for about two to four hundred years, earth time, before you do anything else. So the first state of consciousness is dreamless sleep, and you exist in dreamless sleep.

And you also exist when you dream. Take a look at your dreams. A person dreams he is married, and his wife has cancer. She is dying of cancer. And they both come to see me. He says, "What should we do? My wife has had ten operations, and is dying of cancer?"

And I say, "The only proper thing to do is turn within, and not react to it, because everything is determined before birth." They look at me and say, "That's not a practical answer. We want something practical."

And I say, "That's the best I can do. It's a dream. Hold on. You will awaken soon." But that's not good enough for them, they are caught up in a dream.

Now remember, you are dreaming the dream, everything is going on in the dream. In your dream there is a sky, there are flowers, there is a moon, there are people, just like

the world. And the dream seems to be external from you, but if you investigate, you see the dream is all taking place in your mind. While you are dreaming you still exist as the dreamer.

And in the dream somebody comes to you and tells you, "Look, there is going to be a recession. There is going to be a failure of the banks." And you've got money tied up in stocks and bonds, IRA accounts and everything else. Everything is going down. You ask, "What should I do?"

You both decide, "Let's go see Robert." So you come to see me, and I say, "Well, you can do two things. You can take your money and we'll build a large ashram and help others see the truth that it's only a dream or give everything away to the poor, to the homeless, and you won't have any problems." So they both say, "What? Are you crazy?"

That is reminiscent of a story about Jesus. If you recall the story of when Nicodemus came to him. Nicodemus was a Pharisee, and very wealthy. He was embarrassed to go listen to Jesus because his kind never heard anything like that. They never went out, they were snobs. He sneaked out one dark night, and he came to Jesus and said, "Master what should I do to enter the kingdom of heaven?" (Entering the kingdom of heaven simply means, to be self-realized.) And if you recall, Jesus said, "Give all your worldly goods to the poor, and follow me." Nicodemus couldn't handle that and left. And that was the end of that.

So we go back to the dream, and we say to both people, "This is only a dream, can't you see? Do not take it so seriously." They both leave. Then somebody else comes to me in a dream, and he says, "Robert, I've got a lot of anger in me. I do not trust anybody. I have no friends. I feel inferior and have low self-esteem. What should I do?"

And I say, "Turn within, and you will become free and liberated, because it's all a dream." And he says, "I can't do that, I want a practical answer." And he goes away. So you're here having a dream all this time, but then you wake up, and it's all gone. It never happened. Your wife never had cancer. There never was a recession. And you were never angry. But you still existed while you were having a dream.

So now you existed during dreamless deep, and you existed during the dream, and now you are awake, and you still exist. So you see the part of you that exists is permanent. It is the I-am, the Self. It is consciousness. Everything else is illusion, it comes and goes. It is always changing, changing, changing. You are real, what you appear to be is false. Identify with the real, not with the false. Do not accept anything you see as reality. The only freedom you've got is to turn within, and not react to any condition, and you will be safe. One day you will awaken from this dream, for this is also a dream, and you will be free.

So let's talk about you. Look at all the problems you think you have. Where do they come from? How do they get there? Why do you become upset over them? Think of all the possessions you are afraid to loose. Think of all the sicknesses you think you are going to catch, or that you think you have. You look at the world and you become sick

because you don't like what you see. You have to ask yourself, "For whom is the world? For whom are these problems? For whom is the anger? Am I really the doer? Am I the body? Am I the mind? What am I?" Ask yourself.

Now how does a Jnani think? I can tell you. Say there is a man, he's a Jnani, he's the manager of a bank. He's got two sons that he loves dearly. One day the two sons are going to New York by plane, and the plane crashes. Both sons die. He takes care of the funeral arrangements, goes to the burial, and when it's all over goes back to work like nothing happened. His wife and his friends and relatives approach him, and they look at him and say, "You heartless bastard, how can you treat your children like that? They loved you so much, and you loved them! You don't seem to care that they died. You never shed a tear. You were not upset at the funeral. How can you be like that?" And he smiled and said, "Sit down with me. Let me explain," "A day prior to this I had a dream, and in that dream, I was a king, and married a beautiful princess. We had six lovely sons. I used to go hunting with them, and fishing, and we truly loved each other. Then one day there was a hurricane, and all six of my sons got killed. But then I woke up!" So my question to you is, "For whom shall I mourn? For the two children who were killed in this dream, or for the six sons that were killed in the last dream?" This is how a Jnani sees things.

What do you think of that? It had nothing to do with being heartless. It had nothing to do with not having compassion. There is a great compassion, but there is a deeper wisdom, a deeper knowledge. There is no such thing as birth, and there is no such thing as death. Nobody is born, no one dies, and no one prevails in between. Nothing that appears, exists. Only the Self exists. And all this is the Self, and I am that.

You are absolute reality, ultimate oneness. You are consciousness, emptiness, sat-chit-ananda. That is your true nature. Why not abide in it, and be free? Why think about other things? Even while I am talking to you, some of you are thinking of other things. You can't help it. It's force of habit.

Empty your minds. Become still, and everything will happen of its own accord. There is really nothing you have to do, just be still. Be still and know that I am God. I-am as the Self. The Self is omnipresence. This means that everyone, everything, both sentient and insentient, is God, or consciousness. Accept that and be free.

Why do you think of other things? Why concern yourself with your body, or your mind, or the world? Why bother with yourself? Quit trying to solve problems. This doesn't mean that you are going to do nothing, for as I have told you so often, your body is going to perform the acts it came here to do. If you are meant to be an accountant, you are going to be an accountant. If you are meant to be a preacher, you'll be a preacher. If you are meant to be a homeless person, you will be a homeless person. But you have absolute nothing to do with it. For you are parabrahman, absolute reality, and you have absolutely nothing to do with the workings of your body or your mind.

Allow your mind to say and think the way it will, only don't identify with it. Allow your body to do what it must, but do not react to it. Everything will happen of its own



accord, when you allow your mind to think of its own accord, the thoughts begin to dissipate, and soon you have empty mind. Empty mind is consciousness, realization. That's all you have to do — have an empty mind. But as long as you believe, "I am the doer," and you force yourself to have an empty mind, you never will, because the forcing makes the mind stronger. Rather, observe your thoughts, watch the mind thinking, and leave it alone. Do not identify with your thoughts, or with your body, for in reality there is no body and there are no thoughts, for there is only the Self, and you are that.

All is well, and everything is unfolding as it should. There are no mistakes. None have ever been made, none are being made, and none will ever be made. It's all perception. It's how you perceive things. For instance, when you look at me what do you see? If I ask each one of you I get seven, eight, nine different answers, but the truth is you are seeing yourself. I am simply a mirror for your own reflection, but I am a self-contained mirror. So all this is taking place as an image on myself. All of life experiences are images on the screen of eternity. The screen is real. The images change. Consciousness is the screen. When you identify with consciousness you become consciousness. When you identify with the image you enhance the image, and you worry, and fret, and fear and you have all sorts of experiences.

As soon as you begin to identify with reality, with consciousness, all fear leaves you, all doubt leaves you, all false thinking leaves you, and you become free. But that's the only free choice you get. Everything else has been preordained.

The free choice again is: with what are you going to identify, with the image or the screen? If you identify with consciousness you are no longer reacting to conditions, because you understand that all things are for a short time only, then they disappear. Consequently nothing will irritate you, nothing will upset you, nothing will bother you for you are now appearing as only an image and will soon disappear.

Look at this planet which has been here for billions of years. There have been civilizations on this planet for billions of years, and they come and go. We had civilizations on this planet that surpassed our existence today. They are all gone, no trace. As a matter of fact, a couple of years ago there were some excavations in Egypt of a city that was buried about 5,000 years ago. The only thing left is a sign. They deciphered the sign and it said, "My name is King so-and-so, and this is my city that will last forever."

So today we think we are going to make this a better world in which to live, and we are going to save the world, and so on. The world has its own collective karma. It's going through a phase. Your job is to save yourself. If you find yourself in a burning building, you do not stop to admire the pictures on the wall, you get out of the building as fast as you can. So, when you know you have a short time in this existence you do not stop to play the games of life, you try to find yourself and become free as fast as you can.

Any questions?

*S: Perhaps you could say something about compassion. Over at Cedars of Lebanon Hospital there is a dear friend who is suffering, and I would like to see him soon. I feel a natural concern and compassion for his suffering, and I don't know what to say or do, other than to be with him.*

R: You automatically have compassion, that's very good. By all means you should help each other, out of great compassion. And you should also be aware of the truth, that there is no suffering and there is no death, but of course you can't tell him that because he is really suffering. Therefore you should do your best to help him while you can, and have great compassion for him.

Remember again, that what you are, what you do, is all preordained anyway. If you are going to have compassion, you will. What I am saying is don't worry about it. Just do what you have to do. Hold on to the truth. Realize the truth. I am not the body. This is a dream, but it appears real. But again don't tell him that. He is suffering and you have to help him. By all means you should have compassion. Before you become self-realized the greater the compassion you have, the better. But you don't shout it from the roof tops, "I'm compassionate. I'm a loving person." You keep quite most of the time. By your actions people know what you are.

*S: You see all things as your Self, and therefore you are compassionate for yourself.*

R: There is only one Self, and what you feel toward somebody else, you are feeling toward yourself. It becomes automatic. What you do to anybody else you are doing to yourself. If you help somebody else, you are helping yourself, and if you hurt somebody else you are hurting yourself. What your body does is karmic. It has nothing to do with you. There are many ways to look at this. When you realize, "I am not the body, I am not the mind, and I am not the doer," then you are safe. But as long as you think you are doing something kind for somebody, then you want a reward, you want recognition. But when you know there is only one Self, you are automatically kind to everybody. And virtue has its own reward. So by being kind, compassionate, even though you may not become self-realized in this life, you will be born to better parents, and you will be a step ahead of the game of life next time around, if there is such a thing.

*S: So actually the belief in the area of reincarnation isn't too much different from the theories of other beliefs, say evolution?*

R: They are all false.

*S: Then one could say, "Well if I don't make it in this lifetime, I'll make it in the next lifetime." But what if you don't subscribe to that belief?*

R: You have no choice. What's supposed to happen is going to happen. The only choice you have is not to react, and to turn within and become free. Everything else will take care of itself.

*S: Does the ego have that choice, to turn within?*

R: No, you do. You voluntarily turn within. Ask your self, "To whom comes the ego?" And you will find out the ego has never existed. It is non-existent.

*S: But it's an appearance. It appears as though it were there.*

R: The sky appears blue, but upon investigation you will find there is no sky and no blue. Upon investigation you will realize, "I am not the body, I am not the ego." And you'll just disappear.

*S: The choice is only apparent too. By looking back we say, "I made a choice." There's really no one who made a choice, it just occurred.*

R: It seems to occur, but nothing is happening at all. It appears to occur, and you appear to become self-realized but there is no one to become self-realized, and self-realization doesn't exist, just words.

*S: So self-realization is the erasing of me as a separate entity.*

R: Yes, exactly. It's also the erasing of the idea, "I'm self-realized." There is only silence. It's beyond explanation. It's a mystery. The finite can never comprehend the infinite. There are no words to explain. All is well. Consciousness is bliss, love, not as we know it, but a million times stronger and that's our real nature. Be your Self. You see, this is why I usually have nothing to say. What can I say? New people come here and they expect a profound lecture. Some people will let me talk hour after hour, yet when they walk out the door they forget everything. So it's not really a lecture you wanted to hear. You just want to be your Self and I'm simply a mirror.

*S: Why do we forget, Robert? Why do we need to use you as a mirror? Why don't we use ourselves as a mirror?*

R: You can if you try hard enough, but sometimes karmically, we are drawn to a book, a tree, or a teacher or a lake, or something that can open your heart so you can see your Self for real, who you really are. So I'm like a catalyst for you to open your heart and jump inside, and become free.

*S: Why is it that as soon as we walk out the door we forget?*

R: Samskaras, past tendencies from many lifetimes, they are very strong, very powerful, very realistic. And it grabs us, some worse than others. But if you keep coming to satsang, if you keep asking yourself the question, "Where does the I come from?" by abiding in the I, your samskaras become weaker and weaker, and the I becomes stronger and stronger, until one day you will disappear, and you will be your Self.

*S: It sure is hard to get there.*

R: To whom? When I say, "This is my finger, this is my nose," who is the my? To whom am I referring? It's like there are two of us. "This is my foot." Who is the my? Find out! Ask yourself and you will realize there have been two of you. There is your Self and your body to whom you are referring. But when you realize "I slept, I dreamt, and I am awake," it will give you a clue to your existence, and will give you silence. And then you begin to search, "What is the source of I? Where did it come from?" You never answer those questions. You just ask, because if you answer, it's from the view point of the ego. Therefore you never answer the question, you simply abide in the I. You follow the I to its

source. All of your problems are attached to the I, and when the I disappears in the source, so do all your problems. They go with it, and so will your question.

*S: Robert, when we are here in satsang and you give examples like this, it seems so clear to see who is involved in waking up, who woke up. "This is my finger, this is my foot!" It seems so, so clear. But when I am alone, in my own awareness it seems fuzzy.*

R: This is true for most people. Then, again it is because of past samskaras, past tendencies from previous lives. They pull you back into maya. But you have to keep turning around, and keep practicing. The more you practice the less fuzzy it will become, until you become free. Convert yourself to a spiritual life, think about it all day long, before you go to sleep, and when you wake up.

*S: Is practice then mainly a matter of paying attention?*

R: Paying attention to yourself, your inquiry, for instance, when you wake up in the morning and you are filled with fears, collective fears, about the world situation, about what's going on in Iraq, don't follow that train of thought, but rather ask yourself, "To whom does this fear come?" and it will go away. When you follow through, the answer will be, "It comes to me. I feel it." Then you further inquire, "Who is the source of I? Where did the I come from?" and you will feel better right away.

*S: What if you are in a position where the spirit is willing, but the flesh is weak. You say to yourself, "I will practice this discipline, I will simplify my life." Yet when the situations come up in your life, you forget. Is that karmic? Is it just a matter of time? (R: It's all karmic.) So even if you have a longing within and you've simplified your life, still things come up?*

R: Things can always come up. They are like posts. Do not react to them. Turn away from them. Simply abide in the truth. Ask yourself, "To whom is the flesh weak? Who made that thought?" Keep coming back again and again to the I. Keep abiding in the I, and you will become stronger and stronger. All you have to do is keep coming back again and again. Have patience. It took you thousands of incarnations to be the way you are, so have patience, continue to practice. Something has to give, sooner or later. How are you feeling since the first day I met you until now? Is there any difference in you?

*S: Oh, I'm reborn!*

R: So what are you complaining about?

Continue what you are doing. Have patience. I'll tell you the story of a Zen Buddhist monk, if you haven't heard it:

There was once this Zen Buddhist monk sitting on the side of the road meditating. He apparently had been meditating for years and years, because his hair had grown down to the ground, and birds had made a nest in his hair. Intuitively he felt somebody walking by, a self-realized being, so he opened one eye to look. And he saw this old wise man walking by. He said, "Holy Father, where are you going?" And the old man said, "I'm going to see God." The Buddhist monk said, "Please, intervene for me and ask God how much longer I've got to sit this way, meditating, before I become liberated?"

So the old man said, "I will my son." The old man continued walking.

A mile down the path there was another Zen Buddhist monk, same story. He had apparently had been sitting here for many years, because his hair had grown down to the ground, and birds had made a nests in hair also. And he, too, felt somebody coming and knew it was a realized being. He opened his eyes and said, "Where are you going, Father?"

And the old man said, "I'm going to see God." So this monk asked the same question. "Would you please ask God for me how much longer I have to sit like this and meditate before I become liberated?" And the old man said, "I will my son," and he continued walking.

Six months passed. The old wise man was walking down the road again. The first Zen Buddhist monk intuitively felt him coming, and he opened his eyes and said, "Father, have you seen God?"

The wise man said, "Yes. And did you ask him for me how much longer I have to sit like this and meditate before I become free?"

The old man said, "Yes I did my son." The old man pointed to a tree, and he said, "Do you see all the leaves on the tree? God told me you have to incarnate as many times as there are leaves on this tree before you can become free."

And the monk got furious and said, "What? After all the years I've spent meditating? What nonsense! This is all a waste of time! I'm through with this!" And he got up and headed toward town to get drunk.

Later the old man passed the second monk, who also felt him coming, and opened his eyes and said, "Father, did you intervene for me? Did you ask God how much longer I have to sit like this before I become free?"

The old man said, "Yes my son, I did." The old man pointed to a tree and said, "God told me that you have to reincarnate as many times as there are leaves on that tree."

And the monk became happy, and sang for joy, and he said, "Thank you, thank you! It could have been two trees, or three trees, or five trees, the whole forest! But it's only one! Thank God!" And he walked away happy.

So that's the difference between people. We have to have patience. We are all hell-bound for heaven. Have no fear, we will get there.

Try to remember the main points: Birth and death are like going to sleep at night and waking up in the morning. When you go to sleep at night, you die, when you dream, it's like being on the astral plane, and when you wake up in the morning, it's like being born. Through those states of consciousness somebody exists, and that somebody is none other than you. In other words you are aware of dreaming. You are aware of sleeping. You are aware of waking up. You are aware of dying, and you are aware of being reborn. Somebody is watching all this, that's you. You exist through all those states. Abide in your existence, not in the states. Ignore the fake consciousness. Abide in the reality, which is called absolute awareness, consciousness. Abide in that and be free.

Is there anything you would like to talk about? Feel free at this time to ask anything you would like. I'm not different from anyone else. Never look at me as anybody special.

*S: Robert, have you always had this realization?*

R: I guess. There is no telling. People have asked me about this so I will tell you a little bit about it: When I was a small child in a crib, a little man used to be on the other side, about this big. For a long period I would lie there and he would be talking to me from the edge of the crib. And of course, being a baby, I didn't know what he was talking about. As far as I know he was talking to me ever since I was born. I couldn't understand what he was saying.

I used to believe everybody had that experience, and when I was about five or six years old, I told my parents about it, and they thought I was playing games. I told my friends, and they laughed at me. So I stopped saying anything about it. The visitations stopped when I was about seven. My father died and all of a sudden, the little man stopped coming to me. Then I asked my mother, "What am I doing here? I don't belong here." I didn't understand what I was saying but I felt that I was out of place. My mother thought I was crazy, and so did a lot of other people. She took me to the doctor, and the doctor told her it would go away.

When I was going to school I never really fit in because I was always day dreaming. I had strange experiences. I used to sit in the class and become swallowed up in consciousness. I became omnipresent. I had out of body experiences. I just merged with consciousness. I couldn't understand what was happening.

Then when I was about 14 years old, I went to the library to do a book report. I passed the philosophy section and saw a book on yoga Masters. I didn't even know what that meant at the time. I opened the book to a page, and there was a picture of Ramana Maharshi. My hair stood on end, because it was the same person who appeared to me when I was a baby in my crib! Since then I have never been the same.

*S: That is what led you to Ramana Maharshi?*

R: Later on, yes. I actually went to the Self Realization Fellowship in Encinitas. I went to see Yogananda. I was initiated and was going to become a monk, but after Yogananda talked to me, he said, "Robert you don't belong here, you've got your own path, go to India." So I did.

I went to the Ramana Ashram. That was 1947 or '48. I confirmed my feelings. Ever since I was born I had never believed I was a body. I went back to school and made believe I was normal, whatever that is.

*S: When you first saw Ramana Maharshi, did he remind you of the person you had communication with as a baby? (R: Definitely yes.) Did you speak of this later with him?*

R: No, I never did. We just smiled at each other. I had some personal conversations with him, but even at the end of 1947 he was sick. He couldn't walk very well and had to be assisted by his devotees. He had a cane. He could hardly walk. I usually never go into

these things, because, number one, it can't really help you, and (pause) I forgot what number two is!

*S: Would I be correct to say that no one outside, by his grace, or touch, or shakti, can lift your consciousness beyond what you do with your own work?*

R: To an extent, but some devotees who are ready, can benefit. A certain quietness, a certain touch, will get rid of the rest of their karma and set them free. (*S: This is the teacher's grace?*) You can call it that, but the grace is always available. It's not the teacher's grace. The teacher doesn't own it.

*S: It almost seems like it's more of the devotee's grace. In other words, it's the attitude or something that brings it out.*

R: Yes, you could say that. Before I went to Yogananda, I was introduced to Joel Goldsmith. Does anyone know him? He was actually my first teacher. He explained to me what was going on within my feelings, because I used to think I was crazy. Joel Goldsmith told me about Paramahansa Yogananda and gave me the book to read. Joel Goldsmith was a Christian mystic who has written about twelve books. They are available at the Bodhi Tree. The books are on mysticism, mostly based on Saint John.

*S: About four or five years ago I had a client who was a schizophrenic, a well adjusted schizo. (R: Like most of us.) I tried to get him to own his feelings, to recognize what was going on in his mind and so forth, as psychologists usually do, and after a while he converted me to spirituality! He said to me, "I'm not doing any of this, God makes me do it." I was trying to get him to accept his individuality and responsibility, his function in life. He said, "I have no need for functioning." And I tried to convince him, but he would say, "Well, on one hand, there is your point of view," and he would tell me what it was, "and on the other hand, there is my point of view," and he would tell me his point of view. After I began reading Nisargadatta, I saw that his point of view was far more real than my point of view, and I began siding with him. I told him, "I understand completely where you are," and we parted friends. It was wonderful.*

R: I've heard various psychiatrists say, "Schizophrenics suffer from the truth. They have no defenses against the truth, and the truth prevents them from ever becoming a normal individual." (*S: So it doesn't mean they have two personalities?*) It means that society has labeled that person because they have certain kinds of experiences. It means nothing.

*S: Robert, can we ask ourselves, "Why do I believe I'm the body?"*

R: Yes you can. It will take you deeper. You should ask, "To whom is there a body?" You see, what you think is the body is not the body at all. It's the Self, but appears like a body to you. But there's no body - only the Self. There's no body. Nobody home.

(tape ends) [TOC]

*Transcript 17*

**DIVINE IGNORANCE**

21st October, 1990

*Robert:* (tape starts abruptly) ...who come to meeting like this, one will return and become a disciple. Out of every five disciples that come, one will become a devotee. This type of meeting is not for everyone because it hits you hard in the ego. It makes you feel that your anger, your doubts, your suspicions, your frustrations, your jealousies, your pettiness do not exist. They've been haunting you for years and it's up to you to get rid of them. It makes you realize that your possessions, your thought of ownership, taking care of yourself, your idea of God, your idea of the world of the universe, of your job, of your loved ones are all nonsense.

Most people do not like to hear this. People like to be told things that they're used to. You like to be told you'll go far in life. You'll become a successful accountant or a nurse. You'll make a lot of money. You'll have a good family. But this is not that type of a world. We have a wrong conception of the world in which we live.

You see, what difference does it make, what happens to you, if you do not realize who you are? And I'm not just speaking of dry knowledge. I know most of you here have read every book that's ever been written. But it's all dry knowledge. The whole idea is to make this a living embodiment of consciousness. And most people do not want to waste their effort to do this. They're used to buying something, they pay their cash and they get their goods, here in the West. This is not how it works.

The first step in spiritual awakening is to realize you're divinely ignorant, and that's not an insult. I have had people walk out when I've said this. That's why I say, "divinely ignorant." With all humility you must realize this first of all. That you are divinely ignorant. Which means that you don't really understand anything. All your conceptual ideas. All your preconceived ideas. Everything you've learnt as a boy or as a girl. All the ideas and feelings and emotions that you grew up with, are basically wrong. They're all erroneous and they must be transcended. The only way to begin to transcend this is to admit to yourself, "I am divinely ignorant and I really do not know what anything is. I really know nothing. I don't know what anything is."

As an example: We don't know what a human being is. We have no idea what it is. It just appears at birth and we take it for granted. We don't know what a dog is. Where did it come from? How did it arrive? We know that it has four legs and it's a dog, so we give it a name, dog. Like someone gave you the name Mark, Ed or Mary. But what are these things for real? We don't know what a tree is. We gave it a name tree, but what is it really? It has leaves. Some trees produce oranges, some trees produce grapefruits. Why? What's



its purpose? Where did it come from originally? And what came first, the tree or the seed? We don't know, we have no idea. We don't know what the sun is, or the moon, or the stars. Oh we can figure out is what they do, to keep us warm, the sun does. But we have no idea what it really is, why it exists? Why does anything exist? Why do we exist? We have no idea. But we're brought up in a world of effects and we begin to respond to the effects of the world at an early age. We develop traits of jealousy, anger, mistrust, envy, fear, all these feelings are developed at an early age. And we don't know why? We act accordingly, we cause problems for ourselves. We try to solve them and we spend all of our lives solving problems. Before you know it we turn around, we're eighty, ninety years old, it's time to go, where are we? We have no idea.

And those of us who think we've accomplished something materialistically. We think we're doing good deeds. We've become successful in business, in world affairs and politics. Yet we have to leave it all behind, everything we worked so hard for. Nothing remains. When it's time to leave the body, everything goes, and we're alone. Therefore doesn't it make sense that we should search for the answers of life. What is life all about? Doesn't that make sense to go after that, for if we find that we will become free. But if we keep involving ourselves in our affairs, gain, loss, happy, sad, sick, healthy and so forth, we're wasting our precious time.

It is true, as long as you believe that you are the body, you're going to be reborn again and again and again. And you will be reborn to parents that you left off. In other words, before you die, if there's such a thing, if you're filled with doubt and anger and animosity and greed and jealousy and whatever, you're going to be reborn to parents with those qualities. And you will have those qualities again. You will have to work them out.

But the ultimate truth is, that nothing I'm talking about is real. It is only for those deluded people who believe that they are the body. Reincarnation does not exist. Rebirth does not exist. Death does not exist. All these negative qualities I told you about do not exist. But as long as you believe your body is for real these qualities will come to you, they come to everyone who believe they are the body.

It behooves you therefore, to stop reading so many books. To stop running around to so many teachers and so many meetings. I'm not trying to tell you to come here all the time. What I'm trying to tell you is this; Find a teaching that is suitable for you at your stage of development. Whether it's one of the major religions or Buddhism or whatever it may be. If that's what you're into, practice, practice, practice and become a living embodiment of the teaching. But going around from teacher to teacher, going around from meeting to meeting and not practicing anything will get you nowhere. Think about this.

My own personal experiences probably have come to me because in a last life or somewhere before I took on this body, which doesn't exist, I must have practiced intense sadhana. Otherwise why would I be born and see a figure of Ramana Maharshi when I was a baby? Why would I be drawn to India? And why would I have personal experi-

ences, when my individuality was lost and I merged into infinite consciousness? I didn't ask for these experiences. I didn't ask to be sitting here today. Everything just happens.

Whatever is happening in your experiences, do not fight them. You may say, "But Robert, my experience is terrible." It makes no difference, do not fight your experiences. Merely observe them, watch them, do not react to them. Do nothing. Oh, your body will do whatever it has to do. But do not react to your anger. Do not react to your doubt. Change your mind as fast as possible. When doubt comes to you, when anger comes to you, when fear comes to you, do not entertain it. But start doing a mantra. Sing a spiritual song. Do japa. Do whatever you have to do to get rid of the situation at the moment. And then go on with your deeper spiritual practices. But do not entertain fears, doubts, anger.

The best way is of course is to ask yourself, "To whom does this come? Who is angry?" And something will come and something will say, "Me!" in anger. Hold onto that me. Don't let go of it. Find out its source. Where did it arise? Who gave it birth? If you truly follow it to its source, you will find that anger never existed. It's okay, it doesn't matter. No one can hurt you, unless you're hurtable. Makes no difference what everybody says or what they do or what you believe you see them doing, that's not the problem. The problem is your reaction. Feeling that something is wrong. What can be wrong? If you knew who you were, you would laugh. The whole world would become laughable.

So all I can do for you is to confess my experiences. And when I use the pronoun I. I'm referring to consciousness, to omnipresence. Everything becomes the Self when I say, "I." That includes everybody here. So I confess to you, that I am not the body or mind. I am not any experience. I am not the world. I am not anything that you can see, touch, taste, smell or feel. I am absolute reality. I am consciousness. I am infinite intelligence. I am sat-chit-ananda. I am nirvana, emptiness. I am love, pure awareness, joy, bliss. I Am That I Am. That is the truth about I, about you, about me and there's nothing else.

Become joyful, rejoice. Stay centered. Yesterday never existed. Tomorrow will never come. The only moment you have is this moment now. What you think about yourself now, determines what happens to you tomorrow. So why play games. As I said, stop reading books. Stop going to meetings so much. Spend time with yourself. When in sat-sang, find your Self. Know who you are and you will be the happiest person on earth.

Everything is consciousness, everything. Everything is consciousness. The reason that some of us can't feel it, is because we're wrapped up in ourselves. I don't mean your real Self, I mean our ego selves. We're so wrapped up in our affairs, and we're so wrapped up in trying to become enlightened that we never will. It's not a question of trying to become enlightened. Do you know in reality there's no such word. What's enlightened? What's self-realization? They're concepts, they're words. There's no such word. So what we're trying to become is something that doesn't exist. How can we ever become it? What exists you are already. What doesn't exist you never can become. What do you think you are? You can tell by your thinking patterns. What do you think most of the day?

As an example: What did you think about this morning as soon as you opened your eyes. Were you worried about breakfast? Were you concerned with getting too fat or too thin? Were you concerned over your hair or over another person? Were you thinking about your neighbors trying to hurt you? Or someone cheated you? Or somebody stole something from you ten years ago you can't get it out of your mind? What do you think about all day long? This is what keeps you back.

You must learn to catch yourself. Whenever some conditions arises, catch yourself, by asking yourself, "To whom does it come?" Even if you have to do this a thousand times a day. It's okay. It's better than thinking the thoughts you do think a thousand times a day. Isn't it? Catch yourself, "To whom does it come?" To me? Hold on to the me, "What is me? Who is me?" Ask yourself. Follow the me to the source. Ask yourself how the me arose? Where did it come from to begin with? Then your mind will become still, maybe for only a few seconds and then another thought will come. Practice the same procedure, "To whom does this come?"

And you can do other things. You can ask yourself, "What difference does it make, what happens to me? In reality I am eternal, immortal. In reality I was never born, can never die. So what difference does the appearance make at this time. I seem to be going through whatever I'm supposed to go through karmically. Why should I fight it?" When you stop fighting you have won the battle. For when you have stop fighting, your mind becomes calm once again. And when your mind becomes calm you automatically become your real Self. Then you forget trying to become self-realized, trying to become enlightened. You forget about those terms. You simply abide in your Self. That's all you've got to do. And your Self means a quiet mind, that's the definition of your Self. A quiet, still mind. When your mind is quiet you have bliss, you have love, you have compassion, you have Jnana, wisdom. When your mind is noisy you have doubts, suspicions, anger, greed, jealousy. It's up to you.

It makes no difference how deep those samskaras are, those tendencies. Weed them out one by one, by asking yourself, "To whom they come?" and by following the I-thread to its culmination and you will be free.

Yesterday I received an interesting gift in the mail from New York, these jogging shoes. And I didn't know who sent them, I didn't remember their name. But I also received a letter and I remember this guy. He used to come to the meetings before he came here, when we were at Jeff's. He came to about six meetings. He always used to sit in the back he'd hardly say anything. It's amazing what satsang does for a person. And he wrote me one of the profoundest letters I've ever written, I've ever seen or read and I've read many. And I want to share this with you because I think it's important. I don't know why he said to me to share this. His name is Andy Kincart, he's a friend of Richards. He's from Santa Cruz but he's living in Mahopac, New York. It starts here and continues here, Mary would you like to read it? Read it slowly. Try to really understand what he's saying.

Mary reads; "Dear Robert, seeing this card brought you to mind, however when I bought it I had no idea it said anything about a birthday inside. Consider it a metaphorical paradox. Never being born, I am born in each moment. I haven't been in touch with you in a while. So just to let you know who is writing this, I spoke with you several times on the phone over the past six months or so, after attending a couple of meetings at Jeffery's apartment back in April.

I'm not sure why I'm writing you now, I have nothing specific to say. I feel like a great reel of opening up has taken place recently and yet nothing has really changed at all. The main gist of it is, that the Self is being continually revealed as absolutely inescapable. This entire world of appearance is nothing, but an expression of the Self. Bondage or liberation, suffering or bliss there is no distinction in the light of the truth. I mean, whether this body-mind is identified or not, it is still consciousness and nothing else. Consciousness is all there is. The form that it takes on in this incredibly diverse world is irrelevant. Exactly, what does realization mean? When everything is already the Self. The Self realizes itself in all forms of existence.

I really must say that I don't care if Andy kincart continues to be caught up in this conceptual world of appearance. I know even if I forget that I am one with God and that everything that happens is His will, it cannot be otherwise. God is everything.

I guess the most concise way of expressing it in words is that it is a matter of seeing, that nothing exists independently. The real substance of anything is void. Even this sounds pathetically limiting. The freedom of understanding is the absence of all identification. I can't even say, "Neti-neti." Who says it?

I don't know Robert it just feels like if there is an understanding that brings about enlightenment, it really doesn't change a thing. Except, maybe that there's just nothing to resist anymore. There is no one to gain or lose anything. Everything is one. Concepts are so boring.

Ironically enough, despite the feeling lately that there is nothing to say or hear about the truth, I've been spontaneously writing down, what might be called observations. That keep popping up lately. I'll include some of this letter, for your entertainment. If you feel so inclined to look at them. Otherwise I just want to share a feeling of quiet gratefulness. Not for or to anything in particular, just peaceful thanks, Andy.

PS: I'll be in New York until around November 1st. At which time I plan to leave for Taiwan, although that keeps getting delayed. I'll send you a postcard, you can write to this address, and it will be forwarded if I'm not here."

And the address is in New York.

Robert: Now what did you think of that?

SM: It's very nice.

R: The reason I'm sharing it with you is because I want you to realize that this comes from the heart. It does not come from book learning I can tell. I can pick up an article and tell you where it's from. Whether it's from a persons heart, from his consciousness or whether it's from a book. This comes straight from the heart. Any comments?

SK: *It's interesting, he started expressing and talking and after a while he seemed like drooling a little bit in words and then he came back into expression again.*

SM: *You can tell it's straight from the heart. You can feel it, even reading it I could feel what he was saying. (SK: Not only from the heart it's surcharged with energy.)*

R: *He has a PHD in English, and he teaches English overseas.*

SA: *I don't know, I must cast a descending vote. (R: Okay.) Just to stir things up in my usual role. (R: Good.) First of all I find that there is a very strong tendency on the part of the disciple or adherence or students tend to mouth, to repeat the teachings of the teacher. (R: Yes.) There is a very strong tendency of that sort especially if you know the people and you get to hear these things that you heard from the teacher. And I kind of that about it and as I heard it, it seemed to me like such an intellectualization of the divine flow.*

*You can say that what I'm about to say is that I'm sinking into materiality. But it seemed to me that these are also words, these are material words, these are ideas. What if he just said, "Oh the sun was intensely hot this morning. I felt tremendous hunger. I ate meat I loved the meat. I wanted to hike to the top of the mountain etc. etc." It seems to me that this would've expressed the sense of oneness, the sense of desire for the one, more than these intellectualizations.*

R: *Well that's your opinion of course, and I appreciate it. But remember Arnold, he's speaking from his own experiences, I can tell. What you're speaking of is good also. It depends on the person, depends who they are and also depends on how you perceive it. But it's your perception and that's good. What else can I say. (SA: I can try to be more argumentative if that's what I could try.) I'm not going to give you an argument. (SA: No.)*

SM: *Maybe it was the way I read it. But if he were here and he said it in his own words from his heart then it would be more emphatic, it would be more feeling, I'm only reading somebody else's words.*

SA: *I don't think it's the way you read it. I don't think that, no, you read very well.*

R: *Now I remember Kincart and he's a very sincere person. (SA: Well I'm not saying he wasn't. I think that he is sincere but it just seems to me that the mental element dominates rather than the spirit of the one.) Well this is his confession. This is the way he feels. To me it's just sheer beauty. But it's an interesting comment. Any other comments.*

SR: *I just want to say, off the topic, but I thought Mary did a very good job in presenting it in a very clean, understandable way. (R: Yes.) (SM: Thank you.)*

SB: *What moved me was I liked when he said, the only thing that's different now is that there's no resistance and that seems to be the essence of the whole thing. Before he was being a me, having his own will, having his own trying to be enlightened or wanting, and now he doesn't know anything and there's no resistance to - he said absence of all identification, like lost in ignorance and no resistance to anything anymore. (R: That's a good observation also, true.) The ego is always a resistance to that divine ignorance.*

SR: *I also thought it was unselfish, it wasn't asking you a question like leaving points so that you would return something.* (R: Yes.) *It was totally selfless, I thought.* (R: Yes that's true too.) (SM: *From the heart.*)

SA: *What I'm talking about, I don't want to beat a dead horse, but...* (R: *Beat a dead horse!*) *Okay, somehow after I spoke, what came to my mind was memories of Japan and I'm thinking of the way of the teahouse. The way the tea is served, of course there's many examples. The tea ceremony thing, I remember the fences walking down the little alleys.* (R: *Umm.*) *The care that we know they give to everything without anything being said. You could spend a day in a Zen monastery or in a Sheng temple. Nothing need be said because it's all there. It's expressed in every gesture, every movement, just as with the tea ceremony and so it's ineffable. It's beyond words.* (R: Yes.) *And that's a very moving experience, if you approach it that way.*

R: *Are you suggesting he should've sent me a blank card?* (SA: *He should've what?*) *Sent me a blank card.?* (SA: *It would've been more original I think. I would say yes.*) *It says happy birthday.* (laughs) *No that's your opinion again and I respect your opinion. But he's coming from a different place. It's his feelings, his emotions, his self expressing.*

SK: *The letter seems to be like a mirror and everyones reflecting on themselves.* (R: *Of course, that's why I asked.*) *I realize that, I feel excited about the whole concept.*

R: *You see whatever you tell me comes from your own experience from your own consciousness. So you're talking about yourself, whatever you say. I shouldn't say that or you won't say anything.* (laughter) *Okay now what would you like me to talk about.*

SB: *Robert, if consciousness is all there is, right then consciousness would have to be prior to our awakened state, so it has to be even similar to even deep sleep state.*

R: *Yes, the difference between consciousness and deep sleep, is in deep sleep you are not conscious. In consciousness you're aware of what's going on. But in deep sleep you're in the natural state but you're not conscious.* (SB: *But if consciousness is all there is, why are we losing consciousness in deep sleep, why is that?*) *You're not losing consciousness. You're just not conscious, because you're in deep sleep. It's another state of ignorance.* (SB: *So when enlightenment occurs even in deep sleep there won't be loss of consciousness?*) *When enlightenment occurs you will not be in deep sleep.* (SB: *So we're in deep sleep because we're...*) *Because you're not aware. But that's the closest thing to realization.* (SB: *Is that because the mind is still kind of alive and functioning.*) *It's because you're dead to the world and you're dead to everything. And the mind is functioning as deep sleep.* (SB: *The mind is functioning as...*) *As deep sleep.* (SB: *And when everything is understood and the mind is transcended then...*) *Then there's pure awareness...* (SB: *Then there's no deep sleep.*) *No, there's just pure awareness.*

SK: *There's no thoughts either, the brain is functioning but the thoughts aren't, in deep sleep.* (R: *That's true, yes.*)

SR: *Robert I just wanted to share with you a feeling I had when I came to your first talk. I thought that what you said for me was the absolute truth. But when I went home and woke up the next morning I felt such anger and in fact I shared it with Ed. A frustration that, in fact I renewed*

*my ambition to accomplish things because I felt - I guess the trouble I had was, that is true, but we do have a role to play, apparently there is a game to play and I accept the fact that when you play a game you have to play it. With all the rules that are there, you don't have to believe that it's real but you have to play it. And I don't want to rot away and have a nihilistic attitude toward life, because I get a pleasure out of certain things.*

*The acquisition of little things that I enjoy reading about and studying, it's just mind things, or writing, or producing. Accomplishing is actually is just as pleasurable, if not more, than sitting quietly and meditating and going to that silence. I do know what you say down deep, is correct, I know it's the truth. But as long as we're in this little game, this eighty year game that we play, seventy, eighty years, I feel that I'm not taking advantage of those senses, those things that are stuck in this body of mine that do give me little jolts of pleasure. And maybe I misread what you said. I miss the joy and the love and the embracing of nature, life, people, music, all that's there.*

R: That's a good question, let's go to your first point: You were angry. That's exactly what your mind wants you to be. When a person hears truth for the first time, or to hear the higher truth, the mind is going to begin to fight. It does not want to be annihilated. It will fight you at every turn. And things may get progressively worse in the beginning, mentally. Now when you understand what's going on, you simply observe that condition. And that's the ego fighting you, that's the first one I heard now here's the second part. Nobody tells you that when you become realized you will stop doing everything or anything. If you're a painter, you will become a better painter. If you're a sculpture, you'll be a better sculpture. You will feel joy and bliss. But you have to bear in mind that you are not the doer. And whatever your body is supposed to do in this incarnation it's going to do. It has nothing to do with you. Therefore you will lose nothing. If you enjoy nature like you said. You will enjoy it a thousand times greater. Because you'll have a better understanding where it comes from, it comes from you. It's the Self and you'll feel greater bliss. So you lose nothing and you gain everything. It's not a question of giving up, it's a question of gaining. The body in itself is very limited. When you realize who you really are, you become omnipresent. And you enjoy things a million times more. Everything becomes more intense, more real. But you understand where it's coming from. You understand the reality. And you can say, "All of this is the Self and I am That!" And that becomes very clear to you.

*SR: But if it's true it's all an illusion anyway then that is sort of what's the point of it all?*

R: The point is you're playing a game like you said. You realize it's an illusion, but you're still playing your part. (*SR: Okay.*) That's like you take a step backward and you watch. As if you're watching a movie. But yet you're in the movie also. So you're apart from the movie and you're in the movie, you're both. So you can be totally free and unattached, but you're still doing the work. (*SR: I guess the word I'm looking for is permission to play the game. Playing the game is okay to do, even if you know it's a game.*) But remember, you have nothing to do with it. (*SR: Well the Self is playing a game with me and I'm involved.*) If you search for the Self, you'll transcend the personality. The personality becomes totally

transcended and merges in the Self or in consciousness. And then you play the game in a different way, but you play the game. Nobody said you're going to go to a cave and meditate for the rest of your life. You'll be active and you'll keep playing the game but it'll be different.

*SK: It seems that the ego enjoys personally certain things and I think when you transcend the ego and the personal enjoyment, you can enjoy that same thing but on a universal level and the enjoyment is increased and it's not so the ego is fighting for that personal enjoyment. It seems to me. (R: That's true too.) Another point, sometimes it seems that when you're going through this stuff, that you may find or some people find that they get detached or uninvolved in the things that they have been involved in for a temporary amount of time. And then when something happens, some change happens and they go back into whatever it was spontaneously there's much more enjoyment and much more enthusiasm and what not.*

R: Yes but the main point remember is this: In the beginning stages all your negativity might get worse. You might become more angry, more doubtful, more suspicious, more hateful and remember why. It's your ego fighting you at every turn, saying, "Don't go along with this teaching." (*SK: Because you will to lose everything.*) Yes. The ego does not wish to be annihilated. So in the beginning it will fight you at every turn. But don't fight back, by reacting. Simply observe and watch and ask yourself, "To whom is this happening?" and you'll find out. That's all you've got to do.

*SR: I've been angry before over things like this. (laughter)*

R: That's a good sign. There's a name for that, it's called chemicalization. There are changes taking place inside of you and everything is coming to the surface, to be totally transcended. So do not pay attention to those feelings. Ignore them by asking yourself, "To whom do they come?" and they'll go away. They will become weaker and weaker every time you ask the question. They will become weaker and weaker until they're gone. It happens to nearly everyone.

(tape break as robert continues)

R: ...appear to go to certain levels. (*SM: Robert, do we go through those certain levels to reach that point to awaken?*) Sometimes you appear to go through certain levels. But in reality you just awaken. There's a story about the Buddha, when he decided to go under the Bodhi tree and sit there for thirty days until he was enlightened, not for thirty days, he was just going to sit under the tree until something happened. He'd either die or awaken. So after about thirty days, his disciples were sitting around and they saw him opening his eyes and he was shining. And they said, "Master what happened to you? Have you seen God?" And he said, "No," "Have you become self-realized?" he said, "no" and they asked him all kinds of questions and he answered, "No". So finally in unison they said, "What happened?" and he smiled and he said, "I'm awake!"

It's the same with us. We appear to go through stages and then one day we just (flicks fingers) wake up! As if we've been asleep for years. Think of the times when you have a long dream or a recurring dream over and over. And the dream appears so real,



and in the dream you're trying to fight it and trying to go through all these experiences, but you can't wake up. So you try all these spiritual practices and then you wake up. Everything is gone. It was only a dream. In the same way, one day we'll wake up from this dream, same thing. See right now most of you believe, the things that you're dreaming are for real. For example: When I received this pair of shoes, I didn't feel the feeling of exhilaration or feeling of sadness, I just observed the shoes and said what nice shoes, and I wore them, that's it. When I'm emerged in my own bliss, things do not make me blissful or happier. Things are just there to enjoy, to look, to see, to observe. But your own bliss never leaves you. For your true nature is bliss, that's human nature. Everything else is neither good nor bad, but thinking makes it so. So to you, the things that may appear bad may appear good to someone else.

As an example: A man is allowed one wife and that's good. But if you go to Arabia, you're allowed three wives and that's good. So that maybe bad to some of us here, but over there it's good. Take another example: Let's say if you go to the North Pole and you visit your friend who's an Eskimo. The first thing that he'll tell you to do is to sleep with his wife. It's an honor. If you don't he'll be insulted. Now how many of you guys will let me sleep with your wife. You see what I mean. Nothing is either good or bad only thinking makes it so. So look at all the things that make you angry. It's all nonsense, forget it and be happy.

*SK: I have a question. (R: Sure.) If the shoes came to you like in a package and they were dirty, grimy, smelt really bad and looked really bad. Would you think they were nice shoes or would you think that they were interesting shoes?*

R: I wouldn't think they were good or bad, nice or not nice, I would just observe them. I'd look at them, if I felt like wearing them, I would, if I don't I don't. *(SK: These you observed they were nice, I'm wondering if the other ones you would say, "These are interesting?")* I didn't observe they were nice, I observed they were shoes. *(SK: You said nice, so I thought...)* What I meant, what I meant is I looked over them and examined them carefully, I never heard of the brand before and I just put them on. And everybody tells me what nice shoes. *(SK: Mine are interesting. (laughter) My used ones.)* Wait until you see the ones I used to wear before. They got a hole in the top, they were half worn out, the heels were gone. But everything is unfolding as it should. There are no mistakes, remember that. All is well, everywhere. Just the way it is. And remember the only reason that you get excited or mad is because your world is not turning the way you want, that's all. But if you forget about your world and merge in consciousness, everything will be good. For instance you say, "My uncle died." And you think that's bad, but for him it's good, because he's free and he can continue his sojourn whatever he's doing. But for you it's bad. You inherit a million dollars, for you it's good, for your neighbor it's bad because she becomes jealous and she shoots you. *(laughter) (SK: For the daughter it's really good because she inherits it.) (laughter)* Whoever inherited it, it's good. *(laughter)*

SB: *But it just appears good. Maybe someone marries her for her money makes her miserable and shoots her. And it turns out to be bad.*

R: Of course, it goes on and on. It never stops.

SL: *It's good for her when she gets shot. She's released.* (laughter)

SB: *But then she's born again as a crocodile.* (students laugh)

R: But do you see why we should not react? (Students: Yeah.) Because we don't know what's good or bad. (SB: *Because we don't know what anything is.*) Exactly.

Nerada you're awfully quiet today.

(pause)

SB: *So Robert you just spontaneously abide in your divine ignorance without any teaching, without ever reading anything about spiritual life.*

R: No. Yes and no. (SB: *That's an exact answer, yes and no.*) In the beginning I never read anything, later on I did. (SB: *So before you read, you were abiding as divine ignorance?*) Yes. I told a little story on Thursday what happened.

SR: *Robert, do you think when this human evolutionary cycle is over that maybe the end of it, I mean in the very very long scheme of things that whatever this experiment or whatever this is runs its course and this planet will go, and the human form will probably go with it, unless we're blown over to a new burden or planet or something?*

R: Then we'll come back again and everything will be repeated, until you wake up. (SR: *I do hope there are other places.*) In your mind, only in your mind. Your mind creates the other places. If you want to find out what going on in mars or venus or jupiter, go within yourself. Dive deep within yourself and you'll find out. What you'll actually find out is, these planets only exist because you do. What happens to them when you're sleeping? In deep sleep they disappear, the world disappears. Nothing exists.

SK: *I don't believe that. It's like, if a tree falls in a forest and no one hears it, did it really fall? I don't know if it fell, but it could've?*

R: Find out. Understand yourself and you'll know, because if you create it mentally, there's no noise. Except for the deluded people who hear noise. (SK: *Excuse me?*) Except for those deluded, who hear noises. Like most of the people, most of the population hear all kinds of noise, so for them it's real. (SK: *And if I don't hear it?*) Then it's not real. But you're creating it all, it's coming out of your mind. When you're asleep everything stops. There's no world, there's nothing. But when you wake up as it were... (SK: *Yeah but I can observe someone in deep sleep.*) No you can't. (SK: *I can't?*) When you're in deep sleep? (SK: *No, I can observe someone else in deep sleep?*) That's the answer. (SK: *What answer is that?*) They're observing it through their mind. (SK: *But concrete, relative world.*) That's what you're seeing for a person in deep sleep. (SK: *Yeah I have no way of knowing that, I really have no way of knowing.*) Who wants to know though? (SK: *I don't know, you make a statement that I'm realizing that there is no way for me to know whether it is true or not.*) Because your ego is

seeing that so I say, "Dive deep within yourself and you'll know." As long as you're speaking from external purposes, you can never know. (SK: *Umm-hmm, that's interesting.*)

SM: *Robert these dreams are mental creations too right?*

R: Dreams are creations of the mind, of course. It makes no difference what kind of dream it is. Think of a dream. It's externalized into a universe and it's all taking place within yourself, in your mind. Yet you see a moon, you see the stars, you see the sun, you see people, you have experiences and it's all taking place like it's real. It's happening in your mind. The world is the same way. It's happening in your mind but you refuse to accept that. You think these things are real and you suffer accordingly. Ed?

SE: *In response to Jay's question. One of the biggest changes for me was to change from believing that I was a body with consciousness inside of it to finding that I was consciousness that contains the body. (R: Yes.) And that when you see that point of view the body is no longer real, it's like anything else out there is part of it and that you're all of consciousness. When you have the first view the world is real. When you're consciousness the body's not real. (R: That's a good point.) It's just an object in consciousness.*

R: Everything is consciousness and everything that appears as forms are taking place in consciousness. All this is Brahman.

SK: *What about if I'm sitting here and my consciousness seems like it's not separate from other consciousness, yet still I somehow have a frame of reference, when here.*

R: Who has the frame of reference? (SK: *I don't know who has it but...*) The ego does. (SK: *Okay.*) You're talking about ego things. When you get rid of the ego there will be no frame of reference. (SK: *So if you get rid of the ego totally, there's no frame of reference?*) There's no frame of reference. (SK: *So there's nothing to do with this body, I mean I'm not even aware it's here?*) When? (SK: *If there's no ego?*) If there's no ego, you will be aware but in a different way. (SK: *Will I be aware of all bodies?*) In a different way, you'll realize, all bodies are the Self and you are that.

SK: *Yeah but still I'm coming from a different... (SX: Your perspective.) I can perceive that but I'm coming from here.*

R: But that's intellectually. (SK: *Right.*) But the other way is spiritually, it's different. It's coming from the point of the Self. I realize that I am the Self. But I am includes you. You are my Self. (SK: *There's no here or there with you, none at all?*) That's why when I see you, I see my Self as consciousness. I can only see you as I see my Self. (SK: *But there still seems to be a here and there?*) To who? (SK: *To you?*) No. (SK: *There's no here or there.*) No here, there is just one. (SK: *Just one?*) And that's you! (SK: *That's me?*) (laughter)

R: Be still and know that I am God.

SL: *Robert for me it seems like there's something very scary about that whole prospect or feeling and thinking that I am God.*

R: No, I am is your ego you're referring to. Your personal individual I am, is not God. But I-Am is God. See the difference? (SL: *Yeah.*) You are not God the way you appear

to be, but your real Self is God. So when you say, "I am God," you are not referring to yourself as a body. You're speaking to the real you, which you can't see as you. Do you see?

*SL: I also feel, that I find that when I stay with myself quietly for any length of time I become frightened, I get scared of that and I have to reach out or get back in touch with — or get out of myself. (R: Yes.) I don't know what I'm afraid of though?*

R: Well those are all samskaras. Past tendencies coming up on you. What you should do is observe them and ask, "From where do they come?" and "To whom do they come? What gave them birth? Who is their father and their mother?" They come from nothing and they return to nothing when you see it correctly. But if you agree with them, if you feel them, if you adhere in them then they become real for you. So as soon as you begin to feel fear, immediately catch yourself and ask the question, "To whom does the fear come?" and wait. And the answer will be, "It comes to me," as soon as the answer comes, "it comes to me," immediately abide in the me. Start feeling the me or you can start saying to yourself, "I - I, I - I." I is the first name of God. You're calling upon your real nature, which is greater than the fear. And the fear will dissipate, try it!

*SR: Robert if there's only one Self, then how is it that one person can be realized and another person can be in ignorance?*

R: Because nobody's really realized. That's just a word. There's only the understanding that all this is the Self. Everything that's going on anywhere is the Self in expression. I am that Self! Just like the dream, I am the dream. Am I not? Because I'm dreaming about everybody. I'm dreaming about the class, I'm dreaming about the world and about the universe. So I can say I am that dream. I see you in the same way. You are my Self and there's only me. But you see two or three or four or multiples. So you've got the problem not me. (laughs) Because you insist on seeing multiples. See your Self and you'll see me as your Self. There's only one Self, does that make sense? (*SR: Yeah it makes sense.*)

*SE: It sounds sort of like it depends on whether you take the position of Krishna or Arjuna. Whether you take the position of the absolute or whether you take the position of what Arjuna was, a Jiva Mukta, a Jiva, individual self. (R: Yes.) Now when you're only awareness, nothing is. But when you don't have awareness there is multiplicity. When you don't have the absolute then there is multiplicity.*

R: That's true, yes. We're talking about the absolute. The absolute is one, otherwise there's multiplicity. That's right.

*SK: When one is embodied and has obtained the Self or understands and becomes enlightened then one is consciousness, I guess we were pointing out these were different containers of consciousness. The body, right? (R: The body is a container of consciousness?) Well relatively speaking? (R: There's only one consciousness, not ten or twelve consciousnesses.)*

*SK: So there's one consciousness. So the person who attains that ultimate state — what is the ego? There seems to be individual ego. Someone talks about something or whatever there seems to be different people talking?*

R: That's how it seems to you. (SK: *Yeah, so...*) Where are you coming from? The Jnani or ajnani? (SK: *So I want to try to understand intellectually at least what a Jnani sees.*) A Jnani sees the Self as one. As I said before. (SK: *And so I'm talking, do you know what I'm going to say?*) No I don't know what you're going to say. I only know that I am one with all there is. (SK: *Okay, so otherwise you don't know per se what this ego is thinking in relative terms.*) To me there's no ego, the ego doesn't exist. I see you as my Self and I don't think anything? I don't see me as you. I don't see myself as you. (SK: *You don't?*) I don't pick up your thoughts, because in my state there are no thoughts to pick up. Nothing exists, only emptiness. So how can I pick up what you're saying? There would have to be somebody home to pick up. (SK: *Do you see this body here?*) Sure, I see you as my Self. Just like the screen in the movie, as all the forms on the screen. So I'm like the screen and you're all the forms. So I'm a part of you and I'm independent of you.

SK: *Yeah so, it's I think maybe more clear to say, "Is the Self?"* (R: No self.) *Yeah, either one, because my self has a slight tendency for me, an ajnani, to relate that to ego or just an element very slightly, you know what I mean?* (R: No.) *You see my self, when you see me, you see myself being your self?* (R: I see the Self.) *You see the Self.* (R: There's only one Self.) *Yeah. Is it yours?*

R: It just exists. If it were mine, there would have to be somebody else. (SK: *What?*) I would have to be someone else. To be able to say, "It's my self." My doesn't exist. There's no me or mine. There's only omnipresent Self. Only the Self exists. It's not mine, it's not yours. (SK: *So there's the body here that's just "the Self" actually.*) There's no body anywhere. (SK: *Well from there you can see that there's a body here?*) I see you as the Self not as a body. (SK: *Yeah, but for some... I don't know, there's like air in between, almost.*) For whom? (SK: *For me there is, obviously, but for you...*) So ask yourself, "Who am I?" (SK: *"Where am I?"*) "Who am I?" Find out.

SK: *Well there must be a reason for illusion though, because so many people partake in it, you know there's about five billion of them who have a hard time being scientific. It would be very hard to prove to them that they were one, even if it is true.*

R: You can't prove it, you have to have your own experience. There are also five billion people who dream. Do they say the dreams are real, of course not, they wake up. But they don't all wake up together.

SK: *It must serve a purpose is what I mean, this duality must serve some purpose otherwise what a stupid thing it is.*

R: There's no purpose and it doesn't exist. (SR: *Well as I said there are several billion illusory people who perceive it for them as a reality.*) Who sees all this? That's your view point. (SR: *It's just my viewpoint, but it comes from observation though in the world, I didn't make it up.*) Observation of whom? (SR: *Of those individuals that I come into contact with daily. I've not met too many people who don't express an individual personality.*) And who is the observer that's speaking? (SR: *It's really, it's all with me.*) So who are you? (SR: *Well.*) From what viewpoint do you speak? (SR: *Just my own little perspective.*) Then who are you that speaks? (SR: *Well?*) Are you speaking from the viewpoint of wisdom? (SR: *No I'm speaking just from*

ego.) From ego, exactly, that's how the ego sees the world, falsely. That's called false imagination. That's how you perceive it. (SR: *But that would be very difficult to tell all the people who experience this.*) But who wants to tell them? (SR: *I do.* (laughter) *My job is to make all the other illusions as unhappy as I am about my illusion.*) Worry about yourself. (SR: *And the others will take care of themselves?*) Of course. (SR: *They are already taking care of themselves, as long as I straighten it out they're all straightened out is that right?*) If you believe that. (SR: *Well, it must be true.*) If you say so. (SR: *I'm going to make them all disappear.*) Do it, make yourself disappear first. (laughter)

SA: *Robert, I have a question. Would you've already said of course many times that karma is inevitable that it is unfolding.* (R: *If you believe that you are the body.*) *Until the full realization comes. But before that comes, would you say that samskaras, that this could be a difficult thing for one to voluntarily increase the samskaras, if that's the right way to put it.*

R: You will increase the samskaras by reacting to the world. In other words, if you're hit by grief, if you do not react to it, then you're rid of it forever. If you react to it you will likely be hit by grief again and again and again and again, you will increase samskaras.

SA: *Well about something like this, you know that I'm an artist and I'm creating worlds, like right now I'm doing a video of a book that I had done and I'm kind of fascinated as I have been many times before when you kind of feel that you are creating people, they have emotions, they have this and the whole world is kind of developing before your eyes. So, my feeling is, will I have to pay a price for creating this. Will it be to need, to create more and more illusion.*

R: Yes it will. Anything in the world that you're attached to creates greater karma. (SA: *So what do you say if I create these worlds and not attach to them, then I can continue creating them.*) Yes you can. Once you're not attached you can do anything you like. (SA: *Okay.*) But it's hard to be non-attached for some people. Do not make the mistake and say, "Well it doesn't matter and you go rob a bank, and so what's the difference I'm not attached." You are attached, for if you weren't attached you wouldn't rob the bank to begin with. So it's not a license for you to do whatever you like. You have to be very careful. You have to practice loving kindness, compassion, peace, joy for yourself and everybody else. (SA: *Well wouldn't non-action be a goal also?*) No, because of what I mentioned previously. if you were meant to act in this life, you're going to act and you have no choice. No matter how much you may try not to act. You may join a monastery an ashram, become a monk, but you won't be able to hold onto it.

SE: *They're going to make you work.* (laughter)

R: Yeah. You'll have to act. If you're meant to act, you'll act.

SE: *I became a monk to become a contemplative and they kept sending me out to work to support the ashram.* (SK: *You went to the wrong place.*) *Yeah went to the wrong ashram.* (laughter)

R: Why don't we have a little break and have some refreshments.

(Robert plays music as tape ends) [TOC]

## **SATGURU VS PSEUDO-GURU**

*25th October, 1990*

*Robert:* (tape starts abruptly) Okay, now. In conjunction with that, since we have a few people here today. Let's talk about the Satguru as compared to the Pseudo-guru. I receive a lot of phone calls from people and they ask me, is this person a real liberated person? Or is that person enlightened? Is this person self-realized? And I really do not know what to say, because I do not give opinions about other people. But there are signs, three basic signs, whereas you can tell a true Master from a false one. And we'll go into that a little bit. It helps to know these things. I only discuss things like this with my disciples and devotees. So I consider you that, so we'll discuss it.

The first thing to know about this: How you tell if a person is real, is by his teaching. Does he have his own teaching or are his teaching from the scriptures? There are no new teachings. If a teacher tells you, "I've had a revelation, I was picked up by a flying saucer and taken to a far away galaxy and they initiated me and told me to go back and save the earth. And they gave me a mantra that I want to share with you, gibberish, gibberish, gibberish, gibberish, gibberish, you say that twenty-five times and you become enlightened."

So if a teacher tells you something like that, be careful. If a teacher has his own teaching be careful. But if a teacher confirms what has always been known. In other words, if a teacher lets you know, that you are the unblemished Self. That you are not the body or what appears to be, but that you are supreme intelligence, absolute reality, ultimate oneness, then you know you're on the right track because this is not new knowledge. This knowledge can be found in the Upanishads and the Vedas and in the ancient spiritual works. Never let a teacher tell you I've discovered my own teaching. That's one sign.

Another sign is: How a teacher lives personally. Investigate, find out. How does the teacher live apart from the teaching? When the teaching is over does the teacher meet certain friends outside and go to the nearest bar and get drunk? Does the teacher smoke ganja? Or go into all kinds of rituals? Find out how the teacher lives. Does the teacher practice the teaching 24 hours a day? Or only when he comes to class? What kind of life does a teacher live? Find out for yourself.

And the third point is: Does the teacher charge money for a class? Does he have a weekend seminar where he charges three hundred dollars and tells you you'll become enlightened over the weekend? Be careful. A true teaching never costs anything, it's always free, always, and money is never discussed. It is also true, that a Sage gives up everything in order to give the teaching to others. So his disciples and devotees take care of

him. And that stems from the heart. But he never asks for money personally. He may ask to help a friend or somebody else, but never for himself. Those are things you have to look into. To discover what is real and what is not. And there are two basic principles of self-realization. One is *atma-vichara*, self-inquiry and the other one is *Bhakta*, devotion, or self-surrender. By these two methods one may awaken.

*The first method*, self-inquiry is the best but so is self surrender. In self-inquiry, you try to understand who you really are by asking yourself, "Who am I? Who is this? What is real?" By asking yourself those questions you go down to reality and discover truth, what you've always been. By following the I, by understanding the Self and abiding in the Self, you ultimately chase away the dark clouds and you shine once again as you always did.

*The second method* is self-surrender, where you surrender completely to your Self which is God. By saying, "Not my will but thine," and realizing that your Self is God. Your Self is absolute reality. It is your Self that you've been looking for all of these years. Your Self is your teacher. Your Self is your guru. Your Self is the ultimate reality. There's nothing but the Self. And you begin to feel this. And you really want this more than anything else in life. Then you do everything you have to do to go deeper and deeper within yourself and discover your own reality.

So let's do this right now.

*Let's close our eyes and if you truly wish to repent just sit in silent meditation and see that perfect reality within. For all manners of error merely arise in erroneous thought. And like the morning dew before the rising sun, can perfectly be eliminated through the benevolent light and wisdom.*

*Who am I? I am none other than the Self. Who is the Self? I Am. Who is I Am? Absolute awareness. Who is absolute awareness? None other than the Self. How do I know the Self? Through silence. How do I achieve silence? By knowing the Self. Again, how do I know the Self? By denying everything else and abiding in reality. How do I abide in reality? By keeping still. as a body. And I never had a body as it were. This appearance of body is an optical illusion. I am beyond body, beyond appearance, beyond thoughts, beyond words. I am the imperishable Self, I am that I am. I am sat-chit-ananda - being, knowledge and bliss. Not now, but every moment of my life, even when I'm not aware of it. Even when my feelings are hurt. Even when I feel depressed. I am still sat-chit-ananda always, in every situation in every condition.*

*Fire cannot burn the Self, water cannot drown the Self. The Self is permanent, unchanging, eternal, quiet, peaceful, happy. The Self is the witness to all my doings. Yet it doesn't seem to interfere. It is transcendent and also everything else. The Self is like a self-contained mirror. Images are on the mirror, but are not affected to the Self. The Self is not affected by images. But is always bright and shiny and free.*

*For the Self is like the flow of electricity. Electricity flows through the wires and you can play your radio, your TV, your toaster, but you only see the TV and the toaster. But you only see the TV and the toaster and the radiator. You do not see the electricity. You also can't see the Self but*



*the Self pervades all things and I am that. But as the Self I am a blessing to the universe. Just by my being, the sun shines, the flowers bloom, the foods grow, animals are born, everything functions. Action take place because of my being. I am grateful for this knowledge. But the world exists because of me. When I sleep the world does not exist, but I still do. Therefore I am greater than the world. I am the Self.*

*I am that which has always been, always will be and never will cease to be. I am pure consciousness, absolute reality. I know that to the extent I still my mind, to that extent will I shine forth as absolute being, fathomless reality, pure intelligence. The mind be still, and know that I am God. For there are no longer thoughts for me. There's no longer a past or a future. There's only the eternal now, in which I live move and have my being. And in that now I am awake.*

*Silence is eloquence. Talking is ignorance.*

(Silence)

Om, shanti, shanti, shanti, shanti, peace.

Somebody called me on the telephone this morning and asked me the question, "Is a psychic a Sage?" And I said, "Is day, night? Just like day isn't night, so a psychic is not a Sage. A psychic deals on the relative plain. If you put ten psychics in a room, and ask a question, you'll get ten different answers. If you put ten Sages in a room and ask a question you'll get the same answer. For there is one truth and a Sage is tuned into that truth. So they can only give you one answer.

I once had a psychic, to one of my meetings and she wanted to give me a reading so I said, "Okay." So she said, "Robert I see nothing in you." So I said, "Thank you." And a couple of months later another psychic gave me a reading. And she said, "Robert you come from a far away planet and people brought you here from that planet centuries ago. Then they touched you on the head and made you forget everything. So now you're walking around saying, "Who am I?" Trying to find out where you came from? So I said, "Thank you and no thank you."

Channelers, psychics are all in the same category. When there's no one to channel, where does the sixty-thousand year old man come from? Who created him? Do not get pulled into those things. Stay the way you are, centered. Realize the truth about your Self and become free. Any questions about that?

*SN: Robert, when you say, "Sit in the silence to find the Self," naturally a river of thoughts flow, but it's okay to sit in those thoughts and just watch?*

R: When you observe your thoughts, you are sitting in the silence. (SN: *So that's okay?*) That's perfect. (SN: *Even if you sit day after day and the thoughts may not even slow or anything. But that's okay because you're still sitting by yourself?*) As long as you're not identified with the thoughts, let the thoughts come and let them go. As long as you can be the observer of the thoughts, then you're in the silence. (SN: *What if you don't?*) Then you're who you are. Then you're human, you're the body, you're the mind. (SN: *So if you can't do that practice what do you do?*) You ask, "To whom do these thoughts come?" And you punch them down one by one. You keep asking yourself when every thought comes, "To whom

does it come? Where did it come from? Who gave it birth?" (SN: *And even when you get tired of doing that?*) Then observe again, go back to observation. (SN: *But you don't have to feel?*) Feel nothing. (SN: *You know, like you're not getting any progress?*) On the contrary. (SN: *Because the thoughts haven't stopped flowing, that's not the idea?*) No it's not. Progress is made when you're able to absorb your thoughts into the Self. And you absorb your thoughts into the Self by observing your thoughts. The more you're able to observe the less your mind thinks and your mind begins to slow down. So keep catching yourself over and over again. (SN: *So it's not a matter of stopping your thoughts?*) You can't stop your thoughts at once. But as you observe them, they become less and less.

SG: *Well will there then come a point where there are no thoughts to stop?*

R: Of course. That's the ultimate result, that's self-realization. When there are no thoughts, empty mind, nobody home.

SK: *Is realization when no thoughts is permanent or extended.*

R: If you are really no thoughts, it becomes permanent. If you're really not thinking, it's a permanent way. (SK: *But is it true that one attains that state in the beginning at short intervals of time.*) People are all different. Some people can do it all at once, some people it takes time. But if you want self-realization all thoughts have to cease. And all practices have to make the mind cease thinking. All the practices are to stop your mind from thinking, silence, quietness. When the mind becomes quiescent, still, calm, like a motionless lake, then it reflects the Self. The mind rests in the heart and you find peace, which is your very nature.

SH: *Who would be stopping the thoughts?*

R: Nobody. They stop by themselves when you stop thinking. (SH: *When you stop thinking?*) Then your thoughts stop of their own accord. (SH: *How does one stop thinking?*) Well then your thoughts keep on. (SN: *Um?*) Your thoughts keep on going. The stopping stops by itself. (SN: *It stops by itself. There's no one to stop it?*) There's no one to stop it. (SN: *Then if there's someone who stops it, then...*) Then you have to get rid of that someone. (SN: *That's the someone that...*) That causes it. (SN: *The illusory someone?*) That someone has to go. (SN: *Oh, then they stop of their own accord.*) Of their own accord. (SN: *Obviously no one can stop them?*) No, the harder you try the more thoughts come. So you just give up trying. You just rest in your Self.

SH: *Who is this you that you're always referring to as giving up the trying?* (R: *The self.*) *Is it the one and only Self that is doing the trying?*

R: No, the Self has nothing to try, because the Self just is. (SH: *Who's doing the trying?*) Nobody. (SH: *Nonetheless the trying is there. People are trying to stop their thoughts.*) They think it's like a mirage. They believe somebody exists who's making them think. Just like there's no body, there's no mind. (SH: *It's like shadow boxing.*) Exactly. There's no body, there's no mind, there's nobody thinking. It's all an illusion. But it appears real like hypnosis. Like the sky is blue. Like looking down the railroad tracks and they turn into one track. It's an optical illusion. Like the mirage in the desert. It's all the same. There's nobody

thinking. (SH: *(laughs)* We certainly keep that illusion universally alive.) Because you refuse to give it up. (SH: *Like an all day sucker, it's something that makes you use your mind.*) The mind is afraid to let go because it will lose its identity. (SH: *Why should there be fear left, that's your freedom.*) Of course, but the mind is used to the everyday occurrences. (SH: *What mind?*) The mind that you don't have. (laughter) (SH: *Well spoken.*) But obviously most people believe they've got a mind. (SH: *Yeah.*) And they go to all the trouble trying to stop it. (SH: *It doesn't work.*) No. (SH: *That just strengthens the stopping.*) Exactly. (SH: *The good old famous ego.*) What ego, like you say, what ego? (SH: *The illusion that we're all, most all are operating under.*) That's why when you speak words they become limited. You have to say you, me, my, ego, mind. (SH: *Language is structured that way.*) Of course. (SH: *Language is structured according to the illusion.*) Exactly. (SH: *Too bad.*) We would be all better off if we were all deaf and dumb. (laughter) Really.

SK: *How about the functioning of the brain?*

R: The brain is part of the body. If you are no body you have no brain.

SK: *Yeah. Then I have to go to a relative level because absolute level no action takes place, but on a relative level someone asked me to copy a few tapes for them. So I get the tapes, I take them home, I copy them, I call the person up and I arrange to give the tapes.* (R: *Good, good, keep it up.*) (laughter) *Or another example is, someone who actually develops their brain, their mind so that they can be more useful in the world?* (R: *Useful for what?*) *Maybe that doesn't matter, let's say the intentions are spiritual.*

R: Remember your body is going to do whatever it came here to do whether you like it or not. (SK: *And then goes along with the functioning of the brain?*) Of course it does. You don't have to concern yourself with all of that. (SK: *But, can one be thoughtless and still manifest and do?*) Definitely, of course. (SK: *If one is then one doesn't even contemplate, well today I'm going to do this?*) Exactly. (SK: *Then what happens?*) Your body will do it anyway.

SK: *It just does it. It seems that there has to be a thought process like get your car keys and put them in your pocket and walk.*

R: To whom does it seem? To your ego. (SK: *Yeah, so that can take place without any thought process?*) And it will be done better than if you think. (SK: *How about deliberating what book to get to help you in a certain way?*) There is a mysterious power that takes care of everything. (SK: *So it will be done thoughtlessly.*) Everything will be done thoughtlessly. (SK: *When you read are there thoughts?*) Everything will be done better than you can ever do it yourself. That's what I mean by total surrender. Give up everything to your Self and forget about everything. That does not mean that action will stop. Action will continue but you will not be a part of it. (SK: *The action of reading a book, seems like there would be a thought?*) It seems like that to who? (SK: *To me.*) Who are you? (SK: *I'm your servant.* (laughter) *It seems like that but I guess I don't know.*) Then don't try to know, just try to be your Self and you be your Self by keeping quiet, not by thinking, thinking, thinking.

SH: *But in the enlightened state do thoughts also continue just as bodily actions continue?*

R: They continue momentarily and they go away. (SH: *The mind doesn't freeze and never function again?*) No. The mind continues spontaneously. (SH: *Yes, to which includes all thoughts that may occur.*) The thoughts come and go instantaneously. (SH: *Yes and there's no one to elaborate on any of that.*) Yes, Exactly.

SK: *And that would be called thoughtlessness?* (R: Yes.) *So it's some indescribable, something or nothing.*

R: A Jnani is always centered in the present. There's no past or future for a Jnani. It's like Henry says, thoughts come for a second, they go instantaneously they come and go, come and go, come and go. (SK: *And that would be called thoughtlessness?*) There are no thoughts, nothing holds them. (SK: *So that explains it.*)

SN: *Robert when you were talking about the Sages in the beginning and you said, "See what they do with their life." If they go out and smoke ganja (laughter) or what have you. Isn't it true that Rama Krishna smoked opium?*

R: No, it's just a rumor. (SN: *It's not true?*) No. You know who invented stories like that? Opium smokers. (laughter) (SN: *I thought it was very odd when I first heard that, I said that doesn't sound right.*)

SH: *The first time I'd ever heard it was when I was steeped in Rama Krishna when I lived in the Madona Society.*

R: Oh yeah. There's all kinds of strange stories about people. It's the pseudo-gurus that make up stories like that, to justify the smoking of dope. It is true in India you find thousand of Sadhus who smoke ganja, but they're nothing, they're nowhere.

SN: *In the beginning when you were talking about inquiry and devotion. In that handout we got from the last class that Bob picked up at San Diego. (R: Oh yeah.) It described in the article, he called it devotional inquiry. Which I thought was a really a nice way to put it. And one thing that struck me with that article was he said that, "You have to love the Self, in order to be the Self and that is true bhakti." And I guess when we think of love the Self we don't think of just mere infatuation, like I love this radio. Meaning love in the true sense of the word. Love above all other things and I think if we love the Self, our Self, above all other things, then we would find that Self.*

R: He doesn't mean to love the self that appears to be. (SN: *Of course.*) To love the Self as you really are because that's what you are. So love brings it out. (SN: *But isn't finding the Self in proportion to how much love we have for the Self?*) Well you can't find the Self because you never lost it, but what happens when you begin to love you begin to open up. And all of your coatings, so-to-speak, your wrappings, melt, dissolve and you shine once again as you always did, that's all.

SK: *What if one does a bhakti practice quite intensely and gets to a pretty high state, then somewhere along the line, through association with other people maybe who are not doing spiritual practice or maybe a different type, somehow doubt seeps into that person and I know the answer to the question but...*

R: If you get to a really high state, that will never come in. (SK: *Yeah, if it was high enough there would be nothing to bring one down.*) Of course, exactly. (SK: *If one got to such a*

state that one could still be brought down and gradually through time that happened, then it seems like because that state was attained as soon as one cleared whatever was going on in that respect, someone could quickly go back to that state that one was in?) Well you never really were in that state because if you're in the higher state as I said, it never goes away. (SK: Well I just mean a state that is somewhat higher than self. (personal self)) Well your practice must have been weak. (repeats) For if your practice is really strong, nothing can take it away. But if you fall back, keep going up again. Pick yourself up, brush yourself off and try all over again. That's all you can do.

SH: Robert, the you, you were referring to there, would be the true Self. You're addressing the true Self, not the ego?

R: Yes. The true Self. For there is only the true Self, why think about anything else. But this is why I always remind you of the difference between a searcher, a disciple and a devotee. A searcher is a person who hasn't found a path yet. They go from meeting to meeting, different kinds of teachers, different kinds of teachings. From Sufi to Buddhism, from Buddhism to Hinduism, from Hinduism to Advaita and so forth and they never get anywhere. Those are searchers. A disciple is somebody who has found one path, but is still running around to all kinds of different teachers on the same path. And each teacher explains it differently. So they still can't get anywhere. But a devotee is somebody who gets absorbed in the teacher and becomes the teacher himself, within. Because there's only one teacher and that's the Self. And he begins to realize, guru, the Self and the teacher are one. They're all one person and that's himself. And they become a devotee to themselves because there's only one Self. So try to figure out where you come in. Where you're at. What do you do with the teaching? Remember when you read too many books you get confused because every path is a little different. It's true they all lead to the same goal, but the methodology is different. And it becomes confusing. But when you stick to one path things happen faster, you have better experiences. What do you think of that?

SG: Then can one say that the silence dissolves the need for methodology? (R: Of course.) For any methodology? (R: Of course, it is. That's the ultimate truth.)

SK: So you will be really attaining that truth. (R: If you'd what?) You'd be really attaining that truth. (R: Yes, of course.) Pacify the mind do what not? (R: If you can really stay in the silence then that's all you need.) That's really true silence.

R: But there are some teachers that go into all kinds of teachings, ancient civilizations, Kabbalah, Egyptian teachings and so forth. Those are all interesting, but they do not lead to enlightenment, they're just good history. And therefore it depends on what you're interested in. Are you interested in becoming free in this life or do you still want to play games? It's up to you.

SN: Robert, do you get anything from books at all, in reality?

R: In reality, no, but relatively, yes. Because relatively a book should motivate you to do something. (SN: To buy another book. (laughter)) Yeah, unfortunately that's true. (SH: Like an addiction.) That's true, you're right. It's like drugs.

SN: *I mean I can look at myself and as you said, I've read every book in the world and I can compare myself to ten years ago and where am I compared to ten years ago. And I can continually say, "This is the greatest book, this is the newest, this is the greatest, this is the only book." But now, only recently I realized that through books alone you can read until doomsday. And I guess unless you do as the book says, I realize that only by sitting in my own awareness does progress come about. Not by reading books at all. In fact by reading the books you're exciting the mind and that's just the opposite of what you want to do. (R: That's true.) I think the best thing that the book can say is shut the book and close the mind. Great book! And in fact even a teacher, do we get anything from teachers at all or is what we get from within our Self?*

R: *The teacher is just to show you that you are the Self. To point the way to who you really are. (SH: But a teacher can be a powerful indicator?) Yes, to an extent. (SH: You are.) I don't know?*

SK: *But a teacher is obviously much more in a sense that they can give a student a taste of that or just by being in the presence, it animates from the teacher? (R: Everybody's different.)*

*(tape break starts abruptly with question)*

SH: *...supposed to live with this patriarch and Santa heard one of the Sutras being read and that was it. I don't know whether that's true but that's the story.*

SK: *Did you hear about the story where the teacher grabbed the book and hit his disciple on the head? (R: Sure I heard that too yeah. (laughter) Those things are possible.)*

SN: *Now we know what books are for.*

SH: *Silence the mind. Hit your head hard enough and it silences the mind. (laughter)*

R: *That's right. (laughs)*

SK: *So the problem if a student sees that the teachers attained by sitting in the room with the teacher and is confused with all this energy that the slight problem that could arise is that it's being projected out there. In other words a student sees it outside of oneself even though maybe from that source it permeates everywhere. (R: All that helps.) Yeah it helps a lot but it's still a projection outside, isn't it? (R: It all helps, it depends on you.) If I'm projecting that the source is here and over there, and I perceive distance then that's not as desirable as I-am.*

R: *You have to have a great humility, a great compassion. When you become humble and you surrender at the presence of a teacher then things begin to happen. So you have to have a great humility, a great love. And if you have great love for your teacher you have it for your Self. Well, of course it's the same thing.*

SK: *So the idea is to saturate oneself so much in or settle into the realization of the Self such that one is always with a teacher everywhere one goes. In other words taking what's understood in satsang with one everywhere we go.*

R: *Well in my own case, Ramana Maharshi is still alive, as me. Because his presence is embedded in my consciousness. There's only one consciousness.*

SN: *Is the presence of Ramana Maharshi different from the presence of anyone else?*

R: *It depends, you mean in my case? His presence is omnipresent.*

SK: *To the ajnani it's different right?*

R: Yes, the presence is everywhere, but you have to be able to pick it up. (SK: *If one picks it up for whatever reason, does one want to be receptive to pick it up all the time or...?*) You have nothing to do with it. It happens because of your devotion. (SK: *Okay, in which case...?*) In which case you pick it up. (SK: *And that's it.*) That's all you need. (SK: *And let it go and then if the situation stops, just let it go and just continue on in your practice.*) You no longer think about it. You just become it. You become the practice. (SK: *And the experience, let's say that someone experiences the presence of Ramana but there's no practice being done?*) No practice has to be done. The practice is doing you. (SK: *Right, oh I see, that's the sign of the practice doing one.*) Yes. (SK: *So one just continues the practice and that continues so let the practice do them and not worry or think about it.*) Just make it happen and see what happens. Let it happen. (SK: *Let it happen or make it happen?*)

R: Let it happen and see for yourself. It's like God's grace. God's grace is everywhere available. It's in the air, but there are certain people who pick it up. Those who are attune to it, like a radio station, you have to tune it in finely to the station to get the reception, otherwise you get static. So ajnani's get static, whereas Jnanis are finely tuned. That's all.

SH: *And the fine tuning just occurs on its own spontaneously?*

R: It occurs because of previous sadhanas in previous lives. Therefore it appears to come spontaneously. (SH: *Umm.*) But you've earned it sometime. (SH: *But there's no one who can do anything about it?*) No. (SH: *That just gets in the way further?*) Yes. (SH: *Prolongs the agony.*) (laughs) True. (SG: *Can one say that it occurs spontaneously because there's really no previous lives?*) In reality there are no previous lives, of course not. In reality you're not trying to achieve anything. (SG: *Right.*) But can you absorb that? If you can absorb that there's nothing to say. See that's what I mean when we read too many books. We memorize all kinds of passages and we can speak with eloquence about buddhism, about Jnana, about realization and yet we never experience it for ourselves. We can just talk about it and talk about it and talk about it. So we have to catch ourselves doing that and stop. And develop a total humility, a loving kindness, a total surrender. Then everything will happen of its own accord.

(break in tape as Robert continues)

R: I am not the body. With your breathing do this. Inhale, ask yourself "Who am I?" Before you exhale say, "I Am absolute reality." And exhale say, "I am not the body."

(silence then Robert continues)

Shanti om peace. How do you feel? Is the meditation too much for you or we got used to it? (SK: *It's the same as sitting here whether there's a meditation period or not.*) Sometimes I'll do it for six hours. Are you up to it, Henry? Are you up to sitting in the silence for six hours? (SH: *I doubt it.*) (laughter) *An hour or two that's okay, six hours that's beyond my — well probably could.* I'm sure you could. (SH: *I just haven't managed it.*) Just forget about your body and become absorbed.

(tape damage then Robert continues)

R: They think they have to leave and go. (SK: *Someday I'll have to leave and go, I've got a cat to take care of.*) The mind is so strong, as long as you believe you have to go somewhere you go. You create your own heaven and your own hell and that's where you go. (SK: *And so we're going to go nowhere, huh? (laughter) Is it true we're going to go nowhere?*) You can be in limbo. (SK: *So is that where we're going?*) Why should you go there? (SK: *Maybe I'm going nowhere, so maybe that'll be limbo.*) But nowhere is everywhere. Nowhere is bliss, consciousness. Somewhere is nowhere. The nowhere you're talking about is some place. But the real nowhere is bliss consciousness. Some people want to live in their bodies for thousands of years and some people want to leave their bodies right now. (SK: *Some people want to be fat, some people want to be thin.*) That's right. (SK: *Maybe we should just divide it all up equally.*) So all these baptists and fundamentalists that believe in heaven and hell are right, because they created it. You go to what you believe. So watch your thoughts.

SK: *I've been going around looking at Ramana's books. The more I look at them the less I only look at them for the pictures. I looked at the color pictorial book. (R: Oh really?) And it's got so much. I look at it and I realize it's formatted and I look at the pictures of all the other people who went to see him and I realize that it's just another organization (R: Umm.) It's interesting. (R: It is.) This is my favorite photograph. (R: That's a good one.) This was in one of the mountain paths that was used. (R: Oh really?)*

(tape break, Robert continues further.)

R: There is no change, what's to change? Only the relative world changes. (SK: *And that doesn't affect you?*) Consciousness has nothing to do with it. Consciousness is changeless. What could it change into? It's the origin of everything. (SK: *What should one do if one gets excited inside?*) Inside? (SK: *Yeah.*) Sing. Yes, sing out, rejoice. (SG: *Let it happen.* SK: *The excitement?*) Sure it's okay. (SK: *It could go on inside?*) Don't hold it in you'll blow up. You'll explode. There'll be a pieces of you all over the room. (SK: *Sometimes there's a tendency to get excited from whatever one is doing spiritually because it's agitation of some kind, the excitement to fulfill it in worldly activity or what not.*) Yes that's true, or you can breath deeply. (SK: *Yeah.*) Or you can take a cold shower. (SK: *Then you get more excited.*) No a cold shower slows everything down. (SK: *Or else try to recycle it back into ourselves.*)

(students browsing photographs of Ramana)

R: He looks like a westerner here doesn't he? (SG: *Wearing three piece suit.*)

SK: *My teachers teacher, I need to show you a certain picture of him where he's standing up...* (tape break as student continues) *...even if it doesn't turn into light, does it necessarily need to turn into light?*

R: It doesn't have to but sometimes it does. But you're making it happen because you're feeling it strongly enough. And when you feel the presence strongly enough, you see its true nature which is light. (SN: *Really "light" is only a metaphor right?*) Yes.

(tape ends) [TOC]



**SLOW DOWN THE MIND AND LET  
REALITY RUSH IN**

*28th October, 1990*

*Robert:* How many of you are satisfied with your life? (laughter) Are you really satisfied with your life? You can only be satisfied with you life, when you understand the reality. Otherwise, no matter what you do, there are always problems. Even right now, I can hear your thoughts, they're just chattering away, thinking, thinking, thinking and the thinking is always about the past and the future, never on the present. If you centre yourself on the present, there's no time for the past or the future and you cannot possibly have any problems. You only have a problem when you centre yourself on the past and the future.

So, I get a lot of phone calls. And one of the questions I'm usually asked is this: "Why did God make the world the way it is? If the world is not real, why do I feel it so much? And no matter what I do, I can't get rid of the feeling that my body is reality." And this person was truthful who asked me this question because that's how everybody usually feels.

It's good to talk about absolute reality. It's good to talk about absolute oneness. It's good to talk about nirvana and emptiness. But that doesn't solve the problem. To solve the problem you really have to cry out for God. You have to give up the world in your mind. I mean really give up the world in your mind. I don't mean quit your job and become a hermit. I mean keep your job, stay married if you're married, stay divorced if you're divorced, stay however you are, but in your mind is where you give up. Surrender your mind to God.

Now who is this God? Because we always say, "In reality there is no God, there are no others, there is no enlightenment, there's no duality and there's no non-duality. So who is this God?"

Well, as long as you believe that you are the body God does exist. Do not fool yourself. Do not believe I am not the body and God does not exist because you will suffer. God does exist as long as you believe you are the body-mind phenomena. So you don't walk around quoting scriptures and quoting truth. What you do rather is surrender. Total surrender in your mind. "Not my will but thine." That's the best thing you can do. To totally surrender everything, your entire life.

You can say something like this: "God, I don't care what you do with me. I want nothing from you, I need nothing. Just make me your own and do with me as you will."

When you surrender this way, something comes over you. A peace that you never felt before. And in that peace you realize, "Who's body is this? Who's mind is this? What am I really?" See these questions come automatically when you surrender, they come of their own accord. But when you're arrogant. When you're aggressive. When you have no humility. When you're belligerent and you walk around voicing truth statements, they go against you, not for you. Be careful. Watch what you say. Don't walk around saying, "There is only the absolute reality." While you're mad at your neighbor. Don't walk around and say, "There's only ultimate oneness." While you cheat your friends. Be truthful to yourself and you'll be truthful to everybody around you. And you've got to be careful about that.

Do not analyze what I say. When you begin to analyze anything I say, your mind will contradict. The nature of the mind is to contradict. The nature of the mind is to upset you. To make you feel out of sorts. To make you believe something is wrong some place. That is the nature of the mind. The mind always leads you astray. You cannot have faith in your mind. You cannot believe in your mind. Remember what your mind is. It's a conglomeration of thoughts of the past and worries about the future. That's all your mind is. But to come into truth, you have to stand naked before God. By naked I mean you have to give up everything. All your wants and desires.

I don't mean you have to be like Ramana Maharshi. When he came to the temple in the beginning when he was a boy. He took off all his clothes and stood naked in the street and it started to rain and he shaved his head. I'm not referring to that, you do not have to do this. But what you have to do is to empty your mind. You have to empty your mind of all thoughts. It's not that hard, really.

How do you do this? You simply observe your thoughts. You watch your thoughts. You become mindful of every act you perform. From the moment you get out of bed in the morning, you become mindful of what you're doing. If you wake up angry, you immediately catch yourself. You do not carry the anger with you. You either ask yourself, you inquire, "To whom has the anger come?" Or you simply observe yourself angry and say nothing. You do whatever you have to do to transcend the anger. You watch yourself becoming angry. You realize this has been my nature up to now. I'm an angry person, why? Maybe it's from my childhood? Maybe it's from samskaras from a past life? Who cares? The whole idea is, I have nothing to be angry about.

But then your mind will take over again and it'll say, "Well you've got to be angry about this. You got fired from your job last week. You were there for twelve years and now you're without money, without a job and you have no reason to be fired. That's why I'm angry." But then your wisdom should come in and tell you, "Nothing happens from nothing. Everything is preordained. And if everything is preordained, my getting fired from my job is correct. Therefore why should I be angry?" When you have that kind of an attitude, you immediately transcend that state of consciousness and you go a step higher and

you'll never be angry again. You will actually never be angry again. When you understand the principle of anger.

The principle of anger is simply that it's preordained. It was meant to be before you came into your body. Everything was determined. Even the anger. Even my getting fired from my job. Once you've realized this your mind becomes weak. You begin to kill the mind. This is how you annihilate the mind. You reason out every situation. You realize where it came from.

Say you feel belligerent. You may ask yourself, "To whom does this belligerence come?" And of course the answer will be, "to me." Then you hold on to the me. The me is only a thought. It is not reality. You hold on to the me as long as you can, and eventually the me will disappear into nothingness and so will your belligerency. Because your belligerency, your anger and everything else is part of the I-thought or the me-thought. It's only a thought. It is not real.

If you can't do that. Again you simply become the witness to your belligerency. You watch. You watch yourself becoming belligerent and your mind will tell you why you feel like that. You say, "Well my partner cheated me out of ten million dollars, now I'm broke. I have a good reason to be belligerent." No, you don't. Something will tell you this was preordained. Or you may say, "I smashed my car into another car last week. I forgot to take out insurance. It was a new car and it was the other persons fault but I've got to pay ten thousand dollars for a new car now." Accident, no, we have got to understand that there are no accidents. Nothing happens by chance. Everything is preordained, everything is determined. That alone should make you feel good. For you realize, the person who hurt me or the person I hurt, that was also predetermined. And that will stop your anger. It will stop belligerency.

And once you come to terms with it, what happens? Your mind becomes weaker again. Every time you do this you weaken your mind. Every time you do this you weaken your mind. And soon your mind becomes so weak, that you're able to practice self-inquiry and your mind will not interfere. But until that comes you have to confront every situation in yourself. You have to admit it. You have to admit, "I'm a no good S.O.B. I'm always screaming at people. I'm always scheming and planning. I always think something is wrong some place. I'm suspicious of peoples motives." Be honest about it, that's the first step. And then you realize, "Who is this way? Who's suspicious? Who's doubtful? To whom do these feelings come? Who has these feelings? I do. What I, am I talking about? What is the source of this I? Where did it come from? Who gave it birth? Does the I exist? If it does where does it exist?" As you think along these lines the I will go deeper and deeper into your heart. And with it will go everything else.

Never forget everything in the world is attached to I, including your body, your mind, your belief that you are the doer and all your feelings. All your senses. They're all attached to I. Subsequently, you don't have to get rid of feelings by themselves. Get rid of I and all the feelings will go with the I.

Then you can go to higher things. When the mind is weak and you seem to have a little control of your mind, you then can make the statement, "I am absolute reality." And when you make a statement like that at the time your mind is weak — but remember your mind has to be weak first — what absolute reality means will automatically come into your mind to take the place of your thoughts. So the picture will present itself to you, that you are like a screen in the movie and everything in the world are images superimposed on the screen. All this will come to you by itself.

Can you see the difference? Do you know what I'm talking about?

Most of us have been going around saying, "I am absolute awareness, I am emptiness, I am nothing, I am this and I am that." But when we get down to the nitty gritty, the first problem that confronts us, we become angry. So we're really not that at all and they're just dry words. But when you slow down the mind first, then a statement of truth will come to you automatically. And then you can make your confession, like I do every week. I am not the body. I am not the doer. I am not the mind. I am not any condition. I am unconditioned pure awareness. I am absolute reality. I am ultimate oneness. I am that I am. I am Sat-chit-ananda. And it's not you making this confession. You're not doing it, it is your Self, that's making the confession. You do nothing, you've gotten yourself out of the way.

The point I'm trying to make is, don't allow your ego to make you think that you're something you're not. Your ego mind is very powerful. It'll fool you all of the time. Be careful, always watch it. So remember, you do not have to make statements of truth at all. Why? They will come by themselves. All you have to do is to concern yourselves with slowing down the mind. And how do you do this, either through self-inquiry, through observation, through mindfulness, through witnessing. Whatever way suits you. What happens when the mind slows down? Truth takes its place.

When you hear the Buddhist term, empty mind, what that means is your mind is empty of all relative terms and relative livingness. But your mind is filled with the Buddha. Your mind is filled with reality. Your mind is filled with truth, all by itself. Now why does this happen? Because your reality is your real nature, that's what you really are. Therefore you do not have to do anything to make it happen. You just have to get your bloomin' nothingness out of the way. When you get yourself out of the way, reality shines forth and all the images come to you.

You realize again you're like a gigantic screen. The screen is the entire universe and everything on the screen are superimposed images. They come and they go, they come and they go, they come and they go. But you understand that you are like the screen and you're also like the images. Only the images are not real. But the Self or the screen is real. Then you can say, "All this is the Self and I am that!" For you realize what the Self means. But just to make empty word statements like that is absurd. It gets you nowhere. First you've got to slow down the mind and then everything will pop in by itself because everything is already there.

Now you may say, "Well that's hard to do." If you think it's hard to do then you have to start from the beginning and say, "To whom is it hard? Who finds it hard? I do. What is this I?" And go right back to that again. "Where does the I come from? Where does the images come from? The images that I am sick. I am poor. I've got problems. Something is wrong." And the question as far as the world is concerned, "Why does God allow evil in the world?" is answered by itself. And the answer is simply this, "It's mass hypnosis. The world that you're talking about, does not exist," and the examples will come to you of their own accord. Like the sky is blue. The sky appears blue, but in reality there's no sky and there's no blue. There's only space and space is consciousness. And all the planets and all the stars and all the worlds and all the people and all the insects and everything that you can think of, they're all super imposed on the space. And you can call space the screen of life and you are the space. You are not what appears to be.

That's what it means when you say, "I am not the body." Because you are really space. How do you prove this? If you were the size of an atom, and you know how small an atom is, and you found yourself somewhere in your body. All of your cells would be equivalent to planets and you would see so much space between each cell. Equivalent to the space between all the planets and you would be in a completely different universe. You would have no body. That's why this universe is sometimes called "the body of God." It's all relative and the absolute is space, the body's relative. So you are the absolute. You are not the body you think you are. Just like the sky is not blue. Just like in the desert, when you see a mirage, you see water. But the closer you get, it turns into sand. It's a mirage. We look at each other and we see people here. But in truth I can tell you there are no others, there's only one and I-am that.

Of course when I refer to I-am, I am not referring to Robert. I'm speaking of omnipresence. Every time I use the term I, I'm not referring to myself. I refer to omnipresence. Your true nature is omnipresence. Your body appears the way it appears because of relativity. But your body is formless space. Your body is emptiness. That's why you can truly say, "I am not the body."

But from now on you're not going to make that statement are you? What are you going to do? You're going to quiet the mind. And what will happen? When the mind is quiet everything will happen by itself. The truth will come out of you. You will not have to think about it. You will be aware of reality and you will find unalloyed happiness, great joy, a great peace, a great love and you will have a great compassion. And you will be kind to everything to insects, to animals, to humans, to minerals, everything is alive and you will have reverence for all things.

This feeling will come of its own accord. If you try to put it on it won't last. That's why some of you always tell me, "Robert I feel great when I'm here at satsang, but as soon as I walk out the door, I feel bad again, why?" That's why, because you haven't developed a consciousness of the truth. When you develop a consciousness of the truth it can never leave you never. You do not go on and off like a light switch. Once you have a conscious-

ness of the truth, you have it forever. And you have a feeling of immortality. You just know, you don't voice it, you just know, I was never born, I can never die and I do not persist while I'm alive. I am egoless, everything just happens. It comes through by itself.

This is why I tell you so many times, not to read too much, Jay, not to read too much because when you read too many books on Buddhism and Daoism, on Ramana's books, on Nisargadatta and everybody else in the world, total confusion sets in. Isn't it better just to sit still at home in the silence and stop the mind from thinking? That's the easiest way, it's the best way, it's the simplest way.

If you don't believe me, try it. Try it for a week and see what happens. For one week I would like you to experiment. I don't want you to read any book. Think you can do it? Don't look at any spiritual literature. Just sit by yourself as much as you can. And watch your mind, watch your mind. Do whatever you have to do to slow down your mind and then you're going to be amazed. You will laugh at yourself. For when the mind becomes quiescent, reality will rush in. And you'll see it's so simple, it's so simple. Why didn't I know this all the time? I used to believe by reading volume after volume I'll become enlightened. But it was so easy, I just had to quiet my mind.

Those of us who met yesterday, if you remember, we're going to be silent every Monday. Do you remember? Do you think you can do it? Just for one day, one day, tomorrow, be silent. Do not say a word to anybody. Try to spend that day by yourself if you can. If you have to go to work for a living, anybody work for a living here? (laughter) - (For some reason all the people we attract don't work (students laugh) - But if you have to go to work, be silent in your mind. Now here's how you work this. If you have to talk to your employees or your employer, talk to them but shut it out of your mind. Do not entertain what you say. Get rid of it immediately after you finished. If you talk about a work problem, resolve the problem and then go back to silence. In other words do not carry it with you. Do not carry it with you at all.

It reminds me of the story of the two Buddhist monks. They went shopping for some groceries in town. It was raining. And they saw a beautiful young lady trying to cross the street. There was a big puddle, so one of the monks took off his jacket said to his fellow monk, "Here hold this." And he ran over and picked up the girl and carried her across the flooded area and he put her down. And they went about their business. They shopped and went back to the Ashram, to the Zhen-do. And that night when they were eating dinner, the other monk looked at him and said, "Do you realize what you did today? We took an oath never to look at a woman and you picked her up and actually carried her across the flooded area and put her down. How can you do that?" And the other monk said, "Well I put her down this morning, but apparently you're still carrying her."

And isn't this true of us? We always carry with us, old hurts, the past. We never get rid of it. We carry our past mistakes, things that happened to us when we were kids. We have to let go of everything. And remember the way to let go. You either ask yourself, "To whom does this come?" and follow it through, or you observe your mind in action and

do nothing about it. You just observe your mind in action and watch it burn itself out. But whatever you have to do, by all means do it. So I will repeat again. When you learn to slow down your mind, the reality will rush in of its own accord because your true nature is reality. Your true nature is emptiness. Your true nature is pure awareness, pure intelligence. That's what you really are. You don't have to try to find it, you've got it. Simply let go of the other.

*SF: As you were talking earlier about one of the ways of dealing or confronting stuff that comes up, is realizing that everything is preordained. How can we do that without it being a belief, on our part or on my part that this is actually so.*

R: Well then you practice self-inquiry. If you realize that you exist, you don't have to do that. And you'll come to that realization by yourself. You should have a little faith. I know I always tell you not to believe a word I say, but you've got to have a little faith in yourself. And if that helps you to stop the noisy mind, by all means use it. Because when you realize that everything was predetermined before you came into your body, you sigh with relief, you say, "Ah, why should I react?" And it makes you feel good. But if you cannot use this method, you have to practice self-inquiry. Then you have to realize that I is having the problem, and follow the I to its culmination, to the source and there will be no problem. You have to use whatever method you need at the time. Whatever you have to do, that's what you have to do. But we share all these different methods so you can do something. (*SF: As the mind becomes quieter, as we surrender then we would automatically use the best method?*) Yes, to the extent your mind becomes quieter, to that extent does your reality become seen or felt and it's intuitive. It will tell you what to do. It will guide you and lead you in every direction. But the mind has to be quiet, that's the first requisite. And to quiet the mind use whatever method you have to. I know some people who really get angry with their mind, and it worked for them and they shout at it, they say, "Shut up mind, I don't want to hear a word you say, keep yourself still! I can't stand you anymore. Shut up! I don't believe you, you don't exist." And they had a talk with the mind for about a half hour and the mind quiets down. You have to use whatever method you have to use. But the whole idea is to quiet the mind and everything will happen of its own accord. Believe nothing, just practice and see what happens.

*SB: Robert, the mind can be quiet but isn't also the presence necessary? Because a lot of the Buddhist texts say, they speak of the person whose mind is quiet but they kind of like, their consciousness is hazy they're like in a daze, a daydream, they're not present, awareness.*

R: The presence is always there. What happens when you quiet the mind the presence becomes more dominant.

*SG: I read in that book that you showed me that said that there was a disciple of Ramana who sat in the hall for long hours and he was able to stop thinking but he wasn't in the correct state and Ramana made him go for walks and everything. (R: Oh yes.) What was that all about? If he was his mind was quiet and yet it wasn't a correct state?*

R: Well because fear was coming in. He began to be fearful. He picked up a lot of fear. The way he quieted his mind, whatever method he used caused fears to come in more powerful.

*SH: But how can you call it a quiet mind if there was fear present?*

R: It wasn't really quiet. It was never quiet. But there was fear, so he made him walk around. (*SB: Oh, so it was a feeling of fear.*) It was a feeling of fear, yes. (*SB: So that's also a mental construct, fear and emotions.*) Of course. That's why I say you don't have to use one particular method to quiet your mind. Do whatever you have to do to quiet your mind. And everything will take care of itself. Everybody's different, what's good for you may not be good for somebody else. So that's why I never say, "This is the only method." You have to do what's right for yourself, practice, find out. If you read too much you can never find out. Be alone with yourself. Find out what makes you tick and everything will work out.

*SH: Well, reading is after all mental activity, isn't it? (R: Of course it is.) There's no way of getting away from that?*

R: Exactly. That's why, the more you read the more numb you become. (student laughs) Really! You actually become numb. You become a person with a feeling, "I know everything now. I've read everything, I know the whole thing I don't have to learn anything else." But you never have an experience. You're still unhappy, the problems bother you. You have fears, frustrations and haven't turned into a living Buddha. (*SH: You have it all worked out conceptually and you're completely out of touch.*) (*laughs*) Yes, exactly. And there are too many people like that, unfortunately. Do you know there are people who are like that who don't know their like that? They think they've got knowledge, but you can tell. When was the last time you got annoyed at somebody? When was the last time someone rubbed you the wrong way or you have doubts, suspicions, bad feelings? That shows something is wrong someplace. You've got to have humility and that again comes with total surrender to your Self or to God. I think humility is the first requisite that you have to develop. If you want to find your Self again. Humility is very important. So what if someone kicks sand in your face? What difference does it make?

If you remember the stories about Ramana, when thieves broke into his house and his disciples wanted to fight them off and he said, "No don't do anything, give them what they want. It's their dharma to steal from us and it's our dharma not to resist. So give them what they want." Then again, when Ramana was walking around the mountain, Arunachala, he stepped in a hornets nest. Instead of pulling his foot out and cursing the hornets, he left his foot there and he spoke to the hornets, he said, "Sting me, it's your right to sting me because I broke into your home. So sting me all you want." And he came home that night all swollen. Does that sound stupid? If you think about it, it sounds stupid. But if you don't think about it (students laugh) then you'll understand.

*SB: Well Robert what is real humility? Real humility seems to only be a...*

(break in tape, Robert continues as tape restarts)

R: ...quiet your mind, you'll be stronger and you will not react, you're right.



SB: *Most of the Saints talk about being humble are just as big egotists you can find. (R: This is true.) Because they're trying to be humble.*

R: You can't, if you try. But when you quiet your mind again, humility comes of its own accord. But even if you think about humility, it'll make you quiet your mind. So you can develop the quality. One thing leads to the other, so you might as well act humble. Act like you have humility, it'll help. Everything helps.

SM: *If one has humility does one automatically have compassion, Robert?*

R: Yes, humility leads to compassion. (SM: *Compassion for every living thing right?*) Compassion for the mineral kingdom, for the animal kingdom, for the vegetable kingdom, for the human kingdom and for everything else, everything is sacred. Have reverence for all of life.

SK: *If you forget to do that, if you don't have thoughts of doing that, I imagine in the thoughtless state that would happen automatically without having to think about it?*

R: When your mind becomes quiescent, still, quiet, all the realities come out by themselves.

SH: *Is your mind permanently quiet?*

R: Not all the time, I have thoughts that come and they disappear right away. They don't stick around. (SH: *They don't stick around?*) They know better than to stay. (SH: *They're immediately witnessed and disappear.*)

R: That's it, as soon as I confront them, they're gone. That's the reason I can sit in a chair at home for maybe four to six hours and it seems to me like five minutes passed. Because I draw a blank. But in the blank, in the void, there's power, fantastic power. It's not a blank, it's unexplainable. But there's a feeling of boundless love. It's as if my own individuality has melted into boundless eternity. (SH: *Into what?*) Boundless eternity, and I just rest that way. Another question somebody asked, they say, "Robert, if you are consciousness why don't you know what's happening all over the world? Why can't you know what's happening in Europe, in Iraq, what somebody else is thinking. If you're everything, how come you don't know?" Who can answer that?

SG: *There's no one else to know?*

R: You're on the right track. (SG: *There's nothing else to know?*) Consciousness is self-contained. Consciousness has nothing to do with the relative world. So if you are consciousness, you are beyond the relative world. The relative world does not exist for you. So how can you know anything relative.

SH: *How can you say it has nothing to do with it, when it all occurs within consciousness.*

R: That's the appearance. What occurs in consciousness is an appearance. It is not reality. (SH: *But without consciousness nothing would occur, period.*) Exactly, but consciousness knows itself as consciousness. It does not know itself as anything else. (SH: *Oh I see.*) You say that. But if it's consciousness, it's consciousness. And everything is superimposed on

consciousness. But consciousness only knows itself. (SH: *Otherwise it would be relative.*) Of course it would be relative. (SH: *Right.*)

SB: *But some of the Saints are able to do that, they're able to know what's happening.*

R: Oh they've got all kinds of powers. (SB: *...powers that they can know what's happening in other parts of the world and to other people.*) People develop siddhas, but that's dangerous. (SL: *What is it called?*) (SN: *It's actually siddhis.*) Siddhis yes. (SH: *Psychic powers.*)

SB: *That's of the mind, isn't it?* (R: *Of course.*) *So they're limited?*

R: All the books tell you, avoid those things.

SK: *So then there's another group of Saints who they come spontaneously to them and they spontaneously arise for the help of other people.* (R: *To help other people?*) *Yeah.*

R: Well to an extent, but the highest way to be is to know yourself as omnipresence. Then you become other people. And that's how you help them.

SK: *Ramana knew the heart of everyone who came to him?*

R: Sure. He didn't know anything, that's why he knew the heart of everybody. He was empty, and everybody claims that he helped them. And he said, "Me, I didn't do anything." But they attributed all kinds of miracles to him. If you're empty how can you do anything? There's nothing to do.

SL: *Robert when you say sit in the chair for 45 hours... (R: 45 hours.) (laughs) ...for 4 to 5 hours, but anyway that's a long period of time, in what position do you sit in.*

R: Just like this, I sit like this. I sit still.

SB: *Robert during that time do you sometimes feel a great ecstasy or is it always the same.*

R: It's always the same. There's nothing to feel anything, nobody's home. (SB: *But it's very pleasant, right?*) It's blissful, it's always, even right now it's blissful. It doesn't go away. (SB: *More like self sufficient.*) When I sit by myself it's not to gain anything, it's just to be. (SB: *So that state or that place is self sufficient happiness unto itself.*) It's unalloyed happiness, it never goes away. (SL: *That's just to BE?*) Just to be your Self.

SH: *Are you always in that state without exception?*

R: Nothing ever happens to take me out of it. (SH: *Is that what they term as Sahaja Samadhi?*) Sahaja Samadhi. You can cut my fingers off, you can put a needle through my head, I guess I'd feel it to an extent but you can't take away my bliss, so-to-speak. (SH: *I wouldn't try. I want you to have your bliss.*) How can you take it? (SH: *Or do I want to?*) It's yours too. (SH: *Yes it has to be. If you've got it we've all got it.*) We're all one. That's why I do not have to do anything to make myself happy. Some people always invite me out. Once in a while I go to a movie with Dana to make her happy. But I'm happy just the way I am, I don't have to do anything. I don't have to go anywhere, I don't have to do anything.

SL: *Then what is the purpose of us in our false reality of being here then?* (R: *What do you mean?*) *False reality meaning that if we're not enlightened then our body is just here to reach that state of enlightenment?*

R: Well you're saying that you're not enlightened. (SL: *Yes.*) But I see you differently. I see you as my Self. I don't see what you see. I see you as my Self, an extension of me. (SL: *But I am not enlightened so I don't see myself as an extension of you.*) Who says that? (SL: *I do.*) Who are you? (SL: *I don't know.*) Find out.

SM: *Robert you were born this way. We don't have a way to be born again to become enlightened do we?* (R: *Nope, everything can be done now.*)

SF: *Just one thing about the letter that you shared with us last week is that...* (R: *Which one is that? The letter, it's a very nice letter.* (R: *Oh the fellow from New York.*) *But one of the things that occurred to me is that it gives out that it's possible, perhaps it's possible for any of us.* (R: *Of course it is, there's no question about that.*) *Robert, is it inevitable for us?*

R: It's inevitable, it's unavoidable. It's your nature. (SH: *That's good news.*) (laughter) Of course. (SH: *The best.*)

SB: *But it might take many many lives, right?*

R: Why? (laughter) (SK: *Thursdays and Sundays is what you need?*) Why? Why not just awaken right now? (SK: *Yeah.*) Just wake up. Stop playing games, just wake up. All you've got to do is become tired of the world and just wake up. As long as you have desires, wants and needs you cannot wake up. So how many of you are ready to give up all your desires, wants and needs? Not too many, that's why you can't wake up. Because there's something in your mind that's very important to you. Get rid of that and you'll wake up. Even if you're thinking right now, I can't wait to go home and eat dinner, that's a strong desire. That prevents you from waking up. Or when I leave here I'm going to see this movie. That's a desire that prevents you from waking up. To wake up you've got to be desire-less, total desire-less. That's in your mind of course. It doesn't mean that you have to give up anything physically. You have to give it up mentally.

As an example: If you're attached to your car. And you're always thinking about your car, how you love it. You hope nobody steals it. Those thoughts have got to go. Enjoy your car. Drive your car, but do not allow it to possess you. In your mind that is. So you really don't have to give up anything physically. Everything is given up mentally.

SB: *Robert is it because when a desire is in the mind consciousness cannot be pure?*

R: No, any desire is a thought form and a thought form takes the place of reality. So when the thought form is subdued, reality ensues. Therefore all thought forms have to go. And desire is a strong thought form. (SB: *So a thought form is like a modification that's preventing, something whole and pure and emotionlessness.*) You can say that, yes.

SM: *So Robert is it predetermined that we were all to come here to be with you?*

R: Definitely. Nothing happens for nothing.

SL: *I'm still puzzled about if we were not enlightened or if we did reach a state of enlightenment then we'll just be attached to our bodies?*

R: No. If you reach a state of enlightenment you become your natural Self. And as your natural Self, you go about your business like you always do, but you are not your

business, you are not the doer. Your body does whatever it came to this earth to do, but it has nothing to do with you. You're separate. (SL: *Thank you.*) In other words, you do not have to go to a cave or a jungle retreat. You can be in the world and do whatever it is you have to do. But you're not attached.

SB: *So basically, you're identified with consciousness, or there's identification with consciousness instead of identification with me.*

R: Yes, you have the realization that you are the mirror and the reflection at the same time. You watch the reflection but you know that you're the mirror and not the reflection. The identification is with the mirror. (SB: *It's a very mysterious kind of a state or a very mysterious kind of a place to be, it's like not knowing anything.*) You know plenty. (SB: *It's a total mystery.*) That's how it appears to the ajnani, but it's beautiful.

SL: *When you're enlightened could you go back down to experience any level that you want to?*

R: No. You don't do that. You stay that way. You stay awake. (SL: *So you wouldn't delve into the siddhis? Is that what it's called?*) Siddhis are powers, powers. (SL: *Okay then, so you would not go into that area?*) You have no need to, no desire. (SL: *Because you don't have any desire at that point?*) You've got everything, what else do you need? You have become everything. You are the source of the siddhis, the source of the power. (SL: *So at that point you would not even want to necessarily know anything.*) You don't even think about it.

SK: *Yet sometimes spontaneously something arises for them, maybe to tell the disciple that it's helpful for that disciple. But they're not delving into that, they haven't a desire to know. It just arises.* (R: *That's what we're talking about now.*) *Yeah.* (R: *That's why we have satsang.*)

SL: *Yes I've noticed that at different satsangs sometimes different people have spoken about different things. Before you came here we talked and discussed and you brought in your discussion at different times and different people had different things that were spontaneously brought up in discussion per se.* (R: *That happens.*)

SG: *Yes it does happen. You do talk about things that are very pertinent. To think, at least for me personally that have been on my mind. It happens almost every time.* (R: *As long as it helps.*)

SB: *You started the Sunday satsang saying that we're always self involved and we're always focussed on ourselves and that there was no space in our consciousness for reality to shine.* (R: *Okay?*) *And then, that was the first part of it, and then you talked about divine ignorance.* (R: *Okay. What's the point?*) *The point is, it seems to me the fact that we're always self in ego, self involved, self meditative and living from the point of view from the me. That seems to be the obstacle to realization.*

R: For a person who is practicing self-inquiry, nothing else is necessary. Meditation is not necessary, reading is not necessary. Only satsang, self-inquiry is all you need. If you're not practicing self-inquiry everything else is necessary.

SL: *So self-inquiry is, "Who am I?"* (R: *Yes.*) *"I am not the body."*

R: Forget about "I am not the body." Ask yourself, "To whom do my thoughts come?" (*SL: And try to answer your own questions?*) No, the answer will come by itself, "They come to me." And when you can say, "it comes to me," hold on to the me. Follow the me into the heart centre. Hold onto me. (*SL: Meaning, asking who is me? Who is me?*) No, when you hold onto me, ask nothing. Just hold onto it. But if another thought comes, to interfere. Then you ask, "To whom does this thought come?" By holding onto the me, I mean you follow the me-thread, to the heart. "How did me arise? Where did it come from?" and of course if you follow it to its culmination, you will realize it does not exist. Me just doesn't exist. There's no me. It's like the sky is blue. Me is only a thought. Again that's why I say, "When you stop your thoughts, me vanishes." I feel it's the best way, fastest way. You just say to yourself, "I - I." You can do it with your breath. Inhale, you say, "I" exhale and say, "I - I, I - I." I is the first name of God. That's very powerful.

*SH: That's the best mantra for that purpose?* (R: Oh yes.) (*student says different mantra*)

R: That's different. I don't want to get into Buddhist mantras. But "I - I" is the most powerful one there is. (*SH: It is, huh?*) Yes. If you have to use a mantra.

*SG: So even saying the "I-am?"* (R: You can say, "I am" too if that suits you.) *Same thing?* (R: Same thing with your breath. Inhale you say, "I", "Am" exhale. But remember self-inquiry is not a mantra. "Who am I" is not a mantra! Only the things I tell you are mantras, you can use them as mantras.)

Let's play some more music.

(music played question start up again)

*ST: When you say the name God, you don't mean something outside of yourself? What's the use of God, the name God, is it something like, not a part of...*

R: As long as you believe that you are the body, then God Ishvara, the lord of karma, exists for you. When you realize you're not the body, that type of God disappears. But that God is very real as long as you believe that you are the body. (*ST: But you use the words, God the belief in God, but that is part of our Self isn't it?*) God is none other than your Self, exactly, but it becomes egoic when you say, "I-am God." It's better to say, "God is my Self." (*ST: And the term preordained, well that's not from without.*) That's what? (*ST: Well that's not separate from ourselves, preordained?*) As long as you believe in the body, there's reincarnation, there's karma and everything is preordained. As soon as you find out who you really are, it all disappears. It becomes redundant. (*ST: Then what is preordained?*) Preordained means everything was planned before you came into your body because you believe that you're the body. Everything was planned before you came by Ishvara, the Lord of karma. Sounds a little confusing because it doesn't really exist. (*ST: Yeah that's what I was wondering?*) But as long as you believe you're the body, it does.) (*ST: Everything is preordained as long as you believe that yourself is the body?*) Yes.

*SH: Does it really exist, or does it appear to exist?*

R: It appears to exist. (*SH: Yeah. Actually it has no reality.*) But when I say that or you say that, it sounds like it's easy to get rid of. It's not. It's very powerful or it appears to

be powerful. (laughter) (SH: *It's been preordained that way.*) (laughter) Exactly.) (SH: *Then who preordained it?*) The preordainer. (SE: *The preordainer who doesn't exist?*) (laughter)

R: Exactly. But you see, to some people especially new people, when you talk like that, that nothing exists, they take it for license to act the way they want to act. So you've got to be careful. (SH: *Let the ego go hot wired.*) Exactly.

ST: *But yet, we're all meant to be here.* (R: *All meant to be what?*) *All meant to be here, with you.* (R: *It's preordained.*) *But we don't believe in our body anymore.*

R: You don't believe in it? If I pinch you will you believe in it? (student laughs) See that's what I was talking to you previously. It's not what you believe, it's what you really are. If you take it a step further, none of us exist the way we think we do. None of us are bodies. But that sounds ridiculous to talk about because you feel you are the body. And it's only when you get into the transcendental state, that you realize that you're not the body. So the thing is to work on yourself. Then you won't ask the question.

SN: *So in a way the idea is to get rid of the question?*

R: Get rid of the body first, then there'll be no question.

SB: *But aren't we aware already, we're already rid of the body because we're the one looking out of it.*

R: You're rid of the body, but are you sure about that? Do you know definitely you are? When was the last time something disturbed you? (S: *Six seconds ago.*) (laughter) That answers the question. It's easy to make statements of truth. I am not the body, I am not the mind, I am this, I am that. But when you have to live your everyday life, that's when you catch yourself.

SK: *That's why it's kind of good to live in LA* (laughs) (R: You can say that.) *Maybe we should have a field trip and go down the rocks or somewhere to see how...* (R: You can go first and tell us what happens.) *I've worked at several places, really rough places in the city, while working at night. Saw a stabbing and stuff of things like that while working at night.* (R: What kind of work did you do?) *Tile work, setting tiles.* (R: At night?) *Yeah at the shoe stores when they close, downtown LA.* (R: (laughs) He's a tile setter at night.)

SH: *You would get double the pay. Smart thing to do.* (SK: *Yeah double the education.*)

SL: Robert have you seen God? (R: No, God is my Self.)

SG: *Robert again, a question came to mind...* (R: What mind?) (laughter) *The mind that I believe that I have.* (laughter) *The question is, why if my real nature is self-contained unlimited why would I believe that I'm this thing with all these problems and all this stuff and everything, why would I get into such a...*

R: Who is the I that believes that? You're not the problems, don't you see? You don't exist the way you think you do. It's like the sky is blue. You're not like that at all. But you've been hypnotized to believe you are, but you're not. (SG: *And the way you get un hypnotized is to still the mind?*) Still the mind and know the truth and the truth will make you free.

SB: *So it's a case of mistaken identity.*(R: You can say that.)*Like Sherlock Holmes movies.*

SK: *Do you ever watched someone who has been watching a movie and they start crying? And you're sitting there thinking, if the movies not real why are they crying? They feel like it, they want to get involved, through desire and the feeling they get from it.*

R: There's more to it than that. I remember watching the Ananda maya movie yesterday, tears came to my eyes. (SL: *At what part?*) Just observing her, just watching her in action. (SL: *Why?*) Why? Who knows? Does there have to be a reason? See many people have a misapprehension, that self-realized people are cold and nothing disturbs them, nothing bothers them, they just walk around like a stone, not so. You feel and you have compassion, you have joy, you have bliss. You have total understanding of your fellow man. I am you and you are me. There's no separation. So when you hurt I cry.

That's what's wrong with this path, because a lot of people who follow Advaita, think you have to be cold and calculated, no feelings, no emotions, don't care. It's not so, on the contrary.

SB: *Robert if there's no one home, there's no ego, who is it that is feeling the crying?* (R: Don't ask me?) *(laughter)* *God himself?* (R: Who knows? I have no idea?)

SL: *Watching a movie, is that similar to you — not you but — the one watching themselves as if he were looking at a movie?*

R: No I was just watching a movie, just like you watch a movie, nothing special about it.) (SL: *Before you said that when we're just looking at ourselves, we need to look at ourselves as if we were watching a movie. How do we go back one step again?*) When I see you, when I watch you, I see what you're doing, but it comes in and goes out and disappears. So if I see you hurting, I can cry because you're hurting, but I don't feel it emotionally. I feel it differently, I can't explain it. (SL: *What about ourselves, how are we supposed to view ourselves, our body.*) Quiet your mind and it'll take care of itself. (SL: *And you said we should just kind of observe ourselves, what we're doing?*) Become mindful, yes. Start it tomorrow morning when you get out of bed. Observe your feet going on the floor. See how you stand. Going to the bathroom, brushing your teeth, eating breakfast. Become mindful of all of your activities. Watch yourself, see how long you can keep it up. (SL: *Being present in the here and now.*) Yes, same thing. And that quiets the mind too. Don't worry about the future and forget about the past. Stay centered. But again, it's hard to do unless you quiet your mind. So self-inquiry and mind quietening comes first. Sammy?

SG: *Could we say on a certain level that this is all God's dream?*

R: Well there's no God to have a dream. So who's dreaming. Nobody's dreaming. It's an illusion. (SG: *The Self?*) The Self doesn't dream. It's like the sky is blue again, there's no sky and there's no blue. So nobody's dreaming about anything.

SM: *Robert, is this a big mystery that it's revealed to one when you become realized?*

R: What's revealed to one is that you are the Self of all. (SM: *That's it?*) That's it. (laughter) What else do you want? You want your cake and eat it too. (SM: *There must be a purpose for all this misery we go through?*) When we think there's a purpose, because we have

a body, so we think there's a purpose. But when you understand that you're not the body, there's no purpose. There's no purpose for existence.

*SB: Couldn't you also say it's for the joy of realizing there's no purpose? (R: No.) (laughter) Or for the joy of realizing that you are the existence?*

R: Who needs that joy? Does the Self need that joy? The Self is self-contained. It needs no joy that you're talking about. (*SB: To realize it's unlimitedness.*) That's relative joy. (*SB: So the Self has realized its unlimitedness?*) When you're not realized, then you realize it, then you have joy. But for the Self there's no joy because the joy's already there, it needs nothing to be joyous. You do.

*SH: Touche. (R: Touche.) (students laugh)*

*SL: He quieted your mind. (laughter) (SH: That takes care of you bud.) (laughter)*

R: See again, let me explain to you, that I have no idea what I am. People call me names. (students laugh) You should hear some of the names they call me. But I don't go around saying, "I'm a Jnani, I'm a Jnani." Because that's a word that you give me. But I don't even know what it means. I'm just my Self. That's it.

We have all these profound ideas about self-realization and that's what keeps you back, because of your profundity. Stop being so profound. Just be your Self and forget the whole thing. Right Arnold? (*SA: Right.*) It's so simple and we make it so complicated.

*What do we do with all these tapes? (laughter) (SB: It helps support my ego.)*

R: I don't know what you do with the tapes, but I get calls from New York, New Zealand, from every place in the world. And they talk about the tape. (students laugh) Where are you sending all these tapes?

*SB: We sell them on the black market.*

*SM: Our tapes are the best way to stay centered. I listen to them before I go to bed. I listen first before I get up in the morning, sometimes I listen at night and I'll listen to them all night long and I'll wake up and they're still going. (laughs)*

R: But I'll have to say that's fine as far as it goes but the best way is to stand naked before God, nothing, no crutch. Take me the way I am, that's the best way. (*ST: Before God?*) Before your Self. Remember as long as you believe that you are the body, there's a God, so before God. Until you understand that I am that. (*ST: You mean you're using that term for us?*) Yes. (*ST: But you don't use that term for yourself though?*) No I don't.

*SL: Robert, is that true that as long as you believe you're the body, there's a God. Is that true for atheists? (students laugh)*

R: Well atheists don't believe in God at all. But whether they believe it or not, there's a power that moves them around like a puppet.

(tape ends) [TOC]



Transcript 20

**BEFORE I AM**

1st November, 1990

*Robert:* Let me ask you a question. Where do you think you were, or what were you, prior to consciousness? What do you think you were? Who can tell me? In other words before you came into this body, before you became conscious, what were you?

*SH:* You mean prior to individual consciousness? (R: Yes.) Not prior to consciousness *per se*? (R: Both.) Is there any prior to consciousness? (R: Yes, there is.)

*SS:* What, the witness? The witnessing that I perceive in the dream sometimes?

R: Not really.

*SH:* Prior to consciousness, would that be consciousness at rest? Would that be no content? (R: Exactly. What were you prior?) Does consciousness relax? (R: What were you prior to that?) There is no prior. (R: There's no prior? Are you sure?) Yeah. (R: Any more answers, any more bright answers?) (students laugh) There can't be! It's absurd!

*ST:* Why can't it be, though, why would you just dismiss it entirely?

*SH:* Because consciousness is fundamental. Consciousness is all. It's all there is. How can there be prior to totality, to all that is?

R: Tell me, Glen? (SG: Potential?) Umm, any more bright answers?

*SE:* Anything that would be said would only be a concept and would be in phenomenality. It would miss the point entirely.

R: That's the answer, you got it. As long as you can describe it, it's not that. It's a mystery. It's beyond description. The finite can never comprehend the infinite. So as long as you can describe it, and you can talk about it, it's not that. And this is something you should always remember.

So the answer is **Silence**. That's the correct answer.

You are space, and now you appear to be the image superimposed on space. Now you identify with the image, but prior to consciousness you were not the space, really, nor the image? The reason I say you were not the space is because we can talk about it, so you have a concept of space, and again, as long as you have a concept of space, it's not that. The only way you can find out is by not saying anything, by catching yourself between thoughts. When you have a thought, and you're trying to figure out what it is, and when the thought stops, before your next thought enters, that's it. The space between thoughts is what we are talking about. So the thing to remember again is as long as you can talk about it, as long as you can describe it, as long as you can argue about it, as long as you stick up for your rights and say it's this or it's that, you're wrong. You're not really wrong, you're

just on the wrong track, because if you were wrong, then something is right, and nothing is right, so there's nothing wrong. It goes beyond duality concepts.

That's why I tell you to spend so much time alone, when you don't watch television, and you don't listen to the phone ring, where you can cut yourself off from the radio. Just sit and be your Self. Then you will experience pure being. For as long as you search, you'll never find it. After all, ask what you are searching for. You are searching for something that you already are. That's why you can never find it. If you were not that, then you would search, but you're already that, so searching becomes fruitless.

And what is that? That is the space between your atoms. Every sentient and insentient thing is composed of trillions of atoms, but the space in between is consciousness. Again, we use the word consciousness for want of a better word.

(tape break as Robert continues)

But again, we have to function in the world, so we don't walk around trying to be smart. Instead what we do is function in the world as ourselves. Be your Self. If you are your Self, then you're safe. In other words, you're not trying to be anything. Just be your Self. What does it mean to be your Self? To live spontaneously. Most of us live from the past, as you know, and then we worry what we're going to do in the future. If you learn to forget about the past and the future, you're safe. When you live spontaneously you have no time to think, and that's when you become the witness. For thoughts are simply about the past and the future. True?

When you learn to act in the moment, when you're acting in the moment you can't think because you're acting. Therefore, your thoughts are only on what you're doing and when that stops there are no thoughts, and you go on to the next thing. But you do not try to analyze the thing at all, whether everything will work out, whether it's good or bad, whether you're making something out of it or not, whether it's in your favor or against you, all that's got to go.

I received a call from a lady in Santa Cruse the other day and she started to tell me about her marital problems, so I stopped her. I told her I didn't want to hear anything about any marital problems. Does she know who she is? That's all I care about. If she knows who she is, then she goes beyond marital problems. She goes beyond concepts, longings, wants, desires. She'll be safe. For once you lift yourself up nothing can touch you again. The world no longer has any power over you. The world only has power over you when you identify yourself as a body. If you identify yourself as a body, then the world becomes real, objects become real, situations become real, the universe becomes real, God becomes real, everything becomes real and you live in duality. So one day you're suffering, the next day you're happy. Happiness leads to suffering, suffering leads to happiness.

Of course, that's human happiness I'm talking about, human suffering. But as soon as you learn to go beyond that, and again that happens by living spontaneously, all suffering ceases. After all, for who is the suffering? For the one who identifies with the thoughts.

As an example, somebody gets fired from their job. They start to worry about that and this leads to worrying about the future, because when you worry about the past, getting fired, you're going to start worrying and thinking, "How will I pay my rent next month? How will I buy food?" And the mind loves that. It starts feeding you more. Pretty soon you imagine yourself evicted from your house and you see yourself in the welfare lines, and you see yourself become a homeless person, and sure enough you do, because that's what you believe. That's where your mind is leading you.

As long as you feel you have a mind, it becomes very, very powerful. Then you can say that, "Thoughts are things," for your thoughts will materialize in this world of effects, that which you believe is real. Subsequently, if you start worrying about your job, being terminated, and you start worrying about food, and you start worrying about evictions and all that stuff, you're really saying to yourself mentally, "That's what I want to happen," and you always get what you want. You've got to watch yourself.

The secret is not to change your thoughts, but to get rid of your thoughts completely. We're not trying to change negative thoughts to positive thoughts, for all positive thoughts lead to negative thoughts, negative thoughts lead to positive thoughts, that's duality. We're trying to transcend the whole bowl of wax, to go beyond, and that's what happens when you live spontaneously, it happens by itself.

*Living spontaneously is a meditation.* Do not concern yourself with the fruits of your efforts. Everything will take care of yourself, of itself.

In other words, what I mean by that is, if you're in a job for twenty-four years, do not concern yourself if you get terminated or you don't, that's not the point. The point is who do you think you are? Do you believe that you're that frail human being that has been terminated, or that frail person who has lots of marital problems, or that frail person who doesn't know if he's going to die or live? Forget about all these things, go beyond it. Identify with the absolute awareness. Identify with the total reality which you really are. You do not identify with those things by affirming them.

You identify with those things by what? *By silence.* You see the difference?

There are many schools that tell you, change the negative into a positive, but that's based on the world of relativity. You'll have to experience both, and there will be no end to it. But when there's silence in the mind, that means you get rid of all concepts, of all desires, of all needs, of all wants, of all hurts. You become oblivious to everything. Then the real Self begins to take over, which is you, and you'll automatically do, or gravitate to, the place where you have to be. It will all happen by itself, but don't think of that. Think of nothing. Learn how to quiet your mind. Learn how to make your mind quiescent like a motionless lake. A motionless lake can attract, or image, reflect, the sun, the stars, the moon, trees, grass. A lake that is noisy cannot reflect anything. So, when you learn to quiet your mind you reflect your Self, and your Self is always harmony, always bliss, always sat-chit-ananda, always the absolute reality, always absolute oneness. That's your real Self. That's who you really are. It's all up to you.

What do you do with your life everyday? How do you live your life? This doesn't mean that you have to sit home and meditate all day long. It means you can go about your business. You can work. You cannot work. You can go to a movie. You can watch TV. You can do whatever you like, but never identify with the object! Never identify with what the body is doing. Let the body do whatever it came here to do, but you keep the mind and yourself on your heart, on the light, on consciousness. Quiet your mind any way you want, whatever method you use. Become the witness to your thoughts. Use *atma-vichara*, self-inquiry, whatever method you have to use, do it, but do it all day long, that's the secret. Not just when you come here, not just an hour a day, but all during the day.

So how would you handle it if you go to your work and they terminate you? Instead of worrying, you would ask the question to yourself, "To whom is this happening? Who's going through this experience? I am." Hold onto the I with all your might. Follow the I to the source. Look at the I as a thread that seems to be connected from the source to what you're thinking about. And all of your thoughts are attached to the that thread, to the I thread. All of your fears, all of your frustrations, all of your desires, everything is attached to the I thread, and as you hold on to it tight; you follow it, follow it into the heart center. Then it will just seem to disappear. The reason I say it will seem to disappear is because it never existed to begin with,(laughs) so it appears to disappear. But once that happens you're free and you will not be disturbed by any mortal condition, and you will be happy. But when I say you'll be happy I am not referring to human happiness. I am referring to happy-happy, happy hour, really happy, for no reason. Again because your true nature is happiness, your true nature is bliss. When you get rid of the other stuff your true nature shines forth effortlessly.

That's why we call this the pathless path, because there's really no path. There's only a quietness of the mind, following the I to the source. Then all of a sudden you become omnipresence, you become omniscience, you become omnipotence. Then you can say, "I am That I am," but there will be nobody left to say anything really. You will just bask in the sunshine of your love, of your happiness, of your bliss.

Somebody else called and asked me to explain, and I've done this before but I'll go into it again, "What is the difference between a seeker, a disciple and a devotee." We talked about it a couple of times, but some of you are calling and asking me about it, so I'll just touch on it again.

A "seeker" is a blessed person, because of previous experiences in different lives, has been fortunate enough to begin searching for truth. A seeker spends many years, perhaps many incarnations, seeking truth. But the mistake they make is they go from teacher to teacher, from Hatha Yoga to Karma Yoga, Bhakta Yoga to Kundalini Yoga. They go from Christianity to Hinduism, from Hinduism to Buddhism, from Buddhism to Zen, from Zen to the Tao. And the searcher keeps going from one to the other, from one to the other, from one to the other. The searcher has not yet practiced anything. They just listen at different meetings. They read book after book on all kinds of subjects. They become very intellec-

tual as far as truth teachings are concerned, and they are able to discourse everything under the sun. They can talk about everything. They have all kinds of rhetoric. They know about all kinds of spiritual subjects, yet they have never had a spiritual experience. And this can be dangerous if they do not find an efficient teacher who will explain to them what they're doing, for they can go on like that all of their lives, and go from one life to the next, one life to the next, one life to the next. They will remain a seeker, because the path becomes interesting.

You know what it's like? It's like a king has invited you to the kingdom to share the kingdom with him. And he lives on two hundred acres of land. The land is beautiful. So you drive in the front gate and you're on the way to the king's house, but you see beautiful flowers and you become fascinated. You forget about the king and get into agriculture and start planting new flowers and get involved in planting flowers. But then you remember the king and you start driving. But this time you see beautiful caves and rock formations. You become fascinated so you stop again and get involved in rock formations and caves. You forget about the king. Years pass, you remember the king again. So you go forward and this time you see dancing girls dancing in the weeds, in the flowers, in the brush. You get fascinated with that and you spend years on that subject, and so forth and so on. You never get to the king. If you get to the king, he would have shared the kingdom. That's what a seeker does. A seeker becomes fascinated by different teachings, and buys every book about that particular teaching, becomes well read, but never has a spiritual experience.

Now we come to the disciple. The disciple is a seeker who has been touched by a teaching. The disciple discovers Zen and just loves it. But instead of staying with a teacher the disciple goes from Zen teacher to Zen teacher, to Zen teacher. Not like the seeker who goes from one teaching to the other. At least the disciple has settled down and he stays with the teacher a while, then he goes to another Zen teacher, and then to another Zen teacher. And they go on like this from incarnation to incarnation.

Now a devotee is completely different. A devotee has found the path they are looking for and the teacher that they want. So they become the path. They become the teaching and they become the teacher. They take care of the that particular path they are on. It becomes reciprocal thing. A devotee realizes that the teacher of their Zen path has given up everything to teach the path, so they take care of the teacher's needs, they make sure the path is right for everybody, and they devote themselves completely to that particular path. So what happens to that kind of devotee? Pretty soon they merge with the teacher's consciousness and they become one and they become realized and that's the basic difference between a seeker, a disciple and a devotee. Any questions about anything?

*SG: Is there even a choice for a seeker to be a disciple and a disciple to be a devotee? Or is choice an illusion? (R: No, not really. You're right.) It's just their tendency for it?*

R: Yes. You're going to do whatever you came here to do. But the only choice you have in life is not to identify with the body. So when you don't identify with the body, you

will actually gravitate to where you are supposed to be, and everything will happen. But you're right, we have no choice. (SG: *There is no me?*) Exactly. This is why I say those of us who have come here, it is not by choice, it is no accident. You're here because that's where you're supposed to be, that's the way it is, and I'm here because it's where I'm supposed to be. I never chose to be a teacher. I never chose to be anything. But I'm here and you're here. So what are we going to do about it? Why complain?

SH: *If there is no choice, then you can't choose whether or not to identify with the body?*

R: That's the only freedom you've got. (SH: *Do you have that freedom?*) You have that freedom. (SH: *But that's plain out and out choice.*) That's the only choice you have. (SH: *I was under the impression that there was no choice whatsoever, period!*) There is no choice whatsoever, period, except not to react to conditions and not to identify with the body. If it weren't for that we would be automatons, but we're not automatons. But the awareness in us, the reality, makes us have that choice, not to identify with the body and not to react to any condition. Everything else is predetermined.

SK: *To the extent I don't believe that, then I have a me?*

R: No you don't. (SK: *Or I think I have a me?*) As long as you believe you have a me, you have a choice. In reality you don't have a me. But if you were speaking from reality, the question would be redundant. There would be no need for the question. (SK: *I don't quite understand that.*) As long as you believe that you have a me, then you have a choice. (SK: *A choice whether I am going to be a seeker, a disciple or a devotee?*) No. The choice is again whether to identify with the body or not. (SK: *I understand that. That clearly I understand.*) That's the only choice you've got. (SK: *But I don't believe that though.*) You've the choice because you are a me. You believe you are a me. And when you don't believe you are a me, and you are not a me, then nothing, that's it. (SK: *Yeah.*) Nobody to talk about a choice.

SK: *So the question is, according to how much I think I am a me, and I don't believe that things are pre-determined - In other words, I seem to think or feel that I have a choice as to whether I want to be a disciple or a devotee, or I'm going to go somewhere or not go somewhere.*

R: It appears that way, but again, you're speaking from an ego viewpoint. (SK: *Right, and that's the me that is blocking from understanding, whether that's actually true or not, what you're saying?*) If you were not a me, there would be no one to ask that question. That question wouldn't even come up. But as long as you are the me, then you're thinking whether you have a choice or not. Just the thinking about it shows that you are a me. (SK: *Umm.*) You follow? (SK: *Yeah.*) So this is addressed to me's. (laughs)

SE: *I think what is arising with you, and possibly with you, and bothered me for a while, is that Ramesh teaches that all you need to do is to believe you aren't a me. And the teachings itself will perform their work even though they obviously are still feeling like a me. In other words, he obviates practice and says that practice is not necessary. But I think it becomes a kind of conceptual Advaita that way, because he says practice is not necessary, just listening to the teachings, and there's no practice, and I don't think there's much enlightenment from that point of view. In other*

words, he says believe you're Krishna and deny that you're Arjuna, even though that you really are Arjuna in the every day life.

R: He's got a point, to an extent. It's like the razors edge. The reason I don't like to say that is because for new people it gives them license to do what they like, to become arrogant and belligerent, and they say, "I am total awareness, it makes no difference what I do. I can kill animals, I can do anything, nothing matters." I have seen many people with those attitudes, who are beginners, so you've got to be careful. That's why Ramana Maharshi was so wise and he taught there are two ways, one of bhakta, of self-surrender, and one of atma-vichara. And they're both correct.

SG: *If you're kind of a tamasic tendencies, Ramesh says that if you have these tendencies to go out and be arrogant, it wouldn't matter if you listen to those teachings or not, you're going to go out and be arrogant. There isn't any choice. Those tendencies will take you that way anyway.*

R: This is true, so the secret is not to identify with the tendencies or the body, but to identify with the Self, and that will take care of everything. But to identify with the Self is sometimes not the easiest thing to do, so you have to practice certain disciplines, certain meditations, surrendering yourself to God, and things of that nature. And this will make you humble and it will give you humility. And that will automatically lead to atma-vichara, self-inquiry. Then everything will happen of its own accord. We have to be very careful, especially we as Westerners, not to believe that I am consciousness, and I am God, and I am ultimate oneness. We realize that this is the ultimate truth about ourselves, but then watch yourself, watch your actions, see what you're really all about. Don't use truth to cover up your weaknesses.

For example, if you were a drug user, it is true if you come to satsang, and if you understand the realities, eventually you will stop using drugs. But, in the meantime, you do the best you can, physically, mentally and otherwise to stop the habit. And it's all pre-ordained anyway, but you do the best you can. And as you follow the teachings, everything will take care of itself. What do you think of that?

SK: *Could it lead to a neurosis? (Robert laughs) You're trying the best you can to do something and it's preordained for that to happen, so you keep trying and keep trying and it's...*

R: Well the only neurosis you have is that you believe that you are the body, that's a neurosis. When you take your mind off the body, then you will know what to do, to stop the drug habit. (SK: *But what if it's not preordained that you're going to stop the drug habit?*) Then you won't do it. But, if you realize your choice is not to identify with the drug habit, not to identify with the body, not to react to it, that feeling alone will cause something positive to happen. (SK: *Like possibly not having drugs in your life?*) Exactly. (SK: *All right, okay, so that whole question I had is answered.*) If you say so. (laughter) (SK: *I mean this preordained matter is not like a set box.*) I hate to use those words sometimes, because you may say to yourself, "Well if it's preordained, then maybe I should keep on taking heroin." (SK: *Right.*) And we go for the rest of our life taking heroin, we say, "Well, it's preordained, what am I going to do. I might as well enjoy it." (laughter) So you've got to be careful with

that. It's preordained to the extent that you identify with the situation, that's preordained. So as soon as you start to identify with the Self, with total awareness, then things begin to change. Changes will come, they have to. (SK: *Yeah that's totally understandable.*)

SH: *And that will happen when it's ordained to happen.*

R: Yes it will. (SH: *There is no you that can make it happen?*) Exactly. Everything is preordained, predetermined. Is that clear enough? (SH: *How can you get in the way then if it's all preordained? The separate me, the separate you appears as though it's getting in the way and slowing down the process and dragging its heels.*) Of course. (SH: *That's the appearance.*) That's the appearance. (SH: *But actually it isn't so, things are going exactly the way they're supposed to go.*) Yes. (SH: *Precisely.*) But do not identify with that. Identify with the Self. (SH: *Yeah.*) And that will take care of itself. Then you will have no time to think how slow things are, or how fast they are. (SH: *Oh I see.*) As I mentioned earlier, if you work spontaneously, if you stay centered in the now, then there will be no time to feel sorry for yourself or think about your habits, and by not thinking about habits, pure meditation takes place. They stop of their own accord. (SH: *Umm. Nobody stops them, they just do it automatically, spontaneously.*) Because you never really had them. (SH: *Well they appeared to be there.*) And the appearance comes that you stopped it too. (SH: *No, I didn't do anything.*) Exactly. (SH: *I'm just watching the show.*) There is nothing to do. (SH: *And no one to do it.*) And there is no one to watch. (SH: *Right, but there is watching?*) Who watches? (SH: *Noone. There is just watching only?*) Watching doesn't even exist. (SH: *Which is awareness?*) That doesn't even exist. Awareness does not exist. As we spoke about it Sunday, remember? Those are just terms, concepts, for the ajnani to talk about, pure awareness.

SH: *Then it will be reduced to silence because any term we put up, you'll shoot it down.*

R: Yes. Now you've got it. (SH: *Okay, fair enough, again, it comes to the mind shutting up, shutting down.*) So ask yourself, "Who has to shut up?" nobody. There's nobody home. (SH: *Hmmm, sounds good. (Robert laughs) Has the smell of freedom, perfect freedom.*)

SG: *In practicing vichara, every thought that starts, as soon as it's recognized inquiry takes place, "From where does it come?" then you go, "It comes to me. then who am I?" Every thought with no judgements or not? (R: Umm.) And it's just constant, there is never that riding the thoughts to its duration? Conceptualizing? (R: No you're not riding any thoughts and there is no conceptualizing.) I guess there is no suppressing either? (R: No.)*

(tape break as Robert continues)

R: ...the Self you always were, shines forth.

So we really don't want to get too technical because simplicity and realization are synonymous. We don't want to read voluminous works, and go into all kinds of concepts and meditations, and things we have to do. We just want to, in a calm way, to realize that there is nothing to realize, (students laugh) and be free of the whole thing. (laughter)

SE: *When I was in San Francisco I visited Alcatraz. (R: Did you.) And they had these eight by twelve cells. And some places had doors that would close because it's an isolation cell and you have this thing that you wear that tell us about how the prisoners spent twenty to twenty-two*



hours a day in their cell, the rest of the time exercising. I felt, "How marvelous." Not having to do anything, just be able to sit there and get the meals. And Kerema was appalled that I had that attitude. (laughter)

R: Well you know you're right. Because look how many monks live in a cell, in a monastery, in a zhendo, in an ashram. They choose to live in the little cell for years and years and years. (SK: That's a recurring joke. When are we going to go to prison, but of course the other aspects are probably bad.) But you have to go to a hardcore prison. To get those special cells.) (laughter) (SK: It's not worth it, is it?) What are they using Alcatraz for now?

SE: Tourist attraction, just bring tourist to look at the prison and they make money doing that. It has become a preserved park now. I think we ought to take it over. (laughter) The Indians took it over in the seventies. Time for the Jnanis to take it over. (laughter) Get a piece of the rock. (laughter) (SH: Take over the rock Robert and we'll all come and join you.)

R: With machine guns.

SE: I have noticed a difference. Two years ago, when I ran into Nisargadattas teachings, and I only encountered emptiness inside. Now, having been with you for a month or so, I feel very definitely the sense of I-ness located in this area, and it's sort of like painful, and blissful, and love, at the same time, but it's definitely there, the emptiness is no longer there. And I have a feeling that it has to do with the nature of the teachings, and the teaching style. You're more into practice, and into concentrating on the I. But Nisargadatta talks from the absolute point of view, and there's no I, there's just emptiness. I have a feeling a shift has taken place in the focus of my awareness because of being with you.

R: Certain people attract certain teachers, that's all.

SK: There seems to be a difference between the conceptual practice and practice also. It seems to me that a lot of people who I saw at Ramesh's teachings were also into conceptual stuff. And I think that same danger comes out as - maybe not as much license to do something, but they think they've attained something. They think they've attained something substantial, a substantial realization, when they just understand conceptually what it is they should be having an experience of. So they take a really sound conceptual understanding to be the experience itself, and maybe are deluded.

R: Who knows? I don't compare teachers. I don't even know what I am doing. I don't have a teaching. I'm just here. Nothing is planned, what method I'm going to use. (laughs) (SH: No format?) No format. This is not even a teaching. It's nothingness, emptiness. You can call it whatever you like. (SH: Are you able to share that?) With who? (SH: With me.) But you don't exist. (SH: Well, theoretically speaking, us, those who come, quote, to sit at your feet.) It's up to you to pick it up. I'm just here. (SH: But that depends entirely on the rightness of the teacher.) That's right, because to me, there is no one with whom to share, because I see you as me. There's only one. (SH: We all appear exactly that way, all, everywhere.) Everything is the same. (SH: Not just here everyone you see?) Again, it's like a mirror and its reflection. I identify with the mirror, but I also see the reflection. But I realize the reflection is the mirror. (SH: The mirror bamboozling itself?) The mirror creating its images, reflections. (SH:

*The mirror creating its mistaken conceptions, mistaken mystery images?)* But they don't really exist. (SH: *If they're illusory they don't really exist.*) They don't. (SH: *That's a strange thing for the mirror to do, doesn't it ever get tired of this nonsense?*) Well the mirror is not really doing it. It appears to be doing it. (SH: *Then what is doing it?*) Nothing. (SH: *Nothing is doing it?*) There is no doing going on. (SH: *It's just occurring?*) Nothing is done. (SH: *It's just plain not occurring?*) It's not occurring. (SK: *So that's why everything is peaceful when there is no mind.*) That's why, when your mind is quiet, you find bliss.

ST: *I don't understand why Ed feels I in his chest, though you talk about nothingness.*

R: That happens. Of course, but before you come to nothingness you can feel it in your chest. That's happened to lots of people. We talk about nothingness but are you experiencing nothingness? Talking about it and experiencing it is two different things.

SH: *And there are different levels of that also? Ed was feeling that there was nothing there, he was nothing at some level, but evidently it wasn't the deepest level because now the sense of an I is recurring, causing him some pain.* (R: *To some people there appears to be levels.*) *That's another illusion, okay. The illusions certainly appear as if they were there. Momentarily, you know they are momentary, but while they last they look to be there.*

R: Well this is why I always bring up the sky is blue. Always think of that when you get confused, because in reality, there is no sky and there is no blue. (laughs) There's just space. But we think the sky is blue. And the snake is the rope and the rope is the snake. We think, in the dark, a rope is a snake, but upon investigation we find it's a rope, and once we find it's a rope, we'll never be tricked again.

So once you find your reality, you can never be fooled again. But like the mirage in the desert, when you see water, upon investigation there's no water, there's only sand. So we see things, we see images. Our senses tell us there are images all over, but upon investigation you will find that there are no images at all. They don't exist. There is only space. And the images are superimposed on space. But the images do not exist of their own accord. If the Self did not exist, there would be no images. (SH: *So the Self is producing the images?*) Apparently. (SH: *Apparently or actually?*) Apparently. Because the Self really does not produce anything. But it appears to. (SH: *It induces them indirectly?*) The Self is contained in itself. The Self is self-contained. It does absolutely nothing. But as long as we are an image, or we believe we're the body, the Self appears to project images. But when you realize that you are not the body, that all stops. (SH: *That's the maya of it?*) That's the maya, the leela. (SH: *Too much leela.*) (laughter) Well many people enjoy the play, because they wish to continue. They keep identifying with their conditions, and their situations, and the problems with their health, with their bank accounts, with their wives, with their husbands. They keep identifying with those things, and as long as you are attached to anything you cannot find freedom. I'm not saying you shouldn't have anything. Possess all you want, but never be possessed by your possessions. (SK: *Or anyone else's possessions.*)

SE: *I was talking to one woman who saw you, that I recommended come here and she said, "Robert is too advanced for me. I like maya, I just want it more comfortable."* (laughter)

R: That's the state of most people, of course. (SE: *But she was clear about it.*) That's why the world is in the precarious condition it's in because everybody is involved in their own game, so-to-speak. (SK: *That's why this is particularly a sharp razor blade, the path. It's like a razor blade.*) It can cut you.

SH: *It would be all right if nobody interfered with my game, then I could carry my game out totally and completely without any trouble,* (R: *That's right.*) *But it's in conflict with everybody else's game.* (R: *Exactly. That's the irony of it.*) (laughter)

SK: *Are there some people who can have their cake and eat it too?* (SH: *We're all trying.*)

R: As long as you still call it cake, it's like there's something here for you. What's the cake? (SK: *The cake is living and enjoying the world, and the icing is having realization.*) When you realize the truth, it's virtually impossible to enjoy the world. (SK: *Well yeah that's what I'm thinking.*) Because the world keeps changing, changing, changing.) (SK: *There's no really way to have the cake and eat the icing too, Right?*) Again, the world is not cake.

SK: *I think there is only one person in this room who can do that.* (R: *Who's that?*) Sam.

SS: (Sam replies) *What?* (laughter) (R: *He's been eating a lot of cake.*) *It wasn't cake.*

R: Ramana Maharshi said that the only problem you've really got is that you believe that you were born. (ST: *That was your leading question today.*) It was? (ST: *"What were we before we were born?"*) Prior to consciousness. (ST: *Which is really at the time of birth isn't it?*) What is at the time of birth? (ST: *Consciousness?*) Yes, at the time of birth consciousness takes place. But prior to consciousness there was nothing - space.

SK: *There wasn't even potential for consciousness?* (R: *Absolute zero.*) *But there was something there which was a concept, before.*

R: As long as there is something, it's not that. There's no thing whatsoever. It's beyond words and thoughts. (ST: *But there is something.*) What is it? What? (ST: *If we were never born then that means there was something before we thought we were being born.*) What was it? Who thought? (ST: *Oh, I'm sorry. I used that word.*) No, but what was it? Who was the something? It's a mystery. Nobody knows. (ST: *We don't know what, but there was something.*) There's nothing. But nothing is beyond the senses, so it sounds stupid. When your mind is quiet and peaceful, and you sit in the silence, then you become that you're referring to and that's none other than your Self. But don't try to explain the Self. Once you try to explain it, it's not it. That's what I mean when I always tell you, just be your Self, be your Self and you will be safe. Don't be this and don't be that, but be yourself. Don't be a woman, don't be a man, don't be anything. Just be your Self. (SH: *The Self then is just a word pointing to something that is wordless, indescribable and cannot be possibly explained.*) Yes (SH: *But it indicates, it's like a finger pointing.*) Like an arrow. A finger pointing to the moon.

(silence)

R: As we sat in the silence for a couple minutes just now, what thoughts came into your mind? Don't tell me, just think to yourself. Whatever thoughts there were, good or bad, they've got to go. Even if you were thinking what a wonderful satsang, that's got to

go. All thoughts have got to go, for your wonderful satsang will not bring you realization, emptiness will, nirvana.

Many times I tell newcomers in the meeting, "Please do not believe anything I say." Why should you? But experiment on yourself and see what happens. But just don't accept what I say blindly. Find out for yourself. Do not let a day go by when you do not practice something on yourself - by asking the question, by being the witness, by using the Who-am-I mantra. Who-am-I is not a mantra, remember, but a method we teach, if you want a mantra, with your breath. "Who am I?" with your inhalation, "I am Brahman," between breaths, and "I am not the body," with the exhalation. If you practice these things, it should keep you busy from thinking. That's the only purpose. To make you one pointed, so you can stop thinking so much. For many people come and tell me, "The direct path is very hard for me because I can't stop thinking. I'm always thinking about something, thoughts just come to me. And even when I ask, "to whom do they come? I can't stop them." So I give them that mantra, and then they can substitute for a while. And as they substitute, they become stronger and the mind becomes weaker. They become stronger and the mind becomes weaker until the mind stops thinking.

Of course, the other way is total surrender to God or to your Self. Even when I say total surrender to God, some people still believe they have to surrender to some kind of outside deity, but there is no outside deity. Total surrender to God means to surrender to yourself, to give up all your desires, all your needs, all your wants, all your questions, and just say, "Thy will be done." That's it, and let yourself or God take care of everything. Have no anxious thought about anything. And if you really totally surrender to God you'll be okay. You'll be taken care of. Whatever method you use it will only lead you upward.

*SG: Sometimes I've found that with vichara the mind is quiet. Other times there's like a barrage of thoughts. It's like skeet shooting and it's like I need a machine gun sometimes for every thought that goes by. (R: Yes.) Then sometimes I find where I think I have it quiet, all of a sudden there's like a movement of thoughts that's not words, but it's, woops, there's one, like a big fish under the ocean.*

R: Yes. Well first, observe it and don't act, and then ask, "To whom does it come?" So do both, observe and ask the question. *(SG: It's actually a fun game.)* Yes, it is.

(Prashad is served.)

R: Okay, Here's to consciousness. *(ST: That's just like saying, "Here goes nothing.")* Nothing is what you are. You're good for nothing. Aren't you happy I told you that? *(ST: Oh, I don't believe that.)* You're good for nothing! Nothing is everything. *(ST: Oh, okay, I'll accept that. (laughter) (SG: Are we all good for nothing?)* Of course!

(tape break then Robert winds up satsang)

R: Remember to love yourself, to worship yourself, to pray to yourself, to find joy in yourself, because God dwells in you as you. Peace. Thank you for coming, and I love you all. Have a good life.

(tape ends) [TOC]

**ROBERTS EXPERIENCE**

*4th November, 1990*

*Robert:* Ask yourself, "What am I doing here at this satsang?" Why did you come? Ask yourself. Did you come to observe the speaker, to compare him with other speakers, or are you tired of playing games and you want to get on with it? What is the real reason you came tonight? You had nowhere else to go? You saw all the movies, all the TV programs? Looking for a new face? Ask yourself.

Your life is very short. What are you doing with it? Unless you awaken in this life, you will come back again and again, and keep playing this game over and over again, until the day comes when you awaken. The only freedom you've got is to turn within and not react to conditions.

I usually do not talk about myself, but I received an interesting phone call today from a lady in Santa Cruz. She said, "Robert, if you don't say something about yourself, nobody will know where you're coming from. They will think you got this information from a book or from another teacher. They will not know it comes directly from the Self." So I thought about this, and for a few minutes I will discuss my life up to the age of fourteen years old. That should bore you enough.

I was born January the 21st in Manhattan, New York. From the very beginning, as far back as I can remember, when I was in my crib, a little man with a gray beard and white hair used to appear before me at the other end of the crib, about two feet long — two feet tall, and speak gibberish to me. I thought this was normal and everybody had that experience. Of course, being a child I didn't understand anything he said. It's only in the later years when I started to read books that I realized this person was Sri Bhagvan Ramana Maharshi. But nevertheless he appeared before me until I was about seven years old, then it stopped.

Then something very interesting happened to me. Whenever I wanted something, a candy bar, a toy, I would say God's name three or four times and it would appear from someplace. For instance, if I wanted a candy bar I would say, "God, God, God." Somebody would bring it to me or it would come from someplace. When I went to school I never used to study. When we had a test I would say, "God, God, God," and the answers would come. Once I wanted to play the violin and my mother told me that it would be too hard for me to play, so she wouldn't buy me one. So I said, "God, God, God," and a few hours later my uncle appeared, who I hadn't seen in about five years, and he brought me a violin. He thought I needed a violin. And this went on and on while I was going to school.

When I was fourteen years old, a strange phenomenon happened. I was in my junior high school class. There were about thirty-five children. The teachers name was Mrs. Riley. She weighed about three-hundred pounds, and when she got angry she used to jump up and down, so of course we used to make her angry. What I would do was I would borrow a bobby pin from a girl and there was a hinge in the back of the seat. I would stick the bobby pin in the hinge and twang it and she would go crazy. She didn't know where the noise was coming from and she'd jump up and down, a very interesting phenomenon.

Anyway, it was the end of the term, and we were taking our finals test. This was a math test. I never studied for it, so I didn't know anything. So I said, "God, God, God." Instead of the answers coming, the room became filled with light, a brilliant bright light, a thousand times more brilliant than the sun. It was like an atomic bomb, the light from the bomb, but it was not a burning light. It was a beautiful, bright, shining, warm glow. Just thinking of it now makes me stop and wonder. The whole room was immersed in light, everybody, everything. All of the children seemed to be myriads of light particles, and then I found myself melting, sort of, into radiant being, into consciousness. I merged into consciousness. It was not an out of body experience. An out of body experience is when your soul leaves your body. This was completely different. I realized that I was not my body. What appeared to be my body was not real. And I went beyond the light into pure radiant consciousness. I became omnipresent. My individuality had merged into pure absolute bliss. I expanded, I became the universe. The feeling is indescribable. It was total bliss, total joy.

The next thing I remember is the teacher shaking me. All the students had gone. I was the only one left in the class. The teacher was shaking me, and I returned to consciousness, human consciousness. That feeling has never left me.

Now what does this have to do with you? Everything, for when I say, "You are absolute reality, absolute bliss," when I say, "all this is the Self and I am that," I-am encompasses everybody, everything. "I am that" encompasses the whole universe. I am that, pure intelligence, ultimate reality, sat-chit-ananda, parabrahman. I am speaking from my experience. Death becomes a joke, there is no such thing. Your real nature is immortality. Your real nature is unalloyed happiness, ultimate oneness. This is what you really are. Awaken to it and be free.

How do you awaken? Well, in reality, you are already awake, but you are dreaming and you don't know it. It's like when you go to sleep and in that dream there's an earthquake. Everyone is dying all around you, and I come to you and I say, "This is not real. You're having a dream, don't you know?" And you tell me, "You're crazy, Robert. This is not a dream, this is real. Can't you see the earthquake. Can't you see people dying all around you?" But I say, "No, it's a dream!" You refuse to believe me. Then, all of a sudden you wake up, you find yourself in this world. The only difference between this world and

the dream world is that this world is a little longer, but it's a dream. The world is not real by itself.

Ultimate reality, pure intelligence, emptiness, space — that is reality. It is like a gigantic screen that takes up the entire universe. That screen is consciousness, and all the worlds, the planets, the suns, people, are all images on the screen. If the screen weren't there, there could be no images. Therefore, you cannot say that the images are real. They're only real as long as the screen persists. But if the screen is taken away there's no place to show the images. In the same way, your true nature is consciousness, pure consciousness. Your body is superimposed on consciousness. You have made the mistake of identifying yourself with the body and mind. Therefore, the body and mind seems to control your life. But as soon as you switch identities, as soon as you begin to identify with consciousness, everything changes for you. You become happy, peaceful, joyous, blissful. It happens by itself. All you've got to do is to switch identities, identify with reality.

How do you do that? Every image that comes into your mind, you negate it. You realize that's not the truth, and you ask the question, "To whom does this come? To me." You hold onto the me. You find the source of me. The source of me is none other than your Self. Once you make the identity and you awaken to your Self, all your problems are over.

Think of the problems you're thinking about right now. Think! Who has a problem? Your real Self cannot have a problem, because that's bliss consciousness. The problem comes to the ego. Only the ego has a problem, nothing else. Everything else is free, happy, no problems. Find out who you are, discover your Self. Jump within yourself. Be your Self. Become free.

Nothing exists as it appears, nothing. Everything is consciousness, and everything is an image superimposed in consciousness. All of your thoughts, whatever is going through your mind, it has no basis, no cause, no ego. Everything you see is a projection of your own mind. You can put a stop to it by finding the source of your thoughts. Where do your thoughts come from? Find out. Go within. Ask yourself.

You start in the morning when you first get out of bed. You watch your thoughts. Observe what you're thinking. Observe what you're doing. Whatever comes into your mind, ask yourself the question, "To whom does it come? I think this." Follow the I thought to the source. Hold onto the I and wait. Do nothing. Do absolutely nothing. Keep still. When another thought comes, use the same procedure. "To whom does this come? To me? Who am I?" Follow the I thought to the source. Do nothing. Remain in the silence. Do not try to analyze anything. Do not try to come to any conclusion. If your mind becomes argumentative, ask yourself, "Who is argumentative? I am." Everything belongs to the I. The whole universe is attached to I. When you find the source of I, everything else disappears. Find the source of the I and become free.

Life is really simple. Why make it complicated? Why allow all your thoughts to control you, to control you, to control you? Why do you give in to your thoughts? If you want to become free, you have to stop thinking, completely, totally. When your thoughts

come to you, no matter what they tell you, you have to ask yourself, "To whom do these thoughts come? Who gave them birth? I did?" Well, who am I?" Do not allow your thoughts to be your Master. What you call realization is only empty mind. When your mind is empty everything happens by itself. Reality shines forth. When your mind is full of garbage, you become belligerent, arrogant, wild, and you have no peace. So observe yourself, watch your thoughts. See where they lead you. Take control of them, and become free.

I am not a lecturer, I do not give speeches, I do not give sermons. I'm only here and I'm available to you. So, if there are any questions, I'll be happy to answer if I can. Feel free to discuss anything you like about spiritual life.

*SM: Robert, if this is all a creation of the mind, what about the grand dissolution of everything? Is there any point to that?*

R: The grand dissolution is also of your mind. Everything that happens, everything, is a projection and manifestation of your mind. When you realize that you are not the body-mind phenomenon, everything stops. The whole game stops and you become free. For that person there is no such thing as birth or death. Everything remains still and quiet. Everything stops. There is no dissolution. There is no desecration. There is only peace. But you have to stop your mind from thinking, and the best and fastest way to do that is through *atma-vichara*, self-inquiry. That's the fastest way as far as I know. You simply ask yourself the question, "For whom is desolation? Who experiences these things?" Find out, and you'll find that you are ultimately free. You have always been free. You have always been the Self, free, blissful and happy. That is your real nature.

Even as I talk to you, look at the thoughts going through your mind. Look at all these thoughts that are going through your mind. Why do you allow them to control you? Why? It only hurts you, nobody else. Only the thinker suffers. Of course, it's difficult to stop thinking, but by asking the question, "To whom do these thoughts come?" your mind begins to slow down and finally merges in your heart, and then you are no longer controlled by the mind. You are no longer controlled by anything. Your individuality will merge into the infinite, and you will become free.

*SB: Robert, how is it that these little subtle thoughts have the power to obstruct?*

R: They don't, because your thoughts do not exist. How can they have power? Only what is real has power, and what is real is consciousness, absolute reality, total awareness. Thoughts have no power. They appear to have power. You have given them the power. You yourself have given your thoughts power by believing in them, by worshipping them, by doing what they command. Your thoughts tell you to go kill, you go kill. They say, "Go scream," you go scream, "go be belligerent," you go and become belligerent. You are controlled by your thoughts. But the wise person will stop, and think, and look within and ask, "To whom do these thoughts come? Where do they come from?" Find out and you will realize they never existed to begin with. It's all an optical illusion. Just like the rope and the snake you've all heard about. You think a rope is a snake because it's dark



and you can't see, but once you find out the truth, that it's only a rope, you will never be fooled again. You will never be afraid again. So the thoughts are like the rope and the snake. They have no power, but you fear your thoughts, therefore you give them power. Once you realize they are non-entities, they are nothing, then you become yourself, and you're free.

(silence)

*SG: Our problems are only existent for the ego. Isn't it the ego that takes us to the spiritual path or practices?*

R: The ego appears to practice and take on a spiritual path, but there is something deeper than the ego. The Self is pushing you from itself. The ego tries to resist. The ego is for one reason only, to destroy itself. Only when you destroy your ego, do you use your ego to do that. That's the only purpose it serves. Otherwise it controls you totally and completely. The ego and the mind are synonymous. The mind is only a conglomeration of thoughts about the past and worries about the future, that's all the mind is. The ego enhances the mind. They're both the same. The ego is like the light for the mind, but by self-inquiry the light is extinguished so the mind vanishes of its own accord and you become free. Do not give your ego power by believing in it. Look at it like you do outside in the sky. When you say the sky is blue, everybody will agree with me that the sky is blue. But when you investigate you find that there is no sky and there's no blue. It's just space. In the same instance, everyone believes there is an ego, but upon investigation you will find out that it never existed. It does not exist. Only the Self exists, and you are that. So investigate, find out for yourself. Don't believe a word I say. Check it out, experiment. Find out and see.

(tape breaks here)

*SL: What can I do when I see the misery and torture in the world? What good is it just to concentrate on my mind. Must I not forgo this indulgence in the self, by looking at myself, and help people in the world?*

R: You are omnipresent reality, and you are compassion. It is only when you know your Self that you can be an asset to others. When you become the embodiment of love which is also consciousness, everyone around you feels it and that's how you make this a better world in which to live. However, in the beginning you don't confuse yourself with that. If you want to help the world and help others, first find out the truth about yourself. If you don't, it's the blind leading the blind and everybody falls into the ditch. Now, again, when you find out the truth about yourself, yourself is not an individual. It is omnipresence, so you become the universe. Therefore, you can say all this is the Self and I am that.

Take a look at your dreams. Where does a dream come from? It comes from your mind. You're sleeping and you're dreaming. It all emanates out of your mind, and in that dream you're riding in a jet plane, you go from country to country, you take up golf, you get married, you have children, you grow old and you die. All that is in the dream. Where did the dream really come from? Your mind, and so it is in real life. "Who is dreaming

about wars, who feels this, who sees this, who's afraid?" Ask yourself, find out, investigate, and you will be amazed what you find.

(tape starts here again)

R: When you speak of love and compassion, do normal people really have love and compassion? They only have love when somebody gives them something. If a person loves you, you say you love them. When they leave you for somebody else, you hate them. So the love and hate come. They're two sides of the same coin but real love is beyond human love. Real love is the infinite. It cannot be described. It's consciousness. It's absolute reality. Real love is your real nature, and you can never really know how to love until you know who you are.

*SL: I feel that when I practice, I go beyond my mind, and you feel peaceful. How do you go beyond that?*

R: If you really looked at your mind, and your mind really disappeared, there would be no need of the question because you would feel ultimate peace. But what really happens to some of us is that we think we're going beyond the mind, we believe we're looking at the mind, but something is wrong because we don't. Once we really observe the mind and realize it's no thing, we are already beyond it, we're free and happy. But sometimes, as I said, we think we're doing that but we're not. And you can tell. Once you catch a glimpse of self-realization, you'll never go back again. There's no turning back. You've either got it or you haven't. There are no steps to it. It's like when you're in the room of darkness and you find the light switch. The darkness just dissipates. There are no gradual steps. It doesn't become lighter, and lighter and lighter. The light just goes on the darkness dissipates. When your mind is really empty, realization comes of its own accord.

*SL: When you say to look at the mind, what you're looking at is a thought? (R: The thought, your mind is thoughts.) If you see the thoughts, then they disappear.*

R: As you observe the thoughts they disappear, but more come, more come, and even when you're finished with them from this life, they'll come to you from a previous life. It never stops. So you have to keep asking the question, "To whom do they come? To whom do they come?" And keep observing and following the I thought, and doing nothing, and one day it will all be gone, and you'll be free. But you have to have patience and persistence. Remember, it took us so many years to be the way we are, screwy, crazy, insane. So now it's going to take a little time, perhaps, to get over it. But don't worry about it, because we're all hell bound for heaven whether we like it or not. Everybody gets there, sooner or later. Our job is to be relaxed and calm, peaceful, to observe ourselves, not to react to conditions. Remember, every condition that comes upon you is karmic in nature. It's no accident. When you react to a condition, all you're doing is accruing more karma for yourself and it will never end. The secret is to just watch, to observe the situation, and not react. As an example, if you're driving home tonight and you have an accident, and you hit somebody's car because they passed a red light, and even if it's their fault physically, in reality it's nobody's fault. If you react to it by becoming angry, belligerent, all you're doing

is accruing more karma and you'll just have to go over that situation again, and again, and again, and confront situations similar like that until you give it up and stop reacting. Then you win the battle, and you do not have to have a situation like that again in your life.

*SL: You said you'll never have that situation again in your life?*

R: Never, if you confront it and you do not react to it, then you're finished with it. Whatever you do not react to is gone, it's finished. It's like when you have a friend, and your friend is talking to you. If you do not react to your friend, you do not answer or say anything, what happens? Your friend leaves you. True? It's the same thing with a condition. If you do not react to a condition, the condition leaves you. It goes away. It never comes back.

*SL: Do you have to gradually eliminate the reactions to get to complete freedom?*

R: You simply observe yourself. You watch the way you react to conditions. You do nothing but watch. In the process of watching your mind will slow down. It will become weaker and weaker until it's gone completely, then you'll be free.

*SL: So you don't have to ask the I-thought, you just have to watch the mind?*

R: You automatically ask it when you're watching. As you are watching you will ask the question, "To whom does this come?" Then you will find out that it does not come to you at all. It comes to your ego. So again, you watch the ego, and you ask the question, "To whom does the ego come?" The answer will come, "To me." Hold onto that me. Find the source of me. It has no source. There is just emptiness, quietness, and you become free. But for one who knows that he is not the body or the mind, there is no prarabdha-karma for that one. But for the onlooker, it appears to be so. For the ajnani there appears to be prarabdha-karma, not for the Jnani. In other words, the ajnani may see problems, and that's the karma coming to its conclusion, but for the Jnani there are no problems. Do you follow? What do you think? Why do we worry so much? We're always concerned about something, aren't we? Why? The world was going on without you for many years before you came, millions of years. And it will go on after you leave. So while your so-called existence in your body, is here, why do you worry, why do you fear? What are you afraid of? Be peaceful, be still. Learn to love one another, have compassion, practice loving kindness, be your Self. Always remember your real nature is absolute intelligence, as ultimate oneness, divine harmony, bliss consciousness, sat-chit-ananda, parabrahman. That's who you really are. Identify with that and be free. So what do you think of that?

*SH: The ego position is just consciousness temporarily playing at being that particular ego? (R: Not really.) Where else can it come from?*

R: Consciousness is self-contained, therefore the ego is not really part of consciousness. It is an optical illusion, it doesn't exist. It appears to exist. (*SH: Yeah.*) And it didn't come from anyplace. It comes from your imaginings, but consciousness never gave it birth. (*SH: The identification of consciousness with the body-mind produces the ego?*) It appears that way, but it's not true. Consciousness does not really identify with anything because it is self-contained. Consciousness only knows consciousness. Everything else is an optical

illusion that just doesn't exist. Even if the appearance is strong, it does not exist. And you can always think about these examples. When you're in the desert and you're dying of thirst, you see a mirage that's water, water, and you crawl to the water and what have you got? Sand. But the water appeared so real to you, didn't it? In the same instance, all the things of this world appear real, but they're like the optical illusion, they're like the mirage, like the sky is blue, like the sand that appears as water. It's false imagination, misidentification. Turn back, go within, dive deep within to your Self, identify with the Self and become free forever.

I think what some of us do is we read too many books and we make it too technical, and we think we have to do things. We have to do this and we have to do that, and we give everything names, and we say consciousness is the light that shines in mind that becomes the ego. We don't have to know about these things. All we have to know is, that I am not the body-mind phenomenon. I am absolute reality, that's all you've got to know, and follow the absolute reality, become it, do whatever you have to do to become it. Practice observation, mindfulness, watch your thoughts, Vipassana meditation, self-inquiry. Whatever you have to do, do it, to quiet the mind, and then you will see something brand new. You will realize that you were never born, that you do not persist right now and you can never die. You are free.

*SF: Robert, there is no stuff out of consciousness?*

R: No. (*SF: Nothing is out of consciousness?*) Consciousness again is self-contained. (*SF: Right, but nothing exists beyond consciousness?*) Nothing exists beyond consciousness. We give it names like pure awareness. (*SF: Thoughts are mind in that respect. How to...)* How to stop them? (*SF: No I mean, if nothing exists beyond consciousness, thoughts as well as mind have to be within consciousness, part of it?*) Not really because thoughts and mind do not exist. If they existed as an entity, they would be part of consciousness. (*SF: Illusion per se.*) It's illusion. (*SF: Illusion, by definition, is non-existent?*) Exactly. So they never really existed, therefore they cannot be part of consciousness. If they were part of consciousness, it would mean that they existed, and consciousness gave them birth and now we have to try to get rid of them. But, there's nothing to get rid of because it didn't exist. You're fighting nothings. (*SF: So illusion, by definition, would be something without consciousness?*) It will be nothing, no thing. It never existed and never will exist. It's part of your false imagination. Where did it come from? It came from nowhere because it just doesn't exist.

*SU: Then the awareness of this mirage also doesn't exist.*

R: That's true, you're right. Consciousness doesn't exist either. It's all a concept. The finite can never know the infinite. There are no words to describe it. You have to dive within yourself and experience it for oneself to realize it. There are no definitions. Everything we say is a preconceived idea, concept. Go beyond that, and you go beyond that by stopping your thoughts, stop thinking. That's how you go beyond it, and you stop thinking through self-inquiry and through observation and through awareness, watching, becoming the witness.

ST: Robert, isn't it a possibility that a lot of us, or at least all of us, from the early times that we can remember as a kid, always had a part of us set aside that was watching, and from time to time we have a feeling that our lives are unreal, maybe from desire to co-create or whatever and we feel a prisoner because of all this, and yet we live our lives and have these definite strong feelings that that's not all there is, the body is not all there is? I never got to the mind myself if that was a valid thing but... (R: Okay, so what's the point?) The point is if a lot of us that feel that way, and still if we have a duality of living our lives, especially when we're young we have strong desires, then as they fade we still are imprisoned by us perceiving a body.

R: This is why you have to ask yourself, "Who is imprisoned? Who has these thoughts and feelings? To whom do they come?" Go beyond everything you just said. Go beyond it. Forget about what you just said and simply go beyond it. Ask yourself, "To whom do these thoughts come about imprisonment, about being young, about being old, about thoughts?" None of that exists. Go beyond everything by asking the question, "To whom do these thoughts come? To me? Who am I? What is the source of the I?" Follow the source and become free. Follow the source into the heart and do nothing but observe and watch and you will find there is no source, it never happened. You've always been free. You've always been bright and shining. Everything else is nonsense. (ST: You mean it's just a memory?) Of course, it's memory, it's concepts, it's preconceived ideas. It's all those things, but don't think about those things. Forget about how you got there, how they came. Realize who you are now. "I am not this body. I am not this mind. I am not these thoughts. I am not this condition or situation." "Then who am I?" Then stop and ask again, "Then who am I?" And as you keep asking like this you will notice that the space between the "who am I's" has become larger and larger, and in that space you will find your freedom.

(silence)

R: There's nothing new under the sun. Do we have any announcements?

SN: Some people were suggesting that we move the Thursday night meetings up a little bit for they don't get out of work by 4 o'clock. So that's kind of open for discussion.

(General talk and discussion)

SL: When you were traveling where were you staying? (R: Ramana ashram.) You were staying there? (R: Yeah, as a base.) What were you doing there? If you were free why were you staying there? (R: Just for the peace, just for nothing, no reason.) It was very nice being, it was beautiful. (R: Umm.)

SG: How did you do on the test, Robert, the math test?

R: Zero, I didn't take the test. I didn't take it.

SB: That's a good trade off, you fail a maths test and realize God instead.

SG: Who's Sri Ganeshwar? (R: He's the editor of the mountain path magazine.) So are you still associated with that ashram? (R: I'm not associated with any ashram.)

SN: He was there when Ramana was there.

SK: *Does everyone experience reality in the same way, with light?*

R: There is no particular way it happens. It's different with everybody. The reality comes after all that stuff, after the light, after the experience. Reality is void, nothingness.

SB: *Robert all these people on the path for twenty, thirty, forty years, read all the books, you know. Most of them seekers, they've been to India a few times, they've had five, six gurus, they've done all the meditations, how come they don't realize their self, you know?*

R: Because they're still seekers. They have to stop being seekers and get down to business. (laughter)

SK: *But who are these people that you are describing that have not realized the Self. I have not met anyone who hasn't realized something. (SB: Really?) (Two students respond with: "I'm one.") (SB: Well everybody has had little experiences but something that has lasted and not just little inner experiences.)*

SX: *(Student explains an experience he had but finds that he has a problem with believing that the physical universe is illusory as Robert explains)*

R: That's good. Okay, let's imagine you're having a dream. And we're talking just like this in your dream and you point to the chair, you're sitting in the chair and you say, "I can't imagine that this is illusory." And you're telling me the same thing that you're telling me right now, and then you wake up. Do you understand what I'm saying? It's the same thing. (SX: *The same student gives his understanding of what he feels a dream is.*) Okay, so what's the question? (SX: *The question is I can't see how this duality can be resolved. There seems to be duality everywhere. Here we are. We're sitting in a room and it's apparently very solid. It is to me.*) It cannot be resolved until you understand that you are not the body or the mind. (SX: *That I'm not what?*) The body or the mind? (SX: *I'm aware of that, totally aware of that.*) If you were totally aware there wouldn't be any problem. Then you wouldn't ask the question. (SX: *Well, it's not a problem. It's not something that troubles me. It's just...*) See, just by asking the question it shows that you're not aware of it. If you were aware of what you're saying there would be no question, do you see? (SX: *Okay, that's your reality, not mine.*) (Robert laughs) In other words, the dream and the waking state are both projections of your mind. We can be talking right now and you can have an awakening and wake up, and all this would be all gone. You'd see a completely different universe. When you actually dream, your mind projects the dream and you have all kinds of experiences, they're both the same, there's no difference, except this is a little longer, that's all.

SK: *When you dream you think it's real, in the dream?* (R: Of course.)

SX: *So the existence of something doesn't really depend on my recognition of it. (R: Of course it does.) The existence of something for me depends on my recognition of it, but the existence of it, itself, through right inference, doesn't appear to me to be dependent upon whether I recognize it, see it, or am aware of it at all. And as a matter of fact the gentleman just said a while ago, don't worry about the world, the world has been around for a long time. Long before you got here. Now that denotes to me that even in his reality that it has an existence. Has some kind of an existence.*

R: The only existence it has is the words that are spoken to try to explain it. (SX: *Uh-huh.*) That's as far as the existence goes. We could be having a dream and discussing the same subject and talking about Troy and talking about what you just said before. It can all be in your dream, same thing. There's no difference. (SX: *Okay.*) The thing to do is to forget about that, and ask yourself, "Who's dreaming?" (SX: *Who what?*) Ask yourself, "Who is dreaming? Who's having this dream?" Inquire within and find out. Find out what's a dream and what's not. Ask yourself. The answers are within you. I cannot give you the answer, it's within yourself. I don't want you to believe anything I say. (SX: *Well, I'm obviously not doing that. I'm not disbelieving it.*) Good, find out for yourself. (SX: *But, I have to give some credence to the way I think, whether the thinking is an illusion or not, you know.*) Who does? Who has to do all this? (SX: *Well, I don't have to do all of it, but it's a... you know.*) Ask yourself, "Who has to do this?" and you'll find that there's nobody to do anything. (SX: *Okay, then I'll try that, I'll work on it.*) Really?

SG: *Actually, when you ask yourself that question, "Who's unhappy or anything?" it disappears.* (R: It does, you're right, exactly.) *So when it disappears, what's that?* (R: What's that?) *There's nothing.* (R: Only the Self remains.) *Well that's it then.* (R: The Self is emptiness, the void.) *That's right, it's true. (laughs)* (R: And it's total joy and peace, but you have to discover it by yourself.)

(pause)

Now, what I usually do at the end of a meeting is that we have a meditation to help you, and as you practice this meditation it will actually help. So make yourself comfortable. Take ten deep breaths from your diaphragm in order to relax. Breathe deeply, slowly and gently. With every exhalation feel your body relaxing deeper and deeper. Now begin to breathe normally. Do not emphasize your breathing. Become the witness of your breathing. Observe your breath. Do not emphasize your breath. Watch your breath, and observe your bodily sensations. Observe the sensations of your body. If your mind wanders, simply bring it back again.

You are observing your thoughts, your mind, your sensations. Simply watch your thoughts. Do not try to change them, just watch. Whatever your mind is telling you, do not react to it. Just watch your thoughts and watch your bodily sensations. Now ask yourself the question, "Who is the observer? Who is watching? Who is observing?" And the answer comes, "I am. I am observing. I am." This is the meditation. With your breathing when you inhale you say, "I," and when you exhale you say, "am." "I am," with your breath. Do not try to analyze anything. You simply inhale and say, "I," and you exhale and say, "am." "I am." (pause) Feel how peaceful you are becoming just by doing that.

(Silence)

Om, shanti, shanti, shanti.

(tape ends) [TOC]

*Transcript 22*

**BELIEFS AND PREDETERMINATION**

*8th November, 1990*

*Robert:* It's good to be with you again, the days go by so fast. The years fly by. Your life flies by. Before you know it you'll be out of your body and where will you be? Where will you be? This is determined by what you know. If you know who you are, you will be nowhere. If you think you know who you are, you will be somewhere. Where we go is dependent on our thoughts. The mind is the same even after death, so called. Your thoughts determine where you go.

As an example: If you believe in heaven and hell. If you believe in hell more than heaven, you will find yourself, after you leave your body in a hellish situation. But you have created that situation. Nobody sends you there. There's no one to send you anywhere. You create the place you go by what you know. If you believe you deserve to go to heaven you'll find yourself in a heavenly place. But that's only for a short time. Then the law of karma takes over and brings you where you are supposed to be. You may incarnate in this planet again. You may go to a different planet.

So, the smart person, doesn't want to go anywhere. The smart person never dies. Because the smart person was never born. There's nowhere to go and there's nothing to do. You just merge into consciousness. You become consciousness. You become omnipresence and you're always happy.

So, for a Jnani there's no birth and there's no death. There's no coming and there's no going. There's absolutely nothing. But the nothing I'm referring to is called bliss consciousness. The nothing I'm referring to is, you don't lose your individuality, your individuality expands and you become as omnipresence.

Now you may ask the question, "How can everybody's individuality expand the same way? Then there'll be trillions of individualities?" No! There's only one individuality and that one is the Self. And that one is you. You are the ultimate reality. But right now with your finite mind it's difficult to comprehend that. This is why you have to understand that you are not your body-mind phenomena. As soon as you get rid of the body-mind concept, you become free.

Therefore you work on yourself. The spiritual sadhana that you do, is simply to awaken. To awaken to your Self, to the one reality. In the one reality you can have a body or not have a body, it makes no difference. But even if you have a body, you really don't have a body. The body only appears to the non-Jnani. It appears as if the Jnani has a body. It appears as if the Jnani is doing something. But the Jnani does nothing. The Jnani is im-



mersed in consciousness and has become the Self, the total reality, the pure intelligence, the absolute awareness, the sat-chit-ananda.

Many people ask me this question, so what I'll do is ask you the question and the question is this: "If it's true that everything is predetermined, in other words, when I lift my arm like this, that has been predetermined. If that is the truth what does it matter what I do? What if I kill someone or cheat someone or rob someone? What difference does it make if I eat meat or I don't? If everything is predetermined I'm going to do anyway. So why should I behave myself? Who can tell me? From the teachings, who can tell me that? What's the answer, guess?"

*SA: Can you say it delays awakening because it creates more negative karma that has to be lived through?*

R: True, you're on the right track. Any more answers?

*SK: By what you do now, you're creating a future of predestined karma, so-to-speak?*

R: But if everything is predestined what difference does it make?

*SK: I don't know, I don't necessarily accept what you're saying literally, on that level.*

R: Get out! (laughter) Good I'm glad you don't.

*SE: Your punishment is also destined, that too. If you kill then the consequences are also there, society kills you. Doesn't really matter one way or the other.*

R: Okay. Any other bright answers?

*SR: It can only make no difference if you know that it makes no difference but if you don't know that it makes no difference, if you are under the bounds or the illusion that there is karma it's going to make a difference.*

R: That's the answer, you're right, exactly. If you have the consciousness of a Jnani that question never comes up. It's only for the ajnani, that that question comes up. Because the ajnani is bound by the laws of karma, Ishvara. It's Ishvara who metes out your karma. As long as you believe you are the body-mind consciousness, you're under the laws of karma. And anything I do to him, comes back to me. I have to pay for everything. Whatever I do to somebody else always comes back. So the average ajnani, the non-Jnani or the average person, is always accruing karma, just by reacting. This is why the only freedom you've got is to understand that you are not the body and keep silent or not react to any condition. But that's not only physically, it's mentally.

There are many people who sit in a meditation posture for days but their mind is going, going, going, going. The mind never stops. The mind doesn't know the difference between the body taking action or the body not taking action. The mind moves by the very thoughts you have. It is only when the thoughts stop, when they cease, that the mind stops moving. And when the mind stops moving, all karma ceases. When there's no karma you're out of the jurisdiction of the Lord of karma, Ishvara. Ishvara no longer has any power over you. You have become Ishvara and you're under no law. So there's no thing for you to do and you're free. There is no longer birth or death for you. There's no longer any

coming or going. Your actions become valueless, because the action is only seen by the ajnani. In reality the Jnani takes no action.

In other words everything we see is an optical illusion. This is why the world is a joke, a cosmic joke. Because the only thing permanent in the world is change. Everything changes continuously in this world, especially your thoughts. You know yourself, one minute you're thinking one thing the next minute you're thinking something else. And somehow, if you want to find freedom and liberation in this life, you have to slow down your mind and stop your thoughts. It is your thoughts that keep you in bondage. The only thing your thoughts think about, is the past and the future. But somehow you've got to get yourself to become centered in the moment and become totally spontaneous.

I know it sounds sort of crazy when you think about it. Because you say to yourself, "Well don't I have to plan for my future? Don't I have to learn lessons from my past? Don't I have to work toward my goal, to achieve something in this world?" Those are all human tendencies. It sounds very logical when you think about it. But notice what I said, "When you think about it!"

Now what do you think would happen if you had no thoughts? I can assure you your life would become better than it's ever been in the world. You'd have a better life than you ever had in your life.

Take that tree outside. That tree can't think and yet it's been here for hundreds of years, perhaps. All of the leaves fall off and new leaves grow. Let's take a seed, a rose seed. If a rose seed were able to think like us, it would probably say something like this, "Do you mean to tell me that I'm going to turn into a beautiful rose? That sounds impossible. I'm just a little old seed. How can a seed become a rose? It doesn't sound logical?" By those very thoughts, the seed would destroy itself. It would never become a rose. Because it cannot think it turns into a rose by the laws of nature.

In the same instance, when you think, what do you think about? You think about your bodily comforts. You think about food, lodging, work and money, health and whatever. It's those very thoughts that keep you away from your highest good. If you were able to stop your mind from thinking, a mysterious power would take over and you would find that you're in a better position than you've ever been in your life, by not thinking. But every time you think you worry, don't you? You worry about the future. You worry about man's inhumanity to man. You worry if your relationship is going to last. If you're going to get fired from your job. If this is going to happen, if that's going to happen. Those very thoughts cause those things to happen.

Therefore it behooves you to turn the mind within itself. When the mind is turned within itself. It automatically rests in the heart centre and the heart centre is nothing but consciousness. Consciousness is your true nature. Consciousness is omnipresence. Then you become like a gigantic screen. A gigantic universal movie screen. And all the images of the world and the universe are superimposed upon you. You awaken to the fact that you are the screen or the screen is consciousness or pure awareness. And you realize that

everything is a projection of your mind. That everything is the Self. And you can truthfully say, "Everything that I behold is the Self and I am that."

So what do you think about that?

SN: *(Student moves places) I can't hear too good can I squeeze in here? That's good, thank you. (R: After I finish talking now he moves over.) (laughter) I think I've seen you before. (R: Yes you have.) In the valley there was a lady who had kidney trouble?*

SD: *Oh that's you, I thought I recognized you. (SN: It's been a long time.) Probably a year. (SN: Yeah.)*

R: How have you been?

SN: *Something happened a few weeks ago that what you're saying about, is integrating. I can't put it in words, but something did happen. I can't put it in words. I just can't say anything.*

R: See this is the reason why I don't give lectures and I don't preach. Many people come and want to hear a lecture. They want to see a philosopher. I'm not a philosopher, I'm not a teacher, I'm not a lecturer. I'm no thing. And when I'm talking like this I'm talking to my Self. If you want to be part of my Self you're welcome. This is why this is called satsang. It is not the average meeting. I really don't know what it is. But as long as it helps you to awaken that's all I'm concerned with. Why I am sitting here and you're sitting there, I don't know. But there's no difference between me and you. I'm nobody special. You've asked me to sit here and talk so that's what I do. But I don't talk too much. Because if I talk too much, you forget everything I say anyway. So why talk? Isn't that true?

Most of you have read so many books, have been to so many teachers, that you don't know what to believe. But I'm telling you not to believe anything. Stop believing a thing! Dive deep within yourself and your Self will guide you where you're supposed to be. And your Self will tell you what to do in every situation. Because your Self is omnipresence. Therefore your being here with me is no accident. Because your Self is my Self, there's one Self. And you're here because you're supposed to be here. If you weren't supposed to be here you would be some where else. (laughs) But you're here so what can I do? I never really invite anybody to these meetings, Henry does. Because it makes no difference to me if there's one person here or there's nobody here. There was a time when I used to talk to my Self. I still do, but silently.

SD: *To what end? What was the reason for talking to yourself, making a confession?*

R: I was just confessing the truth to myself, yes. Usually I don't do anything. But sometimes I like to say something to myself, because myself gets lonely. It's lonely in there. (laughter) Not really.

SD: *Robert what did you mean when you said earlier that we become Ishvara because on the highest level there is no Ishvara, is there?*

R: No, that's why you become Ishvara. (SD: *I don't really fully understand.*) Ishvara or God has always been you. When you awaken everything merges into oneness. So Ish-

vara has become you. (SD: *And always was?*) Always was, yes. But you have given it separation. As long as you give it separation, you're under the law of karma.

SN: *You can't help but give it separation? (R: Why?) Because it's the way we are.*

R: On the contrary, if we couldn't help it nobody would ever become enlightened.

SN: *I understand that, I agree with you on that, but I'm saying, programming, for me is so strong that even what has happened to me - I repeat over and over what happens but sometimes something will happen that comes to me that I have no control over, it just happens.*

R: Do you practice sadhana of any kind? (SN: *Who?*) Sadhana, spiritual practices? (SN: *Do I practice any spiritual?*) Yeah. (SN: *No.*) That's why. (SN: *That's why?*) That's why things are like they are.

SN: *I'm reading Wayne Dwyer, I think he's such an incredible person, the psychologist, psychiatrist, Dr Wayne Dwyer. (R: I've seen his book.) Really? He wrote this latest one, "When you believe it you'll see it." That's the title, and most people say, "When I see it I'll believe it," you know. Ed probably knows about this stuff. But it doesn't make any difference, it can be through a psychologist or meditation or through you, what'll happen will happen there's no one to say how it's going to happen?*

R: This is true to an extent, but most people should practice some type of meditation or do something to themselves to help. Otherwise you can say, "I want to play the piano but I'm not going to take any lessons." (SN: *That's not a good analogy.*) If it'll happen it'll happen. Why?

SN: *That's not a good analogy. How many years you meditate Ed? (Ed: A long time.) A long time, years and years and years. I've meditated too and all I did was get a blank and a wall and I said I'm not going to do this and I haven't. I know I'm speaking from myself. (R: Of course, I understand.) I'm not adverse or opposing you.*

R: I know, it's okay if you were. You have to look within yourself. That's where all the answers are. You have to ask yourself the question, "Who has these feelings?" (SN: *Who what?*) "Who has these feelings? To whom do they come?" Then you have to find your 'I' and discover who 'I' is. See you've got to do something. There are very few people who do not have to do anything. Maybe you're one of them, I don't know. But like you say if the years pass and nothing happens from doing no thing, then get involved in some spiritual practice and give yourself over to it.

Like Bhakti for instance, devotion. Surrender your life to God and let God take care of all your problems, give it all away to God. Are you willing to do that? Give everything to God. Let God carry the load and become free. Any more comments about that.

SE: *I've known Nate for many many many years. I don't think there's a practice he hasn't practiced or a teacher he hasn't followed to a large degree. He's struggled, I've watched him struggle for year after year after year and he still feels a kind of frustration with the progress. I know him very well, he has really tried almost everything.*

R: Then don't give up. (SN: *(Feeling sorry for himself) I don't know what to say.*)

SK: Robert when you say, by all means do something, really what you're saying is do nothing? (R: In the ultimate you do nothing.) So that's the whole process it seems.

R: But you have to realize that you are nothing first and if you're confounded with all kinds of material things you can't see that yet.

SK: It seems so logical for me because I've done much meditation and coming across this path, the idea of self-inquiry as you say all things are attached to the self, the 'I'. Until we find out about this 'I,' What is the use of practices or reading books, who's practicing, who's reading books, to what end? (R: That's the practice, to follow the I.) But really it's not so much practicing, it's not practicing in a sense. (R: True.) So I'm trying to make a point that as long as...well, just can't make the point. (R: I know what you mean.) You meditate to learn that you don't have to meditate in other words. (R: Yes.) You are That.

R: Yes. (Turns to Nate.) But Nate the whole problem is yourself. You've got to get yourself out of the way and let the divine circuits take over.

SN: I am aware of all these things in fact I don't want to talk because sometimes people laugh and... (R: Nobody laughs.) Some of these people are afraid to ask questions and things like that. I'm aware of getting yourself out of the way, then the question, "How do you get yourself out of the way?" And there's no how, it's like going in a circle.

R: Then you should take one of the answers. (SN: One of the what?) Answers that you get and follow it through. Like when you get up in the morning. The first thing to realize is, I exist and then you realize I slept, I dreamt and now I'm awake and I exist. So who was the I that was present during the waking, sleeping and dreaming? I.

SN: I would like to say that in this book - I only read about half of it - Dwyer he has made some connections, no doubt about it, he explains how he does it. But he explains how the waking dream and the sleeping dream are the same. He does such a beautiful job that you think when you're reading it that the waking dream and the sleeping dream are the same, it's really succinctly put.

R: Well that's great, does he tell you what to do to get there.

SN: You know I'll tell you what happened since you asked me. (laughs) I read about half the book, but I must be on some mailing list but I received - he's in Chicago - and I received a set from Dr Wayne Dwyer. "I'll send you six tapes and keep them for thirty days. If you feel they are a value to you, send me forty dollars," the price. "If you don't send the tapes back." Well, I've never heard anybody give a presentation like that. So I called up the eight hundred number in Chicago, and I expect the tapes any day. I'm curious what they're like, I think he might have something.

R: That's good, perhaps they can help. (SN: Perhaps.) But in the last analysis Nate, nothing can help you but your Self. (SN: That's the self that's the problem, since I'm expounding.) Then for whom is the problem? (SN: My ego, my searching, my wanting.) Follow it through, rather say, "The problem is for me. I have the problem. Then what is the source of the I?" (SN: I've created the problem with wants or desires.) No, follow the I. All the things that you are saying, they're all attached to the I. If you solve the mystery of the I, everything else will go away with it. Because everything, the world, the body, the mind are all attached to I. So when you ask the question, "Who am I?" or "From whence do I come?" or

"What is the source of I?" and you keep silent everything else will be diminished, all your problems. It will all go away with the I.

*SN: What was that Guerdjeff, expounding the different I's? Remember Guerdjeff?*

R: Yes. Perhaps he was, but no matter who's expounding it, practice it, do it, make it happen, that's the whole thing. There are so many teachers but you've got to be your own teacher, and you've got to work on yourself or do something, until something gives way. No matter how long it takes, never give up.

*SD: Did you get the tapes?*

*SN: No they haven't come yet. I will share with - he said you play them over and over. And each time you play them, you'll hear something different. (students laugh)*

*SK: Subliminal. (SN: No not subliminal.)*

*SG: You got the tapes playing over and over and you don't know what he's saying. Why don't you just burn up the tapes. (laughter) (SN: That's true.)*

R: Well again your being here is no accident. So let's see what happens to you. You've got my blessing. All is well. What difference does it make what happens to us if we do not react? The secret is just not to react, come what may. And the only reason we get upset is because the world is not turning our way. (*SG: That's right, it's true.*) He agrees. (*SG: I Absolutely, 100%, no doubt about it.*) At least I've got somebody who agrees with me. (students laugh) See what Shakespeare has said, "Nothing is either good nor bad, but thinking makes it so." (*SG: That's right.*) Therefore when something happens to us of a negative nature, it's not because something bad has happened. That's just the way we see it. It's our perspective, our concept. We have preconceived ideas, what's good and what's bad. So we expect the good things and we want to avoid the bad things. But the so-called bad things are just the other side of the coin of the good things. As long as you believe you are the body or the mind, you have to experience both, good and bad, everybody does. You cannot avoid it. It's only when you stop reacting that you transcend your karma and you become totally free. What do you think of that?

And as I mentioned before, the fastest way to become awakened is to stop the mind from thinking. There's no faster way. And the way you do that is by investigating your mind. Investigate what your mind is. You will soon discover it is nothing but a bundle of thoughts, about the past and the future. And if you stop and watch those thoughts, observe those thoughts, become the witness to those thoughts, then you become silent and the thoughts diminish. You ultimately become free. And that's the way you do it. Any questions?

*SH: Can you witness? If there's a you witnessing, then it's not witnessing.*

R: In the beginning you have to use your mind to destroy your mind. So you use your mind to witness and then the witness goes from the mind to the Self and observes everything and does not react. (*SH: Doesn't react?*) But in the beginning you're using your mind. Like Ramana used to say, "It's like a policeman becoming the thief to catch the thief." So you use the mind in the beginning to subdue it. (*SH: The mind as the ego-mind?*)

The ego-mind. The ego and the mind are simultaneously alike. They're the same thing. You simply observe your thoughts. You observe yourself thinking, you watch, you observe everything around you. You react to nothing, you just observe. As you keep doing this day after day, day after day, day after day. The mind energy begins to slow down. As the weeks and months go by the mind slows down, until the mind is conquered. Then you will realize there never was a mind to begin with and you've been fighting nothing all these years. The mind is an optical illusion, it appears real. Just like a dream appears real. So the mind appears real. And as long as the mind appears real, it projects and manifests the whole universe. Therefore the whole universe, especially all of your affairs, are nothing more than a mind's projection. When you turn yourself inwardly and ask, "To whom do these things come?" You will soon discover that there's no me and you will be free.

How does that grab you?

*SH: Seems like a lot of nonsense.*

R: That's what it is. No sense. (laughter) No sense. (*SH: Yeah no sense to you.*) Thank you. (*SH: There was never a you or a separate you or me in the first place, so all this has gone through just to arrive at that obvious fact.*) Why not just awaken right now? (*SH: Why not?*) And forget the whole thing. (*SH: Great idea, but it's an idea.*) Do it! Make it happen, become centered. There is no past or future for you. You are ultimate oneness, you're free right now. Accept it, take it, it's yours. Enjoy it.

*SA: Robert I have a question. (R: Sure.) It seems to me that if we accept the teaching and the practice. You said again and again, you can pursue your ordinary life except that you pursue all of your activities with non attachment. With detachment, indifferent to what happens. You've said this many times. But it seems to me that if you do this, if you go along with the teaching and the practice that eventually it becomes very difficult to live in the world. And that your physical world will change greatly and that it's almost impossible to pursue this life unless you have some type of organization, some type of support which allows you to persist in it.*

R: That's how it appears to you right now. But that's not true. As I mentioned before, your body's going to go through the motions and do whatever it came to this earth to do, but it has nothing to do with you, that's your body. When you awaken, you observe your body just like you observe everything else in the world. But you understand it's not you. And your body will go through the motions. So if you're going to be an artist, you'll become a great artist. If you're going to become a musician, you're going to become a great musician. But you will realize this has nothing to do with you.

(tape break)

R: If you see a lot of evil in the world, you realize that you're seeing yourself. And you must ask yourself, "To whom does this come? Who sees all this?" and again the answer will be, "Well this all comes to me." Hold on to the me. Follow the me to the source. There is no source, there is silence. And in that silence you become free and liberated. So the highest teaching, is silence.

Now remember, when I speak of silence. I'm not referring to you just sitting still like a statue. Because when you're sitting still like a statue, your mind is still chattering away. I'm talking about silence in your mind, in your thoughts. Quietening the mind, making the mind quiescent, calm, still, by not reacting to person place or thing. Then you'll always be happy. If you don't react, you'll always be blissful. What do you think of that?

*SH: All reaction is the activity of the notion of a separate self?*

R: All reaction is the activity of the mind. (*SH: Same thing.*) Umm. (Robert agrees) (*SH: There's no mind in separate self, how do you get rid of it?*) So ask yourself, "To whom does this come?" That's how you get rid of it. "Who reacts? I do. Well, who am I. What is the source of the I?" And follow it to its culmination. Then you will realize that you've always been free. That there are no problems. There never were any problems. There will never be any problems. Simple, why make it difficult?

*SD: I cannot quite understand how non-reacting really relates to bliss. I would think it would relate more to nothing.*

R: Nothing is bliss. The nothing that you're referring to is the ultimate reality, absolute oneness, bliss, that's nothing. (*SD: And everything?*) When there's something that's duality. Something is always duality. (*SD: How is nothing different from the void?*) The void is the same as nothing. What Buddhism means by the void, they mean Buddha-hood, absolute bliss, nirvana, emptiness. They're all synonymous with bliss. (*SD: I guess that's a nuance, so in our culture we don't usually relate.*) Of course not. That's why I always tell you, when someone says to you, "You're good for nothing," say, "thank you." (laughs)

*SG: I have a question relating to the Self. You mentioned happiness. Is happiness really important for one to have in their life?*

R: We're not talking about human happiness. We're talking about unalloyed happiness. Happiness that comes from the Self. A happiness that is everything so it needs nothing. A happiness that is omnipresence, God, parabrahman, complete total happiness. That is foreign to us because we associate happiness with things. And this is beyond things. There's some things we can't understand finitely. We have to close our eyes and go deep within to find that happiness.

*SD: So it really requires an active faith to continue self-inquiry for years and years since we can't conceive of it with the mind and we're using the mind to try to conceive of it. It's really faith we're talking about isn't it?*

R: No not really, it's atma-vichara, self-inquiry. We're not asked to believe anything, we're asked to ask ourselves, "Who has this body come to? Who's mind is this? To whom does it come? Who's going through karma? Who's experiencing cause and effect? To whom does it come?" That's what we're asked to do. Not to have faith in anything. (*SD: Well in a way - maybe it's just semantics - but it seems like you have to have faith that that would work?*) It's more scientific. You just practice something and want to see the result. (*SD: Even many of the books that Maharshi wrote many have complained for having tried for years?*) Yes. (*SD: So that's the point we're talking about, so it's obviously them feeling phenom-*



ena.) And he told them to continue. (SD: *Um-hm. That's the kind of faith I'm talking about here.*) No what you have to really do, is analyze your life and look at your past and say, "Do I want to keep going through this again?" (SD: *No. (laughs)*) "Or do I want to go somewhere else?" So you keep on practicing. (laughs)

SE: *It also depends on whether you're practicing self-inquiry as part of a goal to reach some state or for its own sake, because you don't trust anything else. If you're practicing self-inquiry just for the sake of self-inquiry because you don't like the way things are, it's an entirely different thing than practicing in order to gain enlightenment which sort of spoils the whole process.* (R: *Yes.*) *Because it's colored by the goal of attaining something.*

R: Very true, there are no goals. Due to the fact that you can't attain anything that you already are. There's no thing to attain. It takes a waking up process, to just wake up, that's all.

SE: *When I first read Nisargadatta for the first time I had utter faith in a teachers teachings in Advaita Vedanta. And when I first met Robert he shook me out of that faith and I've started self-inquiry again and they're complementary but they're different.* (R: *Umm*) (agrees)

SA: *How are they different?*

SE: *One from Nisargadatta's point of view, it's like you accept that you're the absolute, and you don't do anything. From Robert's point of view you recognize you're still a limited human being and have the power to investigate that I-ness and that there is something you can do - at least that's how I conceptualized what's happened to me - And I like the latter better because it feels more real. It's more of an acceptance of your limitations and your humanity as you are. Self-inquiry's more gentle than the kind of coldness that I felt with Nisargadatta, you just accept that you're the absolute and pretend you're God, or you pretend you're Krishna and then wait for enlightenment to come to you. There was a coldness that I had with that that I don't feel now.*

SL: *I think you get that with Nisargadatta's teachings, like you know when people who go to see Nisargadatta and who say things like, "Oh, I'm God, I'm..."*

SE: *Yes, I know. It's true. Now when I read Nisargadatta I reason very differently, a very different understanding now. It was Ramesh's Nisargadatta that...* (SL: *That was the mind's Nisargadatta.*) *Yes, exactly.*

R: It's interesting how we can look at a book and then come back to it and get a different meaning to it completely. (SE: *Yes.*)

SL: *That's an example of his projection of the mind.* (R: *Yes.*) *They're just projecting their own mind, it's meaningless.*

R: This is why I say we should destroy all of our books and have no crutch whatsoever. And lean on your Self. See what you are, and where you are, and take it from there. When most people don't feel too hot and they feel out of sorts, they take out a book from the library shelf and they read something and they say, "Ah now I feel good." But the book becomes a crutch. Whether it's the bible or whatever you read. You've got to become the living essence of the Bible. You've got to become the living essence of the book that you read and you do that by contemplating your Self. Whenever you feel out of sorts, do not

go to somebody external, by taking a book or anything like that. But simply ask yourself, "Who feels out of sorts? Who has these feelings? To whom do they come?" And follow it through. And the feelings will disappear of their own accord.

(silence)

SL: *It's interesting too, you know. It depends on what ears this falls on. For some ears people get really sour when they hear this. (laughter) (R: Sure. (laughs)) Some they smile.*

SE: *In most, it falls only once.*

SG: *That's the truth like a hammer which keeps hitting over and over again until it gets through. Could you say about what Ramana was like, could you say something, a little bit about it.*

R: *What can you say, it's like looking in a mirror. When I saw Ramana, I saw my Self. (SD: But you also have said that you asked immediately, what you could do for him, was that love of Self or love of what he represented?) I saw he had physical difficulties so I asked what I can do for him and he just told me to be my Self. Ramana was just like a rubber ball, his attendees used to just push him up the hills, carrying him along, push him on the bed and he'd just go along with everything. (SD: Well that Ananda Maya Mar she was sort of the same way, she was...) Oh yes. (SD: ...always serene and out of the clutter and cluster around him. And you seem that way. You're always the same.) Umm. So what else is new? (turns to student) Do you have something to read? Nerada always brings good things to read. (SK: He doesn't follow your advice at all. (laughter)) No, he takes up our time and gives us something to do. So when you go home you can say, I was at a long meeting.*

Nerada: *This is from the latest issue of the mountain path from Ramana Ashram.*

**Magic quest: Know Thyself!** *Popularly attributed to Socrates has gripped the attention of the greatest seers, Sages and thinkers of all ages. It is the essential experience welling up from the heart of yearning souls belonging to every country of the world and giving expression to it, the terminologies, the words and the language may differ but the essence in its contents is the same. The command of Vedanta is: Atma-Naam-Vidi: Know The Self. In fact, this experiential dictum is at the back of all Eastern religions. Though it is true that the basis of this dictum is too fundamental to be classified under any philosophy or thinker or age. That is, knowing the knower is the aim of all spiritual strivings, in all ages and of all religions. Not to know the knower and yet to know all else is termed total ignorance, hence very great importance is given to knowing oneself. Know Thyself is the same as know who you are, or asking, "Who am I?" or seeking, "Whence am I"*

*This ancient quest is the ground and fundamental teaching of Bhagvan Sri Ramana Maharshi. "Simple being is the Self," said Maharshi. This being is consciousness. The very living principle of each one of us, is this consciousness. Any form of awareness is embedded only in this vast expanse of consciousness. The triple principle dominating man's activities is called "Tripiti" comprising the knower, the object known, and the act of knowing, occurs only in consciousness. Experiences are classified into At, Avata, Turiya and the waking, the dreaming and the deep sleep states. Which also take place only in consciousness. Likewise the pair of opposites like right and wrong, good and bad, day and night or concepts like being and non-being get exposed only in the back drop of consciousness. Thus consciousness is the ground or secret on which they play.*

While one is aware constantly and gets involved deeply in this drama, the basis substratum on which the play takes place is totally forgotten, by whom? To turn ones attention from the details or activities to the source of activity is called introspection. This turning inward is the beginning of spiritual effort called sadhana. Taking a right turn about, turn from total consciousness is the positive key to open the gates to know oneself. Becoming conscious or aware of something else brings in the triple, tripudi, abhakta, turiya. But pure consciousness is pure awareness per se. It is the basis for all motion, while remaining motionless, unaffected by any movement. Perhaps an analogy will help us understand consciousness as our basis.

Electricity flows through a wire. It is invisible and intangible. When the electric bulb is connected to the wire, the lamp gets lit up. The color of the glass of the bulb determines the color of the light. When flowing through a fan the current makes the fan rotate. Connected to a pump it lifts water. The current flowing in all these cases is one and the same, but its effects are different. Similarly when the pure light of consciousness passes through different physical, emotional, mental and ego vestitures,

it looks as though it is limiting itself by taking the color and texture of that particular vestiture. Since the bulb, fan and pump are visible to the eye and not the electricity, the utility aspects engages ones intention, the root or the cause, the electricity being ignored. Likewise man's activities ensnare him and make him forget his very nature as consciousness. When consciousness is confined to an individual or the body, it gets clouded by the manifestation. This descent results in the ego, the non-self mistaking itself, for the Self. Conversely ego fluctuating through the physical, emotional and mental fields, has the power to cloud or veil pure consciousness. Ego has no existence apart from the Self. Like the gold ornament has no existence apart from the gold. But the Self exists always. Ego is only a shadow of the Self. It catches hold of the body and through it projects itself as the Self thus ego thrives in the world as conscious perceiver and enjoyer of the world. It hops from one form to another, since no form is permanent. Such impermanent movement is called the cycle of birth and death. This limitation is technically termed samsarra. Freedom from such bondage is called Moksha, release back into total consciousness.

Absolute release into pure consciousness is the ultimate goal of human life, the release from the ego. How to affect it; Through introspection, deep inquiry, atma-vichara, self-inquiry, release from the bonds of ego is gained. This is the process of, "Who Am I?" inquiry. The technique to know oneself. The bondage is the ego. The bondage is for the ego. Consciousness, conditioning or identifying itself into a body is this ego.

The ego exists say the scriptures due to non-inquiry, Avi-Chara. This Avi-Chara is sustained and strengthened by ignorance. Consciousness is pure attention alone. When the attention is held unmoved there is no place for ego or non-attention. To hold the attention on itself, to dissolve or transform non-attention into total attention, total consciousness, the quest, "Who Am I?" is the vital process. To turn ones attention on oneself is the essence of true knowledge. Such self attention is the key to open the mystery gates of the immeasurable treasure, knowing the knower. The knower known there is none else, nothing else to be known. To remain as pure consciousness is the secret in meaning of "Know Thyself."

*Bhagvan Ramana put it all in a sutra aferism. He summarized the whole process into four pregnant words. Dihum, Nahum, Kohum, Sohum.*

*Dihum - Body symbolizing all objective and subjective perceptions.*

*Nahum - I am not.*

*Kohum - Who am I?*

*Sohum - I am consciousness.*

*Rid of all vestiges, vehicles, maps, abeyance's and camouflages, pure consciousness alone will shine, if the inquiry, "Who Am I?" is relentlessly pursued within. Such atma-vichara releases one from the bondage. Release from bondage and drawing of wisdom are simultaneous, as the coming of light and ending of darkness are simultaneous. In this grand journey within, the gurus grace is absolutely essential. For one who is ready to plunge within, the gurus grace is totally assured. This grace is felt by one dedicating himself to the pursuit of self-inquiry to a deepening peace, welling up in him, independent of life's circumstances.*

R: Thank you. These articles are written for the ajnani. They're very wordy, they're good but they're wordy. For instance when it says, "Consciousness takes up all form and becomes all forms." The question you should ask is, "Why? Where do the forms come from, that consciousness becomes all forms?" Well, the highest truth is, there are no forms, there's no body, there's no mind, there's no world, there's no universe, there's no God, there's no coming and going, there's no ignorance and there's no enlightenment.

So why do we see it all? That's a mystery. It's an optical illusion, it does not exist. Go back to the dream state. When you dream it becomes externalized and in your small mind a universe is created with people, places and things. "Why?" it doesn't really exist. When you wake up it does not exist. The same as this world, it appears real. We appear as bodies, there's a sun, there's a moon, there's an earth, there are trees, there are birds, there are ants yet they do not exist, no thing exists, only the Self! and you are that. This is the highest truth.

The reason I share with you the various methods of meditations, Jnana meditations, is because those of you who are really involved in the world and your mind is always thinking, thinking, thinking, if you practice the meditation, your mind will begin to slow up. Let me ask those of you who have been practicing, what has happened to you? Would you like to say? Anybody? Nobody's been practicing?

*SY: I had a personal experience that I had...*

R: Well you haven't been here before. We're speaking... (*SY: What meditations exactly?*) The Jnana meditations, yes. That's okay.

*SE: Well my depression went away and I have twice as much, three times as much energy as before. (R: Oh that's good.) And life seems more real, in a sense, rather than empty.*

R: That's a good sign, there's hope for you yet. (laughs)

*SH: Can it be hopeless? (R: Yes.) No hope. (laughs)*

*SD: How do you mean life seems more real?*

*SE: I feel my body more and feelings more and reality seems much more clear and bright. It's like my old days when I used to practice meditation a lot. The trees are beautiful and shining, and the sky is very blue. (SD: Some things are heightened?) Yes and I don't read anymore.*

R: Anybody else? Remember on the path of Jnana yoga, Jnana yoga and Jnana Marga, there's really no meditation involved, but there are some people that have to use it and as I said before, to clear your mind out, it causes your thoughts to decrease. There are three types of meditations we use, we'll share one right now.

So make yourself comfortable and close your eyes to remove obstructions. Forget about the world for a little bit. To relax you more, take twelve deep breaths from your diaphragm...

(break in tape. Tape restarts after meditation)

...peace, peace.

If you practice this form of meditation, preferably in the morning or the evening, it will help. Any questions about that?

Remember to love yourself, to worship yourself, to pray to yourself because God dwells in you as you. God bless and peace. And that's it.

(tape ends) [TOC]

**THE LAW OF CAUSE AND EFFECT**

*11th November, 1990*

*Robert:* Any people here for the first time? Welcome. I hope what I say doesn't shock you, because I say strange things. (laughs)

I had an interesting vision this morning. In that vision I saw myself in a beautiful emerald room, and into the room walked President Bush(students laugh) and Saddam Hussein(more laughter) and Shamir of Israel and a couple of other people I didn't recognize. Gorbachov was there too. And they all sat around a round table and they just stared at each other. So I went to the stereo and started to play some African music. At first they just smiled, then they started to tap their fingers on the desk and pretty soon they were shaking to the rhythm. And then they got up and started dancing. And they all hugged each other and talked about peace. And they realized how foolish it was to hate each other like they do. They decided to take away all the boundary lines and make the world, one united world. And then I opened my eyes. Whatever that means, it was interesting.

Somebody asked me to talk about, "The law of cause and effect." We never really talk about these things because it's on a relative scale. We talk about absolute reality. Ultimate oneness. But yet, if we're aware that we're body conscious and mind conscious, we fall under the laws of karma, or cause and effect. Therefore I'll shortly talk about these things because it helps.

Cause and effect exist because of time and space. If there were no time and space, there would not be cause and effect. In reality there is no time and space and there's no cause and effect. But in the relative world there is. Cause and effect is another name for the law of retribution. For as you sow, so shall you reap or the law of karma. And as long as you are under that law, you have to deal with the God of that law. That God is called Ishvara in Hindu, Jehovah in the Hebrew religion, Allah in Mohammed religion, and it goes by many other names.

Those Gods exist as long as you believe that you are the body-mind phenomena. And so does cause and effect. For every action there is an opposite and equal reaction. That's the law of physics. It's the same as the law of cause and effect. Everything you do ends up in a result, there's no escape from it. Unless you turn within and you no longer react to anything. Then you transcend the law and become free. But as long as we are still body conscious, we are under that law.

This is how it works. If you want to grow oranges and you do not know anything about seeds. You would grab a lemon seed, plant it in the ground and expect an orange(meant lemon tree) tree to grow. The cause is the planting of the lemon seed. The effect,

the lemon tree. The seed is planted in the earth. The earth is your mind and the seeds are your thoughts. And the effect is the result you get from planting seeds. So you plant a lemon seed and a lemon tree grows. But then you start crying and screaming about it, "I wanted oranges," you say, "I demand oranges." And you have a tantrum, you have a fit. Nobody cares. You planted the seeds and this is what you're getting as a result. Lemons. Of course you can always make lemonade, but you wanted oranges. So why did you plant a lemon seed? You don't know. Maybe you planted a lemon seed in a previous life. You set up the cause at that time. For the effect can back to you many lifetimes from now, as an orange tree, as a lemon tree rather. And you'll still scream, "Why did I plant a lemon seed, I wanted oranges instead." So it is when we see things we do not understand. For instance, when Mahatma Gandhi died, he got shot, why would an honorable man like that get shot? The last word he said to his attacker was, "I forgive you and thank you my son." For he realized that in some other life he had set the cause in motion. And this is the effect he gets back. This is called "Delayed Karma."

Now there's instant karma. Like when you step on the edge of a rake. You step on a rake, what happens? It hits you in the head. That's called instant karma. Who takes care of this karma? The God of karma is, Ishvara, Allah, Jehovah. It is he who hands out what karma you're going to experience in each life.

Let's take another example. Henry invites me to his house. I come into Henry's house and I go to the refrigerator. I say, "What's to eat?" I eat him out of house and home. Then I say Henry can I borrow your car? And Henry's a good guy and he says, "sure." So I borrow his car and I wreck his car. Break his headlights, his windshield and come back and park it like nothing happened. And Henry being the good guy that he is, doesn't say anything. Then I say, "Henry can you lend me five hundred dollars?" So Henry being a good guy says, "sure." And I never expect to pay him back, I just take his money. Now what happens?

By not reacting, Henry becomes neutral. When you're neutral, you do not accrue karma again. You're finished with that part of your life. When you react you accrue karma. What happens to me? I've got to experience the effect sometime, somehow, of what I've done to Henry. It's got to come back to me somehow. Maybe not even in this lifetime, but it will come back, there's no escape. This is why when we see certain things in life and we do not understand, we should never judge because everything is working out like it's supposed to. All is well and everything is unfolding as it should.

Another example. People go searching for a Satguru a teacher. They go to everybody they can find. And what do they do? They try to learn everything they can. They suck the Satguru dry. They try to take all his knowledge. But do they give him their hearts? Do they surrender to him? Do they take care of him? Do they do anything for him? Most Westerners do not. They just come to take, but not to give of themselves or anything else. And when they've heard enough they go to somebody else and do the same things. So twenty years pass, then they wonder why they have not made any progress. Life is a

reciprocal thing. Both parties have to give and then they merge into one. But if one party gives and the other party takes they come under the law of cause and effect. And they get exactly what they put out.

Heres another example. I decided tomorrow that I'm going to rob Security Pacific Bank. So tomorrow comes and I write out a note and on the note it said, "I've got 25 hand grenades, a bazooka and a sub machine gun in my pocket, give me five hundred thousand dollars immediately or I'll blow up the bank." So the teller of course is frightened. And she gives me five hundred thousand dollars. And I get away clean, nobody catches me. I go to Canada. Ten years pass. I go into business and I'm successful, but then something happens and the tax people come after me. It winds up a levy on all my dealings of my business and I owe them five hundred thousand dollars. Which they get back from me. It makes me bankrupt and I'm back where I started.

Do you see how everything works out? There are no mistakes. The laws exact. The only way to get away from that law is by not reacting to anything that comes to you. Because everything that happens to you is karmic in nature. If you react to it, you are setting yourself up for more karma and you are accruing more karma. If you realize that you are not the body mind phenomena, you become totally free and absolved and emancipated. And there's no more coming or going for you. You become absolutely free.

Basically that's how it works. Any questions about that?

*SD: I have a question, maybe some tips on how not to react, since that it seems so difficult.*

R: It's simple, whenever you're faced with a challenge or a problem, you act but you don't react. What's the difference? When you act you're spontaneous. You do what has to be done, it's over. When you act you plan deliberately what you're going to do. The thoughts have to come to you when you react. And the thoughts have fear, anger, jealousy, rage, frustration, getting even, whatever and then you react. But when you act there's no thought. You just do it and it's finished and you go on with your life. That's basically the difference. (*SD: Then what about emotions. I mean we react to emotions?*) Same thing. Your mind does not know the difference between a thought and an action. You do. So when you're planning to kill somebody, your mind believes you've already acted and you've done it. Even if you never carry it through. And that accrues more karma for you. Thoughts are things.

For instance, the mind does not know the difference between a cancer and a cold. But you believe a cancer is deadly and a cold you can get over fast. So if you catch a cold, your system will make you get over it fast. But if you get cancer, your system believes that's like death. So fear comes in, worry comes in and ultimately you die. But you have set the cause in motion by your belief, that's how it works. ***So thoughts and actions are the same. There's no difference.***

The idea is to free your mind from thoughts. Not to think further than your nose. Catch yourself every time you think. And ask yourself, "To whom do these thoughts come? Who thinks these thoughts? To whom do they come?" And you'll realize they come



to me. I think these thoughts. Everything is connected to the I. All your thoughts are connected to I. Get rid of the I and all your problems go with it. Follow the I to it's culmination. Concentrate on the source of the I. And you will find that I does not exist, and you'll become free. (SD: *Did you say that you will find the I does not exist?*) I does not exist. (SD: *Does not exist?*) Right. I leads to nothingness, to freedom, to liberation. As long as you have a sense of I, you have problems. Because you always say, "I am sick, I am poor, I am happy, I am unhappy," and so forth. And you're living in the world of duality. So when you follow I, all the concepts disappear with the I and there's nobody left to think. You ultimately become free.

You should also ask yourself, "For whom is karma? Who has to experience karma? Who has to experience cause and effect?" You will soon realize, that that is only for your ego, not for you. You are free and have nothing to do with it. When you transcend the ego, karma goes. And you become totally free. (SD: *Who are you addressing as you?*) Yourself. Your Self. (SD: *And that's not the same as I?*) Same thing, yes. Me, I it's all the same. If you ask yourself, "To whom does the karma come?" And then you say, "To me." Hold onto the me, like holding onto a rope, and going down to the end of the rope. When you come to the end of the rope, there's nothing. So when you come to the end of me, reality exists. And reality ensures of it's own accord. So we're not to look for reality, we're not to seek reality, we're are not to find reality, we're are simply trying to let go of the other things. To the extent that you let go of the other things. To that extent will reality come of it's own accord. And you will be free.

Now last week, I think it was Thursday I saw Nate was here. He made the statement that he had been meditating for twenty years and nothing is happening. He's seen thirtyfive teachers or more. And still nothing is happening. I told him to hold on and keep going, he didn't like that. So when I went home I opened one of Ramana Maharshi's books and I just happened to come to that page that we're talking about. Mary would you like to read it?

*Mary: Sure.*

R: Start over here, go to here. Skip this, read this and go to here. Skip this part. Now listen to this very carefully.

*Mary: A visitor asked Bhagvan what one should do for the betterment of Atma.*

*Bhagvan said, "What do you mean by atma and by betterment?"*

*Visitor: We don't know all that, that is why we come here.*

*Bhagvan: The Self or Atma is always as it is. There's no such thing as attaining it. All that is necessary is to give up regarding the not self as Self and the unreal as real. When we give up identifying ourselves with the body, the Self alone remains.*

*Visitor: But how is one to give up this identification? Will coming here and getting our doubts removed help in the process.*

*Bhagvan: Questions are always about things that you don't know and will be endless unless you find out who the questioner is. Though the things about which the questions are asked*

are unknown, there can be no doubt that a questioner exists to ask the questions. And if you ask, "Who he is?" All doubts will be set at rest.

Visitor: All that I want to know is whether satsang is necessary? And whether my coming here will help me or not?

Bhagvan: First you must decide what is satsang? It means association with sat or reality. And one who knows or has realized sat, is also regarded as sat. Such association with sat or with one who knows sat is absolutely necessary for all. Shankara has said, (Bhagvan here quoted the sanskrit verse) "That in all the three worlds, there is no boat like satsang to carry one safely across the ocean of births and deaths."

This morning questions were put by a visitor by name, S P Tahal.

Mr. Tahal: I have been making sadhana for nearly twenty years and I can see no progress. What should I do?

Bhagvan said, I maybe able to say something if I know what the sadhana is."

Mr. Tahal: From about 5 o'clock every morning, I concentrate on the thought that the Self alone is real and all else, unreal. Although I have been doing this for about twenty years, I cannot concentrate for more than two or three minutes without my thoughts wandering.

Bhagvan: There is no other way to succeed than to draw the mind back, every time it turns outward, and fix it in the Self. There is no need for meditation or mantras or japa or dhiyana or anything of the sort because these are our real nature. All that is needed is to give up thinking of objects other than the self. Meditation is not so much thinking of the Self as giving up thinking of the not-self. When you give up thinking of outward objects and prevent your mind for getting or going outward and turn it inward and fix it in the Self. The Self alone will remain.

Mr. Tahal: But what should I do to overcome the pull of these thoughts and desires? How should I regulate my life, so as to attain control over my thoughts?

Bhagvan: The more you get fixed in the Self the more other thoughts will drop off of themselves. The mind is nothing but a bundle of thoughts and the I-thought is the root of all of them. When you see this I is and whence it proceeds, all thoughts get merged in the Self. Regulation of life, such as getting up at a fixed hour, bathing, doing mantra, japa etc., observing rituals, all this is for people who do not feel drawn to self-inquiry or are not capable of it. But for those who can practice this method, all rules and disciplines are unnecessary.

Robert: Thank you Mary. This is why I always say, I do not give lectures, I do not make speeches, I would rather sit in silence than have to talk. For talking gets you nowhere. You know yourself, you listen to me tonight, by the time you go home you forget everything. And then you will look at one of the magazines and you will see a new teacher on the block and you'll say, "Let's go hear him." And this'll go on forever. You've got to get down to the business at hand. You've got to make up your mind that you don't have, that you are tired of playing mind games, jumping from teaching to teaching, from book to book and living your same old life to reversing the whole procedure. You stop reading, you stop running from teacher to teacher and you settle down doing the work of self-inquiry. Then you become free fast. Otherwise you will go lifetime after lifetime after life-

time of searching, searching, searching and never getting anywhere. But if you start practicing self-inquiry soon you will start arriving at certain feelings that the world, people, places and things, the universe, God is a concept of your own mind. You have created God in your own image. And he exists for you as long as you believe that you are the body-mind phenomena. So get to work and do something good for yourself. Any questions? Don't look so serious. (Students laugh)

*SG: If this karma and stuff carries over to the next life who's it carry over to if there is no individual.*

R: As long as you believe you are the body, you pick up new bodies every time. You drop the old one and pick up a new one. (*SG: Is that a completely different one or does it carry over from one to the other.*) It's a carry over. You don't look the same, but all the attitudes, samskaras, opinions they all come back to you, until you transcend them completely. So, you do not transcend these samskaras by trying to get rid of these each one at a time you can never do it. For when you get rid of anger fear pops up and so forth. Rather find out "to whom these samskaras come? Who experiences these things?" and find the source of the I. Then it will all go and never come back and you won't have any problems.

*SD: So are you saying Robert that from lifetime to lifetime, assuming that one learns something in any given lifetime that there is a certain progress.*

R: Definitely, you carry it over. For instance, with most of you that come here. If for some reason you don't make it in this life, what would happen to you most probably, is you will be born in a spiritual family of Jnanis. You will be that far ahead of the game. And you will carry on where you left off. But if you're selling drugs out in the street, you will be born to a family of drug addicts and you will carry on from there. Everything is up to you. (*SD: So that sort of ties in with the idea that it's all evolving even though that's not exactly what we're seeing?*) As long as you believe that you're the body the soul evolves. But in reality there's no soul and there's no body. As soon as you can grasp that you wake up and you become free.

*ST: Is it possible to understand that completely if you're sitting where I'm sitting, you know? (laughs)* (R: You don't have to understand with your human mind.) *Okay.* (R: You just have to be and open your heart and everything will happen by itself.)

*SF: What do you mean by open your heart, right now?*

R: It means let love shine through, compassion, love, goodness. Have no opinions, have no concepts. No preconceived ideas. Just be open in your heart, with love and everything will come. That's what satsang is all about.

Don't be like the fellow who heard a story like this and decided to become a Zen Buddhist Monk. So he quit his job and went to Japan and had an audience with a Roshi, a head monk. And he said I wan to become a zen buddhist monk. And the Roshi said, "Okay," and gave him all the rules and regulations. And he said, "by the way I forgot to tell you, we take a vow of silence here, we only speak only three words every ten years." so he said, "okay."

Ten years passed and he an audience with the Roshi and the monk said, "the food sucks!" (laughter) And he went back to his quarters. Another ten years passed. He had an audience with the Roshi and he said, "The beds hard" and went back to his quarters. Another ten years passed and he went to the Roshi and he said, "Hey, I quit," and the Roshi said, "I don't blame you, you've been bitching ever since you got here." (laughter) Don't be like that. Let's sing some more songs if you feel like chanting, by all means do it.

(tape break and continues after music and chanting is done.)

You now have an opportunity to ask any spiritual question you like about anything and we'll see where we go.

*SL: About reincarnation, I take it the soul is dependent on the ego?*

R: The soul is dependent on the ego and the mind as long as you believe you are the body. But when you give up the body belief, everything becomes redundant. It does not exist for you any longer. So all these things exist, for as long as you identify with your body. (*SL: So as long as there's an ego there's reincarnation?*) Yes. There's a God and there's karma and everything else. (*SL: After liberation there's no more soul?*) There's no soul, there's no God, there's no world, there's no universe, there's no liberation, there's no duality, there's no non-duality. (*SL: What is the difference between the soul and the ego then?*) The soul is the part of you that carries on. The ego is the force behind the soul. The ego is the doer. That makes you believe that I am the doer. (*SL: So it's then just the identification that exists after the death of the body that carries over to the next so-called life?*) Yes.

*SD: Isn't the same ego carry forward also? I mean aren't the soul and the ego sort of interchangeable in that way?*

R: The ego's always the same. The ego, soul, concept and principle are always the same. They go from body to body and body to body they carry over. The thing to do is not to concentrate on that but to ask yourself, "For whom is reincarnation? For whom is there a soul? Who's going through all this? I Am. Well who am I? What is the source of I?"

*SR: Robert, we talk about these things as if they were solid entities, or objects, you know ego, soul etc. And somehow I get confused in that because I seem to remember Bhagwan's teaching like there is no ego, see what's really there and that's simply the teaching and not that they are there to get rid of. (R: Exactly.) And sometimes I feel a sense of confusion of, is there an object to be destroyed? (R: There is no object to be destroyed. It never existed.) Right.*

R: But as long as you are having difficulty with your life, they appear to exist. And if they appear to exist, we have to question why? "Where do they come from? To whom do they come?" and they will disappear. We work with what we've got. (*SR: So we're questioning appearances essentially?*) Yes. (*SR: What seems to be?*) We're questioning the world. Where did the world come from? Where did I come from?

*SG: It's like when you ask the question, "Who am I?" there's a kind of a blank spot, a blank space before anything comes up is that what you say consciousness is?*

R: Space is consciousness, correct. The space in between "Who am I?" is the real Self. Abide in that. If you continue the practice, after a while, the space will grow longer

and longer and longer. You will say, "Who am I?" and pause and you will sooner get lost in consciousness. Then you start thinking again, and you go back to "Who am I?" and there'll be another long space, until "who am I?" stops completely and you become your Self. So as you continue the practice, the space in-between becomes longer and longer.

*SF: Robert. Is the Self clear space or a blank or the perceiver of the space or the blank?*

R: The space is not a blank. It is not a perceiver. It is nothing that you can qualify. Nothing that you can discuss. Nothing that is known. For space to be known, there has to be a knower. And as long as there's a knower, that's not it. So you have to go beyond that. To silence. Consciousness is silence. Silence is consciousness. They're both the same.

*SR: Robert, in a sense the space is not an it, but I and that is a problem in a sense, that we see it as it and not I?*

R: You exist. You exist where there is space and you exist where there is I. So who exists as space? Who exists as I? ask the question. Who exists? confer. Follow the existence. Follow the I. And you will come to nothing. You will come to consciousness by itself. But do not believe that the void is it. Many people experience the void and they think the void is it. But don't you exist in the void?

(tape break as Robert continues)

R: ...there is nothing that can be explained. As long as you can explain it, it's not it. So what is left? Silence, quietness.

*SY: Why does the music or song help to realize the consciousness or unexplainable?*

R: The music quiets the mind. It makes the mind quieter and quieter. It makes the mind one-pointed. So you can get rid of it and become still, quiet.

*SU: So we can use music to quieten our mind?*

R: Yes. If you come home after a hectic days work, if you listen to chanting music like this, you'll become quieter and quieter. You'll become more and more relaxed and you'll be able to go deep within yourself. Deeper and deeper than you've ever gone before. That's how the music helps.

*SM: That's not connected to the emotions of transcending is it, Robert? (R: What's that?) Emotional transcending from listening to music? (R: Oh it quiets the emotions.) Oh I see.*

R: It transcends emotions. It transcends anger and fear. It's good for you. It's good for the soul, that doesn't exist. (laughter) All of you still look pretty serious, I don't know why? It's not that bad you know. This is fun. (laughs) Put the right finger in here and left finger in here and pull. (Robert puts fingers in corners of mouth and pulls. (laughter) Smile. Do not take life serious.

*SF: I've just had a feeling, I'm glad to be here.*

R: I'm glad you're here. The material life is a series of changes. The only thing permanent in life is change. So when you chase life for possessions, for things, for people. You will always become disappointed. Find your Self first and everything else will work out. Go ahead.

SG: *If there's no free will is there only predetermination, that's all?*

R: Everything is predetermined. The only freewill we've got is not to react to conditions and to turn within. That the only freewill we've got. Everything else is destiny, karma. Even when I lift my hand like this, it's been predestined.

SD: *By whom or by what?* (R: By the lord of karma, by Ishvara.) *Which you said doesn't exist?*

R: Of course not. But as long as you don't know that, because you believe that you're the body, then you've got to be careful. (students laugh) Otherwise I'm giving you license. You may really go and hold up a bank tomorrow, it doesn't matter because you think there's nothing. On the contrary.

SE: *It's taking a thorn to remove a thorn.* (R: Yes.)

SD: *So would a Jnani reincarnate?* (R: No.) *Because he'd be off the karmic wheel, right?* (R: Exactly.) *So attaining - or being a Jnani is the last time you'll be on the earth plane right?*

R: A Jnani has nothing to do with the world or the universe. (SD: *But I mean the body of the Jnani that appears to continue existing? Is the last physical existence.*) The body of a Jnani appears to the ajnani. That's how the ajnani sees the Jnani. But in truth the Jnani has no body. There no coming, there's no going for the Jnani. There's no birth, there's no death for the body. But the ajnani sees the body.

SD: *But for example if you were born an ajnani and you achieved enlightenment in a given lifetime are you saying that the body would disappear or just from your perspective it would never have existed.* (R: To the Jnani it never exists.) *But those around you would still see a body?*

R: Yes. Do you want to read something?

Ed: *You know I was all those years in the Zen monastery. Every morning we recited the Prashna-Parametta for Daya Sutra and for twelve or fourteen years I never understood and I tried to stop to understand after a while. I would like you to comment on it after I read it.* (R: Okay.) *It's very short. Ed reads: Abuk-logi-tashwara was practicing deeply the Prashna-Parametta and he perceived clearly that all five stundas are empty and pass beyond all suffering and distress. Oshariya-putra form is not different from emptiness. Emptiness is not different from form. Form is emptiness and emptiness is form. And so also with sensation, thinking, impulse and consciousness which are also like this. All these things have a definite character of emptiness. Neither born nor dying, neither defiled nor furore, neither increased nor lessened. So in emptiness there is either form or sensation, thinking, impulse nor consciousness. No eye, no nose, no ear, no tongue, no body, no mind, no form, no sound, no smell, no taste, no touch, no object of mind. No element of I nor any of the other elements, including that of mind consciousness. No ignorance and no extinction of ignorance nor any of the rest including age and death and extinction of age and death. No suffering, no origination, no stopping, no path, no wisdom and no attainment.*

*The Bhodhisatva since he is not gaining anything by the Prashna-Parametta has his heart set free from all of the hindrances. And with no hindrances of the heart there is no fear. Far from all perverted dream thoughts he has reached the ultimate nirvada, Nirvana. By the Prashna-Parametta all the Buddhas of the three worlds have the utmost right and perfect enlightenment. Know then*

*that the Prashna-Parameeta is the great spiritual mantra, the great radiant mantra, the supreme mantra. The purist mantra that removes all suffering, the true the unfailling. The mantra of the Prashna-Parameeta is taught and it is taught thus:*

*Gatei, gatei, para-gatei, parasam-gatei, bodhi-swaha.*

*Gone, gone, gone beyond, all together beyond, awakening fulfilled.*

R: That's very good. If you're inclined toward Buddhism, you would follow the path that he just described. Depends where your feelings go. What your karma is, what you're inclined towards. We say exactly the same things with different words. So I can go with everything, it's very true. We're all inclined differently. Some of us are inclined towards Buddhism, some of us are inclined toward Jnana, some of us are inclined toward new cars. Everybody's different, but it's all good.

Make it simple. Buddhism has a tendency to make things a little hard. Because you've got to remember all kinds of things. The only thing that you have to know is that you exist. You exist while you sleep, you exist while you dream and you exist right now. Ask yourself, "Who exists? What is that which exists?" Ask yourself. And when you find out you'll be free. We try to make it very clear and very simple. The simpler the better.

(short pause)

We always teach also, the best time is to start in the morning. When you first wake up. You simply ask yourself, "Who woke up?" I did. "Who dreamt?" I did. "Who slept?" I did. I was present in all three states of consciousness. "Then who is this I?" follow the I. Grab hold of the I. Concentrate on the source of I and you will become free. And you will carry it through the day and your days will become happier and happier. Just by doing that.

*SL: What if you follow the I and it just stops, when you're just saying, "Who am I?" (R: That's good.) And you just keep repeating "Who am I?" for a while?"*

R: No, focus on the stop. Where it stopped. Put all of your attention into the place where it stopped. (*SL: And repeat "Who am I?"*) You only repeat "Who am I?" when thoughts come. (*SL: So just try to have a blank in "Who am I?"*) Your mind becomes blank but you still exist. So you really go beyond the blank mind. (*SL: How like, I don't quite understand?*) You simply ask yourself, "Who has a blank mind? To whom does it come?" That has to go. Everything has to go. As long as you believe, "I have a blank mind," you're still caught in the trap because I is still there. So it's not having a blank mind. It's going beyond the blank mind into total annihilation of the mind. Where there is total freedom and bliss. Don't be afraid of going back there, so far. A lot of people are afraid because they think that they'll disappear. You don't disappear. You become blissful, happy under all conditions.

*SG: Robert, it seems when I do this with my eyes closed, the space gets more elongated. Is this done like a formal meditation practice?*

R: Not really. When your space gets longer, it's a result of thinking. It is the mind that causes this. You have to go beyond that. Dive deeper. Dive deeper and deeper by

asking yourself, "To whom does this experience come? Who is feeling this? Who is going through this experience?" No matter what experience you have, ask the question. Until all experiences cease and there's a deep silence. In that deep silence is reality. It comes by itself.

*SD: I get the impression when Gayle asked the question that she was talking about that deep silence, were you?*

*SL: That's when I had my blank mind. (R: Well the term blank mind is not too good.) Blank mind is what? (R: It's not too good of a term.)*

*SD: Not a good term but the experience is what you were talking about Robert? (R: You want to lose all sense of I and merge in consciousness in the silence, quietness.) But then I think Goram Pramesh was saying that, what comes after deep silence or is that it? (R: That's it. But as long as you can explain it, it's not that.)*

*SL: Do you just taste the pull of it.*

R: That's right. It's not just having a quiet mind. Can you tell me why? Because you believe you've got a quiet mind. (*SL: Uh.*) You've got to go beyond the belief of mind. There's nothing. There's no one left to say that. There's no one left to make any statement of truth. Everything has been transcended. There is no light and there is no darkness. There's no happiness and there's no unhappiness as we know it. There's a total bliss consciousness which cannot be comprehended or explained. Remember, the finite can never know the infinite. So you can't explain it.

*SF: It's only afterwards that you can realize that there was nothing? (R: Afterwards there's no one left to realize.) I mean when it's not permanent.*

R: When there's nobody left, when it's not permanent, then I will realize everything. If it isn't permanent, thoughts will come and you'll just be like you were before. It's only temporary. But if it's permanent there are no thoughts. There's no I. There's no explanation. There's nobody left. (*SD: So there's nobody to come back.*) There's nobody to go anywhere or to come back. There's nobody home.

*SX: So who's minding the store.(laughter) (R: Nobody.) Dennis nobody. (laughter)*

R: Who's on first? (laughter)

*SD: No wonder I think the ego is afraid because it's facing the mask of existence. (R: Of course. That's the last thing it wants.) Is that because we feel earth bound or we feel like if our ego didn't exist that - then we don't exist?*

R: It's part of the karmic pull, to believe that you are existence, as a body, as a mind, as an ego. And when it starts disappearing. It'll make you afraid. For as you just said, you think you're going into nothingness and you're afraid to do that. But you have to push forward, until everything is gone. Then you'll really be home and it's a different ball game. (*SD: So things that might come up would be fear of annihilation and things like that, right?*) Yes and a lot of things from past lives will come up. You have to get rid of everything before you become realized. But when you get rid of the I, all the dormant seeds of



past experiences are attached to the I. When the I goes everything else goes. That's why that's the fastest way.

*SH: What sort of a ball game is it then?* (R: It's beyond explanation. There's no one to say. There's no one left to explain. You become your Self.)

*SL: So the senses, is that like everything that makes you a separate individual or a separate person is erased?* (R: Yes. You become omnipresence. You become radiant bliss and you can say, "All this is the Self and I am that!")

*SK: And I was never anything else?* (R: Yes.)

*SD: I'm sorry what was his question?*

R: He didn't ask a question. He said, "I was never anything else. Let's sing some more songs.(laughter)

(tape break as Robert continues)

R: ...he means he's not attached to things. There's nothing wrong with relationships or owning something. But do not be attached in your mind to it. That's how you become free. By being non-attached mentally. (*SU: How do you do that?*) Simply by knowing the truth about yourself. (*SU: Because before earlier you were saying, "To feel from the heart?"*) You feel from your heart in the beginning and then that leads to a higher consciousness. Where you see everybody as your Self. All fear disappears. And when all fears disappears, you can be totally honest with people, you can own things, you can get married or not get married, you can live in a house or a tent, it doesn't make any difference and if someone takes something from you, it doesn't matter.

As an example: In the story of Ramana Maharshi, when he lived in Iskanda Ashram, up in the hill in Arunachala. One night about three in the morning, he was attacked by thieves. He had about six devotees with him. And the thieves screamed from the window, "Give us everything you've got or we'll kill you!" So the devotees wanted to fight the thieves. And he said, "No, give them what they want. Carry it out for them." And he invited the thieves in the house to take whatever they liked. He explained to his devotees, "It is their dharma to be thieves, it is our dharma not to resist, because we are sadhus. So give them what they want." The next day they were captured by the police and Ramana got all his things back. But it's the attitude that counts. When you realize that you are the universe. Then the whole universe becomes you and you own the whole universe. So you don't have any greed anymore like you have to possess something.

Another story about Ramana, when he was walking around the hill. He inadvertently stepped in a hornets nest. And instead of pulling his foot out and running away, he started to speak to the hornets and he said, "Sting me all you can, it's my fault I stepped on your nest. Go ahead sting me I deserve it" and he kept his leg there about ten minutes. Of course when he took it out it was full of bites. The average person would've gone to the hospital. But he just walked back to the ashram and everything disappeared in a couple of days. So that's non-attachment.

*SF: Robert, if a girl is facing rape she has to fight, she can't...?*

R: I guess she does, she has to fight. But I know something about this. When I had some meetings in Hawaii, I used to have a girl that told me she was raped seven times. And each time she allowed the rapist to do what he wants with her. And she didn't care, and she was happy as a lark. That's her attitude, so who knows? But if you don't resist, you'll get out of situations more quickly than if you do resist. There's something real about that. You know yourself if you're a woman and somebody's trying to rape you, the thrill is in resisting for the guy, when you resist his advances. But if you come on to him and you say, "Okay, I love you what you're doing, I'd love you to do it." He'll become frightened and probably leave you and go away because he didn't expect that. If you cooperate, a rapist doesn't like that. They like when you resist, because they've got power over you. That's something to think about. Non-resistance always works. But as long as you believe that you are the body, you can never practice non-resistance. Your ego will always interfere and make you stick up or your rights. It's only in the period when you're practicing your sadhana, "Who am I?" self-inquiry that you become stronger and stronger, and you're able to practice non-resistance. Therefore do not try to acquire something positive, rather get rid of the I and everything will come by itself. In other words, do not try to acquire positive traits because it'll take you years and years. Find out to whom they come. Find out who has the problem, and find the source then everything will take care of itself.

Consider this your spiritual family. Ask personal questions. Things that have been bothering you for a very long time. Don't be afraid, let it all hang out.

*SD: Well assuming that our goal is to be realized within this life time, if you were facing eminent death or something and you were not realized, it would be to your advantage to resist so you can stick around and keep practicing, wouldn't it?*

R: It depends. It depends on your karma. It depends on many factors. But if you're killed while you're practicing. There's no doubt you'll come back to a spiritual family and you'll be able to practice again, when you're young. But it depends on alot of things.

*SD: But you know as so many people have spoken of to Maharshi in the past, they talk about trying for twenty years and not succeeding. It seems the necessity for this as Nisargadatta said, "The only reason to be in the body is self-realization." So one wants on a certain level to hang on. (R: To become self-realized.) To achieve that right.*

R: Yes exactly. But if it doesn't happen don't worry about it. Your effort never goes in vain. Everything you do, every practice that you take. (*SD: So you'll be reborn in the next grade, sort of?*) Sort of. Maybe even on a nicer planet. (*laughter*)

*SF: Robert, what about the recourse of sadhana there are these periods when one that's doing sadhana may feel dry a little bit dejective, a little bit disappointed like he's going nowhere. What would you have to say to him? There are periods like that in the course of sadhana. What would you have to say to that to give him support?*

R: Then you observe. You become a witness to those feelings. And you watch those feelings. And then after you ask yourself, "To whom do they come? Who has these feelings? To whom do they come?" "To me. I feel this." "Who am I? Who is the I that feels

dejected?" and keep still, but hang on to the I. Hold on to the I with all your might. Like holding on to a rope and then let go and when you let go there's silence. Then you will feel that those feelings disappear and they don't come back any more. But you have to keep going back again and again until it happens. It's like studying to be a doctor. You have to go to class, after class, after class. Study, study, study. Sometimes you think you're going to fail so you try again, you study harder until you finally make it. This is the same thing. But no practice is in vain, everything is accounted for. And if you die in your attempt, you carry it with you and you have another chance. You'd be ahead of the game. Do not worry about anything, be happy, be free. Love your Self, not your ego but your Self.

*SG: Robert. You said there's no free will but there's a choice to turn within or not, isn't that a function of duality also, why that exception?*

R: It's the only freedom we've really got. Not to react to a condition, but to turn within. That's a choice. We don't have to do that and allow karma to carry us along, or we can do that and become free. The choice is ours. That's the only choice we've got. Everything else is predetermined.

*SG: Isn't that just the illusion of choice that they have an understanding that the brain is not capable of creating a thought or initiating anything and cannot have an original thought. It's only a receiver and receives impulses from pure consciousness outside of itself. (R: This is true.) Always reacts to that, is that not so?*

R: That is so, but the brain has nothing to do with the mind. It's the mind that causes the brain to do that. Therefore we do not work on healing the brain. We work on annihilating the mind. When the mind is gone the brain will take care of itself and rest in the heart and do the right things. So don't concern yourself with the brain. Concern yourself with getting rid of the mind and everything will take care of itself.

*SE: Who is to concern themselves with getting rid of the mind?*

R: The ego. That doesn't exist.

*SG: So everything else is already determined. Is destiny determined in each moment, or is it predetermined that everything that ever will be is already known now? (R: It's all predetermined.) It's all predetermined, so everything that will pre-exist or has been already is so?*

R: And it's all an illusion, so ask yourself, "To whom is this destiny?" And you'll find out destiny never existed. *(SD: So on the highest level, neither would pre-destiny, would that be right?)* Exactly. On the highest level there's no realization. There's nothing to realize.

*SG: The mind accepts the concept of what you're saying, but we're getting beyond that.*

R: Then you have to ask yourself, "To whom does the mind come? For whom is the mind? Who has to go through all these concepts? Who has to worry about these things?" *(SG: Robert, this ego wants to know.)* The ego wants to know? *(SG: Yes.)* So, "For whom is there an ego?" *(S: Just for this illusory ego, this false identification. If there's destiny, then I have no choice whether there is awakening in this case or not?)* The choice you have is to turn within and not be concerned about this.

SD: *So are you saying in a way that by turning within you can cancel out your predestiny?* (R: Exactly.)

SH: *Who turns within, not the ego?* (R: The mind.) *That's the last thing the ego wants.*

R: You have to use the mind to get rid of the mind.

SG: *Mind is the ego, is it not?* (R: Yes.)

SD: *So turning it on itself, that's what we're trying to do.*

R: Turning it on itself, exactly. As you turn it on itself, it becomes weaker and weaker and weaker until it's completely annihilated.

SE: *And the process appears to be free choice until the self ends and then there was no choice or no mind turned inward in the first place.* (R: Exactly.) *On the relative level there's an apparent choice.* (R: Yes.) *But in effect there's no choice whatsoever?* (R: Because you're already free.)

SD: *Are you predestined to awaken in a particular lifetime or are you predestined to become realized.*

R: At that level you're right, you are. But that does not exist, so you're not. See as long as we're playing with concepts, we're going to get stuck longer and longer. Forget about predestination.(laughter) Focus on the I and stop the game.

SK: *I have a question on that topic, being on a relative level. You see this friend and they smashed up your car and now they want to do whatever the next thing is.* (R: Sue you. (laughter)) *The persons who's car that was smashed up, at some point wouldn't they develop some concern toward their friend and somehow say something to make them aware that although it may not be hurting them themselves but karmically that they'd be hurting them to be doing these things and therefore not keep giving that person things to create bad karma with.*

R: Perhaps that person is not ready to listen yet?

SK: *Well either way, shouldn't that person make some kind of choice out of this compassion and concern for their friend to do something, say something?* (R: Say that again.) *Well someone ate all my food and then they borrowed my car and smashed it up. And now they want to borrow a thousand dollars. Anyhow all these things looking at me at a point. I would be concerned about this person and maybe compassion will be expressed and I will tell that person that frankly these things, you know, I'm not incurring bad karma by you doing these things in fact it's could be the opposite, but you yourself...* (R: Oh I see what you mean.) *...could very well be incurring bad karma and say something so that they could take a look at that and make some kind of choice.*

R: This depends in what state of consciousness they're in. (SK: *Either party?*) Yeah. You can either do nothing and just watch what happens, of course if you're not attached and you're realized. what do you really own, nothing. (SK: *Yeah but you're seeing someone on a relative level who is involved, if you just see it that way?*) But you're not seeing that way. The realized person does not see that. (SK: *Alright, an unrealized person would see that.*) So now you've got to work with it. (SK: *Yeah.*) So you have to do what you have to do. (SK: *Yeah, boy if I become realized I want to remember the view of an unrealized being. And that seems like*

that's hopeful of someone else.) But you don't really, because you're seeing the unrealized being as realized. (SK: *So it's all a dream anyway.*) See, when you're realized you're seeing the whole universe as your self. You can't see anything else. There's no longer duality for you. So how can you see the things you're talking about. That's for the ajnani. (SK: *So that's a good sign to tell where one is at?*) Yes. If it bothers you.

SV: *Could you not say that you won't think of it one way or another, you'll just act spontaneously. You won't think whether you should help or you won't help. You'll just do the right thing.* (SK: *As a human?*) *As a human.*

R: It depends what state of consciousness you're in. As a Jnani you'll do nothing. (SV: *But nothing could be anything.*) It could but you'll probably do nothing at all. You'll just watch because it doesn't matter.

SK: *In that case, it seems I'd rather have a ajnani as a friend than a Jnani.* (students laugh)

SH: *Well spoken.* (laughter)

SE: *There's a very famous Zen Koan called dropping ashes on the Buddha. Which addresses this point exactly. A man supposedly attains emptiness and there's nothing matters to him and so he comes in and he flicks cigarette ashes on the Buddha and the question is, "how do you teach him, that there are time and places for everything and this is the wrong time and place." And the other part of the story, "and this man is very big and he listens to no one. So how do you teach him?" That's the koan, I never answered it.*

R: The answer to it is. There's no one to teach and no one dropped ashes.

SK: *Because the Buddha never existed?(laughter) I always thought that that related to, that if the Buddha is outside of yourself, never deal with anything there.*

SE: *So can you expand on that again please?*

R: See, who sees the ashes. Who sees the situation. The non realized beings. So they've got the problem. But in reality, the Buddha was never disturbed and no ashes were dropped and there's no reaction. Or you can ask the question, "For whom is there a reaction?" For the non-realized person. They've got to deal with it. Let's make it more personal.

If you want to come over and stab me fifty times and cut off my fingers and my feet. Enjoy yourself, I don't care. It doesn't matter. Because it's the body that you're doing, that you think is real, that you're hurting. But I have no body. So what's the difference? Why should I protect something that doesn't exist? That's the answer.

SH: *Why do you feed it?*

R: I feed it because that's the action my body takes. It's karmic, what's left of the karma. (SH: *Yeah but no one feeds it?*) You see it like that. That's your point of view that I feed it and everything else. (SH: *No, no one feeds it, it just feeds.*) It feeds.(laughter) (SH: *No one feeds your body.*) No, exactly, exactly. You've got it. (SH: *Boy he caned that out of my mind.*)

(laughter as tape ends) [TOC]

### THREE ESSENTIAL QUESTIONS

15th November, 1990

*Robert:* Last Thursday, no what's today, Thursday? Last Sunday. Someone asked the question about holding on to the I. And I said imagine the I is like a rope and you're holding on to the I and you're going down the rope, to the source of the rope. You're finding the source of the I. And when you get to the end, you let go.

And someone mentioned, "Oh I experienced that. I entered the void and I feel wonderful, is that right?" And I said, "No that's wrong." I didn't elaborate, and a few people called me and asked me, "Why did I say that's wrong? Don't we want to attain the void, or emptiness, or nirvana, or absolute reality?"

We really don't want to attain anything. We just want to let go of the other things that tell us that there's something to attain. And as long as you say, "I have experienced the void." That's laughable because when you experience the void, the I has merged and there's nothing to experience. Do you follow?

*SH: Yeah.*

Robert: As long as you say, "I experienced this or I am experiencing bliss, or I feel so happy," then you're not. Because I is left. (laughs)

*SH: Yeah.*

Robert: I has to go. Who can experience bliss? There is nobody left to experience bliss. There's no one left to experience anything. It becomes ineffable, beyond explanation.

And then they asked me another question ??? So they said, "Well what happens then?" And I said you become more human. Now what do I mean by that? I mean your quality about you, your radiant quality, your radiance expands. You become omnipresent. You become the universe. You realize the universe is an emanation of your Self, is a projection of your Self. That's what I mean by becoming more human. You become lovable, joyous, compassionate. You develop all the Advaita qualities, by themselves. So your humanness becomes selfless. You no longer think about I and me and mine. As a matter of fact you hardly think. You just become and of course there's nothing to become. You just remain your Self. The Self that you truly are. You are that Self and there's nothing else.

Now, people always want tools to work with and we always go back to the relative plane because of that. When I give you tools to work with, we have to go down to the relative plane, because reality has no tools. Reality has no process. In reality you do not have to meditate. You do not have to pray. You do not have to do mantras, reality is reality. Can you imagine God praying, to whom shall he pray? To himself? Can you imagine what you call God meditating? To whom shall he meditate? Therefore when you do all these

rituals, it's your so-called humanhood, which really doesn't exist, that is doing the rituals. And you're doing the ritual to discover that you don't exist.

Now, I have given the class three maya mantras, four principles and three vehicles. If you're practicing that, that's all you need because that's enough to take of you for twenty lifetimes. I want to share something else with you tonight. But first, do you remember the four principles? Who remembers them? I'm looking at you people, you're all new people. (laughter) Except for Sam and Horat. (*Sam: I'm not here? (laughter)*)

*SF: The first one is everything is a projection of the mind. The second is...*

*SK: There's no existence of the I, no prevailing, not born?*

*SF: Oh, I was never born, I don't exist and I'll never die. I mean that's the principle that says that. (laughter)*

R: If you don't exist then what are you doing here? (laughter)

*SF: The third one is there is no self in anything or anybody.*

R: There's no ego, no cause. (*SF: And the fourth one is...*) Let's stick to the third one a little more. (laughs) It means that nothing has a cause. No thing has a cause in this world. No thing ever came into existence. No thing appears the way it appears, it's an optical illusion. No thing has an ego, there's no ego. There's no basis for existence. What's the fourth one?

*SF: The fourth one, in order to know the noble truth you'll have to discard the untruth.*

R: Yes. Instead of looking for self-realization, deny that what isn't self-realization. In other words you look at the body and you say, "Not this." You look at the Iraq war, you say, "Not this." You look at President Bush and you say, "Not this." And you go on like that. You look at your own body, your own experiences, "Not this." And when you've denied everything whatever is left is your Self. So we go in reverse. We're not trying to become self-realized, we're trying to remove the clouds that tell us we're not and then we'll shine through again. That's good.

Now about the three vehicles that you cross the ocean of samsarra. Jay.

*SK: The first one is a log. (R: The what?) A log. (R: A log? What do you mean log?) (laughter) What's the first one? To be alone. The desire to be alone, for practice. (R: Where did the log come from?) (laughter) A log is lonely. (R: Oh I see.) I just said that, I wanted a sanscrit term that you never gave me for it. (R: What do you want a sanscrit term for?) Well, at first I wanted to understand it better and I thought that was the best way but really. (R: You speak english?) (laughter)*

*SH: More impressive when said. (laughter)*

*SG: Has a better ring to it. (laughter)*

*SK: No, it's much more than that. How do you describe sadhu-sangha or satsang? (R: How do you describe it? By silence.) Yeah, but how do you describe it to those who want to have something to grasp onto? (R: In simple English language.) So, satsang? (R: Sure.) What is satsang? (R: Being in sat, being in reality.) I guess we're able to explain differently.*

R: No actually, if we don't have to talk sanscrit we shouldn't. We should speak languages that we know. Like Russian. (laughter) Okay so the first vehicle is an intense desire to be alone most of the time. Not because you want to be lonely, but because you can connect. When you're by yourself, you can work on yourself more. You should be happy when you're alone. You can see into yourself. You have more of an opportunity to connect with the infinite when you're by yourself rather than when you're with people. Therefore a person on a spiritual path like this especially hungers for time when they can be alone and really dive deep within themselves. And what's the second one?

SK: *Well you know, the first one I just thought of something. For the person who's alone a lot. Who does practice and is alone a lot. Another way maybe to look at it is, that on a relative level you're alone in the world. I'm talking relative, when you're with people, you're alone on a relative level. So you're not going to be picking up or be concerned with their attitudes towards you etc, or affected by this and that and of course on an absolute level we're not different. That is we're all one, but on a relative level aloneness is also with people on a relative level.*

R: Well that's okay, but actually when it comes to practice most people are disturbed by other people and when they are by themselves they can get more out of it. (SK: *So that first vehicle is a conditional thing?*) Not really, but it's true of most people. (SK: *So the second vehicle would be satsang?*) Yes. The second vehicle is an intense desire to be at satsang, to come to meetings like this. A deep feeling to want this rather than to go to the movies, or bowling, or go drive your car off a cliff or whatever else you want to do. You have a strong desire to come to a class like this. That shows that something is opening in your heart. For actually think, think, what is it you like to do best. Watch TV, read comic books, go to movies, spend time with your friends, your worthless friends. (laughter) What do you really like to do? Be honest with yourself. If you'd rather come to satsang like this, then your heart is opening up, and that's great. But don't force yourself and don't fool yourself. Rather when you're alone work on yourself and the feelings will come by themselves. And what's the third one?

SF: *Accompany of your peers or satsang.*

R: To want to be in the company of a Sage or your co-spiritual people. In other words if you have friends, you want them to be on some kind of spiritual path also. So they can help you and you can help them. There's no sense in associating with a person that takes you to porno movies.(laughter) Unless that helps you get enlightened, I don't know? (laughter) But usually you want to be with people that are like yourself. (laughter) Someones actually told me that. Someone really told me one time, they go and see porno movies because they get enlightened again. Their heart opens up.(laughter)

SK: *I like to talk about those things. (laughter)*

R: So what's the fourth?

SK: *The fourth one, should probably be an amendment to the third is, what if you are too strongly attached? (R: I got you, there's no fourth one.) (laughter)*



SK: *So then the question arises... (R: What's that question?) What if one gets too attached to a sadhu? To have sadhu-sangha, or particular sadhus or teacher one has?*

R: That's up to the teacher to take care of. (SK: *Really?*) Sure. To make you become unattached. See how the dog is attached. He never comes to the owner.

SH: *He goes to everyone else. (R: Do you feed him?) Yes sure. Feed him, pat him, take him for a walk. (SK: Do you love that dog as much as you love the other dogs?) More. (SK: More? Wow.) He's number one dog.*

R: So we're now going to share, the three essential questions with you. And again this is also something you can work with, very important I think. The first question you pose when you first open your eyes in the morning and when you first get out of bed, as soon as you get up. The second question you pose at about noon time and the third question you pose before you go to sleep. If you work on these things you're going to see fast results.

The first question you pose to yourself is: "*Where did I come from?*" And remember when you do this, you do this as soon as you open your eyes in the morning. Before you can think of anything else and even if your mind starts thinking. Ask the question three times, to yourself. "Where did I come from? Where did I come from? Where did I come from?" Then you ask yourself, "What do I mean by that? Where did I come from? Am I referring to my body?" I just said, "Am I referring." So I must mean, "Where did the I come from? Where did the I come from? Not my body, but the I that appears to be my body? Where did the I come from?"

Then you ponder and you wait. Then you repeat it again, "Where did the I come from? I know I just slept, I dreamt and now I'm awake and notice that I say, "I," all the time. I slept, I awake, I dreamt. Now, where did this I come from? Where did the I come from?" I is the first pronoun and everything I say seems to be, I. "I feel happy, I feel sad, I feel sick, I feel well, it's always I. What does this mean? Well, I notice that everything is attached to I, in other words, I can't see anything unless I put I first. I want to become realized. I am not realized. I need a teacher, I don't need a teacher and so forth.

You start to feel that the whole universe is attached to I, everything. So you say to yourself something like this, "This means that if I find the source of I, all my problems, my faults, my karma, my samskaras, everything will disappear because they're all attached to I. Then you can say, "I - I, I - I," like a mantra, "I-I." And you're realizing all the time that you're going deeper and deeper in the I. Again it's like holding onto a rope and you're going down the rope to the source, "I - I," never mentally come to the end of the rope. The end should come by itself, or the source.

In other words, don't say I've come to the source, for as I explained before you wouldn't be able to say, "I came to the source," if you came to the source, because the I will be gone. Everything is attached to the I and you simply go deeper and deeper and deeper, saying to yourself, "I - I, I - I, I - I." Keep this up until you feel that you don't want to keep it up any longer. Then get dressed and go about your business and forget about it. But do

not come to any conclusion, that's the worst thing you can do. The conclusion comes by itself. You just do the practice. Any questions about that so far?

Okay, now at about 12 noon. It doesn't have to be exactly 12 noon.(laughter) Don't synchronize your watch. But around that time, when you're sort of involved in the world. You can be working, you can be washing dishes or pots and pans. You can be watching a movie, you can be doing anything you like. But remember to do this.

You ask yourself, "*Where did the universe come from?*" Where did the universe come from?" And you begin to ponder that. The planets, the galaxies, the stars, the earth, worms, animals, birds, grass, trees, where did it all come from? Who sees it? I see it. We're back to I again. When I sleep what happens to the universe? It seems to have disappeared and yet I still existed. But when I woke up, there was the world again. So it seems that I am experiencing the world. I am experiencing the universe. We're back to I.

What this means to me, is the universe is a projection, a manifestation of my mind. For when I close my eyes it disappears. I must be projecting the universe. Therefore again, if I get rid of the I, the universe will go too. For the universe only exists because I exist. Do you follow that?

Again you begin to ponder I. You say to yourself, "I - I, I - I." The reason you're saying that is due to the fact that when you keep repeating I - I, you begin to condense the whole universe, including your body which begins to disappear, until only I is left. It's like when you're making a fire. You throw all the twigs in the fire, the leaves in the fire, wood in the fire, everything goes in the fire. But you have a stick with which to stir the fire. But in the end the stick's got to go in the fire also. The stick represents the I. So everything is a projection of your mind, attached to your I. You say, "My mind." I has a mind. I is attached to the mind. If I get rid of the mind the I goes with it and you will be no mind. Nothing with which to think and drive you crazy. So again you begin to practice, "I - I, I - I." for as long as you can. Do not come to any conclusion. The conclusion will come of its own accord.

Now you come to the evening, just before you go to sleep. Again you do not have to sit in meditation postures for this. You can lie down, you can sit anywhere, you can walk, you can stand, you can do whatever you like. You ask yourself the question, "Where did God come from?" We're all hung up on God and some of us here, think it's blasphemous to talk about God this way. Yet you have to inquire, "*Where did God come from?*" Then you begin to realize, when I was little I was indoctrinated in God in a religion, Catholicism, Protestantism, Judaism, Islam whatever, but have I ever had an experience of God myself? How do I know that it's true, where did this God come from?

So God must be a preconceived idea. God must be a concept of mind. You say to yourself, "Even now while I discuss this with myself, I have a fear that comes inside because of blasphemy. I have been told that God is real and therefore it becomes blasphemous when I speak of God this way. But I want to know, where did God come from?"

Then you begin to ponder again. God comes from my mind. God is an idea, a concept of which I don't understand.

And then you say, "I believe in God, I'm thinking of God, it is my concept." So again, you get back to that again, to 'I' and you realize that God is also attached to I. Can you imagine that? God is attached to I. Think about this. If you weren't aware of your sense of I, you wouldn't believe in anything. For you have to say, "I believe in God. I believe in Allah. I believe in Jehovah. I, it's always I, I, I. If there's no I, who's there to believe?" So we get back to I again. And you have to again follow the I-thread to its culmination. The idea now is to realize and know that God is attached to I. You don't try to get rid of God, you transcend the I and God goes with it. So you say, "I - I, I - I," the same thing, "I - I." And God will begin to disappear because I will disappear. And when all these things disappear what will be left? Absolute reality. Pure intelligence. Total awareness. Ultimate oneness and you will be free.

So those are your three essential questions. If you practice these things you will see fast results. Any questions?

*SK: Regarding number two. Let's say Ramana was sleeping and someone put his foot in a hornets nest, do you think he would wake up physically?*

R: No. If you're speaking of Ramana, he had these experiences when he was a boy. When he went to sleep he couldn't wake up and his friends used to pick him up and take him out of his bed and put him on the hill and beat him up. And he didn't feel a thing and when he woke up they would laugh. So he had a problem of waking up. (students laugh)

*SF: Is it a problem to wake up for the Jnani?*

R: Well it's not a problem, what it is, is there's no difference between waking and sleeping and death and birth. It's all the same. A Jnani is awake during sleep. The material world is asleep, so the Jnani both functions in the world as a dream, but he's always awake, at the same time. So he wouldn't have any problem with that.

*SK: What determines whether a Jnani would be, according to someone else's viewpoint would be awake or sleeping. Is it just the karma that would...?*

R: Well from somebody else's viewpoint is according to their own karma. You see, the average person sees what your karma let's you see. That's how you come to conclusions. You say this is right and this is wrong. This is good and this is bad. This is such and this is such. It all has to do with karma. When there's no karma there's only one judger and that's the Self, omnipresence. Everything becomes the Self. Everything becomes the Jnani. The Jnani is omnipresence himself.

*SH: What do you mean by omnipresent?*

R: I mean everywhere present at the same time. (*SH: Under all circumstances, universally?*) Under all circumstances, universally, the Jnani is consciousness itself. And consciousness is everywhere. It's undivided, it's self-contained. So the Jnani is aware that he is consciousness, self-contained. And everything is the Self, and I am that! I am is another name for consciousness. (*SH: Then all forms of these entities have dissolved?*) It's all con-

sciousness. (SH: *There are no separate forms then?*) There are no separate forms, but then again it's like the Jnani is a mirror. And the images on the mirror of all the people in the world are images. Only the Jnani is aware he's the mirror and everything that shines through him are images. So he's in the images and also in the mirror. But if you try to grab the images, you grab the mirror because there are no images, the images don't really exist. The Jnani is therefore aware of this all of the time, whether asleep, or awake, or whatever. (SH: *They're just phantom appearances?*) Phantom appearances? In a way, they're just images, they come out of the Jnani himself or out of consciousness.

SR: *They're like nothingness, they're not located anywhere.*

R: Nothing is located anywhere, that's true. Nothing exists, even the images do not exist. Only pure consciousness exists. (SR: *Can you say a Jnani that they're really like talking about pure consciousness in a way, on any point but that would be ineffable.*) Exactly. But for the sake of explanation we talk about images. As an example, all of you are looking at me. And if I ask each one, "What do you see?" I get twelve different answers or whatever. Because you're telling me about yourself. (laughs) You can only see yourself wherever you look. That's all you see.

SH: *And there's no reference to time and space at all.*

R: Time and space does not exist. They appear to exist. There's only one, it's all condensed. But in the dream there appears to be multiples. The one appears to have split into many. But that's the dream, so why talk about it.

SF: *Even if I don't know about it. Whatever I see is only seeing myself.*

R: Yes. Seeing yourself. Yes.

SR: *You'd have to have a preconceived idea that the seeing is different than what you're saying, to see it any other way though?*

R: That's from Prarabdha karma, you've accumulated all these samskaras. So the ajnani sees all that on the marks of the world.

SR: *That gives you the sense that the seer is different from what's seen. (R: Yes.) Because you're carrying all that around with you. (R: Exactly.) Is that the second principle you were talking about that night, that you really are the world as it manifests. (R: You mean the third principle.) The first or the second, I can't really remember, what principle, you have stress today because you've taken on the stressful world that appears before you?*

R: I have taken on the world. Therefore don't try to change the world, change the I. Transcend the I and the world will go, because the world is attached to the I.

SF: *So the seer is different from the seen at just one level. But at another level, there is no seeing, so it's not different than the seer?*

R: And there's no seer. There is only consciousness.

SL: *That would apply to the I trying to watch the I or if I find I'm watching the I, it doesn't become impersonal and there's still an I doing the watching and it hasn't come together.*

R: You have to ask yourself, "Who is watching?" (SG: *The hall of mirrors?*) Yes.

SG: *It's when the object and the I has gone.*

SF: *You explained one day Robert that there are actually not two I's, it's just one I, which is the real I. (R: Yes.) The supreme principle, which doesn't identify with the body, sort of believes...*

R: *The I is attached to your belief system. (SF: Right, but the I is only one, there is not two I's?) There's only one, but in the last analysis that has to go too. (SF: Right because still conceptual.) (laughter) Yes.*

SK: *In the lowest analysis there are two I's. (R: Yes. See there was one dog, he was I and then he turned into multiples.) And as soon as someone gets a gun there will be no dogs.*

R: *Who would like to get me a glass of water? (SH: I would.)*

R: *So how does all this grab you Sam?*

Sam: *Could one say that the quickest way to this be silence after a period of time. (R: Oh yes.) If one could just sit in silence. (R: That's the best way.) Because the concepts go, the ideas go. (R: But can you sit in silence? That's the question.) Yeah, but what I'm saying if somebody did? (R: That's it, everything turns into silence.) Everything just is, not even silence exists?*

(Robert receives water, student continues)

Sam: *Could one say theoretically, that even if ones mind wanders a lot and one has many thoughts, I think it is difficult for them to sit in silence. Even if they do that, even if they still sit in silence after a time will that not take care of itself?*

R: *Everything helps. Only it may take a thousand years. (laughter) But when you're saying, "I - I" you're coming toward silence, that's the whole idea. You say, "I - I. Where did I come from? I - I, I - I" And you will notice the space between I - I becomes bigger and bigger and greater and greater, until automatically you stop saying "I - I." And then you're in the real silence, what you're talking about. But that's how you get there. But it's a little naive to think that the average person can just sit down and be silent, they can't, because their thoughts are so powerful, it won't let them sit still. That's why I give you the practices. So you'll have a tool to work with and you can do something.*

SK: *Isn't there also trouble that people think they're in a thoughtless state when they're really not and they need something to go beyond that state. To get to the real silence.*

R: *Of course, that's right.*

SY: *What about just continuing this no matter what you're doing all day long, trying to do this rather than separate times of the day?*

R: *If you can manage, it's great. But in the beginning you shouldn't be a fanatic. You should sort of balance everything. It will bring you to the same goal. Because from experience working with people I found, if you take the average person out of the world and you start doing this all of a sudden, 24 hours a day, they can go crazy. (laughter)*

SH: *Have you had them go crazy? (R: And that's good some times.)*

SK: *Or they just give it up and go back into the world (R: Yes.) And not try spiritual life again. (R: You have to balance everything.)*

SY: *I've been trying to do it for years and years and years but I find that I haven't been able to. It's just whenever I can think of it. I keep thinking that I should be able to do it, 24 hours a day for I know it would work.*

R: Well don't think of that at all. Just be gentle with yourself. Love your Self a little more and focus on your Self, when you can. But be gentle and make it simple. Do not have the feeling, "I have to do this." It'll all happen by itself. Everything will happen by itself if you allow it to. (SY: *Part of my mind knows that, the other part can't stop.*) Then you have to ask yourself the question, "Who feels like this? To whom do these feelings come?" And follow it down. You can go right back to I. You're working with the I. Follow the I-thread to the heart and you'll become free, gently, slowly.

Do you know what kind of chair I need Henry? I need a softer chair that I can sink into, with the arms further apart. (laughter) (SH: *How about cushions?*)

(general talk and laughter)

R: If you practice these principles, all the things I gave you, shared with you, you will actually see fast results. It works. But you've got to do it, you've got to make it happen. I cannot do it for you. I can lead you to the gold mine but you've got to dig yourself.

SH: *Well they're all three essentially the same, following the I to its source.*

R: They're essentially the same, yes, God, the universe. (SF: *What?*) Anyone else?

SK: *The Self, God, yeah. (SF: The body, God and the...)*

R: They're all the same. The whole trick is to realize that the whole universe, God and everything else is attached to your I. And when you allow the I to go into the heart, the I will disappear and pure reality will shine forth.

SH: *The heart is the source of the light. (R: The heart is the source?) Where is it located? Where the I disappears?*

R: On the right side of the chest. We're not speaking of the physical heart. We're speaking of the spiritual heart. And we're not speaking of chakras. We're speaking of the heart on the right side of the chest, which is only a point of reference.

SG: *When I meditate, I try to find — locate the heart on the right side. I'm always looking for the heart on the right side. Is that correct?*

R: Yes, you don't try to find it, you just become it. You are the heart, that's you. The heart is the Self. It's only called the heart for a point of reference. Due to the fact, that as a point of reference, spirituality awakens quicker, when you focus your attention that way.

SG: *So you should focus your attention on it? (R: Yes.) Yes? (R: Yes, on the right side.)*

SH: *Are you sure it's on the right side? It seems to me to be in the centre. (laughter)*

R: Well if you like the centre Henry, enjoy it! But through all spiritual teachings, the spiritual heart is only on the right side.

SG: *Whether you're right handed or left handed.*

R: That's right, that is a good point as a matter of fact. When you say something like this, "Who me?" Where do you point? On the right side. (S: *Even if you're left?*) Even if

you're left you point to the right side of your chest. Whenever you talk about yourself, you always point to the right side of your chest. You're pointing to your spiritual heart, to your Self, that's your real Self.

*SG: I want to talk about satvic food on the spiritual path.*

R: Well, satvic food automatically comes to you, when you're thinking of the I. When you're practicing Jnana Marga, automatically you will know what to eat. But satvic food is always the best food, which consists of fruits and vegetables and grains and a little milk, that's always the best. But this is why on this path we do not discuss too much yoga. How to sleep, what to eat. Nothing is really necessary. Except getting rid of the I. On the path of getting rid of the I, everything else will come automatically.

You will be drawn to the right foods, to the right people to the right employment, to right action. Everything will take care of itself when you're focusing on I. Look how happy that dog is. Does the dog think of I? The dog has nothing to think about. The dog just exists, he doesn't know he's a dog, we do.

*SK: He's not thinking of I right now? (laughter) (R: Not quite, he just exists.) You don't want anything? (addresses dog.)*

R: But we get so caught up in our thinking, in our thoughts and in our emotions, we have no time to become free. The secret therefore is to slow the mind down. To keep the mind from thinking. In other words when your mind starts to think, catch yourself. Every time your mind starts to think, catch yourself. And you can ask yourself, "To whom do these thoughts come?" Or you can be the witness to your thoughts, or you can exchange thoughts for the mantra and say, "Who am I?" or what we discussed tonight. But by all means do something to keep yourself from thinking.

*SH: Does that include work thinking? The thinking that's necessary to accomplish a task?*

R: Yes, due to the fact that your body will accomplish the task much better when you don't think. You will know what to do. Your mind will become one pointed on the task and you will accomplish the task much better. We're not thinking about the task. But yet something inside of you will know exactly what to do. But when a person thinks about a task, he thinks something like this, "What if it didn't work? What if I make a mistake? What if this happens or that happens?" whereas if you don't think something will take over and the task will become more beautiful for you. When you find yourself in the moment, centered in the moment. Where five minutes ago doesn't exist and five minutes from now does not exist. You become centered in the now, then you can do the task correctly.

*SF: Is the witness of thoughts another thought?*

R: Yes, it's another thought you have to get rid of in the end. It's like the stick I was talking about. You make the fire and you throw everything in the fire to burn up. But the stick is the witness and when everything else burns up you throw in the stick too.

*SK: The stick you use to stir up the fire?*

R: To stir up the fire, yes. Everything has to go. *(SH: The witness included?)* The witness included. Because after all, who is the witness? Where did the witness come from? *(SH: Just consciousness functioning on its own.)* If it were consciousness there would be no thoughts about a witness. *(SH: Either the witness isn't a thought...)* Well somebody's got to think about being a witness. *(SH: Then that isn't witnessing.)* Then who knows that you're witnessing? *(SH: No one.)* Then you can't be witnessing. *(SH: There is no one to know?)* There's no more witnessing. *(SH: There's just witnessing per se?)* The witnessing has to go. Because when there's just witnessing, when you come out of it you say, "I witnessed." *(SH: No I, just witnessing?)* Then that's good, then the witnessing is really the Self. If you get to that point, you can call it by any name you like. You can call it witnessing, you can call it consciousness, you can call it absolute reality, it's all the same. As long as there's no I.

*SV: (Student asks about the imagination technique for the art that they practice and whether the growing silence they feel now will have an effect on this)*

R: Well look at it this way. Your body came to this earth to do a certain work and nothing can deviate from why it came here. So your body is going to do the work it came here to do. It has nothing to do with you. Therefore if you're meant to be a good artist or a great actor, you're going to accomplish this. But you will be silent about it. Silence is your real nature, your true nature. Yet you will perform better than you ever performed before. Everything will be better for you, but you are not the doer. You just got to get rid of the notion, I am the doer. That has to go, it has nothing to do with you. You are not the doer you are the Self. But yet your body is going to do whatever it came here to do. But your body is not you. So don't worry about it, the right thing will happen.

*SF: It will manifest as more responsibility in creation?*

R: Yes, if that's what it's supposed to be. In other words whatever your body's supposed to do on this earth, it's going to accomplish without your help.

*SF: Robert I have a problem with this thing about thoughts, ultimately thoughts are the manifestation of the Self. I don't know if I'm wrong but, if that's the case the thoughts are non-dual per se. Duality comes only when there is somebody who believes they're the thinker. So thoughts per se like in the case of the Jnani, he has thoughts but there is nobody to think about? I mean that's the way I see it.*

R: The Self is self-contained and the Self really does not manifest thoughts to begin with. Thoughts are an illusion and like you say, the Jnani does have thoughts. But the thoughts of the Jnani can only go this far and they stop. But they do not bring on any more karma, they do not disturb the Jnani at all. They have no value whatsoever to the Jnani. The thoughts come very lightly, very slowly, they come and they go, they come and they go. There is no permanent thought. But the thoughts do not come from the Self. The Self is the Self. They appear to come from the Self. Just like the world appears, the body appears, the thoughts appear. Therefore when you follow the I like we said in the beginning and we realize the thoughts and the body is attached to the I, when the I goes every-



thing else goes. Thoughts go and everything goes. So don't try to really stop your thoughts, get rid of the I that thinks the thoughts. See the difference?

Whenever I tell you stop thinking, I mean catch the I that thinks. Find the source of the I that thinks. And the thoughts will stop by themselves.

*SF: And the difference is between those thoughts which have a claim in it and those thoughts which do not.*

R: Have a claim? (*SF: Yeah, those claims that I'm doing something.*) You have to realize, "I am not the doer." And when those thoughts come, ask yourself, "To whom do they come?" And they'll disappear. Is that what you mean? (*SF: No, because you were talking about the thoughts of a Jnani that they had different thoughts and I would take it that those thoughts don't have any claim of doing?*) Oh I see what you mean, right. That's right. (*SF: And other thoughts have a claim of doing.*) Yes. (*SF: So there's a difference between those which have a claim and those which don't.*) A Jnani has no attachment to his thoughts whatsoever. They mean nothing, they're valueless.

*SV: The other question I have is, also prior to having any knowledge of this, I'm not thinking about myself but imagine a person who would like to pick up a pencil and sketches still life and the moment that he's getting into relationships between a few objects in still life and fully concentrates on that in that silence and putting them together. In a certain way I always felt that person is there for a small extended period of time in his life and when he puts the pencil down, he falls back into regular consciousness. And the question was, is what you're talking about is sort of like doing the still life except that there's no pencil. And all the objects and everything you're relating to, is as if you're relating to still life, say?*

R: That's a good way to see it, yes that's a good analogy. There's only consciousness and whatever appears in consciousness is an image. (*SV: It starts getting more and more like a still life.*) Like still life and when you realize who you are, you realize that you are the consciousness and not the still life. And the still life becomes an illusion. But it's still there. But you're aware that it's not reality. You realize that everything is non reality. But it exists as an image in the Self. Like the images in the mirror. They appear to exist. But you can't do anything with them, because if you try to grab them you grab the mirror not the image.

Consciousness is the same way. When you try to grab anything, you find it's illusory. It doesn't exist. Only consciousness exists. So you ask, what about everything in the room, it appears to be real. That's part of the dream, it's part of the illusion. When you have a dream, you dream that everything exists, the world exists, the universe exists, people exist and you're going through all kinds of periods, problems and delusions, but then you wake up and it's gone. So when you wake up you laugh, for you realize it has all been a dream and only the Self exists, and you are that.

*SF: But when you say that consciousness exists that's looking at it from a relative point of view. In itself consciousness doesn't have a feeling of I exist.*

R: Of course, you're right. But to explain it you have to use some words. (SF: Yeah.) There is no consciousness, there is no existence, there's no Self. So let's keep still then. Jorge?

SG: *Last week we were talking about karma and you said let the body do what it has to do. The body came here to do something so let it do what it has to do which is karma. But you say karma is absolute. For instance if you have a deep insight into your self in the moment and you see it, something completely about your self has changed. That changes your karma, that changes your illusion. Also...*

R: As long as the I exists, karma exists. The only time karma does not exist and there's no longer any change, is when you get rid of the notion of I. (SG: *I understand, but also if you have deep insight, whatever you see is erased, you're gone, that changes the direction which you're going.*) But somebody has to be there to see. Who sees? (SG: *Nobody, how will that something see, nobody sees.*) There has to be an object and a subject. Somebody has to see. They both have to be, there's no such thing as a red snake. For as long as you see it there has to be a subject and an object, when they both merge then that's consciousness, (SG: *Right.*) When there's no more seeing, there's just being. (SG: *That's what happens after seeing, something to see, the insight.*) There's only being. But your body has nothing to do with that. The appearance of your body is going on doing what it's supposed to do. (SG: *It'll still rather change the direction in which you're going and becoming blissful.*)

R: That's possible. (SG: *Also what about grace. Grace itself. Grace itself can also change the course of this?*) Grace you already have. When you're aware of your grace, things can never be karmic. Grace transcends karma. (SG: *People who are not aware of the grace they're experiencing, that changes the direction of their mind also.*) Your life is always changing anyway. But you have nothing to do with it, it's due to karma. When you get rid of the notion of I, all change stops. You're no longer aware of change. When you believe I exist, then you're aware of change. So don't worry about change. If you see yourself and you can remove your I-sense then everything will take care of itself. (SG: *Get rid of what, the I-sense?*) Get rid of the I-sense, the sense of I. And everything will take care of itself. It makes life easier. Because you don't have to make any changes yourself. (SG: *I understand. (students talk about other people)*) But don't worry about people. Do what you have to do and everything will take care of itself. (SG: *I understand.*) We worry too much about people.

SG: *Well I'm not worried about people, I'm just making a point. Many people try to understand themselves but they're too confused.* (R: *Who knows that? So enjoying their life it never happens to them. They have to go through whatever comes. And you were talking about the absoluteness of karma.*)

R: Umm, but who's aware of those things? I am. Where do I come from? Get rid of the I and all that stuff will stop. Work on the I. (SG: *I don't disagree with that, but I'm just talking about the absoluteness of karma, disputing it.*) On the relative plane, the absoluteness of karma is true. (laughter) (SG: *On the relative plane. But let's say, someone meets a great saint and the saint bestows a great blessing on you and your life is changed.*) That's because you've

prepared yourself to meet the saint. (SG: *I understand, but yet whatever happens, that's not karma. There's a very great saying that Rama Krishna would say, a touch of grace may change your course of life.*) That's true when it happens. But you have prepared yourself for that.

SK: *Some schools of thought believe that's in your karma to get that grace.*

R: What you're saying is true. But you have prepared yourself for that in one life or another. And now that's your karma to get that grace. (SK: *And now that would bring about another point, that there is no real free grace. It's earned somewhere.*) No, grace is free, the rest is an illusion. Karma is an illusion. Grace is self-realization. So stay yourself in the I and everything will take care of itself. So that's an important point. Why do we want to get mixed up into so many different teachings? Just follow your own I and find its source and everything will come, all by itself. We've got to stop thinking so much. We think and we think and we think and we think. How does this work, how does this work, why does this work? Become simple. Do not be too intellectual. The stupider you look the better.

SR: *A month ago I inspired to read Ramana, some poems about the same subject and the idea of the archer and the arrow, I'm trying to understand this.* (R: *The archer and the arrow? Well what happens is this - Weren't you talking about karma?*) *Well, I get a sense that every moment where the archer enters the goal, is that moment, he's more sterile? Three short stanzas like:*

*I am the arrow speeding along, unconcerned, certain.*

*I am the archer by being true, certain.*

*I am the target awaiting the return, certain.*

R: If it helps you it's good. That's a good poem, if it helps you personally, it's good. (SR: *He talks about every moment is creation?*) Yes. That's a good analogy. As long as it helps you, that's good. But don't complicate yourself. See the body is going to do whatever it has to do. But you are not your body so you have nothing to do with it. Therefore take no concern of anything and go back to the I and ask yourself, "Who experiences it? To whom does it come?"

As an example: When I came back from India in 1985. I was going to retire in a log cabin in Maryville and spend the rest of my life by myself and grow my own food. But instead I started having a nerve problems. Now why did that happen? What have I got to do with it, I've got nothing to do with it. So the body is now in Los Angeles instead, having meetings. I have no desire to do anything like that, it just happened, but I've got nothing to do with it. My Self is always radiantly happy. Bliss, joyous, absolute reality and that's really me and anything else that you see is your problem. (laughter)

SF: *Well I see my world.*

(silence)

Robert: So here's a meditation that you can practice on yourself. See these are all tools, use them, if you have to. They work and will cause changes. Make yourself comfortable. Close your eyes to remove obstructions and take ten deep breaths from your dia-

phragm. Inhale through your nose, expand your abdominals. Exhale through your nose and mouth and contract your abdominals, in slow motion, ten deep breaths, slowly and gently. This is to relax you.

Now just breath normally. Now you begin to practice, vipassana meditation for a little bit, where you become aware of your breath, feel the sensations in your body. Just breath normally. Become aware of your breath and the sensations in your body. Ignore your thoughts. Whatever thoughts come to you, be the observer, the witness, ignore them...

(tape ends abruptly) [TOC]

### THREE ESSENTIAL QUESTIONS REVISITED

18th November, 1990

*Robert:* Good afternoon. The first thing I would like you to do is to ask yourself, "Why did I come here tonight?" think about that. What is your purpose? What do you want? Did you come to compare the speaker to some other speaker? Did you come to listen to some profound message? Did you come to hear the speaker because you heard something about him? All those reasons are wrong.

When you look at me what do you see? If I asked each one of you, I would get forty different answers. I am like a mirror and when you look at me you see yourself. So if you see a dirty old bum, you're looking at yourself. Everybody sees something else. But you're seeing your personal ego-consciousness, is what you're really seeing. The time has to come when you look at everybody and everything and you have no reaction. It's neither good nor bad, where you see consciousness everywhere. Where you see beings, places, things as images on a gigantic screen. Your true Self is the screen. The images are superimposed on the screen.

Therefore when you look at yourself you have no reaction, there's silence. In the silence is infinity. Infinity is space, bliss, parabrahman, absolute awareness, ultimate oneness. Whenever you think you stop the reality from flowing, by your thoughts. Whenever your mind is quiescent, calm, still like a motionless lake, then you reflect your own divinity. And you become pure and happy and all your problems melt away. You become no thing. There's really nothing to become. What you really do is you get back to your original state.

And again how does this happen? By not reacting to person, place or thing. Becoming the observer, the witness to the world. The witness to your own thoughts. Whenever thoughts come to you, you try to halt the thoughts by witnessing your mind in action, by observing your thoughts. As you do this the mind begins to slow up. Peace ultimately ensues. You become happy, blissful for that is your true nature. But when you speak too many words, it hinders the process. When you talk to me I listen to the space in between the words. To you the words are real, to me the space is real. The space is consciousness. The words are just a mark on consciousness which has to be erased. No one ever became awakened by using words.

Be still and know that I am God. Your real nature is I-am. And the way you experience this I-am, is by recognizing what I am not!

I-am not my experiences. I-am not my problems. I-am not the world. I-am not the universe. I-am not myself as I appear to be. When everything is gotten out of the way and

the true Self will shine forth in all its glory and splendor. There's really nothing to do, but be still. There are no courses to take. There's no school to go to. There's no profound knowledge to learn. There are no prayers you have to make. There are no obligations whatsoever. Simply quiet your mind. Do not allow your mind to control you at all. Do not think past your nose. When you see the thoughts starting, catch yourself.

Ask yourself, "To whom do these thoughts come?" "They come to me." Hold on to the me with all your might and follow the me to its source. Where did me come from? How did me get here? What is the source of me? As you get to the source of me, you will realize, "I am That! I-am not my body or my mind or the experience. I-am That I-am. I have always been that I-am, nothing more nothing less." Know your Self. Search for your Self.

What's the use of going through life gathering things, worrying about things, learning new trades, when you're going to leave everything at about ninety years old and die? What has been your purpose then? The wise person considers this when they're quite young. Starts to search for reality. But the search is not outside themselves. The search goes on within yourself. Am I the body? Am I the doer? Am I the mind? The realization goes on that the body, the mind and the doer do not listen to you, to the I. They do what they want, don't they?

For instance: Does your body ask I, when it catches a cold? It does its own thing. Does it ask I when it becomes sleepy? Does it ask I for permission when it wants to go to the bathroom? The body is under its own laws of karma, but I has nothing to do with that. Find out what I is. When you speak of I, stop identifying yourself with the body, with the mind. When you do your work, do not believe that you are the doer. Realize you are I.

When you sleep, I watches. When you dream, I watches. When you awake, I watches. I is always there. Who is this I? This elusive I that's always watching, that never sleeps, never dreams, that isn't even awake in this world, but who is the silent witness of all your thoughts. Where did this I come from? Find out. Find out by diving within yourself. Find out by going to the source. Find out by keeping still, by becoming the witness, by not participating in the worlds activities too much. By living the quiet life. By wanting to be alone and contemplate the I.

One day you will follow the I deep enough, like holding on to a rope. Climbing down the rope. You will come to the end of the rope. Which is the source of I. Then you will let go and you will find yourself in the void, in emptiness. The world has been transcended and you will become I-am. Not I am this or I am that, really, just I-am. I-am is self-contained. I-am is your real nature. I-am is absolute awareness, absolute reality, nirvana, emptiness.

You get glimpses of this once in a while, when you're day dreaming and the world leaves you, the activities of the world leaves you. All of a sudden you feel good for no reason. Wouldn't you like to feel like this all the time? Then what are you doing with your life?

You have to go over your beliefs, your needs, your wants, your fears, examine everything. Investigate, go deeper within yourself. Spend more time alone, forget about the world. I'm not speaking of giving up your employment, or leaving your family or moving some place in the desert. I'm speaking of continuing what you do, but give up your mental attachment to whatever you do. You can be a doctor and know the Self by not being attached to your profession. Your body will continue doing what it does and will even do it better, then you can ever do it if you identified with the doer.

Stay where you are, give up nothing, just do not be attached to anything. Do not react to person, place or thing. Let come what may. See all things the same. Have no preferences. Have love in your heart, peace in your soul. And the day will come when you give up your heart and you give up your soul to sat-chit-ananda. And you will be free. At that time you will be omnipresent. You will be aware of yourself as the universe. You will no longer be aware of yourself as an entity. But you will be aware of yourself as the universe. And your body will not exist any longer. People will see you as they did before. Only you will see it differently. You will see all existence as one. Duality will cease. There will only be oneness.

Now, what good is all this? Why should you strive for this? Is everybody happy? Let's be sincere. We think if we accumulate a lot of money we will be happy. If we marry the right person we'll be happy. If we get the right job, if we have the right car, if we move to the right state, we'll be abundantly happy.

What a disappointment, in this world nothing is ever the same, you have to understand this first. We live in a world of duality, so it seems. Everything has two sides. If you want to experience wealth you have to experience poverty. If you want to experience health, you have to experience sickness. You cannot experience one without the other. You may say, "Well Robert I know people who are abundantly wealthy and they've never been poor." You're speaking only of one life. You no doubt have many existences, many lifetimes and they're all carry overs. So the first thing you do is stop judging others. You learn to leave others alone. You do not react to anything or anybody.

You begin to work on yourself. And you begin to understand, "I am not what appears to be. What appears to be maybe a fact, but it is not the truth." I appear to be male or female. I have this job, I'm married to this person. I make so much money a year. That's a fact but it is not the truth. The truth is that I am nobody. You have no body. Everything is no body. Everything is consciousness.

Consciousness is like a chalkboard. It always stays the same. But you draw different figures on the chalkboard. You may draw the moon on the chalkboard, the stars, the planets, people, bugs, animals and you see pictures of what you drew. But if you try to grab them, what do you grab? the chalkboard. Consciousness is like the chalkboard. People places and things are like the drawings on the chalkboard. They can be erased and new drawings put in their place. Yet the chalkboard always remains the same. The reason people suffer is because they identify with the images and not with the chalkboard. Or

they identify with the world but not with consciousness. You therefore have to change your identification and start identifying with the invisible something that you can't hear, taste, touch or feel. That invisible something is your true nature. It is your real Self.

Now, how do we get there? What do we do?

Thursday I gave you three essential questions that brings you to awakening. We'll go over them again. The first question you ask in the morning, the second question you ask in the afternoon and the third question you ask before you go to sleep. This is really important if you want to awaken. It's a short cut. You have to do the first question as soon as you open your eyes. Do not allow your mind to think. As soon as you open your eyes catch yourself immediately and ask yourself the first question which is: "Where did I come from? Where did I come from?"

As I speak this question most of you identify I with your body and you think I'm saying, "Where did I as a body come from?" I am not saying that at all. The question is, "Where did "I" come from?" Not: "Where did my body come from?" The question is, "Where did "I" come from? My body slept, my body dreamt, my body is now awake. But I has been the witness to all three states of consciousness. For I know that I exist while sleeping. I exist while dreaming and I am awake. I exist now. Where did I come from?" And you keep still. After you realize that I is the witness of the dreaming, sleeping and waking states, you keep still. "Where did I come from? I am now awake," you say. "I am going to go about my business. I am going to eat breakfast. I am going to go to work."

Notice how I always say, "I," you ask yourself, "there's always I, I, I. I eat breakfast, but I've been making one mistake. I've been identifying the I with the body that eats breakfast. I is not the body!" you tell yourself. "I is not eating the breakfast. The body is eating the breakfast. After all did the body get permission from the I to eat breakfast? The body does what it wants. The body is under the law of karma. But what about I? Where did I come from? Who witnesses these things. Who am I? What is the source of the I?" That's how you talk to yourself and you keep still.

Then a realization will come to you. The realization will be this. It seems everything I talk about, I always use the first pronoun I. This must mean that everything, everything is attached to I. The world, my body, my thoughts, my mind, the stars, the moon, the sun, people, places and things are all attached to I. For don't I say, "I see my friend? I'm doing my work? I feel sick? I feel happy? I feel depressed? I feel miserable? I feel good?" There's always I, I, I, I. It appears that everything, everything is attached to I. Therefore if I try to get rid of everything first, it's like the old problem: "What came first? The tree or the seed?" I will get nowhere, for when I get rid of one thing, another thing pops up to take its place.

For instance: If I don't like my job and I complain and I change jobs. I will like my new job for a while, then I'll have the same old problem. So I don't do that anymore. Instead I'm going to realize the source of the I. If I transcend the I, if I get to the source of the



I, everything else will go with it. And there will be emptiness and I will be free. Do you follow that?

Everything is attached to your I. Do not try to work on the things, those are effects. Work on the cause which is the I and the effects will disappear of their own accord. So you follow the I by diving deep within yourself. You're looking for the source of the I. You hold on to the I until you find its source. You do this in the morning when you wake up. So how do you do this?

When you get to the source of the I, which is you go down the rope. You imagine the I is a rope and you're climbing down the rope and you come to the end and you just let go and you fall freely. Then you start saying to yourself, "I - I, I - I," say that to yourself for a while, "I - I, I - I." As you do this you're becoming calmer and calmer. As you practice this, the space between the I's will become greater and greater. The space is consciousness. The I will eventually disappear and your identity will merge into consciousness, as I-am. That's what you do in the morning, until noon time. You can practice this in whatever work you do. You can keep saying, "I - I," knowing the background of what we just discussed. Which is that everything is attached to I.

Then at about 12 - 1 o'clock, you go to question number two. Question number two is: "Where did the universe come from?" You're asking yourself, don't ask your friends. Don't ask your co-workers. They'll put you in those little white jackets and you'll wind up in the funny farm. (laughter) Ask yourself, "Where did the universe come from? Where did the universe come from? Where did the universe come from?"

As you ask this question, new revelations will come to you, from your morning question. You will begin to see, during my sleep last night I was dreaming and in my dream, I seemed to have existed just like I do now. I went to work. I had a family. I took an airplane ride. I went on vacation. I got drafted in the war and I got killed, then I woke up. It was all a dream. But where did that dream come from?

All that dream was going on in my mind. The dream came out of my mind. Therefore my waking state must also be a dream because I think of it. My mind is thinking of all of my affairs, my body, my work, my children, my house, my car. Just like in a dream. So the universe comes out of my mind. I have created the universe. After all when I am in deep sleep, there is no universe for me. But I still exist because when I wake up I can say, "I slept." We go back to I again. This means that the whole universe, everything. People, places, things, animals, flowers, trees, stars, suns, galaxies all come out of my mind. I have given birth to these things. "Who am I? Where did I come from?" And you go back again following I to the source. Then again you repeat the same thing, "I - I, I - I," for as long as you can.

Before you got to sleep. Before you got to sleep, before you fall asleep, you ask yourself the third question, which is: "Where did God come from?" Ask yourself three times. "Where did God come from? Where did this God come from? That I have believed in all of my life?" And you start to think about your childhood. "When I was young I was

brought up in a religion, whether it's Catholic, or Protestant or Jewish, or Islam, or Hindu. I was told to believe in God, but what do I know about God? Have I had an experience of God? Therefore God must be a belief, a concept, a preconceived idea. Where did this God come from?"

Now if you've been highly religious in one of the major religions, this is going to be so hard for you to do for you'll think it's blasphemous, I therefore ask you to investigate. To intelligently look within yourself. Asking yourself, "Where did this God that I've believed in all my life, come from? And if you investigate deep enough, you will soon see, "I believe in God. I?" When I say, "I," I've been referring to my body. So that means all of these years, my body has believed in God. And I has been the silent witness observing all of this. I has no belief. I is neutral. It's my body and my mind, that believe in some anthropomorphic type of deity. Now I realize I is not the body, I is not the mind and I is not God. Like the universe, like my body, it's all a concept, a belief. God must be attached to I, just like everything else. And when I am able to transcend I, I will transcend the mistaken belief of God and become free.

So, Again you go back to "I - I, I - I." You fall asleep doing this and you will wake up doing this. If you practice this my friends you will be free before you know it. You'll be totally free and liberated.

I get many phone calls. One of the things I'm frequently asked is how do you tell a real teacher from a phony teacher? I don't know why people are interested in things like that. The answer is always the same. If you go within yourself honestly, sincerely and you become devoted to your Self, you begin to love yourself, not the ego self, but yourself Self, and you really want to awaken, you will be attracted to the right teacher, or the right book, or the right tree, or the right rock. But if you have many faults and you're not sincere yourself, you will be attracted to that kind of a teacher that's as sincere as you are and you'll both look at each other.

So I hung up the phone Thursday night. Horat gave me...is Horat here? No. He gave me a book to read. It's by a woman named Lucy Marr. I knew her at Ramana Ashram. She's lived there for many years and I turned to a page and there it was the answer I was talking about. She really explains it in a wonderful way. Therefore if Mary would like to read this, I would be most appreciative.

*Mary: Pleasure to be doing this. (laughs) Granted. Fine. Okay Robert.*

R: You should record this it's real interesting.

*Mary: This is titled, **Gurus, Siddhas and Sinyasis**.*

*It is the mind that creates questions and goes in search of answers. It takes some time until it realizes this fact and gives up, but meanwhile it interferes continuously in the natural expansion of the seekers spiritual dimension. Until then, question after question emerges and Ramana Maharshi stood patiently day by day against the flood. A collection of his replies to stray questions is given in the last chapter, however the three themes mentioned in the heading above may ask for a treatment in some detail.*

*There is a wide spread hunting for the guru and a lot of so called gurus make quite a good business out of the distorted ideas about the guru and his function, that are prevalent everywhere. Who then is a guru? The satvas say that one must serve a guru for twelve years for getting to self-realization. What does a guru do? Does he hand it over to the disciple? Is it not the Self always realized? What does the common belief mean then?*

*The man is always the Self and yet he does not know it. He confounds it with the non-self that is the body etc. Such confusion is due to ignorance. If ignorance be wiped out, the confusion will cease to exist and the true knowledge will be unfolded. By remaining in contact with realized Sages, the man will gradually lose the ignorance, until its removal is complete. The eternal Self is thus revealed. The disciple surrenders himself to the Master. That means there is no vestige of individuality retained by the disciple. If the surrender is complete all sense of individuality is lost and there is thus no cause for misery. The eternal being is only happiness, that is revealed.*

*Without understanding it aright, people think that the guru teaches the disciple something like tat-tvam-asi and that the disciple realizes, "I am Brahman." In their ignorance they conceive of Brahman as something more huge and powerful than anything else. With a limited I the man is so stuck up and wild. What will be the case if the same I grows up enormous. He will be enormously ignorant and foolish. This false I must perish. Its annihilation is the fruit of guru Ishvara, the service to the guru. Realization is eternal and it is not newly brought about by the guru. He helps in the removal of ignorance, that is all.*

*The real guru is one who has realized the Self. But how can we recognize him? He does not talk about himself. He behaves exactly as everybody else, and if he does not there is reason to be cautious. There is only one quality by which he is reading in his silence, as well as in his talk. If you're ready for him, he will meet you without any searching for him on your part, and only then can you be assured that he is the guru for you.*

*Meanwhile you are not without guidance from without. The inner guidance sends signals, as it were, ceaselessly. A certain sentence in a book, a smile on an infant, the beauty of a flower or a sunset. All of them can become the means for a sudden understanding, one of the minor enlightenments which adorn the path of the sincere seeker after truth. All of them could become his or her guru.*

*The famous ancient saint said of himself that he had twenty-four gurus including inanimate objects. Even the first quest after the meaning of life is already prompted by the inner, the real guru. There is a beautiful experience of Moses preserved in the tradition of Islam. When he complained, "Oh Lord, where shall I seek to find thee?" He heard the answer, "Thou wouldst not seek me if thou wouldst not already have found me."*

*Who is it, that is in search for the guru? The longing is certainly prompted by the Self as is indicated, also the answer to Moses' prayer. But it is the personal I that goes out hunting for an outer guru. You will get exactly the kind of guru that corresponds to the stage of your development. That usually means a rather low type because a guru of a higher standard is of no use to a disciple of limited understanding. The receiver has to be tuned to the wavelength of the transmitter for receiving and diversity. Thus even if there is a meeting with a realized soul, the guru need not*

*refuse the disciple, because the disciple will not even perceive the presence of greatness, since his inner senses are still clouded. He will be like a man who went in search for chinamani, a celestial gem that fulfills every desire. Who found it, and threw it away when he saw a colorful pebble.*

*Of the worst kind among the many gurus nowadays are those who are deliberately exploiting those hunting for a guru. Their method of catching the trustful ignorant is often a mystifying show of ceremony, incantations, dark hints and even threats of black magic powers with reference to traditions. Sri Ramana Maharshi said about these: The books say that there are so many kinds of initiations. They also say that the guru makes some rite for him with fire, water, Japa, mantra, nesessa and call such fantastic performances, diksha, initiations. As if the disciple becomes ripe only after such practices have gone through by the guru.*

*The most potent form of work is silence, however vast and ecstatic the sastras may be, they fail in their effect. The guru is quiet, and peace prevails in all. This silence is more vast and more emphatic than all the sastras put together. But when the faith guru is clever enough, he may even feign this attitude also.*

*Another type of self styled guru may not only deceive the would be disciple but also himself. He might have some intellectual knowledge of the truth and will be able to teach the same as far as this limited knowledge goes. The sincere seeker after truth will one fade or another by the silent grace of his inner guidance. Recognize the limitation of the would be guru and leave him perhaps for another one. Or perhaps he has ripened enough in the meantime so that he will now recognize the voice of the inner guru, of the Self and accept it, unreservedly. Or he might follow the way of Dhata Raya and learn to see the guru in all as everything which amounts to practically the same thing.*

*Now there's a strange fact that Ramana Maharshi himself refused to be the guru of his devotees, or to be exact, he never initiated any of them in the traditional way. Some of them are known to have left him, though they loved and worshipped him because they thought themselves unable to proceed spiritually without an outer guru. How is this strange attitude of his to be understood? Is it strange to shun the responsibility which the guru is expected to take over in respect to his devotee? According to tradition, a guru who accepts a disciple also takes over his karma, bad as it maybe. No, Sri Ramana Maharshi was only being consistent. He lived what he taught,*

*"The realization of the one without a second."*

*When there is only one Brahman where is the place for guru and disciple? A guru presupposes a disciple, a disciple a guru, they are invariably two. Can there be two Selves? The one guiding the other? A true guidance is possible only when the Self of the guru and that of the disciple is one and the same Self.*

*The real function of the guru, the higher and more efficient than his teaching, is his power of contact. Removing the ignorance of the disciple by direct transmission. This of course is possible only when the guru has himself realized the truth. This power is so real that Ramana Maharshi always gave the greatest importance to satsang. The contact of highly advanced souls. Because their purity, wisdom and compassion are contagious, like health and peace.*

*This is the actual danger of surrender to a wrong guru. That his cunning, vanity and selfishness are just as contagious. Even the experience of everyday life, shows the danger of people coming to him. Though he usually is taken as an evil example only. But even in that case the bad influence goes deeper. It is immediately contagious, like a disease, may the inner guru protect.*

*This mysterious land lost in the sea, granting the gift of the supreme truth to those who find the path into its hidden depths also still keeps many of the secrets of magic techniques and powers called siddhas. The number of seekers after these secrets will probably out number those who search after truth. So it is widely known that Ramana Maharshi did not appreciate such tendencies, usually connected with yoga sadhana. Now and again he was asked about submission of siddhas within the frame of the search of the Self. "One!" he declared, "The Self is the most intimate and eternal being, whereas the siddhas are born." The one requires effort to acquire, the other does not. The powers of thought by the mind which must be kept alert, whereas the Self is realized when the mind is destroyed. The power is manifest only when there is the ego. The Self is beyond the ego and is realized after the ego is eliminated.*

*Where is the use of occult powers for the self-realized being? Self-realization may be accompanied by occult powers or it may not be. If a person has sought such a power before realization, he may get them after realization. There are others who have not sort such powers and have attempted only self-realization. They do not manifest.*

*Among the visitors at this stage was Mr Evan Wendt, the well known Tibetologist. He too asked for an explanation on the value of occult powers. Ramana Maharshi replied, "The occult powers are only in the mind. They are not natural in the Self. That which is not natural but acquired cannot be permanent, is not worth striving for. They denote extended powers. A man is possessed of limited powers and is miserable. He wants to expand his powers so that he may be happy. But consider if it will be so, that with limited perception one is miserable, with extended perception the misery must increase proportionately. Occult powers will not bring happiness to anyone, but will make him all the more miserable." Moreover what are these powers for? The would be occultist desires to display the siddhas, so that others may appreciate them. He seeks the appreciation and if it is not forthcoming he will not be happy. He may even find another possessor of higher powers. That will cause jealousy, infuriating his unhappiness. So which is the real power? Is it to increase prosperity? Or bring about peace?*

*That which results in peace is the highest perfection of siddhi's.*

*The root idea in Sri Ramana's attitude, to the phenomena of ESP or extra sensory perception or siddhas, nowadays as scientifically labelled, is easily discovered. ESP experience belongs to the personal I. The teachings of the Sage of Arunachala revolves around hunting the I until it submits. To seek and attain siddhas is to strengthen it. That settles the matter once and for all.*

*Sinyasis was in ancient India, the fourth and last of the Ashrama, the stations of life. The first of them was represented by the boy, who was sent to live as the gomasharya, with the guru to serve him and be trained in the scriptures.*

*The second stage was his life as a householder after incurring marriage in which he carried out his duties to those around him and made his contribution to the collective. When his sons were*

settled and his daughters married he was free to retire. However he was not the idea of retirement to a comfortable life, of enjoying the well earned fruits of a life of work and trial.

The third stage of the Ashrama was a quiet life of renunciation in the woods, in meditation and prayer, in longing for enlightenment. These first three periods conform to custom and convention but the last one, *sinyasi*, the total renunciation of what is expected to assert itself at its own time and under its own conditions.

This fact was behind Ramana Maharshi's somewhat enigmatic reply to a questioner, to whether the questioner should embrace *sinyasa*. If you should, you would not have asked. The traditional idea about *sinyasa* is explained in a rather certain *yudusta* in the *bhagavatam* book. It is that *satvanyasi* whole endeavor to be directed toward the discovery of the true Self at the point of contact between deep sleep and the waking state.

He should look upon both bondage and freedom, birth and death as unreal. He should not read profane books or live by any profession, nor indulge in politics, nor take sides in a partisan sphere, nor accept disciples nor do much reading, which would divert his mind from his spiritual practice, nor make speeches, nor undertake any responsible work. After attaining enlightenment he may continue to behave as before or alter his ways that would suit his demeanor. To give no sign by which others to recognize his attainment. He retains his usual mode of life or pursuit.

Sri Ramana Maharshi never encouraged people who thought of assuming the formal *sinyasi*. Though he hereby seemingly contradicted himself. When pointed out that he himself had cut all connection with his family life and home, he simply replied that it was a matter of karma. Discussing the subject, he saw the motivation in most cases, it is escapism through disappointment with a weary and unsuccessful life. Almost as often it is a matter of self importance. Being in modest or even poor circumstances, you are nobody. As a *Sinyasi* you are somebody, at least in the eyes of some people. There might be a third motive for a minority, impatience. They are not satisfied with the slow rate of their spiritual progress. All three kinds of motivation and all others as well respond to the prompting of the ego I.

Therefore Ramana Maharshi gave a typical reply, "Why do you think you are a householder? If you go out as a *sinyasi*, these similar thoughts if you are a *sinyasi* will haunt you? Whether you continue in a household or renounce, or go to the forest, your mind haunts you. The ego is the source that bothers you. If you renounce the world, it will only substitute the thoughts you renounced as a householder and the environment that is enforced are those of the householder. But the mental obstacles are always there. They increase in new surroundings. There is no help in the change of environments. The obstacle in the mind is in the mind. It must be gotten over, whether at home or in the forest. If you can do it in the forest why not in the home? Therefore why change the environment? Your efforts is to be made in the now, in whatever environment you may be. Environment never abandons you according to your desire. Look at me, I left home. Look at yourselves. You have come here leaving the home environment. What do you find here? Is this different from what you left?"

As an answer to another question he replied, "*Sinyasa* is to renounce ones individuality. This is not the same as ?? and ochre robes. A man maybe a householder, yet if he does not think he is

a householder, he is a *sinyasi*. On the contrary a man may wear ochre robes and wander about. Yet if he thinks he is a *sinyasi*, he's not that. To think of *sinyasa*, he thinks it's his own ??? *Sinyasa* is meant for one who is fit. It consists of renunciation, not of material objects but of attachment to them. *Sinyasa* can be practiced by anyone. Even at home. Only one must be supervised closely."

It is the silent wisdom of this mysterious land, lost in the sea of the twentieth century. Just as it was millenniums ago when it was expressed in Manu's law of *sinyasi*. He should not wish to die nor hope to live, but await the time appointed, as the servant awaits his wages. Will not show anger to one who is angry. He must bless the man who curses him. He must not utter falsehood. Rejoicing in the things of this earth, calm, caring for nothing, abstaining from sensual pleasures. Himself the only helper, he may live on in the world in the hope of eternal bliss. Thus *sinyasa* is neither showy, nor brilliant, nor a very attractive path, but just the one on which truth is likely to meet the wanderer, provided that he is a true *sinyasi*."

Robert: Thank you Mary. We'll have some announcements and then we'll have some question and answers. Now if you have any questions about anything, spiritual path? Be free to ask, talk, make comments, argue whatever you like.

SR: Robert is inquiry and devotion or surrender to God, infallible?

R: They're both the same. Surrender to God leads to freedom. It leads to inquiry. Bhakta and atma-vichara are both the same, there's no difference. A person who truly loves God and surrenders to God totally in his heart will come to the same goal as the person practicing atma-vichara. They're both the same, they're not different. But true surrender means that you have to really surrender everything. You have no thoughts of your own. You have no mind of your own. You have no ideas of your own. "Thy will be done, not mine." It's hard to do for most people. But if you give up all of your thoughts it is the same as self-inquiry. Therefore total surrender means, giving up your personal sense of I. All of your thoughts have to be given up, they're both the same.

SD: You mentioned previously that God is something that we've been taught, usually as children in our culture and ultimately there is no God but simply the Self, then whom are you surrendering to? (R: To yourself, to reality. You're surrendering your ego.) It seems that when you talk about surrendering to God even I consider that in my heart like very desirable. I have a conflict in how to envision this God or until it becomes personified and when you know that ultimately there is no God then...

R: When we speak of God here, it's the same as the Self, or absolute reality, or pure awareness. So to surrender to God, to know God, to visualize God means to empty your mind. When your mind is empty, God as your Self shines through. (SD: So when you say, "Not my will but thine be done," who's will are you referring to?) The Self, the empty mind. The Self is always "Thy will." Your pure Self. (SD: Surrender then is not simply (unclear) which is letting go of the ego, right?) It's giving up your thoughts. Giving up your reactions, total peace, harmony.

SK: How can we not react, I find that almost impossible to imagine?

R: Simply by beginning to observe yourself. When you first react to people and you have a bad temper and you're always sticking up for your rights, you begin to observe yourself doing that. And you ask yourself, "Who has this problem?" You pose the question to yourself, "To whom does this problem come?"

*SD: But there are reactions that do not seem to even be problems but appreciation of a sunset or the reaction of love. Are you including that?*

R: What you're referring to is called minor realization. When you have total human love. A human love for the sun or the tree, that's a minor realization. But complete realization is to know that all of these things come out of your mind. It came out of your imagination. You're the creator of all of life, of the whole universe and when you give it up, bliss comes. Total harmony, total love which is different than human love.

*SG: But you give it up, the creation? Give up the creation?*

R: Yes. Nobody is realized I suppose here, what it's like to experience the other, after you give up the creation. But there's that beyond the creation, which is ultimate oneness, total peace, pure awareness, sat-chit-ananda, nirvana and when you experience that, you will not have anything to say. It's difficult for a materialistic person to know anything beyond their materialism, but what if they surrender and give up everything? Something more beautiful than you can ever imagine takes over and you live in total bliss from there on in. Total happiness, that's the fourth state, total bliss happiness, total oneness, omnipresent.

*SR: It seems like we're indulging in illusion if we encourage other people to seek this out.*

R: We're not encouraging anybody to do anything. (*SR: I meant as an individual.*) You're indulging the self, you mean? (*SR: If I go out and try and encourage other people to seek the Self?*) Who told you to do that? (*SR: Oh this person I met down at the ... no, no it came from me (laughter) Sort of like a sense of duty which came from my body ego.*) Exactly. When you search for the Self within yourself and get a glimpse of what I'm talking about, you become like a light and people automatically gather around you without you doing anything. But when you go searching or preaching or trying to change somebody's path, it's your ego as you just said. (laughs) It's your ego that does that, but you're not told to do anything except work on yourself. Know yourself and become free. Don't worry about others. Everything will take care of itself.

*SD: It's one thing to proselytize, but I understand that there's no need to do that, but if people are practicing and they ask about the path you're on.*

R: Then you can share it with them. But you don't go out of your way, if they come to you it's something else, but you never go out of your way to proselytize or to convert anybody. Always remember when you want to do that it's the ego. The Self rests in peace. It does not have to do anything. (*SD: So the Self will respond in only like understanding.*) Yes. As an example: I didn't ask to sit here and you sit there, it just happened. I didn't ask to teach. I never wanted to found a movement, or start a religion or do anything. It just hap-



pened of its own accord. So I don't care if anybody comes or doesn't come. I can always talk to my Self. (laughter)

*SM: Robert, are there any changes that the physical body goes through in this process?*

R: Everybody's different, it's determined by your karma. Some people go through conditions called chemicalization and that means things become relatively worse. Because what they're doing is bringing up all of their old karma from previous lives. And things become relatively worse for them. But if they only hold on for a while and they do not react, everything will die down and they will become peaceful and calm. And they will become the Self.

*SD: So it's sort of a purifying time?*

R: Any person who is on the path seriously and is practicing self-inquiry, you're calling up everything that you've ever had in this life and past lives, it's all coming to the surface. So to yourself, the ego, things may appear to become relatively worse. That's all in the relative plane, but again if you hold on and you persevere, this too shall pass and you'll be at peace. Once you're on a path like this, do not be concerned let whatever happens. For you're learning not to respond. You're not to respond. Let come what may, do not respond and you come out a winner. But if you respond and you win, then you'll have to go through the same thing again, and again, and again for you're accruing more karma. Therefore do not respond and you transcend that situation. Non-resistance transcends, resistance accrues karma. It makes no difference what the condition may be.

*SN: Robert, you spoke of self-inquiry and surrender, but what about the vedic practice, I-am Brahman?*

R: Who says, "I-am Brahman?" the ego. If you're Brahman why say, "I-am Brahman?" You just be, you just are. Actually what that text means, in the Upanishads, it means: "I-am is Brahman!" Do you see the difference? It doesn't mean I the ego am Brahman. It means "I-am" or "Consciousness," is consciousness. (*SN: Is that another practice?*) No, the same thing. (*SN: As self-inquiry?*) Yes. (*SN: But one is a statement and one is a question?*) But you're not to make a statement. You say, "Who is I am?" you ask yourself the question, "Who am I?" and I will always turn into I-am. I-am and Brahman are the same. There's no difference. So when you become Brahman, there's no one left to say, "I-am Brahman." What's the use of saying that. It is only the ego that says, "I-am Brahman." But once you've arrived, there's no one left to say anything. You keep still, rather than make affirmations.

*SK: That's two of us again, that's two in that respect.*

R: Where did you come from? How was Ho Chin? How was HoChin? Didn't you go there?) (*SK: But people use it as a mantra.*) Ho Chin? (laughter) What are you talking about? (*SK: I-am Brahman.*) I-am Brahman? Some people use it as a mantra and twenty years pass and they're still using it as a mantra. (laughter) The best thing to do is keep silent. You've been to India, haven't you seen people repeating mantras year after year after year until they grow old and drop dead. (laughter) (*SK: But then again, the other side,*

*the opposite I've also seen? Well mantras do quieten the mind. The purpose of a mantra is to make the mind quiet and one-pointed. If you do it correctly it can calm the mind and make it still. But why go through that path, that's the hard way. It's better to ask the question, "To whom comes the noisy mind?" then ask your stupid question, "To whom does this come?" and you will find that I ask the questions and I have the problem. Find the source of I and become free, that's the easy way.*

*SV: Robert, I want to ask about going into that question of "Who am I?" and sometimes when I ask the question, it's like I've heard you say, "Who am I? I, I am I." Sometimes I don't - the words don't come, nothing comes? It's like...*

*R: That's good, just rest in the nothingness. Just become still.*

*SV: Okay so I've also tried after saying, "Who am I?" Oh I, I am I, but it's kind of a forced question, I, and looking at it. But actually it doesn't lead to some other feeling, it's like I've seen there's an I that I can't catch. It's like an I... Why call, why call me? Like it seems solid just for a second and then it's gone. It's like a fleeting ghost or something, it's like it's there then it's not there. It's like a sensation. And that's what I call I, it's not really - and sometimes it's related to this, but really it's like a (flicks fingers) flashing image in the mind. (R: So what's the question?) How to look at that? What is that and how to look at that?*

*R: You can ask yourself the question, "To whom comes this experience?" or you can be still and observe it and do nothing and become the witness to the whole process. (SV: Okay.) And just watch. When you ask the question, whatever the question may be, do not come up with your own answer. (SV: Right, okay so I can see what I was doing, I was saying, "That's the I and now I see it," that's what I was doing there.) Who sees it? (SV: Yeah.) When there's no one to see, your individuality dissolves into emptiness. (SV: Okay, I caught it. What I was doing I was saying, "Oh that's me, now I see me.") Yeah, but if it were really you and was really the I there would be nobody left over to see. As long as you see it, it's not the real I. (SV: Well that's what I was saying, you know I was saying, "Oh no it can't be me because it's fleeting.") But you were saying that. (laughs) (SV: Yes exactly.) If it were true you wouldn't be saying that, do you follow? (SV: I missed that part.) If it were the real I there would be nobody left to say that. (SV: If I saw what it really was, you mean?) There would be nobody left to see. (SV: If it was seen for what it really was?) The seer would have been dissolved. There would be no seer, nothing to be seen. As long as there is a seer and something to be seen, it is not reality. The seer and the seen both have to go. Then only reality ensues. As long as you believe you're having the experience, it's coming from your mind. Because when the true experience comes, there's nothing left to have any experience. (SV: There's no one left?) No one is left. It's all emptiness.*

*SD: Is it emptiness or fullness I would think?*

*R: No, it's emptiness, the emptiness means bliss, absolute reality. (SD: I can think more of that as fullness when we talk about inter-connectedness for all things for example that's different to me than emptiness.) Well you're referring to emptiness as being nothing? (SD: Right.) But that's not true. Emptiness is another word for consciousness. The space be-*

tween words is emptiness and that's consciousness. So therefore when you're silent consciousness comes of its own accord and sets you free. (SD: *So also there is no answer to, "Who is I?"*) No, if there's an answer it's your ego answering. Silence is the good teacher.

SR: *I was just thinking about the idea of bliss, that could be an emotional or physiological thing, is it really bliss, or, there isn't a bliss in the sense?*

R: No, bliss is beyond all expectations. It's beyond all knowingness. (SR: *What is it that's enjoying this bliss then?*) Itself, it is self-contained. (SR: *It is not an emotion?*) No it's not. It is nothing we know in the relative world. (SR: *We're using the word bliss as the status quo, but that isn't really what it is?*) That's right! It's ineffable. It's something you have to experience. Of course there's nothing left to experience. (laughter) Then you've got it. (SR: *When you've got it and there's no name for it.*) There's no name for it. It's nothing. So when somebody tells you, "You're nothing!" say thank you. (laughter)

SV: *Is an experience of living in emptiness that "I," whatever that is, enjoys, or loves or...*

R: Then it comes out of your mind because whatever I enjoy, whatever I love is a mental concept. (SV: *Isn't it that the I enjoys part of it? Comes out of the mind and the other part is the actual experience?*) They're both out of the mind. For as long as you're having an experience and you think you're having the experience, they're both erroneous. (SV: *I see.*) Having an experience is no experience. There is no one left to have any experience. Both the experienter and the experience have both been transcended. And again you go back to silence.

SR: *What does the Self do for entertainment when it reaches that stage?*

R: The Self does nothing, but the body appears to go on just like it always did.

SV: *Is that experience always happening?*

R: Of course it is, to everybody. (SV: *Is it like we come out of it and then...?*) Well it's like an illusion. When you're in the desert and you see water and you go after the water, and it turns into sand. So we have identified wrongly with the relative world (SV: *Okay.*) And we think the relative world is real. This is the only problem we've got. So we're not trying to achieve anything. We're trying to remove the idea of relativity and then everything takes care of itself. As an example: You look at me and what do you see, a body. But I can assure you I am not a body. But the ajnani sees the body and it sees the body going through normal things. But I can assure you that's not so. That's not true, even though the appearance is like that. There's no body home.

SD: *Then why does the appearance continue?*

R: Why is the sky blue? We imagine the sky is blue. We look up at the sky and you say, "Look at the blue sky." As you investigate, there's no sky and there's no blue. In the same way there's no body, there's no world, there's no universe, there's no enlightenment, there's no God. (SD: *Then how did the illusion begin?*) It never did. You believe it did.

SV: *Why this intense desire to know that which we don't know?*

R: Because that's our real nature. Your real nature is always dying for you to come back to it and wants you to be the Self. So every human being will ultimately become the Self, sooner or later. That's why I always like to say, "We're all hell bound for heaven whether we like it or not." (laughter)

*SF: Why does the Self appear to separate itself from itself?*

R: It doesn't. You think it does. It appears like that to you. That's how you see it but it never was separated, there never was separation. It's like asking, "Why do I have a dream and in that dream everything appears real?" And it's like I'm with you in the dream, and I'm trying to tell you, "You're dreaming Henry" you'll say, "No I'm not Robert this is real, look I'll pinch and I'll show you." and you pinch me and I'll say, "Oow," and you say, "See, it's real." and then you wake up. (laughter) It's the same thing. The world appears to be real, but to whom does it appear? Ask yourself.

*SF: So that the illusion is, that there seems to be an illusion?*

R: Yes. For whom? Ask yourself.

*SX: Seems like it's always the mind that sees the illusion. (R: Exactly.) I don't know if you can know who you are it's just that... I'm just listening to what you're saying and it seems like you say - what were those three questions you said, "Who is the I?" or "Where is the I coming from?" The three questions all come from the mind?*

R: Yes, of course they do, where else would they come from?

*SX: They can't come from anything else...*

(tape ends) [TOC]

## DEALING WITH PROBLEMS

22nd November, 1990

*Robert:* (tape starts abruptly) ...to do anything they want. No real Sage has ever eaten meat. Not because they are particular about it but because they follow a satvic diet. It appears to me that the higher you go in consciousness the less food you eat. And the food that you do eat is pretty pure. Not for any particular reason, but that's the way it is. But still when you think of all the turkeys... (laughter) ...that were slaughtered, millions of turkeys, seems strange.

Anyway, I welcome you with all my heart. Notice what I said. "'I,' welcome you." I did not say my body welcomes you. (laughter) I said, "I welcome you." Whenever I use the pronoun 'I,' I always refer to consciousness. So my I is the same as your I. There's only one I. There's only one person. There's only absolute awareness. That I is consciousness. That I is you and me. So when I say, "I welcome you," I'm referring to all of us, as 'I.' Yet the body has nothing to do with it. As long as we're stuck in the body-mind phenomena, we mean "I" as a person welcomes you. But "I" as a person has nothing to do with you whatsoever. Only 'I' is consciousness. It is none other than your Self. That's called ultimate oneness.

I received some phone calls from some of you last week about a lesson we had on Sunday. They still can't understand, how to solve your problems. And that's usually what my phone calls are all about from people. Everybody appears to have a problem. Whether it's depression or loneliness, or lack, or limitation, or a sickness. There is always a problem.

And they want to know how to resolve the problem. There's only one way to resolve the problem, so that it never comes back and that's not at the level of the problem. That's to go higher than the problem, to ignore the problem and to realize, who it is who has the problem.

Think of your problem, if you have any. You say, "I have a problem." The mistake that you're making is you're identifying I with your body and your mind. Then that's the only problem you've got. You still believe that you are the problem or the body or the doer or the mind. That is the only problem you've got, no other problem.

So, if the problem of I is resolved, every other problem is resolved also. And people cannot grasp this. But think about it if you will. Whenever you have a problem of any kind, whatever it may be, who do you say has the problem? You say, "I have a problem." You're referring to your body, aren't you. You're referring to your mind. But if you can catch yourself and say, "Who is this I, that thinks it has a problem?" You will realize that I

never had a problem. The body appears to have a problem. Only you are not your body. You have absolutely nothing to do with your body. Try to remember this all of the time.

Your body is under the law of karma. There is no karma, there is no body. But as long as you believe you've got a problem, is because you believe you are the body. You therefore have to work from that point. And realize, my body is under its own laws and rules of karma, it has absolutely nothing to do with me, I am absolutely free. When you look at it this way you become the witness to your body. You become the witness to your thoughts. It happens by itself. You do not say, "I am the witness." You say, "The witness is observing my body. It has to be an 'I' to observe, where did that I come from? What is the source of that I?" Find out.

But if you use the other method, say for instance, somebody's suing you in court. So you say, "I've got a problem because somebody's suing me." If you respond physically and you worry and you fear and you believe something is wrong, then you may win the court case or lose the court case. But whatever you do, you've not risen higher than the problem. Which means you're going to have to repeat it again and again until you get to the point where you do not react to the condition.

Now what do I mean by not react. Do you ignore the summons to go to court? No, you don't. (students laugh) You do what has to be done. When you go to court, but you realize, "Who's going to court? My body is. My body's going to court, but who is my body? There is no body. There is no court. It's all an illusion. It is, really" (students laugh) And then, really, if you look at it that way, something good is going to happen. (more laughter) Strange as it may seem you will overcome and transcend that predicament. But if you don't if you react like everybody else does with fear, and say, "I'm not guilty. I didn't do it." Then you've got a problem. You're going to have to repeat that condition over and over again, as I mentioned before until you're able to realize that nothing has ever happened to I. I is free. I has always been free.

Now put yourself in the other position. Say somebody steals something from you and you sue them in court. And this time you're the plaintiff. Again if you lower yourself to that position you may win the case and get a judgement. But that does not end the condition for you karmically. It means karmically your body's going to go through it again and again and again. If you check the court records you're going to find something very interesting. You're going to find that the people who sue and get sued, come to court again and again. They're always in some kind of trouble, they're always suing and they're always being sued. It's the same people.(laughs) It's the same people that go round and round and round. They're on a treadmill and they never get off.

The same with a doctor or dentist. If you look through the doctors records and the dentists records, it's the same people coming back all the time. Once in a while you get a new patient. But once you get hung up with doctors and dentists you keep going back again and again and again. They make sure you do. Have you ever gone to a dentist when they haven't found anything wrong with you. There's always a filling you need. And if

you don't have one they'll make one. (students laugh) Because that's how they make their money.

What I'm trying to say is don't get stuck on that level. Raise yourself in consciousness. By asking yourself, "Who's going through this? I am. Who is I? Am I my body? Am I my mind?" Find out. Who you are really. When the realization comes and that you are not your body everything will be resolved in an amicable way for all concerned.

Why? Due to the fact, that consciousness is harmony and bliss. If you become consciousness, you can only experience harmony and bliss. And that includes your body also, due to the fact that you have no body. So what appears as a body becomes harmonious and blissful to you. To other people you may look like you're dying. But as far as you're concerned there's nobody there to die. There's nobody there to have a problem. This is something practical you can work with.

The realization again is that everything is attached to the I. Everything, the courthouse, the plaintiff, the defendant, the summons, the doctors and dentists. It's all part of the I. Therefore don't try to change the things with the effects. Go to the cause and ask yourself, "Why am I going through all this?" And the answer will be, "Because you're a jerk." (students laugh) "You won't accept the I." (more laughter) So you have to go through this again and again and again until you do. And that's what happens. You have one experience after the other and you're identifying your I with the condition, aren't you? And you're saying, aren't you, "I'm going through this condition. I'm experiencing this." But that's not true, that's false identification. I, am apart from the body phenomena. My body doesn't listen to the I.

Remember your body is under its own laws. Your body does what it likes. Does it ask your permission to do anything? Of course not. When you have to go to the bathroom does the body ask the "I," can it go to the bathroom? It makes you feel that you have to go to the bathroom. When you catch a cold, does the body ask the permission of "I" to catch a cold? Of course not. It catches a cold. But the mistake has been that you've identified the "I" with the body. Now you know that "I" is not the body, I is consciousness, I is parabrahman, I is ultimate oneness, I is sat-chit-ananda and that is your real nature. Any questions about that?

*SR: I have a few questions, getting back to the problem, you know we started this with talking about the problem. Buddha's first noble truth, you know, "That life is suffering?" It seems like there's always a problem, but like Ramana said the real trick is to find out who the problem is, so the appearance of these things like the summons or the traffic ticket or whatever, you know, it's a problem in one sense and in another sense it's really grace. It seems like. (R: It's grace if you realize the "I.") Yeah, I mean it only turns you in eventually because sooner or later because you know you can get tired of dealing with it on another level I think.*

R: Unfortunately what happens Richard is most people never get tired. (laughter) They go through life after life after life after life until they will awaken one day which is true. (SR: *Maybe it will happen but we just want to be around for others?*) (laughs) But ulti-

mately it will happen. But if they would get their "I" together then they wouldn't have to go through all that. So think about your problems. Do you have any problems, think. And don't you say, "I have the problem?" Now can you see your mistake? I has no problem whatsoever. I is completely free. Abide in the I. Grab hold of the I. And the work you do again is you ask, "To whom does this come? To me." Me is the same as I. You hold on to the sense of me. Remember it's only a sense of me. Me doesn't exist. And you follow it to its source. How do you follow it to its source? Through silence. When you ask, "What is the source of me?" You keep silent. And the answer will come by itself. Remember you never answer the question because it's your ego answering. Whatever answer you come to in your mind, it comes from your ego.

In this process we're trying to annihilate the mind and the ego together. And the only way to annihilate the mind and ego is through silence. When there are no thoughts, there's no mind. When you try to evaluate your problem and resolve it, your mind is making a lot of noise. Therefore you can never resolve your problem really. You may stop it for a time but it will continue again and again, and come back in different ways to haunt you.

As an example: A person has a tumor in the neck. Instead of finding the cause of the tumor they go to a surgeon. And the surgeon grabs a sharp little knife and says, "I want to cut this out" and of course you let the surgeon cut it out. Because after all he or she is a surgeon, they know and they've got sharp knives. But what happens later. A month later the tumor grows back on the other side of the neck. So you go back to the surgeon and you say you need a head transplant. (laughter) And he cuts off that tumor, so now you've got two big scars. A month later it grows back on your arm and you go on and on like that. Due to the fact the surgeon didn't try to find the cause he merely tried to get rid of the effect. And that's the same thing you do when you try to resolve your problems. You're working with effect, not with the cause. The cause is consciousness. And when you identify with the cause, the problem disappears of its own accord due to the fact that it never really existed and you become free.

So, if you're having trouble sitting in the silence, when you follow the I. When you ask, "From whence does this I come," and you abide in the I and you abide into silence, but you have trouble sitting in the silence, then you should begin practicing the mantra, "I - I," and say that to yourself over and over again, "I - I, I - I, I - I." This will keep your mind from thinking. It will help to make your mind empty. So you can sit in the silence without thinking. You have to do something.

Again do not get down to the level of the problem. That's no way to solve a problem by getting down to its level. Merely rest in the I. The I will lead you to silence and in the silence there's consciousness. There's pure intelligence and absolute awareness, there's emptiness, there's nirvana. You will experience all these phrases of consciousness. If you follow the I to its source.

Any questions about that?



SD: I've got a question but I can't think how to phrase it. You've taught us that by self-inquiry if you follow the I-thought you will find that ultimately there is an no I. And assuming that that's so, you've also given us a mantra to still the mind that says, as you breath in, "Who am I?" and then as you pause, "I am pure consciousness" and exhale, "I am not the body." Well, who is the 'I' who is pure consciousness if there is no I? (R: Your Self. You are.) So the problem seems to be a matter of semantics with our language because it seems to me like you're talking about two different "I's?"

R: There's the 'I' which is the personal-I and there's the "I" which is consciousness. (SD: So the 'I' that is the personal I is the one that disappears.) Yes, and then the 'I' remains as I-am. (SD: But I thought that you said that the 'I' disappeared all together?) The personal "I" disappears all together. (SD: But not the real "I"?) There is a real "I" as far as it goes. But who needs a real "I"? (laughter) (SD: Well in the phrase I-am pure consciousness, who is that "I"? God. (SD: But we're still using the pronoun, I?) Because you can't do any better than that. (laughter) (SD: So that's what I mean it's semantics more or less.) You can call it semantics. You follow the personal I, it turns into I-am. I-am is consciousness and then there's silence. What you want to achieve is the silence. In other words you don't want to go around saying, "I'm the real I, I'm the real I." Otherwise it's like a tree saying, "I'm a tree, I'm a tree." (SD: Right.) But for your own good and for your own practice it turns into the real I-am and the real I-am is silence, quietness. There are no thoughts.

SH: So beyond the phrase, "I-am pure consciousness" is silence?

R: I am pure consciousness is synonymous with silence, it's the same thing. But when you want to express the silence you express it as pure consciousness. Feel how happy you are when you're not thinking at all, when your thoughts are very few. The fewer the thoughts the happier you become. The trouble begins when you think a lot. That's why I always say, "Do not think past your nose." As soon as you see the thoughts coming out, immediately stop them, by asking yourself, "To whom do they come? To me," abide in the me, hold on to the me. Follow it to its source. Which is I-am or silence or quietness. Then there's total happiness, unbroken happiness, unalloyed happiness. Total peace and bliss and joy, which never goes away. What do you think of that?

SH: Sounds okay. (Robert laughs)

SV: The sense of "I" you're talking about holding onto the sense of "I"? (R: Yes.) Is that the most I could possibly do humanly? (R: No, of course not.) As far as practice goes?

R: There are a lot of things you can do humanly. You can take a cold shower. (SV: No I mean practice wise.) Yeah, you can take a cold shower, it helps you. Because a cold shower changes your metabolism and makes you more aware. Try it. (SV: I don't like cold showers.) That's the object. (SV: Sorry?) That's just it. If you take one, say you're feeling out of sorts and you're feeling depressed, if you take a cold shower the depression will go away. (SV: Well you forget about it.) Well you forget about it? (SD: Well you forget about the depression because you're so cold. (laughs) That's it sure, many changes come. But then it gives you time to practice. Whereas before you couldn't practice because you were too

depressed. But now the depression lessens because you took a cold shower and you're able to practice. You're able to go within. Whereas before it was virtually impossible to do. You were too caught up in the problem. Or you can become the witness and just observe your depression. Observe your actions, just watch, look, intelligently, systematically. Watch your thoughts. Become aware of your thoughts. Aware of your feelings and do nothing. That also quiets your mind.

Everything you do, all of your sadhana is to quiet the mind. To make the mind still. That's what you really want. Therefore use whatever method you have to in order to still the mind. There's nothing really profound about it, it's simple, you want to quiet the mind. When the mind is quiet. Your real nature ensues all by itself. Everything happens by itself. But when your mind is noisy, then it appears that you have to work, diligently, to do something to change your consciousness. Whereas in truth, there very little you have to do. Simply practice self-inquiry or bhakta. Become a bhakta, where you surrender completely to God. When you say, "Not my will but thine" and you totally surrender. In other words, you give God your life and your affairs and your problems. But you remember not to give an outside God that. There's no outside God. You're giving it to God within yourself and then you become that God yourself. They both lead to freedom, to liberation.

You've got all kinds of choices to make and believe me, that's the only choice you've got. The choice not to react to anything and to turn within whatever you choose. That's the only freedom you've got. Everything else is karmic. Good.

*SG: Robert, who has the choice?*

R: The Self. The Self is self-contained. It gives you a choice, as a body, to find out you're not the body. You're doing it all by yourself. I'm talking about the ego-self. (*SG: The ego self doesn't exist?*) Of course not, but you believe it does because you've got the problem. (*SG: That's true.*) As long as you're experiencing problems. Do not walk around saying the ego doesn't exist. If the ego does not exist, there would be no need to solve the problem. But as long as you feel you have a problem to solve then you may know the ego still exists for you. If we all knew there was no ego, then this whole conversation will be redundant. The reason we're talking is because some of us believe we've got an ego. Even though we say we don't.

That's why it's not wise to walk around saying, "I am Brahman, I am consciousness, I am pure awareness" while you're hurting and you believe there's something wrong with your life or something is not going right with your life. As long as you can feel and see that there is something wrong with your life, no matter what it is, no matter how righteous you think you are, then you must know you've got an ego and a body. Then you've got to work with the laws of karma to get rid of it. And that's where you practice loving kindness, joy, purity, eating a satvic diet and doing all the things that they teach you in yoga. But when the time comes, when you become realized it doesn't give you license to make an idiot out of yourself and that's something else we should discuss.

There are many people walking around today, who believe they're realized and they're doing all kinds of foul things. And they say it doesn't matter. They justify by believing, "I can do anything I like because nothing exists." But even if you had that thought it shows you're not enlightened. Because if you were, there would be no one to think like that. Do you see? Thoughts like that don't even enter your mind. That I can do anything I want. (laughs) You're contradicting yourself, you're saying "I." The "I" still exists for you. For you're saying I can do anything I like because I don't exist. If you didn't exist you wouldn't pose that question.

*SV: Because it relates to the body?*

R: Of course. So that's how we fool ourselves. But there are many people I used to know in other States and other countries, that really used to believe that they're enlightened. And one wound up in jail, one committed suicide, because they think this gave them license to do whatever they like. And believe me, when realization comes, you become very compassionate. You become the embodiment of humility. You become a joy for others, without thinking those things. It happens by itself. And there's no question about being enlightened or by not being enlightened. You don't think you're enlightened. Those words disappear. Those thoughts disappear. There's no such thing as being enlightened. That's just for the ajnani to consider, being enlightened or not being enlightened. But the point is: You do not go around committing foul deeds.

I know somebody in the class. He's not here today. But he goes to porno movies all the time, and that's neither good nor bad. But he claims it doesn't matter because who's seeing the movie? (laughter) That's how he justifies it. So if somebody tells me that, I don't even bother to answer. We've got to be real careful. We have to be careful because this path, of Jnana Marga does not give you restrictions or rules and regulations. It only tells you to find the I. That's it. And everything will take care by itself. But be real careful. If you have all kinds of bodily feelings and urges and you think you're enlightened forget it.

It's true that some of the people have read the book, "The divine mad man." I don't know if you've read it or not but I used to lend it to people. And that's a mistake because people take it literally. They think if you're enlightened you can go around doing all kinds of things to people, for the sake of their enlightenment. Don't even think of that. Because that person we read about in that book is so far advanced, we can't possibly imagine how he thinks. But many people try to emulate him. Be careful. Any questions about that? Yes?

*SR: Speaking of bodily urges. (laughter) You're saying that's a sign of those, is a sign that you're not enlightened?*

R: People ask me usually, "Well how do you feel when you become self-realized?" And I always make the statement, "You become more human." Which means you expand, you become sort of omnipresent with love. Your feeling of love multiplies. Your feeling of humility increases a thousand fold. And you feel as if you are the body of the whole human race. You are the body of the universe. So the urges you get, are loving urges. Urges of humility, compassion, loving kindness. All the other urges are bodily urges. If you're

realized they go away. (S: *(Students asks about bodily urges.)*) It changes, it modifies them. There's a lot of controversy about that. But you still can use your body and still have sex if you want to, but the feelings completely different. It's beyond humanity and you cannot describe it, it's ineffable.

SD: *Is that why Maharshi I believe said that you can be married or unmarried, rich or poor and still be realized?* (R: Exactly, it has nothing to do with that.) *So if you were married presumably you would still have bodily, human like...* (R: Some would and some wouldn't. It depends.) *But you said that it would be different or more transcendental?* (R: It would be totally different.)

SR: *Robert, along these lines, in particular this day for me, in that area due to meeting someone I've known for a while and it was real interesting what happened. It was a very good feeling of being confined in a small space, you know what I mean? Kind of a different energy and then all of a sudden it just changed a couple of hours ago to this feeling of just being totally at home and secure in the universe. And I was listening to this beautiful music and it kept saying, "Passing through life like a child never knowing the reason, I've never strayed far from home," something like that. It seems like that was the answer to everything was, "Where is home?" Because those feelings had to take you out and away from where you really are. And when that sort of happened it was most peaceful and quiet that my mind's ever been I think.* (R: That's good.) *A lot of release that's why I'm laughing a lot.* (R: That sounds good.) *But it was like - I had been talking to Jim about it earlier because it was kind of an intense experience for me, and there's a real desire to sort of be human in a certain way.*

R: Well you shouldn't really deprive yourself.

SR: *Yeah, but even more so, kind of more like a certain sense of wanting to be indulgent but in a different way than ever before, you know. Like totally being one with the experience that one has, you might say, and even if they only happen in my mind, you know?* (R: Umm.) *And that's what seems to facilitate, it's like all of a sudden it's like an explosion, feeling really good was that I quit judging it or trying to just stay back.* (R: That's it, yes.) *Yeah you know, it's like whatever was happening, even if it was a fantasy that was reality too.*

R: That's it. What I was trying to say before, is you do not think about it. (SR: *Yeah.*) There are no thoughts saying should I or shouldn't I. There's just the experience. It's beyond words or thoughts. This is why I say all the time, when you get to that stage it's ineffable. There are no words to describe it. So we keep silent and we do not say anything and that describes it better.

So when I say we become more human, I mean you expand. You take in the entire universe and you realize that everything is the Self and I am that. But that becomes meaningful to you. You do not use the words like I just mentioned. You just know it. You perceive that that's the way it is. But there are no words going through your mind. There are no longer words like should I or shouldn't I, am I right or am I wrong, is this good or is this bad. Just by being you, you are an asset to the human race, to the universe, to everything. But there are no words to describe it. There are no laws that you have to follow and

no rules that you have to follow. But yet it's virtually impossible for you in that state to hurt anybody. You're beyond being hurt and you're beyond hurting anybody. It's a state of total humility, total compassion and total loving kindness. (SR: *It didn't sound like motivation or any sense of intention too, it seems like.*) Yes, that's true, because there is nobody there to be motivated. (SR: *Right. And for anybody to be hurt or affected by it.*) That's the ego of course. Only the ego can be affected or hurt or motivated. But when there's no ego there's nothing to think. And the doer is gone. So whatever you do is automatic, spontaneous. And it's an asset to the human race as I said, and hurts nobody. So again, if you still have to think is it right or wrong or if you still have to think am I hurting somebody, am I making the right decision, then you may know your ego is alive and well.

SK: *But at the same time isn't it good to go through those processes until ones ego is gone?*

R: To watch yourself, to observe yourself, to be the witness to that which is happening. And that again leads to silence. (SV: *Otherwise you're caught up in the game again.*) Of course, do not react to it.

SR: *Robert in my case there was a lot of fear of hurting somebody that was causing like a real compact - you know like memories were still really involved. And it seemed like what I was trying to do about it was to find somewhere where I could be safe and then as soon as I realized that was hopeless, then the whole thing seemed to revert to a completely different - it's like the world shifted entirely. It's like the fear of being hurt or would I hurt somebody was a memory that - it was almost like living a past way.*

R: Well that experience lets you know that you're half baked.) (laughter) (SR: *What's that?*) You're half baked.

(Tape break. Tape continues with student questioning Robert's experience.)

SH: *...how old were you Robert?* (R: *Fourteen.*)

SD: *But you had other spiritual experiences even before that?*

R: Yes I did. And then after that I spent the rest of my life confirming, what I felt. I didn't know any names like I do now. (SH: *You have been bereft from the ego since you were fourteen?*) You can call it that if you like, because in order for me to sit here and talk to you, I had to learn the names of these things, like ego, consciousness, abidance in the Self. I was just that before, but there was no name to it. Now I've given it names.

SD: *That was like Maharshi had no formal education in religion, but he could respond and talk about the scriptures.*

R: That's right, yes, well what he did afterwards, is people gave him all the scriptures when he was in the cave. They used to bring him all kinds of books and he glanced through them and read them and go through it. And it confirmed his feelings. (SD: *I mean because he'd already understood them being realized.*) Yes. So he was able to talk to them.

SG: *But is there a need to confirm or is it just a part of the body-mind?*

R: There was no need but I used to think I was insane. I used to think there was something wrong with me because I just didn't respond.

SK: *You didn't then do a deliberate sadhana to get to that place because you didn't even know it existed?* (R: Exactly.) *It happened and you didn't even know what happened?*

R: I had no idea whatsoever. (SV: *When you say that you thought you might be insane, of course you weren't suffering with that, you just...?*) No, except I saw people in a different light. And they all responded to different things than I was. So I was sort of left out. Therefore I wanted to investigate what's going on.

SN: *But Robert is that why some people have to do sadhana and some people don't?*

R: It depends on your karma that doesn't exist, everybody's different. But self-realization comes to everyone the same way basically. But if you have to do sadhana, you have to do sadhana. As long as you believe you're the ego or the body or the mind, then you have to do sadhana. And that helps you to become quiet and still. And when you're quiet and still, realization comes of its own accord. (SN: *People that don't have to do sadhana are reaping the fruition of their karma?*) You can say that.

SH: *In your case you didn't have to do any sadhana. You're like a patriarch in the Zen tradition. (Robert laughs) You heard of the daya sutra being recited on the street corners of China and that was it.* (R: That's about the size of it.) *Yeah*

(Students discuss the fifth patriarch of the zen tradition.)

SN: *If a person has no ego, do they know that?*

R: No, because there's no one left to know. There has to be a knower, to know whether you've got an ego or not. But when there's no knower there's no ego. You're just empty. There's just plain emptiness. (SN: *So as long as you think that you don't have an ego...?*) Then you've got an ego. (students laugh)

SR: *So it's a state of not knowing yourself really? Not knowing you're even there.* (R: That's it.) *Like that song, "A child passing through never knowing the reason."* (R: True.)

SV: *So there's awareness, but there is no ego in that particular body-mind?*

R: There isn't even awareness, because who is left to be aware. There's nothing. (SV: *And yet you're expressing the fact that there's no ego there?*) Yes. (SV: *My mind boggles.*) Once again we go back to the sky is blue. (laughter) There's no sky and there's no blue, if you investigate. So if you investigate yourself, you will ultimately find that you never existed. (SV: *Until that's discovered...*) Then you do the sadhana. (SV: *You act as if you're doing different sadhanas?*) Exactly that's why you have all these techniques.

SN: *While you're doing the sadhana, you're not affirming, in other words you're not trying to logically find it. You're actually trying to let go.*

R: You do it in reverse. You negate the world and the universe. And what's left over is your reality. (SN: *So it's not a matter of understanding at all.*) No. (SN: *Once you try to understand it that's the problem.*) There has to be somebody to understand. But if you get rid of that somebody then understanding is not necessary.

SH: *How can there be understanding without the one who understands?*

R: Well there's nothing to understand.) (SH: *Like the witnessing without the witnesser?*) That's true. (SH: *Understanding without being receptive to understanding.*) But again, there's nothing to understand and there's nothing to witness. There's just nothing. But nothing is everything. (SH: *Here we are throwing semantics all around here and catching it.*) Yes, that's what it amounts to. That's why the silence is the best teacher. When you get to that stage, silence. When you're questioning yourself and you get to the stage we just discussed, don't argue with yourself. Just keep still, keep quiet and you'll be amazed at what happens.

SG: *I keep getting to the point where I can't grasp it, where it doesn't make sense.*

R: Then just keep still, be still. Be still and know that I am God. When you're still the I-am knows itself as God.

SD: *Being still seems to be hard Robert. (Robert laughs) Stilling your mind, you know. Your mind is so busy.*

R: It appears to be. But if you use the processes I share with you, you'll get there. You can't lose with the stuff I use. (students laugh)

SR: *Today it seems like I had a problem and I could approach this in sort of a casual way. I was down at Santa Monica as the sunset was coming and I was walking around and I noticed the mind was agitated. Then I sat down and started basically quietening down and the beauty of it was unbelievable. The mind started gradually getting more quiet and quiet and quiet, but then it started again when I got up. So I came here and I drove in the traffic and instead of using that technique of starting with the outer and gradually working to the inner. I quickly noticed I went into a dream world, as soon as I started thinking that everything was a dream world. And that silenced the mind and it was like a total silence and it stayed for about the last hour and it was totally effortless way. And I've never seen that sort of approach before, but it was a kind of recognition that my reaction is to always go away from the silence. And as soon as I acknowledged that the silence was there. Because the other way was kind of like almost, you know stop the vibrations of things and gradually bring them to a quieter place.*

R: Everyone is unique. If that process works for you, use it, that's good. I'll never tell you to change anything, if it's working for you. If it quiets your mind it's good. Anything that quiets your mind is good, any technique. But the fastest way is through self-inquiry.

SN: *When you do self-inquiry, it's not really a matter of cause and effect though is it?*

R: No, it goes beyond that.) (SN: *Is it karmic?*) Self-inquiry?) (SN: *No as I said, when you do self-inquiry it's not whether you get a result it's not a matter of cause and effect?*) You're not looking for a result. (SN: *But what if something transpires?*) Nothing really transpires. (SN: *Nothing transpires?*) (laughter) You're simply asking yourself, "Who believes all this? Who needs anything to transpire?" It all goes back to your ego.

SN: *But I'm saying whether it's not a matter of cause and effect, It's not a matter of, "Well I do self-inquiry therefore I get this," it's more a matter of, "If self-inquiry works I get lost as the Self."*

R: It's a matter of becoming quiet. It's a matter of emptying your mind. But through self-inquiry it's the fastest way, when you ask yourself, "Who has to empty the mind?" And you realize that you have no mind to empty. There never was any mind and you become free. Do not make it complicated. Keep it as simple as possible. Just follow the I to the source and say, "I - I," if you have to, "I - I, I - I." If you use that method you'll notice that the space between "I - I," becomes greater and greater and it's in that space that you have to merge with. Between the I, I.

It's like when you get up in the morning, before you become awake, that's realization. It's unconscious realization. But try to catch yourself tomorrow morning. As soon as you open your eyes before you have a chance to think, in that split second you're realized, that's realization. But try to be conscious of it. And hold onto it during the day. The same thing happens before you fall asleep. The moment before you fall asleep, you're realized. If you can catch yourself and hold onto it, then you're in your Self. That's it. And you're at peace. (SN: *When you say, "Try to be conscious of it," who's conscious?*) You are conscious. (SN: *The ego?*) The ego, yes, you have to work with the ego-mind. (SN: *So the ego's conscious of its non existence?*) The ego's conscious of its place before you wake up or before you go to sleep, you become conscious of it. And then the ego disappears and only consciousness prevails.

*SD: And that moment will be perfect stillness, is that right?*

R: Yes. The mind is quiescent and no thoughts have come yet.

*SH: Becoming conscious of the ego, stills it?*

R: Becoming conscious, the ego becomes conscious of the quietness and the ego disappears. You do not become conscious of the ego. (*SH: No that would just feed it, strengthen it?*) Yes.

*SU: I'd like to become more conscious of and to just stay as the I-am in the midst of everyday activities.*

R: If you practice the mantra "I - I," at night and in the morning, you will find that during the day, you're more calm and more peaceful. It'll happen by itself.

*SU: So often after I've been involved in activities, I've completely forgotten to bring everything back, I realize that I have been asleep. That I have not been able to bring it back and I can feel how different everything can be if it happens. If I'm quiet it's not so hard to feel this.*

R: Yes of course. But never be angry at yourself. Never condemn yourself. Never think you made a mistake. Rather observe yourself and realize what you've done in your mind, without condemnation and ask yourself, "Who wants me to experience this? I do. Who am I?" And again hold onto the I. If you want you can imagine you're holding on to a rope. The I is the rope. And you're climbing down the rope to its end and that is the source of I. Then you let go of the rope and keep quiet and soon you will see what happens. You'll find that you stop falling and your body just disappears and you're in a space of bliss.

*SD: Letting go must be very frightening to the ego.*



R: Ah, in a way. But the ego is the rope. So you're letting go of the ego. (SD: *What about in the rare moments, when I do reach absolute stillness. It seems what often interferes even more than thought is the sensory perception like a sound, yeah sounds is the most frequent I get.*) You have to go beyond that. You have to inquire, "To whom is this sound coming to?" And again you go back to I. It comes to me. Hold on to the me. (SD: *So you say, "Who hears this? Who's distracted?"*) Whatever comes go beyond it. By inquiring, "To whom it comes?"

SN: *If the "I" were to get a glimpse of the Self, if the ego were to get a glimpse of the Self and feel that peace wouldn't it become inflated and think, "I'm at peace, I'm at peace?"*

R: No, because if the ego gets a glimpse of the Self it will disappear. (SN: *I'm saying like without nirvikalpa samadhi but not a sahaja samadhi.*) In nirvikalpa samadhi you feel peaceful and joyous while you're in samadhi, but when you come out of it you become your old self again. (SN: *Yeah but when you come out of it, into your old self wouldn't the ego tend to think, like I experienced it therefore I am at peace.*) If you're inclined that way it would. But for some people it's just a passing point. They realize that they're experiencing nirvikalpa samadhi and I want to go further. (SN: *Like a Trapur Maharsha?*) Yes, everybody's a little different, that's why you should never compare yourself to anybody else. Never mind what gains anybody else is making, see yourself for what you are. Abide in the Self, love your Self, know your Self. Never put yourself down, never condemn yourself. No matter how many mistakes you make, do not condemn yourself. That's what blasphemy is, when you condemn yourself. Because your Self is really God. Therefore you realize, that the ego's been making mistakes, not God. And you inquire, "To whom do these mistakes come?" Then you go through the process again. "I've made the mistake again, I have." Well, again the "I" has, not you. The I is the body, the I is the mind. But I am not that I, I-am I-am.

SV: *Could you say that sense of I that you cling to that sense of I that you're saying to cling to? (R: Yes, what about it?) Is that feel kind of like love? What is it? I can't really feel it out?*

R: Not really. What you cling to is your ego, in the beginning. You cling to the sense of your ego and you're following it. The reason you're clinging to it, is because you want to follow it to its source. It's only when you get to the source... (SV: *Like right now, I don't know what it is, I can't seem to find it?*) (laughter) Then you don't have it. (SV: *I have this sense of love. What I'm saying is why not cling to that?*) You can cling to that if it's really love, then by all means still cling to it. Cling to love, hold on to it. (SV: *It feels like love, for my Self even.*) Hold onto it and see what happens. (SV: *...and it feels like it's very peaceful.*) Hold onto it and see what happens.

SK: *But the "I" is the non-self?* (R: Because you're holding on to the self. You're holding on to...) *Other than being the self?*

SV: *It's not even like holding onto it, it's more like it's right there? I'm really not holding onto it, it's just allowing it to be there.* (R: Do you know it's there?) *Do I know it's there? There doesn't seem to be an I to know it's there, it's just there.*

R: Then it's there, that's good. That's a good sign.

SH: *If it's there why do you have to hold on to it?* (R: That's right.)

SV: *There's no holding on to it.*

R: If the Self is there, there is never anything to hold onto. But if it's the ego that thinks it's the Self and is fooling it by imagining it's love, then you have to hold on to it.

SR: *So your holding on is like just saying, don't hallucinate that it's not there anymore in-a-sense, don't put something in its place?*

R: Yes, as long as somebody feels, then you have to hold on. So you have to hold on until the feeling goes away, and you get to the source. (laughs)

SK: *So you're holding on with the intention of who is experiencing it.* (R: Yes.) *You're holding on to it with the objective of doing that process so it dissolves the ego too.*

R: Yes. All the holding on, all the ropes and all the things you're holding on to, the ego, is all from the mind. It's all a projection of your mind. When you really feel love, it's indescribable. There's no mind, there's no projection. There's nothing going out and there's nothing coming in. And there's nobody left to feel anything.

SK: *Are you really telling us what we're experiencing all the time?* (R: Yes.)

SG: *So you're doing self-inquiry and you're holding to the sense of I and the sense of I is associated very strongly with the body and anything that concerns the body are you holding to that too?* (R: You're holding on to the I because you want to go to its source.) *If you really want to you can have that sense of the body and everything associated to it.*

R: Yes, that's the I. You're holding onto it, you're not concentrating on it, you're holding onto it. But you're following it to the end, to the source. (SG: *What's the difference between holding onto and following it?*) You simply observe it, you watch the I. You watch the I going down, down, down in the heart. (SK: *The intention is to trace it to its source?*) Trace it to its source. And it's the source that you concentrate on, not the I. The concentration is done on the source, which means nothing, quietness, silence and everything disappears.

SH: *Well that's different from holding onto the I?*

R: You're holding onto the I that's the ego. (SH: *Why not let go?*) Because if you let go you won't be anywhere. (SH: *That's okay.*) No it's not okay, because if you let go of the I something else will come to take its place. (SH: *Like what?*) Another thought. (laughter)

SK: *You'll think you are body in the world again.*

R: The idea is to hold onto it, follow it to the end, to the source. And then it disappears of its own accord. But do not delude yourself into thinking, I'm letting go of the I, because you just made the statement, "I'm letting go of the I." There has to be somebody to let go. As long as there's somebody, you still the I.

SR: *When you're not doing this the forms will start to reappear with a sense of reality all their own and that's how you know your in your mind.* (R: Exactly.) *And as soon as you get back to it, forms have no reality of their own, they become appearances.* (R: Exactly.) *Things are just moving on their own there's no doing in the moment.* (R: True, you're doing all these things to get to the source, to the substratum of existence.)

SF: Robert what's the difference between the I that's attached to something and the I that's not attached to anything?

R: The I that's not attached to anything is really consciousness, it's the I-am. The I that's attached to anything is the ego. (SK: *The little I is, "Life's a bitch and then you die."*) (students laugh) (SF: *Thank you.*) True.

SK: *The ego is really when it's I-am this or that, but when it's just I it's not the ego.* (R: Right.) *Ramana always said, "I" cannot stand alone that's the ego, I am big, I am small, whatever, there's always something with the I that you have the ego sense.*

R: Yes, When the I is by itself, it's consciousness. (SK: *Right.*) But the way you get rid of your problems, again is to realize that they're all attached to the I. And when you transcend the I, your problems will go too. Try that, tomorrow when you've got a problem, instead of relating to the problem, relate to the I. Follow the I and you'll have no problem.

SG: *So you use the I as a sort of mantra?*

R: No, when you're using the mantra you're saying, "I - I." But you do that after you follow the I to its source. And if other thoughts come after that, you use the mantra, "I - I, I - I" It will slow down your mind, it will keep you from thinking.

SG: *Following the I to its source, (R: To its source.) At the same time? (R: Yes.)*

SU: *It's been said that the I is really that the ego is a lie and is nothing but a bundle of thoughts, and when we see that way we're trying to watch it, of course I can't find the little I, so I think okay, so I'll just watch the thoughts or sensations that's there's really no entity that you can call an I. And that If you're going to watch something all you have to watch are the thoughts or bodily sensations. But it seems there's still a gap, there's something still watching.*

R: Because you didn't ask yourself, "To whom comes the thoughts?" Ask yourself that question. "To whom do these thoughts come to?"

SH: *How does the little I arise in the first place?*

R: It doesn't. (SH: *It appears to?*) It appears to. That's why you call it the sense of I. (SH: *How does that appearance occur?*) It never occurs. (SH: *You always wash it out.*) Because it appears, It's an optical illusion. It's like saying, "How does the body occur?" We're talking about getting rid of the body. But we're talking about a body that doesn't even exist.

SF: *The illusion of an identification that really cannot exist?*

R: Exactly. There is no body but it appears real. In the same instance, the small I also appears real. But there is no small I. (SN: *So there's like an identity crisis?*) (laughter) That's true. Always think of the optical illusion that you see, and compare it with that. Like the water in the desert that doesn't exist. If you look down the rail tracks they both seem to turn into one. Ever seen that? It's an optical illusion. In the same way, the appearance of the world, of the body, God, the universe, is an optical illusion. It doesn't exist. It's like a dream. Remember when you're having a dream, you will sit there arguing that it's real, just like we are now. In the dream we're having a class and we're going through the

same thing as we're going through now. Only you wake up and it's all gone. So when you wake up out of this, it'll be gone too. And you'll be free. (laughter)

SH: Who's dreaming the dream? (R: Nobody.)

SK: *The optical illusion of the railroads is probably the only true optical illusion that I can think of. Because there's two, but you see them as one. And everything is one in reality. So the optical illusion is true.* (R: You can say that if you like.)

SH: *There's nobody dreaming the dream, but the dream is being witnessed.*

R: The dream is being witnessed as an illusion. (SH: *There is witnessing of the dream, no "witnesser" but there is witnessing of the dream.*) There's witnessing of the dream as long as you believe in the witness because that concept comes out of your mind. (SH: *There is no witness there's just witnessing.*) Who's witnessing? (SH: *No one.*) Exactly, that's the answer.

SK: *Now are you happy?* (SH: *I was happy before.*) (laughter)

R: See we like to talk about witnessing and dreams and all that stuff, that's just for the sake of making conversation.

SG: *So you watch the thoughts and you don't let them get beyond the end of your nose? And then you go to the self-inquiry, the "Who's this I and who's watching themselves."*

R: Yes, follow the I. (SG: *Stay with the I and use it.*) Like follow the leader. (SG: *When you need to, but follow the I mostly.*) Follow the I mostly, and realize the whole universe is attached to the I. Therefore when the I disappears everything else will go also.

SH: *This is just a game, it's a way of just bamboozling itself, pretending it is what it isn't.*

R: You're right, that's exactly what it is. Because nothing I said is true. (SH: *I recognize that.*) (laughter) *Why do we bother to listen to him?* Why am I here myself? (laughter) Who knows? (laughter) (SH: *No, who cares?*) (laughter) I never try to figure it out.

SR: *You know Robert, today it was funny because whenever I asked myself, "Who am I?" I always feel, I don't care. And I felt that you just answered that, you know the feeling of that is incredibly deep. I don't really care.*

R: But be careful about that, because in your everyday pursuits, you may not care about anything at all like somebody dying or you won't try to help. (SR: *So don't make that personal you're saying?*) Don't make it personal, right. But in reality there's nobody to care. Who cares. (laughter) WHO CARES!

SD: *Why would consciousness need to occupy itself with a game?*

R: It doesn't, that's the illusion. (SK: *If it doesn't then it's not.*) Right, there's nothing happening. (SK: *Dana didn't even ask that question either, did she?*) True? Dana doesn't exist. She appears to exist.

What are you reading Nerada? (student looks up) What are you reading? (SN: *Remember what I was reading to you that time when you were lying down in bed?*) Oh yeah. Would you like to read it?

SN: *I was deciding. Well what I was reading was:*

*It is certain that the nature of the mind is empty. Without any foundation whatsoever. Your own mind is insubstantial, like the empty sky. You should look at your own mind and see whether it is like that or not.*

*Being without any view that decisively decides that it is empty, it is certain that self originated primal awareness has been clear and luminous from the very beginning. Like the heart of the sun, which is itself, self originated. You should look at your own mind and see whether it is like that or not.*

*It is certain that this primal awareness, which is ones intrinsic awareness is unceasing. Like the main channel of a river that flows unceasingly. You should look at your own mind and see whether it is like that or not.*

*It is certain that the diversity of movements arising in the mind are not apprehensible by memories. They are insubstantial breezes that move through the atmosphere. You should look at your own mind and see whether it is like that or not.*

*It is certain that whatever appearances occur, all of them are self manifested. Like the images in a mirror, being self manifestations that simply appear. You should look at your own mind to see whether it is like that or not.*

*It is certain that all of the diverse characteristics of things are liberated in their own condition. Like clouds in the atmosphere that has self-originated and self-liberated. You should look at your own mind to see whether it is like that or not.*

R: Thank you.

S: Can you tell us who can see it and who can't see it.

SN: *Self liberation to seeing with naked awareness. Translated by Reynolds. John Reynolds. I'll read a little more:*

*There exists no phenomena, other than that which arises from the mind. Other than the meditation that occurs, where is the one who is meditating.*

*There exists no phenomena, other than that what arises from the mind. Other than the behavior that occurs, where is the one who is behaving.*

*There exists no phenomena, other than that what arises from the mind. Other than the fruition that occurs, where is the one who is realizing the fruit.*

*You should look at your own mind, observe it again and again.*

*When you look upward into space of the sky outside yourself, if there are no thoughts occurring that are emanations being projected and when you look inward at your own mind inside yourself, if there exists no projectionist who projects thoughts by thinking them then your own subtle mind will become lucidly clear without anything being projected.*

*Since the clear light of your own intrinsic awareness is empty, it is the dharma-kaya and this is like the sun rising in a cloudless illuminated sky. Even though this light cannot be said to possess a particular shape or form, nevertheless it can be fully known. The meaning of this or whether or not it can be understood is especially significant. (finishes reading)*

Nerada: *I'll read something from the Ashtracakra.*

*By nature my mind is empty. Even in sleep I am awake. I think of things without thinking. All my impressions of the world have dissolved. My desires have melted away. So what do I care for money or the feeding senses, for friends or knowledge, or Holy books, liberation, bondage, what are they to me. What do I care for freedom? For I have known God the intimate Self. The witness of all things. Without a fool, within free of thought. I do as I please and only those like me understand my ways.*

SC: *How can he think without thinking?*

R: There has to be somebody to think, for you to think, but when you're above in an enlightened state, a realized state the thinking is spontaneous. You only think of whatever is present in the moment. That's why I say you never think further than your nose. You think in the moment and that's it. Then the thoughts just dissolve.

SV: *Robert is that a clear translation? (R: I don't know?) It did seem like someone there saying that. The text before it sounded very transparent.*

R: It comes from a different source. But it's pretty clear. He's trying to explain it as an ego. Whenever somebody tries to explain something, there's always the ego at work. How else can you explain it? There has to be an ego to explain it. That's why the biggest benefit we get here at satsang is not what I say, but just by being here.

(pause)

If you truly wish to repent, just sit in silent meditation and see the perfect reality within. For all manners of error merely arise in erroneous thought. And like the morning dew before the rising sun can perfectly be eliminated through the benevolent light and wisdom.

So let's just stay quiet for a few minutes.

(long silence then Robert resumes)

...Peace. How is everybody feeling? Try to stay as peaceful as you are now, during your normal activities during the day. Do not take anything too seriously. Just observe the world going by and yet do not react to it. Watch everything, be alert, but leave it alone. Do not try to own anything and do not try to give up anything. Just be yourself. Have no feeling that I am the doer. Let your body go about its business, but you stay with the I and all will go well with you.

Anybody like to say anything else? So the next time we'll meet will be Sunday at 2 o'clock, right?

SK: *Is there ever a consideration from 9 in the morning till 12 noon?*

R: Nope, never considered that.

(students laugh as tape ends) [TOC]

## **ETERNAL HAPPINESS**

*25th November, 1990*

*Robert:* It's good to be with you again. I'm really happy that we've got a small group. Not too many people here but more seem to be coming.

When Henry first invited me to his house to have this satsang, he told me, "Robert we'll fill up the room for you. We'll have hundreds of people." And I said, "Henry we don't want hundreds of people. We want substance. We want quality not quantity. We want a few good devotees who want to awaken in this incarnation and become free and liberated." So Henry said, "Well what would happen if too many people come?" So I replied, "I'll know exactly what to say, so they won't come back again." And that's what's been happening.

Most people are seekers. They go from one movement to the next, one teacher to the next. One lecture to the next and they never practice anything. How do they expect to get anywhere? We want to do something positive here and make something happen so that you don't have to come back again and again. And play the game of life over and over again.

What is it everyone really wants out of life? What is everyone looking for? What do people really want more than anything else?

And the answer is happiness. Everything you do is for happiness. You get married to be happy. You get divorced to be happy. You have a job and you go to work, so you can make money to bring you happiness. But as we learn it is never lasting. What we really want is eternal happiness. Happiness that lasts forever. Happiness that does not change. We want eternal happiness. Think about that, unalloyed happiness. Happiness that never goes away.

Now the question is: Is there such a thing? And if there is, how do I get it?

Well, the answer to the first question is yes, there is such a thing and you get it by not allowing your mind to go out into the world. By keeping your mind in your heart. When your mind goes out into the world it spoils it.

It's like the sun. The sun is always shining. Sometimes the clouds cover the sun. But do we say there's no sun? Only the ignorant men will say there's no sun. We realize the clouds have covered the sun. And after a while the clouds will dissipate and we'll have happiness once again. For the sun will shine once again.

It's exactly the same thing with happiness. We have allowed our mind to make us believe that external conditions can bring us happiness. We have to learn the hard way, that's not true. External conditions can only bring us misery.

The first thing we have to understand is this: That everything in this universe, galaxies, stars, planets, suns, moons, people, places, cockroaches, animals, minerals are all a manifestation of your mind, even God, are all a projection of your own mind. You have invented your own Gods with your mind. And it's that God that brings you misery, because you look at this God as a Santa Claus. When your wishes are not fulfilled you become upset. And you blame God. Little do you know that you have created your own God in your own image. Everything, everything, is a projection of your mind.

So how do you attain happiness?

By allowing your mind to go back within yourself and resting in your heart. Happiness is your divine nature. Happiness is what you are. Yet you can only know this when your mind is quiet and peaceful and still. At that time it makes no difference what's going on in the world. You will be happy, blissful, peaceful.

As an example: A person buys a lottery ticket, he wants to win lottery. Keeps buying lottery tickets every week. The mind has gone out, it has gone into the world and has told you that you may win the lottery. So you buy lottery tickets for years. And you're anxious, you're stressful, you're distraught, you're unhappy, because you're buying lottery tickets. Your goal is to win the lottery. After ten years of buying lottery tickets you finally achieve your goal, you win forty-million dollars.

After the excitement wears off, something strange happens to you. You feel quiet, you feel blissful, you feel happy and you have no idea what happened. You believe it's winning the money that has caused you to feel happy like this. But it's not.

What has happened is simply this: Once you've achieved your goal, you become quiet. There's no goal to strive for. Therefore your heart has excepted your mind. Your mind has gone back into your heart. You're automatically happy. It has nothing to do with the money or the winnings.

Now how long does this last before your ego starts playing games with you again?

So start thinking to yourself, my relatives and my friends are only coming to see me because they want my money. I haven't paid the IRS. They'll probably take half of it and I'll only have twenty-million left. People may try to kidnap me and hold me for ransom, what am I going to do? So you hire body guards. You build a fence around your home and your happiness is gone. But when you build a fence around your home and you hire bodyguards you feel happy again because you've reached another goal. The reason you feel happy again is because your mind has gone back into your Self. And your Self is naturally happy, but you believe it's because you secured yourself that's brought you happiness and so it goes. On and off like a yo-yo. You're happy when you achieve a goal and you're miserable when you're searching for something.

The external world can bring you nothing but misery. We have to learn that lesson the hard way unfortunately.

Here's another example: A person wants to get married, they want a mate. They go searching and they're unhappy until they find the right mate. They go from one person



to the other, one person to the other. Then they finally go to the right bar and pick up the right person and say, "This is the girl I want or this is the guy I want." And you think you're happy. Once you give up thinking and acquiring and searching, again the mind goes back into the heart. When the mind is back into the heart you automatically stay happy. But you think it's because you found the right mate.

Now how long does this happiness last?

Your ego takes over again and you start thinking. I wonder if my mate has a new friend, a new boyfriend, a new girl friend. I'm getting tired of him or her, I'll go searching for somebody else. It's getting boring living with this person and you become miserable again, until you go get somebody else. When you get somebody else, you feel happy for the moment, or for the day, or for the week or for the month, or for the year. Your mind has gone back into the heart. That is the only thing that makes you happy, because happiness cannot be found in the world. For the world is not what you think it is. The world is not real by itself, but Brahman is real. Brahman is the world. The world is only real when you realize the world is Brahman. Brahman is consciousness.

What is this like?

It's like a chalkboard. Imagine the chalkboard as consciousness. You draw pictures on the chalkboard. Pictures of galaxies, of pyramids, of stars, of worms, of people. Are the drawings real? The drawings are only as real as the chalkboard, because without the chalkboard you couldn't have the drawing. So the drawings represent the universe. The chalkboard represents consciousness. Then you erase all the drawings and you draw a baby. You erase the baby, you draw the baby growing up as a young person. You erase the young person and you draw a young person growing up in their fifties and sixties. Then you erase that and you draw another person dying, same person.

But what has happened to the chalkboard all this time?

Nothing, the chalkboard remains the same. The universe changes, people change. You're born, you grow older, you die, but consciousness is always the same. The problem is wrong identification. We are identifying with the images, with the world, with creation. We are not identifying with consciousness. When you identify with consciousness, creation becomes like a moving picture. It comes and goes but you do not react. You do not react to good things and you do not react to bad things. They're both two sides of the same coin and they're both impostors, illusions. It's like a dream.

You may say to me, "Robert this sounds ridiculous, how can the world be like a dream?"

Well, think of it this way. When you do dream. When you are dreaming, do you not project the entire universe in that dream? In that dream you have a star, you have a galaxy, you have a moon, you have a sun, you have houses, you have people, you have oceans, you have everything in the dream. Where does it come from?

It's amazing how your mind unconsciously when you're dreaming can manifest all those things. And also you're in the dream yourself. You see yourself in the dream as a

baby. You grow older, you join the army, you get into a war, you get wounded, you come home in a wheel chair and then you get married, you have children. All this is happening in the dream. Then one day there's an earthquake. Buildings are falling, the ground is opening swallowing up people and you're screaming and then you see me. And I'm very calm and I say, "Don't worry my friend, this is only a dream." But you look at me like I'm crazy. You say, "What are you talking about, can't you see what's happening? The earth has opened up and it's swallowing people and you're telling me this is a dream? You must be out of your mind!" So I say, "My friend be calm, it's only a dream," but you don't believe me. Then the earth opens up where you are and it swallows you up and then a funny thing happens. You wake up!

What happened to all my problems? What happened to my crippled body? What happened to the earthquake?

You have awakened. It's no longer a dream. Now I am sitting here telling you that your life is like a dream and not to worry, not to fear. But to be still and know that I am God. To understand that you are consciousness. That you are pure awareness. That you are absolute reality, that you are parabrahman, that you are sat-chit-ananda, but you don't believe me. You think you're mortal. You identify with your body consciousness. You identify with events in this world. And your mind is always plotting, always planning, always wanting to be bigger than you are. Thinking of something wrong and you're going to correct it. You have arrogance and belligerency. For you don't believe your true nature and this is because your mind again, has gone out into the world instead of you letting your mind rest in your heart.

Here's another example: Imagine if you will a man going into the sun. And the sun is 140 degrees. Now the sun and the heat represents your mind going out into the world. You start to burn, you see a shade tree. You run underneath the shade tree and you feel comfortable, relaxed and peaceful and happy. But after a while you forget about that and you want some more sun. So you go back out into the sun. And you're burning and sweating again. This is equivalent to you setting out your mind into the world and getting caught up in the worlds events. Getting caught up in your personal problems, believing your life is important as it is. But then you see the shade tree again and you remember how good that felt and so you go back into the shade tree and you sit beneath it and you feel cool again, refreshed and calm and happy. But only a fool and ass-hole would go back into the sun and burn and then go back into the shade and be calm. And then go out into the sun and burn. Only a fool would do that. The wise person would stand under the tree and be calm and cool.

Now let's take a look at your life. How many problems do you think you have? Do you believe anything is wrong with your life because you want more of something that you're not getting? The only reason you think you have a problem is because the world is not turning the way that you want. It's wrong identification. You have to begin to identify

with consciousness, with absolute reality and not with your everyday affairs. So how do you attain happiness? How do you keep your mind from going out?

Simple. You do not react to anything. You do not think further than your nose. You do not allow your thoughts to grab hold of you and tell you anything. Even if it appears right. When you see a situation, good or bad, you do not react. If you win the lottery and you win forty-million dollars, you do not react. For you realize it will bring its own effects. We live in a world of duality. For every good there's a bad. For every bad there's a good. For every up there's a down. This is the way of the world. If you come into extreme what you call good, you will have to experience the equivalent which is bad, what you call bad. In reality there is no good and there is no bad. But your mind makes it so.

So the first step is you do not react, you become the witness of the world unfolding. You realize that everything is the Self and I am that. You witness everything in the world, but you do not get involved. When I say you do not get involved I don't mean you just stay home and sit in the bath tub and do nothing. I mean your body came to this earth to do something. And your body is under its own laws of karma. But for whom does karma exist for you or for your body? Only for your body. Therefore if you identify with your body you suffer. If you identify with your Self, which is consciousness, you are always happy.

Now if that gets difficult for you, you practice atma-vichara, self-inquiry. When your mind starts thinking, thinking, thinking, thinking, thinking about good and bad, you simply ask the question, "To whom do these thoughts come?" You do not answer you simply pose the question to yourself. Everything happens within yourself. "To whom do these thoughts come?" The answer will eventually come to you. "These thoughts come to me. I think them. I think them? I do? Who is this I. Well what is the source of the I?" You hold on to the I, but you do not concentrate on the I, you concentrate on the source. "Well what is the source of the I." For it seems that all of my problems are attached to I. For I say, "I feel bad. I feel upset. I feel angry. I feel cheated. I feel emotional," or even "I feel good. I feel happy," that's human happiness. You feel happy because somebody gave you something you like or somebody did something for you. That's just as bad as feeling depressed. I feel this and I feel that, I feel that I am a Jnani, I feel that I am not a Jnani, I feel all kinds of things. But there's always I, I, I.

If you investigate you will find that everything is attached to the I. And if you get rid of the I, all of your problems, the whole world, the whole universe, God and everything related to it, will disappear. And the source will be your true Self which is pure consciousness, ultimate oneness, nirvana, emptiness. This is your true Self. And you will look at the world as your Self.

You will still see the world but you will see it differently. Nothing will ever upset you again. For you will realize that the world is your Self. How can you be upset at your Self? You have become an embodiment of divine love, bliss, pure intelligence, ultimate awareness, sat-chit-ananda, parabrahman, that is omnipresence. So how can you be angry

or upset over anything if you are pure consciousness, you just cannot. Do you see what I'm saying?

If you learn to identify yourself with consciousness, you will always be happy. If you keep identifying with world conditions or with your body or your mind, you will be miserable and you'll have short spurts of happiness, when things go your way. But then you will not trust people. You will be suspicious of everybody's motives and you will feel that there's something wrong. If you want to know whether you're a Jnani or not, ask yourself, "When was the last time I saw something wrong? When was the last time something wasn't right when I had a bad thought when I believed somebody was doing something to me, or when I became angry," and that will give you a good inclination where you're coming from.

What you see in yourself, you see in everyone else. If you're self-realized, then you know your Self as omnipresence and you can only see love, peace, harmony and happiness in everybody. The choice is yours. The only freedom you've got on this planet, in this universe, is to make the choice to go within and not to react to any condition.

Everything else about you is preordained. Everything else about you is parabdhic karma. Even when I lift my hand like this, it's karmic. But what have I got to do with my hand? I am not my hand, I am not my body, I am not my mind, I-am that I-am. Absolute awareness, pure intelligence, absolute reality, parabrahman, nirvana. I am spaceless, I am birthless, I am deathless. Water cannot drown me and fire cannot burn me. That is my true nature. Find your true nature my friends and you'll always be happy. Om shanti.

Now let's do a little chanting and then we'll eat and our friend Rahul will play for us. Rahul is a great musician. I am honored he's come today to play with us, in this game called life, before we eat.

(pause for music and eating — then Robert continues)

R: ...about what I was talking about or anything else you'd like to talk about.

*SB: So if consciousness is all there is and that's our real nature, so this ego is the refusal of that, a non-acceptance. And the whole structure seems to be a refusal, a defending against this nothingness or this everything-ness that consciousness is?*

R: Yes, but let me ask you, "For whom is the refusal? Who refuses?" (*SB: The ego.*) Get rid of the ego and the refusal will stop. Ask yourself, "To whom does the ego come?" and you will realize that you never had an ego, that it does not exist.

*SB: So ever since we were born, we're getting education that there is an ego, education is always to the ego. (R: Speak for yourself.) I mean, the whole educational system in the whole of the Western world is presuming that there is this ego that needs to be educated.*

R: Well, never mind about the Western world, what do you think? Leave the world alone. (*SB: I think I've been ruined by society. (laughter) Maybe I wanted to know.*) Forget about that, leave the world alone. There's a greater power than you that knows how to take care of the world. Concentrate on your Self. If you understand who you are, you will understand what the world is too. And you will love the world as Brahman, as the Self.

SK: *Is it more helpful to take responsibility in that way? By acknowledging that we duped ourselves and to go on from there?*

R: Do not dwell too much on the negative. Concentrate on the source, which is absolute reality, pure consciousness.

SK: *Sort of like going either way, whether we duped ourselves or the world duped us it doesn't matter just let go...*

R: Forget about that, realize all that is attached to your personal I. And follow the I to the source. Where you will become your true Self. At that time everything will take care of itself and there will be no question about that at all.

SB: *Robert, if consciousness is all there is and we are that and that has to be the case every moment, so in every moment the ego lives this separative consciousness, a separative ego is always created and imposing itself upon pure consciousness?*

R: Why do you worry about how the ego is being created? You have no ego. Realize that you are egoless. That you are absolute intelligence. And your true nature is shining forth from you right now. Focus on that part. Remove the negatives by not thinking of them. As soon as they begin to come to you, do not react to them, do not fight them, ignore them or witness them. As they become too much for you, ask, "To whom do they come?" and you'll get right back to the I and you follow the I to the source until it demolishes itself and disappears and annihilates itself. And only absolute reality will be left. Only consciousness will be left. So do not focus too long on the other. You leave the negatives alone, just follow the I. Because all the problems, all the negatives are attached to the I. Get rid of the I and everything else will go with it, then you'll be free.

SB: *Most people when they sit quietly, then they feel this emptiness a great fear arises in them, then they refuse that, then they run away from that. (R: Well let them run away and let them do what they want, but what are you going to do?) Well I realize that that's what I've been doing.*

R: Ask, "To whom does the fear come? Fear of what?" Ask yourself, "Why do I have this fear? Who has this fear? I do, Who am I? Where does this I come from who has this fear?" Hold onto the I with all your might, like you're holding onto a rope. And follow it down to the source and then let go. And become the source, merge with the source of your existence. Then you will realize that you've never existed and you will never exist. You are just pure being, absolute reality, the Self. Don't worry about the others that'll take care of itself.

SB: *When you say, "Hold on to the I," and when I try to hold on to the I, I only find memory. I only find the feeling of memory even if there's no thoughts there's still this feeling of me. This feeling is a presumption of this familiarity of memory.*

R: Then you have to ask yourself again, "To whom does this memory come? Who feels this way?" And you go back to I again. Everything is around the I. Everything is attached to the I. Memory, fears, frustrations, anger, past lives, everything has to do with the I. As soon as you dissolve the I, there's no karma, there are no past lives, there is no

judgement, there's no God, there's no retribution, there's no Self, there's no realization, there's only consciousness.

*SI: It seems to me that you have to in the beginning, since because I don't have any idea what consciousness is and I can't identify with emptiness, that I have to believe this to begin with. I mean, I don't know, do I? So what I have to do is believe that this is so.*

R: You should believe nothing that I say. I maybe telling you a lie, why should you believe me at all. But what you should do is to experiment with yourself. The factory of experimentation is within you. Work on yourself, find out for yourself and see what happens. Practice on yourself. Do not believe anything, but practice on yourself and find out what happens, see what happens. Then you will know, the guru, God, consciousness are all within you. You are that. Check it out, find out for yourself.

*SH: What are you looking at? (R: Who?) You, your eyes are very set, they're looking outward.)*

R: I'm not looking at anything. *(SH: No?)* There's nothing to look at. *(SH: That sounds peaceful.)* There's just space, empty space. *(SH: You're looking into nothingness.)* I'm looking into my Self and I see you. *(SH: Yeah? That's your illusion.) (laughter)* But I see you as the Self. I see you as me. *(SH: Oh that's okay.)* Do you like that? *(SH: Yeah, I admire that.)*

R: Okay lets eat.

(laughter as tape ends) [TOC]

*Transcript 28*

**SATSANG**

*2nd December, 1990*

*Robert:* It's good to be with you again.

As long as you believe you are the body-mind phenomena you're going to have problems and that's that. I don't care what kind of problems you may think you have, it makes no difference how severe, as long as you believe you are the body-mind phenomena you're going to have problems. You may feel justified in having problems. You may feel it's not your fault. You may feel it's karmic. You may feel all kinds of things, but as long as you believe or you feel the body-mind, you will have problems, because this is the kind of world in which we live - a world that doesn't exist, seems real to most of us. And if we believe we are the body-mind then we believe the world is real and we believe we have to pray to God for solutions. We do all these things and we still suffer. And suffering will only stop, not when God answers your prayers, but when you awaken to the truth of your own being. Then you're born again, so-to-speak, in a new reality and all is well.

But you may say to me, "But Robert, sometimes you appear to have problems too. Your car may blow up which it does all the time, or your physical body doesn't feel too good, or something is going on." My question to you is this, "Who sees this?" There has to be a seer and an object. You're seeing yourself. When you catch onto your awakening the world does not change. You just see it differently, that's all. You acquire a feeling of immortality, a feeling of divine bliss so-to-speak, where things no longer have the power to affect you. In other words, in the state of enlightenment cause and effect does not exist for you. But those who are living in the world are going through their karma, and they're beholding themselves everywhere they look, for the world remember, is only a projection of your mind.

Now what kind of a projection is it? It depends on your state, where you're coming from. We're all looking at the world and we see something different. All we're seeing is ourselves. There are no problems, none exist, none will ever exist. The only problem that exists is what? Who can tell me?

*SE: "Kuwait?"* (students laugh)

Robert: You're close. What do I always say, why does a problem exist? It has to do with your nose.

*SK: Not to let your thoughts go past your nose, right?*

Robert: That's right. You're allowing your thoughts to go past your nose. That is the only reason you have a problem. If you catch yourself quick before it gets past your nose, where is the problem? The problem is in your thought, only in your thought. When

your mind slows down, when the thinking process slows down, where is the problem? It doesn't exist. But if you allow the thoughts to go past your nose then there're all kinds of problems that you come up with. You believe this is wrong, and this is not right, and this is hurting me, and you become doubtful, suspicious and apprehensive, and fearful and so forth, because you're thinking. You may say, "How can you exist without thinking?" Quite well, thank you. (students laugh) The trees do not have to think. The grass does not have to think. The world does not have to think of itself. Everything is taken care of.

There is a power that knows how to take care of everything, and will also take care of your body, so-called, if you stop thinking. But as long as you think, "I am the body," then you have to take care of your body, and watch it, and feed it aspirin, and cold remedies, and proper foods, and do all kinds of strange things with your body. But your body and your mind are not your friend. They come under a law of their own. Did your body ask you today, this morning, it was time to get up, you got up? Did it ask your permission? It does what it wants. You have nothing to do with the body or the mind. When you become depressed does your mind ask you if it can become depressed? It does what it wants. When you become fearful does your mind ask your permission? It does what it wants. When your body catches a cold does it ask you if it can catch a cold? It does what it wants. But what have you got to do with those things?

A lady called me this morning from Santa Cruz. And she asked me, "How long do I have to come to satsang before I become self-realized?" So I told her, before I answer let me ask you, "What do you mean by I, and what do you mean by satsang?" And she hung up. I wonder why she did that. But it's something we can talk about, or I can talk about since I have nothing else to do.

How long do 'I' have to come to satsang? 'I.' How long does 'I' have to come to satsang? Does 'I' need to come to satsang? What is this elusive 'I'? What does it mean? How long does 'I' have to come to satsang? The reason you would call it 'I,' is because you misinterpreted the I. You identify the I with the body. So you're saying how long do 'I' have to come to satsang.

Then what is satsang? Sat means being, being with the Self. Therefore 'I' and satsang are the same thing. What this means is satsang is your everyday experience. It's not a place you go to. It's how you live your life. I makes the separation where there is no separation. There is one whole and you are that. But as long as you are separating 'I' from your Self then you always question. I feel sick. I feel happy. I feel depressed. I feel out of sorts. Who is this I? Where did it come from? How does it originate? What is its source? Find out. Dive deep within and find out where the I came from.

A good way to do this is before you go to sleep say to yourself, "I'm going to find my I when I get up this morning." Just before you wake up, before you start thinking, the I presents itself as "I-am," as pure consciousness. Catch it then. That's the best time to catch it. As soon as you awaken in the morning, in that split second before you wake up and start thinking, before the thoughts come of the world, that is the time to catch the I-am, the



absolute reality. For at that moment this is exactly what you are, pure awareness. And then a thought comes and covers it up.

So remember this. If you ask yourself when you go to sleep, you tell yourself, "Tomorrow morning as soon as I open my eyes I am going to identify with my source, I-am," and you will, even if for a second, it will change your life. As you keep on doing this every morning, every morning, every morning, the time between your awakening and the thought coming to you will become larger that space will expand, and expand, and expand until you are able to stay in the awareness. Of course at that time there will no longer be a you. There will only be the awareness. Try it, you have to investigate. You have to intelligently dive deep within yourself and find the source of your I.

Do not accept your feelings. Do not accept your thoughts. Do not watch yourself feeling miserable, and you do nothing about it or you can become the witness to it. That will help too. But it's better to ask, "Why am I feeling miserable?" and realize that you said why am 'I' feeling miserable, 'I.' I'm identifying with my body as 'I.' Again a mistake. The 'I' in itself is pure harmony, joy, happiness. But when you identify the 'I' with your body-mind, it becomes the personal I which doesn't even exist. But you're making it exist. You're identifying with it. Why do you want to identify with your personal I? Your personal I never existed. Why have you befriended it? Why do you keep giving it power? Why do you make it grow?

Take your power back. Expose your Self. The real you, and forget all this nonsense about a mind and a body and thoughts and the world and God and everything else that appears to be real. Compare yourself with no one. Be true to your Self. Never mind how much progress somebody else is making. Forget about Saints and Sages and other people. You are the only one that ever existed and there is no one but you. You are all the Saints, and the Sages and the seers. You are everything. Everything is the Self, and you are that. Why not awaken to this? Why do you want to play games with yourself so long? By believing in reincarnation that you have to come back again and again and again, and hoping to have a better life next time.

There is no better life. As long as you are born of the flesh you have to suffer. This is the way of the flesh. Do not try to improve your life. You're making a big mistake. For there is no question about it, if you use positive thinking and use your mind, you may appear to improve your life. But remember this world in which you live is a world of duality. For every up there is a down. For every forward there is a backward. For every good there is a bad. Therefore whatever improvement comes into your life it will last for a while, then will subside and then you'll become miserable again. Then you will be happy again when you get what you want, and then that won't last and then you will be miserable again. You'll start sticking up for your rights and fighting for your survival. Then as you get what you want, you'll be happy again. You're like a yo-yo. You go up and down, up and down and no matter how much I talk to you about these things you're going to keep on doing it. So why am I talking? I don't know. I have no choice.

You know, I never asked to do this.(laughter) Strange how things turn out.  
(laughter)

*SH: Too late now.* (laughter)

Robert: All I know is that all is well and everything is unfolding as it should. All I know is that happiness is your true nature, that you are not what you appear to be and things are not what they appear to be. Nothing can ever happen to you. Why do you worry so much? What are you afraid of? Your life? You have no life. What you call your life is nothing. It doesn't exist. It's no thing. You worry about your hair falling out.(laughter) You worry about needing a new pair of shoes, you're getting fat, what a waste of energy. Like feeding a dead horse. We're all going to wind up in the cemetery so what difference does it make what you do?

Last week I was talking to a body builder and he was telling me about his muscles. And what he does for this muscle, and what he does for that muscle, and how well he eats. So I told him, "That's great, you'll be the healthiest man in the cemetery." (laughter) And that's about the gist of it, why not use your energy for constructive purposes?

Now this does not have to mean that you ignore your body. Your body will always take care of itself. As a matter of fact the more you practice your sadhana, or realizing your true identity, your body will be able to take better care of itself than you were ever able to take care of it, because it comes under a different law. It knows what to do. It will do whatever it came to this world to do, but it has absolutely nothing to do with you. When will you wake up to that fact?

Stop thinking about yourself so much, about getting a new job, about losing your job, about working or not working. No one is ever happy. Those people who work are miserable because they have to work. Those people who don't work are miserable because they can't find a job. And when they find a job they join the miserable ones who can't stand the job.

Where is peace? Peace is your real nature. It's within you. It is you. Look for it and you'll find it. Seek and ye shall find. Whatever you identify with, that's what you become. Therefore stop identifying with worldly things. Identify with your Self.

Now how do you do this? It begins in the morning, as I told you before. That's the time when your mind has been free, because you've slept, you've had a semblance of peace. Being in deep sleep is an unconscious method of self-realization. You're realized when you are asleep, but you are unconscious so you're not aware of it. You want to be consciously asleep. When you're consciously asleep you're awake. You're awake to your Self, to reality, to what is, to I-am.

When you get up in the morning, immediately before the thoughts come, identify with the Self. Now how do you do this? Simply say to yourself, "I - I." That's all you've got to do, "I - I." You're doing this before the thoughts come. Maybe in the beginning you can only do this for a couple of seconds, but that's good. Even those couple of seconds will make your day fulfilled, and you'll feel happy during the day. As time passes, as I ex-

plained before, the space will widen and you'll be able to remain longer periods in "I - I, I - I." Now when thoughts come simply ask yourself, "To whom do these thoughts come? They come to me." And you hold on to the me. You do not let go. But do not concentrate on the me you just hold onto the me. You concentrate on the source of me, like you're holding onto a rope, and you're going to its source and you let go. Letting go is the source. Total awareness, absolute reality, I am that I am. Do not try to analyze this. Just allow it to be.

As you keep doing this every morning, either watching the I, or asking, "To whom do the thoughts come?" you will notice a subtle change is taking place in your life. The first change you will see is you develop a semblance of peace which you never had before. You'll just not be disturbed by anything and you'll be surprised at yourself. You'll notice the things that used to make you angry no longer have the power to do that. You'll notice that the things you feared, for instance, depression, recession, loss of memory, whatever, your wife ran away with the milkman, maybe that's a good sign, but these things will no longer disturb you. You'll just feel good. You'll feel good all over. And that will turn into pure happiness, you're just happy, for no reason. Can you imagine what it feels like just to be happy without interruption, for no reason. It has absolutely nothing to do with the world. It doesn't mean you'll go round laughing hysterically all the time. It means you just feel happy.

You hear about the war in Iraq and you're happy. There's no war in Iraq, you're still happy. You work, you're happy. You don't work, you're happy. You have possessions, you're happy. You don't have possessions, you're happy. In other words it makes no difference what the world may seem to bring to you. You are no longer identifying with the world and its objects. You're seeing the world as your Self, or you're beginning to, slowly but surely.

Everything begins to take on a projection of your Self. And since you are beginning to discover that you are pure consciousness, the world starts becoming pure consciousness also. It's like going to a movie and the screen is pure consciousness, the images are the world. Prior to your awakening you've been identifying with the images and you have no idea there's a screen. Oh you know it somewhere in your mind there's a slight image of the screen, but you don't think of that because the images are very entertaining. You watch a love movie or a war movie or this kind of movie or that kind of movie, and you get all wrapped up in the objects. But of course, if you try to go up to the screen to grab any object you're going to grab the screen. This is what happens when you awaken. You realize that you are the screen, which is consciousness. And you realize that everything in the world, everything, the whole universe including God, is superimposed on you. It's not reality, it's a superimposition. But you identify with the screen, which is consciousness, and you tolerate the superimposition. Yet you realize it's not you. You have nothing to do with it and you do not identify with it.

So in the same instance your body goes through all kinds of experiences, good, and bad, and in between, but you are always aware that you are not the body and no body exists for you. You know in reality there is no superimposition at all. It does not exist. It appears to exist but it does not. It's like hypnosis. You're hypnotized to believe a white poodle is following you. And sure enough when you wake up out of the hypnosis, you keep looking back, you will actually see a white poodle. Your mind will actually picture the white poodle and you will believe it's real. Nobody else will see it but you will, until the hypnosis wears off.

In the same way we see people, places, and things and they appear so real to us. We identify with them and we suffer accordingly. But as you practice every morning, catching yourself between waking up and thoughts coming, little by little, slowly but surely, you will begin to realize yourself more and more. And the day will come when you awaken. Never mind how long it takes. Do not look at time. Think of how long it takes you to be what you are now. Be your Self. Identify with your reality. Try to be by yourself at times. Be aware that the world is egoless. The world has no cause, so where is the effect? If there is no effect if there is no cause.

How could the world have a cause? Where would it come from? When you dream you can say that your dream has a cause. You are the cause, because you're dreaming. But can you say that while you're dreaming? While you're dreaming and you're in the dream, you believe that the world has a cause like everyone else does. And you get involved in everyday activities in the dream. You have good experiences and you have bad experiences. And then I come along and I tell you you're dreaming, but you don't believe me. You say, "I'll show you if I'm dreaming, Robert," and you pinch me. And I say, "Ow!" And you say, "See, is that a dream?" And I try to explain to you it's a dream pinch but you don't believe it, you think it's real. Then you go across the street, and then you're walking down the street, and a car hits you, and you're bleeding all over the street. And I run over and I tell you, "You're dreaming, don't be too upset. It's okay." And you start cursing at me and shaking your fist at me. "How can you say that? Look I'm bleeding all over the place." Then something funny happens. You wake up! Where does the dream go? Where did the blood go? Where did the car that hit you go?

Think of your personal experiences that are upsetting you, right now. Think of the problems that you think you have even while I'm talking to you. Some of your minds are thinking of something else, problems and you believe it's real. You're thinking of who you like who you don't like, what you're going to eat for dinner tonight. All these thoughts come to you because you have not trained yourself how to deal with your thoughts and you've got preconceived ideas. You've have got concepts.

As an example, you come and you look at me. You don't see me fresh and new like you see yourself, but you compare me with Krishnamurti or with this guy, or with Bhagvan Ramana Maharshi or Nisargadatta or the garbage cleaner, or with the janitor, or whoever you wish to compare me with. This is exactly what I'm talking about. Your mind

becomes filled with preconceived ideas. I am really nobody. I am nothing special. So what you see in me is not real. You're seeing your own projections. You're seeing yourself in other words. And if you have not developed yourself and have awakened to pure consciousness, then you're seeing something worldly. And you make comparisons. You say, "I like. I don't like. It's good. It's bad," and so forth. You've got to take control of your mind. You've got to realize your mind and your body are not your friend. They feed you the wrong information. They appear right for a while but then it becomes wrong again. Do not listen to your mind. Stop the thoughts before they get to the edge of your nose. That's all I've got to say.

(tape break then Robert continues)

Robert: ...a postcard from Andy Kincart, it's an interesting card he used to come to our classes when we were in Geoff's house. Would you like to read it?

Mary: *"Robert you just came to mind simultaneously the feeling of a tensionless openness, as I gazed out the window at the smog shrouded city of Taitung below. The multifaceted pollution of Taiwan often feels like an instruction to desire to be better comes to the fore. The body-mind feels dense but I know it is just a passing cloud. Nothing changes the space. I have been reading, "I Am That," daily often letting go of the message the words contain to get a gradual nebulous glimpse of Maharaj's vision. Whether I like it or not my ship is burning, inevitably my ship of dreams.*

*Richard Walker spoke to me about the fore-known truth that you've related to him. It all seemed clear when he stated them. But perhaps if you could write to me about them they could serve an important purpose, ??? purpose irrelevant. I share this only with you in spirit always.*

*Peace*

*Andy.*

R: So whoever has a tape on the Four Principles, would you make a copy so I can send it to him in Taiwan.

I'll start reminding you about our Christmas dinner and the celebration of Ramana Maharshi's birthday which is December 30th. We're going to combine them both. So remember it's December the 30th. As I mentioned to some of you before everybody got here. People are calling me and asking me when the Thanksgiving dinner is going to be. (students laugh) So it's December 30th for Christmas.

Okay are there any other questions you'd like to ask about anything?

SR: *You said one time that as long as there is a feeling, there is somebody feeling it, like I'm feeling emotions right now. (R: Umm.) So that is the sense of what the I is. It's like those things arising that you sort of take credit for whether it's an emotion or a thought or a body feeling? (R: That's the personal I.) Right.*

R: And all the feelings and all the emotions are attached to the personal I. When you get rid of the personal I everything else goes. Therefore the proper method is not trying to change your feelings or change your emotions but rather to realize that I is experi-

encing my emotions and my feelings. And you follow I to the source. When you get to the source of I, the feelings and the emotions will both subside.

*SR: I see that as kind of an addiction. (laughs) That's what I want to be, I want to be those feelings and body sensations and all that and it really causes me to hurt the mind that belongs to myself. (R: Do you want to be the human emotions, the human feelings?) Well I thought I did until I faced that. Now I see that emptiness is so much better.*

R: See that's something interesting you said, "Emptiness seems so much better," now that sounds strange to most people. How can emptiness be better than human love or human happiness. Again there are no words to describe it because it's ineffable. You have to realize what emptiness really means. Emptiness means that no-thing exists in it, no human concept, no human feeling, no human entity. Where there is total emptiness there is absolute reality. And absolute reality is total bliss, happiness and joy. And it's omnipresence. So you not only feel it personally but you have become the whole universe and you see it wherever you look and you hear it wherever you listen. Somebody else maybe expressing some inharmony or some depression, man's inhumanity to man may still appear to be going on, yet you are seeing your Self because you have become omnipresence and wherever you look there's the Self. And the Self is pure consciousness and not you, so you see that everywhere you look. That transcends all the feelings. That is something you have to experience for yourself.

The one who used to feel it has been destroyed, annihilated. Therefore there are no feelings and no sensations. But there is unalloyed happiness, absolute reality which is beyond human explanation, for the finite can never comprehend the infinite. There are no words to make you know how you feel. Experience it for yourself and find out.

*SR: Sort of like you don't really know that there is anything beyond until the experience really happens. (R: That's right.) And you can't really get it any other way.*

R: That's right. It's gotta happen. If it doesn't happen you'll never know.

*SR: Someone asked are you willing to sacrifice forms of love for another to be willing to experience this, in other words give up the feelings as two separate entities when the love seems to come from the outside and it's a real challenge to even consider.*

R: Well that's a wrong phraseology because you do not give up anything really.

*SR: Maybe I'm not remembering but the effect with me was a re-see everything, kind of.*

R: Well what I'm trying to say is, do not think you have to give up anything. You gain, there's nothing you really give up. You just see it differently.

It doesn't mean that if you're in love with somebody of the opposite sex or the same sex whatever you prefer, that you're going to have to give somebody up. Your love will just be different. You will be more open, more omnipresent, deeper. So you really don't give anything up you just see it differently. You react to it completely differently. All jealousy is gone, fear is gone, emotion is gone. You no longer think of thoughts like, what if she leaves me or what if he leaves me? What will happen then? All that is gone because you become consciousness and you're just happy all the time. And no one can ever take it

away whatever they do. They can stab you they can cut off your head. They can take away your house or your car. But your happiness does not go away. Your happiness remains. It has nothing to do with things.

So what do you think about all this? Is it worth the effort?

Some people tell me, "I guess I just have to have a lot of faith," that's not true. As you begin to work on yourself, you see almost immediate results. As I mentioned before, your humanhood does improve in many ways, for you're no longer attending to it. And when you no longer attend to your humanhood, universal law comes into play. It takes care of you better than you can ever take care of yourself. So you do see human results. And as you see results of course, it makes you jump in deeper. Until the day comes when you awaken completely and become free.

Well, if you don't want to say anything I'll play some more music. Anyone want to speak about anything or whatever you can go to hell whatever you feel like.

*SG: Robert there is something that I notice I'm aware of. As I really contemplate the truth again. I let projects that I'm very interested in doing, kind of slip. Which is definitely all right except that I have great joy when I finish that project and it's manifested in a way from my past experiences, it brings me a certain amount of human pleasure. But I get into a dilemma if I may end up just letting it slide and slide which may be called procrastination through lack of ego energy behind it, to see it through. It's a kind of a dilemma.*

R: Well of course that's a human problem and I'm not really too interested in those problems because they don't exist. But I will tell you again. If you work on yourself and you question yourself, "Who has these feelings? To whom do they come?" and realize I do, now that's the personal I. Follow the I thread to the source and while you're doing those things everyday the outer life will change.

And you'll find the procrastination going away. If it's supposed to, or it may get worse and you'll give up the project, but something will give. Which will make you happier than you've ever been before. But as you practice self-inquiry, things will happen to improve your humanhood and your situation.

There is a law of the universe again, that knows how to take care of every detail of your body. Karmically you came here as a body, which doesn't exist. As long as you believe it does, your body came here for a specific reason. And you're going to go through that whatever it is. You don't have to think about it, you don't have to want it, you don't have to desire it. Your body will go through whatever purpose it came here to go through. Therefore center yourself on the I. Follow the I to the source and become free. Again, everything else will take of itself.

I know it's difficult to understand and to realize, if I don't take care of my needs and my wants and my desires, who will? That's wrong thinking. We've been brought up to believe, unless I do it, it will not be done, that's erroneous. Grab a hold of that I who has to do it and see who that I really is. It is the I that has identified with the work. When you

remove the I from the work, then you become yourself and the work gets done better. Without any thought. Try it, it works.

SA: Robert, it seems to me what you're saying is that we can have our cake and eat it to. (R: Why not?) It doesn't seem to work that way. Because we talked about that before about, creativity and imagination, and again and again it seems to me that in order to accomplish anything, there has to be this desire. And although you say — and I know your answer — you say that you don't have to give it up, you say, continue with it, you say that detachment will get you to a higher level. But in actual fact it doesn't seem to work that way. It seems that the only way to accomplish anything is to allow the desire to be kindled and to allow it to flame.

R: Okay, I've heard what you said Arnold, you said, "It seems to me." Who is this me? Get rid of this me and see if you have the same attitude. When the me is gotten out of the way, that kind of a question would not arise. But your work will go on even better than it did before. But get yourself out of the way, your small self, and see what happens. That's all you've got to do. Just watch. In a calm gentle way, get yourself out of the way. The me.

SA: Why should we want to persist with this if we accept that the teaching is true and that the reality is beyond, projected world, why bother with these things?

R: Because who accepts? Your ego and it is still your ego that's playing games with you. And your ego accepts and rejects. What would happen if there were no ego? You would have unalloyed happiness. And that question wouldn't come up. But you have to find out for yourself. I can lead you to the vein of gold but you've got to do the digging for yourself. And if you work on it and see it for yourself what will happen you'll see what I'm saying is correct. You have to investigate sincerely. Dive deep within yourself. Awaken and then that's it.

SX: (student asks about karma being a theatre). ...and yet the theatre exists without any apropos. It would have existed anyway.

R: Yes it does. For your karma, so-to-speak, which does not exist but you think it does, takes care of all that. Everything has been preordained before you came here. Whatever your bodies supposed to do, it's going to do and whatever you're not supposed to do you will not be able to do no matter how hard you try. So why fight?

SX: The will always responds to the will of the ego?

R: Yes, "To whom comes the will?" to the ego. If there is no ego there would be no will. The will is part of the ego. When the will goes everything else goes.

SX: You speak of the personal I versus an impersonal I?

R: The personal I is the ego and the will, same thing. (SX: And the impersonal I?) Is God or your Self. The absolute. (SX: The absolute?) The absolute. The real I is the same as pure intelligence, absolute reality. When you think of the real I, it's omnipresence, it's not personal. The I is the whole universe, everything. I am that. All this is the Self and I am that.



SF: *Is there another way of saying the same thing that the personal I is that which identifies with whatever it identifies with, and the impersonal one is that which doesn't identify with anything.*

R: Sure you can say that if you like. You can say anything you like, just get rid of it. (laughter)

SE: *Robert, I know there are a lot of Jnani types in this room, but I wish we had more chanting. Chanting is good. I went to the Hare Krishna temple last night, great, fantastic chanting.*

R: I didn't bring the chanting tape tonight. Some people tell me they hate to chant. (students laugh) Some people love to chant what am I going to do?

SE: *Have chanting.*

R: I have to do what comes so sometimes we have chanting, sometimes we don't. But if you feel funny about those things, either for or against ask yourself, "Why do I feel this way? To whom does this feeling come?" And again you get back to the personal I. When you find the source of the personal I, all these needs and wants and likes and dislikes will disappear. And you'll be free.

SU: *I was just wondering, if there is no God, why are we chanting, "Oh God beautiful?"*

R: It makes you mellow. Well, don't believe it or disbelieve it. Do you believe you're the body? (SU: *Unfortunately yes.*) Then there's a personal God. Don't you see, as long as you are the body, there's also God. You have created your God in your image. But you believe in the body, so there is a God, you should. You just can't say, "I don't believe." It's just like I say, "Karma doesn't exist. Reincarnation doesn't exist. The universe doesn't exist, the world doesn't exist, God doesn't exist." But, as long as you feel or you identify with the body-mind phenomena, all those things do exist for you. So you've got to pay homage to the God of karma, Ishvara or maybe you'd like to call God, Jehovah. Whatever you like to call God. It is real because the body is real. When the body image falls away from your mind and your mind falls away, everything else goes with it.

So don't fool yourself. It's not what you want. You can't say to yourself, "I believe this and I don't believe that." Those are just dry words. It makes no difference what you believe or you don't believe. It's what you are which determines what happens to you. When you quiet your mind, your body and your mind will both disappear. So try to keep your mind quiet, keep it from thinking and everything will take care of itself.

So as long as we believe that we are the body, chanting, music makes you one-pointed. It mellows you out and makes you calm and cool and peaceful. Remember music soothes the savage beast.

SG: *Just on the subject of music, say that you do have a great love of music and precondition would say you're a good performer. Just sitting in front of a piano without ambition or discipline you would never achieve anything. There has to be some discipline and ambition to extend. I know I'm speaking for myself.*

R: At a human level you're right, that's what I'm saying. As long as you believe you're the body-mind phenomena, what you're saying is real. True.

SG: *Well this vacant Self can sit in front of a piano and I don't know what would happen. (laughter) Nothing in particular would happen. I know that you hear it within yourself. All of the wonderful conversations that your mind creates your outward expression through them.*

R: Well first become your Self and then tell me what the vacant self is doing. Become your Self first and see if you want to play the piano.

SG: *I just think that this is a dilemma that not only I feel but this gentleman over here the idea that's... (R: Which gentleman is that?) (laughter) I was thinking how I and Ed discovered Yogananda and Yoga when I was like 17 or 18. And I got very involved in it and then I reached a crucial point where my ambition was starting to come forth, but I knew what the truth was but I felt I hadn't been able to decide. And I took up the Nathaniel Hill type thing. Where you have to rev up your engine of desire and focus in it and go after it and which I did. And it brought a certain amount of... (R: Of course it would.) ...success. (R: Humanly it would.) Yes humanly and I kept wanting that the rewards of the spiritual pursuit would match those that, however temporary they were, that I could achieve in the unreal world.*

R: Look what you're saying though, you're saying, "I want this and I want that." (SG: Right.) Who wants and who has to have? (SG: I don't know?) Find out. (laughter) Yogananda was Yogananda. You're talking about Yogananda, he's a great person but remember he was not a Jnani. He did not teach the path of Jnana Marga. That's a different path completely but it's a beautiful path, if you want to go on that path.

ST: *What does this Jnana mean? (R: It means knowledge, absolute knowledge.) Oh I see, I see now. (R: Jnani. (pronounced yani)) Jnani with a G? (R: Depends from what part of India you come from?)*

SG: *Do you realize how tough though it is for a person who is ambitious. (students laugh) You're still trying to burn up your samskaras.*

R: You have to weigh all the factors, you have to see what's going on. If you just realize that all of your ambitions will fall by the wayside soon because you will get to old to be able to practice any more and you'll be in a wheelchair.

SG: *I can have a lobotomy if it makes me move on. (laughter)*

R: You can if you like, but when you have a lobotomy everything goes dumb. But here you're becoming more conscious, you're becoming your conscious Self, you're finding out who you really are. But look at it this way, does what you call God want to play the piano? Does God have to have a profession? (SG: No, no nothing like that.) So when you become that yourself, you will see who needs the rest.

SG: *You know I do understand what you're saying and I know it's the truth, it is just in those moments like Wednesday or what not, where I start looking back at the new year thinking that if I haven't given this to really seeing that this thing that I'm doing will never be manifested.*

R: As long as you're coming where you're coming from, you better get it done. You're right. But while you're practicing your profession also practice this. (SG: *Yeah.*) And see what happens. I'm not saying you have to give up anything. (SG: *Yeah, who is to think that you could even combine the two?*) Practice what I tell you and then see what happens. But keep up your profession. Don't give up anything. And you'll see for yourself. You have to investigate within yourself. As I tell you every once in a while, "Do not believe me, why should you accept what I say?" I may be a blabbering idiot. Don't accept anything I say, but find out for yourself. Experiment with yourself and see for yourself what happens.

SU: *(student talks about practicing and doing while being human)*

R: As a human being you have to have all those things, of course.

SU: *(Two students try to explain what should be done in this case.)*

R: See you don't know, remember it's the ajnani that asks the question, so you're coming from your viewpoint. But practice the teaching and find out for yourself what happens, and you'll be surprised.

SD: *A student of Maharshi asked whether to give up her studies at university and just do sadhana and he said, your studies are for the mind and sadhana's for the mind so why do you separate them?*

R: Yes, exactly, there's no separation whatsoever. Your studies and anything you do is part of your Self. How can you separate your Self? You cannot.

SR: *You sort of think there's a reality other than what's happening here, the same questions come up. (R: Yes.) There really is no other, other than the Self.*

R: This is it. *(students laugh)* Except if you're suffering you're just not perceiving it rightly. But this is all you get, there's nothing else. But what is the 'it' I'm talking about. The "it" is absolute reality, sat-chit-ananda, I am that I am. That's it. But if you want to see something else what can I do?

*(Break in tape - pause)*

R: Is there anything to do when you awaken? Is there anything to do? (SH: *To bring about awakening?*) To bring about awakening? Is that what you asked me? (SH: *Yeah...???*)

R: No, consciousness is self-contained. It is the power that knows itself. And it knows itself as, 'that I-am.' When you're experiencing consciousness, everything else disappears, then you live spontaneously. You do what you have to do at the time and then go onto something else. And as I said before, the body will continue doing whatever it came here to do. But you will not be the doer. You will realize that I am not the doer. I am consciousness. That type of awakening will come to you and everything will take of itself, so you don't have to worry about a thing. Be free and happy now. Do not concern yourself over those things. Realize your true identity and be done with it.

SV: *Having to do with the gentleman's question. The question very often comes up is we have chosen the limited self. (R: It hasn't?) Yeah, I can't conceive of that because freedom can't exist whenever necessity exists. Necessity has to do with two things.*

R: That's for the human body, see catch yourself when you say, "I can't conceive." That's when you're supposed to catch yourself. And ask yourself, "Who is this I that can't conceive." Because 'I' can't conceive, what does that mean? It means nothing. "Who am I?" In other words, don't feel because you cannot conceive at this stage of your unfolding that it doesn't exist. But rather find out who the I is, who thinks it cannot conceive. Always go back to the I. And all the questions will stop. (SV: *You say, "Follow the source of the I?"*) No, I didn't say follow the source. I said follow the I to the source.

SV: *Okay, that's a little vague to me, you know. Years ago when I was involved with being a shop detective. The guy would get in the car and I would follow the car. (students laugh)*

R: Well I hope it's not the same as being a detective. (laughter) (SV: *What?*) I'm glad it's not the same as being a detective. Of course it's different. Okay look at this way. Whenever something comes to you that you don't understand instead of trying to figure it out mentally, ask yourself the question, "Who does not understand?" And the answer will come of its own volition, "I don't." Then you continue in the query and you ask, "Who's this I that does not understand?" Who is, "I don't?" And that's the I you follow. You simply observe the I within yourself, like a thread. And you follow the thread to the end, the source. When you get to the source there will be a complete revelation of your true identity and you'll be free of all questions.

So whatever comes up use the same procedure. If you feel depressed or if you feel suspicious or if you feel angry, ask yourself, "To whom do these things come?" Then you will finally realize after doing this for a while, that all of your problems are attached to the personal I. And when you get rid of the personal I, everything else will go with it and you'll be free.

So you stop trying to solve problems on the outside. Who's fault it is, and who did this to me and who did that to me and I'm feeling bad and this is wrong and this is right. You will know all of the time that all of these things have to do with your I, because you say, "I feel bad, I feel depressed, I feel suspicious, I feel doubtful." They're all attached to the I. And all you've got to do is to witness the I. Observe it, do nothing to change it but watch it. And watch it as it goes deeper and deeper into your heart. And one day it will just vanish and you will appear as you are. Practice and see for yourself.

SC: *Is what you're searching for or observing the sense of I? Are you feeling for it? (R: The sense of I. Personal I.) You're observing, you mustn't sit there and concentrate, right?*

R: No you do not concentrate, you just observe it and watch it. And follow it to its end. You concentrate on the source and not on the personal I. That's though observation. You witness the personal I, and follow to its source and then it will disappear. (SC: *Well what happens if you concentrate on it, does it disappear?*) When you concentrate on it, the personal I, it's like concentrating on an erroneous conclusion. You're concentrating on your ego, so your ego becomes stronger. The I will become stronger. Whatever you give you attention to, whatever you give your effort to, becomes stronger. See you want to give all your effort to the source, not to the personal I, because the personal I doesn't exist. And

you want to prove that by observing it in action, by watching it, by following it to the end. (SC: *What do you mean, follow?*) I mean by watching it. As you watch the personal I and you go deeper within the Self you will find that it comes to the end. You're following the I to its culmination, the end, it happens by itself.

SU: *You just watch yourself, is that what you mean you become aware of what you're doing or...?* (R: You become aware that I am doing. Not what you are doing, actually but what I-am doing. "I - I" and you say to yourself, "I - I - I" and you go deeper and deeper within your Self.)

SN: *That's not concentration?* (R: No, you're following, you're observing, you're watching.) *Okay.* (R: And one day that I will disappear completely. And you'll be in peace.)

SR: *Robert, it sounds like you're saying, don't try to be the awareness but notice that you already are?*

R: Yes, same thing, you don't try to become anything. You're just getting rid of that which has been bothering you for all these years and that's the personal I.

SC: *That personal I as far as I'm concerned, if you see a personal I in operation and looked at it, just observe it, it's gone, there's another one there, but it's totally different from the one before that and there's no connection between them.*

R: The I is always the same. Therefore as I said, the whole universe, all your problems, everything is attached to I. And all you have to do is focus on the I. And follow it and then it will disappear with all your problems. (S: *That's understandable.*) Try what I mentioned before. When you go to sleep tonight, say, I am going to concentrate in the morning on my source, I-am. That's not the personal I, it's I-am and go to sleep. When you wake up, before you start to think about the world, you will remember what to do. And you will say, "I - I" to yourself. Then you will see the feelings that come with that, what will happen to you.

SC: *I did that the other night. The first thing that happened was, I was arising to gratefulness. I had kind of a dream or vision. (Students continues to talk about the dream.)*

R: Well that's a nice dream, but you have to go beyond it. You have to ask yourself, "To whom did the dream come?" And again, "I dreamt." It's 'I' again, you go right back to your 'I' again, don't you? Because 'I' had the dream and you want to annihilate the 'I.' Take out your gun and shoot it. You want to get rid of the 'I' completely. And all the dreams will go, everything will go with it. Don't make it complicated, get rid of the I and you'll be at peace.

Remember to love yourself, to pray to yourself, to bow to yourself, to kneel to yourself, because God dwells in you as you. Peace.

Thanks for coming have a great week, I love you.

(tape ends) [TOC]

*Transcript 29*

**MORE ON SATSANG**

*9th December, 1990*

*Robert:* I welcome you with all my heart, with all my being and with all my soul. I love each and every one of you.

This is satsang. We have two types of people that come here. One is bhakta's devotional people and one is Jnanas, Jnanis, aspiring Jnanis, knowledgeable. And if we both respect each others feelings, we'll get along fine. They both lead to the same goal. They both lead to self-realization. There's no difference. The difference is in the eyes of the beholder.

What is satsang?

Satsang is a very powerful tool. Sat means being. Sang means at the feet, of being. Your real nature is being, Self. Self is omnipresence. So you're sitting at the feet of the Self, which is none other than your Self. This is not a metaphysical meeting. It is not a lecture. It is not a philosophy. It is a presence itself. And if you come to it often enough, that's all you have to do.

The words that I speak do not mean too much. It is the silence that is eloquent. And the silence is the same with all of us. Silence is the Self. If you rest in silence you become the Self.

Some people still come here, who believe they're going to some kind of a meeting, a get together. So Sunday they come to this, because they have nothing better to do. Monday they go hear Swami Misugananda Yogi. (laughter) Tuesday they go see Swami Nunu, Thursday they go see Professor so and so and they come for entertainment. How many years have you been doing that and to what avail?

My suggestion is that you pick something that appeals to you and really get into it for at least six months and see what happens. But if you read too many books, go to various teachings, go to different meetings, you'll become totally confused and before you know it, thirty years will pass, fifty years will pass and you're no better off than you were before.

Now I'll give you an example: I got a call today from a fellow in Santa Cruz. Well, I'll tell you his name, Jim Vanderbelt. And he was a heavy pot user. (laughter) Now it's interesting what he told me, he said, since he's come here about four or five times, he woke up this morning and he tried to smoke pot like he always does and he couldn't stand it. (laughter) He couldn't stand it. He had to throw it away. He doesn't know why. And he feels an inner happiness that he never felt before.

I'm relating this to you to show you that just from being in satsang, everything becomes resolved in your life, everything. Your reaction to things begin to mellow out.

You start minding your own business as it were. You become calm, peaceful, relaxed. But you have to intensify your desire for Satsang. You have to love it and treat it as an entity, as a thing itself, as a teaching. Just being here, will do all that for you.

Chanting is a very important process. It makes the mind one-pointed. When the mind becomes one-pointed, you can focus on the Self. And by focussing on the Self, the mind becomes annihilated, and you become free.

Do not take the things we do here for granted. Everything is important, everything. If you get involved in it, you will see the results in a short time. But if you just come here for amusement because you have nothing better to do, as I said before, 50 years will pass and you'll still be running to teachers, running to India, going to different states looking for certain ways or methods of finding yourself.

But in truth, there is no way and there's no method. The Self is the Self, just like the sun always shines. You just have to remove the clouds and the sun will shine once again like it always did. And so it is, that all you've got to do is remove the ignorance, the world and all its ramifications from your mind and you will be free.

Everyone is looking for happiness, peace and love and freedom from all their problems. Who doesn't want this? This is what everybody really wants, happiness, peace, love and freedom from their problems. But they make one mistake and that is they're looking to solve something. As long as you're looking to solve something or to attain anything you will never do it. For it involves the ego and the mind. It is the ego-mind that needs, that wants, that wants to become, that wants to acquire. If you understand a little bit of your real nature, that you are Spirit, that you are absolute intelligence, infinite wisdom. If you dwell in that, that alone will become your reality. And everything else undesirable will vanish.

I'm not saying that the world will change. You will just acquire a different perception of this world in which you live. Everything will become quite neutral and you will stop fighting, you will stop trying to make things happen. Yet the average person may say, "If I did not make things happen, I will get nowhere. Nothing will happen." On the contrary, it has been known by spiritual Masters throughout the ages, when you become quiet, when you stop thinking too much, when you become quiescent, thoughtless, you will be lead and guided to what you have to do and everything will work out for you. Your body came to this earth for a specific reason. It will follow through, no matter what you think.

In other words, if you're supposed to work, you will find work no matter what happens. Even if thousands of people do not find work, you will find work. If you're not supposed to work, no matter how hard you try you will not be able to work, you will not find work. Even though there are millions of jobs available. This is all karmic, you have nothing to do with it. Your job and your mission is simply not to react to anything.

I know it sounds strange especially those of you who are involved in work. You still think and feel, if I do not research my work, if I do not plan, if I do not think about it,

it will not get done. On the contrary, something will lead you and guide you. A mysterious power will take care of everything for you. This only happens when you understand, I am not the doer. As long as you believe you are the doer, you have to struggle, you have to fight, you have to compete and you have to straighten things out.

But as soon as you realize, I am not the doer. I didn't ask to be born, I didn't have to go through this position, to have the parents I had, to grow up where I grew up, this is all karmic. The same power that took care of this will take care of you now. Will put you in your right place. Will take care of your finances, your health and everything else. Your job is to focus your attention on the Self.

What is the Self?

The Self is your real nature, that's what you are. The Self is consciousness.

What is consciousness?

Consciousness is the power that is conscious of itself. It is self-contained, it is omnipresent. When you speak of love, of peace, of God, of joy, of happiness, of bliss, you're speaking of consciousness. These words are just other words for consciousness. Consciousness is you. The Self, consciousness, they're all synonymous. They all pertain to you.

Now what have you been seeing? What have you been reacting to?

The mind goes out and causes problems and you try to resolve them. You cannot. For when you resolve one problem another one pops up somewhere else and there's no end to it. It's like trying to figure out, what came first the seed or the tree? You never get anywhere, there's no solution. People have been trying to resolve problems, since the beginning of time and the world is getting worse. There's no adequate solution in trying to resolve anything in the outside. The great secret of course is to;

*Leave the world alone, go within your Self and there you will find happiness, joy and peace.*

But how do you go within yourself? How do you dive deep within yourself? By asking the question, "Who am I?" I have found this to be the fastest method there is, to awakening. There are other methods, but personally I found this the fastest. All you have to do is question, "Who am I?" You do not have to answer, you do not have to analyze anything, you do not have to come up with any solution. You simply ask the question, "From whence did I come? Where did the I come from? What is the source of I?"

Many people have been practicing Jnana Marga have made the mistake of concentrating on the I and this is why you do not get anywhere. You concentrate on the source, not on the I. The I is only an illusion. It is only something that appears to be like your body. It has no momentum, it has no substance. But yet you have to watch the I. You have to abide in the I. For it leads you to the source of existence. The source of everything.

You do this by again questioning, "Where does the I come from?" You do not answer. And you ask again, "Who am I?" You never answer. If you answer, it is your mind playing games with you. Your ego is very powerful, it does not wish to be destroyed. It



will play games with you. You simply pose the question yet you never answer. The answer will come in due time. It will reveal itself to you as you. You need patience, take your time. Do not think it is going to happen overnight. It may, it may not. Yet do not think of those things. If you're really busy working on your I, you will not have time to find fault in the world. For the I will take all of your attention. What do you give your attention to now? What hurts you? What bothers you?

This continues simply because you are placing all of your attention, all of your focus on the thing that you think is wrong with your life or something that's disturbing you. Let me remind you, you will never resolve anything that way. It may appear that you resolve it that way, but something else will pop up.

As an example: A lady is having problems with her co-workers. She can't get along with them. She says, "They're doing this to me, they're doing that to me, it's not my fault," so she quits her job and she moves to San Francisco. Gets a new job. Everything is okay for the first couple of months. But then she finds the same problem with her new co-workers. Because she has taken herself with her. Yet she does not realize this. She thinks it's the people. She thinks it's the environment. She thinks it's the economy. But she never goes to search herself, to ask herself, "Why do I have this problem? Why do I perceive these things? Who is the perceiver? I am. Who am I? Who is the I that perceives these problems? Where did that I come from? What is its source?" You abide in the I, yet you do not concentrate on the I. You abide in the I, you follow the I to the source. One day you will awaken and you will become free. But again, do not look for a timetable. Do not try to make it happen this year, or tomorrow or yesterday. It may, leave it alone. Do the work that is necessary and everything will work out. Time passes very fast. Before you know it, it's time to leave your body.

What have you accomplished? Have you become free?

If not, you have to go through the illusion of reincarnation and karma, again and again and again, so-it-appears. Until you learn to let go, until you learn not to react to anything. Not to find fault. Not to try to make the world spin your way but to surrender completely to your Self. Surrendering is very important. To whom do you surrender? To the source, the Self.

You may say something like this: "Okay Self, take my problems. Take my negativity, take everything, Thy will be done. I no longer have any concern about these things." And you stop reacting towards person, place or thing. You mellow out. You become calm, in the face of all adversity. It makes no difference what is facing you. You become happy, peaceful and calm.

This again cannot happen by itself. It needs your help. You cannot say, "I'm going to do this," and it will happen. Just like Jim, we never said he was stop smoking pot. But all of a sudden he has no liking for it again. It happened by itself. The same thing will happen in your affairs. If you do the work and work on self-inquiry, surrender, "To whom does this come? Who feels upset? Who feels depressed? Who feels that others are taking

advantage of me? Where do these thoughts come from? They come from me. From my past, from previous lives. I think these thoughts. Everything is my fault. Everything comes out of me. So who is me? Where did me come from? How did it get born? Does it really exist?" And you go deeper and deeper, inquiring where the me came from. Who gave it birth?

As you follow the me, one day something will happen. There may seem to be an explosion of light and everything will be burnt out. All your karma. All the samskaras. Everything that has ever disturbed you will be gone and you will be free. And you will realize that all is well and everything is unfolding as it should. And there are no problems.

*All is well and everything is unfolding as it should.*

There was once a Prime Minister of a large Kingdom. And he went to his Guru who simply used to say, "All is well and everything is unfolding as it should." And the Prime Minister used to wonder why he says this. And the Guru would say, "Just come here and listen to those words and repeat them to yourself." He did this often enough, enlightenment came. And he did realize, all is well and everything is happening as it should.

So he went back to the kingdom and sat in his chair and gave advice to the people as he usually did. Now the head of the security force had a problem. That day he was due to get promoted to chief and he was bypassed and somebody else got promoted, so he was disturbed. He went to see the Prime Minister and told him his troubles. And the Prime Minister smiled at him and said, "Don't worry, all is well and everything is unfolding as it should." And the guard got mad, he went away mumbling, "How can he tell me something like this, this is ridiculous."

Now the head chef had a problem because his wife ran away with one of the cooks. And he was very disturbed. He came to the Prime Minister and said, "Mr Prime Minister what should I do? My wife ran away. I feel very bad." The Prime Minister said, "Don't worry, all is well and everything is unfolding as it should." And the chef got very upset and he left.

He was walking down the hall and he bumped into the guard and they related their stories. And they said, "Lets fix this guy. He can't tell us things like this, we have serious problems." And they were thinking of a way to get even. They were walking down the corridor and they saw the royal barber shop. And there was the king getting his royal shave. The barber inadvertently slipped and cut the kings throat and it was deep gash. Royal blood was spilling all over the floor. (laughter) And they both looked and they said, "I know what we'll do," they conceived a plan.

When the king was feeling better with a bandage around his neck. They went and said, "Your majesty, we went and told the Prime Minister that you cut your royal neck and you know what he said? He said, All is well and everything is unfolding as it should." So the king said, "What! Bring him to me." So they brought the prime minister and the king said, "Look at my neck, I'm in total pain. Do you see the cut and the bandage? What do

you think of that?" And the prime minister looked and he said, "Don't worry your majesty, all is well and everything is unfolding as it should," and the king said, "What! How dare you tell me something like this when I'm in pain, throw him in the dungeon!" So they threw the prime minister in the dungeon.

Now, it was Wednesday afternoon. And every Wednesday afternoon the king went hunting in the jungle with the prime minister. But since the prime minister was in the dungeon he went hunting by himself.

Now in the jungle there lived a tribe of Kali worshippers. And these Kali worshippers always sacrificed somebody to Kali. And this was the day of the sacrifice. So the chief of the Kali worshippers told the worshippers, "Go out and find me somebody virtuous so we can sacrifice this person to Kali." They got on their horses and rode out. And sure enough they found the king. And they didn't care whether he was a king or what he was. They grabbed him and took him to the chief. And the chief said, "Good you found somebody, undress him and bath him and let's sacrifice him." They proceeded to undress him and they saw the cut on his neck. And they showed the chief and the chief said, "What! This guys no good, he's not pure. Throw him back where he came from." And they took him back and let him go.

On the way back to the kingdom the king started to think and he said, "Now wait a minute, if didn't get this cut I would be dead meat. The prime minister was right," and he rode back to the kingdom, to the palace and he said, "Release the prime minister." Which he did and he related the story to the prime minister and he said, "you were right all the time." So the prime minister said, "Not only that your majesty, but if I rode with you today and you didn't throw me into the dungeon, they would have caught me also and I didn't have a cut and they would have sacrificed me to Kali. So by being in the dungeon my life was spared." This story shows you that when something happens to you and you try to solve it by blaming others or believing there's something wrong you are making a dreadful mistake. For if you are able to see the whole picture, whatever happens to you is for your ultimate good.

Never curse the darkness if you don't understand what's going on.

This is why when things are troubling you and you have no idea, why, and you think you have got bad luck, or people are against you, or life is very hard. If you would merely go within yourself, dive deep within yourself and ask yourself, "To whom does this come?" or "who am I?" and follow the I to the source, everything will be revealed to you. EVERYTHING will be revealed to you. And you will find unalloyed happiness, total joy and total peace. But you have to do the work. You cannot just ride through life and take things as they come. Simply begin the work of self-inquiry and everything else will take care of itself. And remember do not ask about time, when it's going to happen. It will take care of itself.

Remember that joke about the Zen Buddhist monk that I told you. He wanted to become a monk. So he flew to Japan and he had an interview with the head Roshi. And the

Roshi gave him instructions and accepted him and he said, "By the way, there is one thing I forgot to tell you. We have a vow of silence here. You can only speak three words every ten years." So he said, "Okay" and he went to his quarters.

Ten years passed. And he had an interview with the Roshi. And the Roshi said, "Do you have anything to say?" And he said, "The food sucks!" And he went back to his quarters. Ten more years passed. He had an interview with the Roshi. The Roshi said, "Do you have anything to say?" And he said, "The beds hard!" And he went back to his quarters. Ten more years passed. He had an interview with the Roshi and the Roshi said, "Have you got anything to say?" He said, "Yes I quit!" And the Roshi said, "I can't blame you, you've been bitching ever since you got here. (students laugh)

That's how it is with us. We keep bitching and bitching about everything in our lives and we want to be enlightened next weekend. (laughter)

What I say to you is forget about enlightenment. Forget about self-realization. Merely practice self-inquiry and come to satsang. Everything will take care of itself.

Satsang is really when we sit in silence and then have question and answers. But most of you still like me to give a little talk. So I do that to please you. So we'll now open up for questions. Feel free to ask about anything you like about spiritual life or about your life if you like. And we'll see where we go. This is what this is all about. Everyone is coming from a different place. And you may have something you want answered, that I haven't spoken about. Feel free to ask at this time.

*SG: Robert, what's the difference between abiding in the I or following it and concentrating on it.*

R: Abiding in the I, following the I is merely observing the I, watching the I, seeing the I. Concentrating is where you put all of your energy into it and become one with it. You do that with the source. For instance, when you follow the I, one day you will feel something at the source of the I. And you will watch and observe how the I becomes abolished in its source. And you will become the source. Your feelings, your emotions, will be swallowed up by the source and you will know it. You will feel a peace that you never felt before. You will feel a joy that is overwhelming. You will find unalloyed happiness in the source. But you abide in the I and you follow the I by witnessing, by watching, by observing. The I will eventually turn into the source where you will become free.

*SE: When Muktananda was in town, 1980. I remember him one time, a monk was giving a talk, one of the Swamis. And there was this woman in the audience that said, "I've been practicing Siddhi yoga for some time now and everyday I feel depressed and each day I feel more and more depressed. I can barely wake up in the morning. I can't stay awake during the day. I feel miserable. My body hurts. My head hurts. And I can barely survive from day to day and it's getting worse. I think of suicide. And she says I've been practicing and practicing for eight years."*

*(break in tape as Robert continues)*

R: ...true, that everything is no thing but all the same. You have to do something with your mind to get rid of your mind. So those people who seem to attain this effort-

lessly. There was a time when they did practice in a previous existence. Then again let me explain. Words are hard to explain. When you have the experience, "Who am I? What is the source of the I?" It it's part of the vast experience that comes instantaneously. And as I said before, when it happens it appears as if I practiced for years and years and years. But yet I never practiced in this life. So that experience made me realize that I had practiced before. Somewhere, somehow I had done it all before. But it happened now.

So, sometimes you may think you're not getting anywhere. But how much time have you given it, eight years, ten years, twenty years? Even the last time. Remember what you call a lifetime is but a split second in eternity. Your so-called life is here today and gone tomorrow. It doesn't mean anything in universal time. So keep on practicing. No matter how long it takes. Don't look at time. Just do the work.

But remember not to use effort. Not to try to do anything. But simply observe. You pose the question, "Who am I?" and you watch. You observe. You look. You see. Then you say, "Who am I?" again, you say it again and again and again. All the time you're observing, you're looking, you're watching. You are not looking for any results. You are not trying to practice anything. You are not trying to put any energy in motion. You are not trying to raise the kundalini or work with the chakras. You are simply observing, you're watching and you're waiting patiently. If you can do this I can assure you that results will come. Does that make any sense?

It's effortless. There is no trying, there is no effort involved. Just look, just watch, just observe. That's all you've got to do. But again forget about time. It makes no difference how many years you have been practicing. You're still better off than a person who never practiced. And the day will come when you get it. And everything will unfold as it should, which is right now!

*SM: Robert, you said something about a blast of light or something like that isn't that consciousness? (R: Yes.) Does sound go with that?*

R: It happens differently to different people. There is usually no sound and the flash of light is not the ultimate experience. The ultimate experience is beyond light, beyond sound. But it begins like that. There's a flash of light. Everything happens at one time. And then the light subsides and there is nothing. There is a void. And the void becomes everything. It becomes the Self. And then you are just aware, you know. And you know that you know. And all is well.

Some people realize the Self with a flash of light, as the initial experience. And some people just went into the void and became ultimate reality. It happens slightly differently to different people.

*SE: From the viewpoint of the absolute we can say just as easily and either, that practice leads to enlightenment or enlightenment causes the practice to precede it?*

R: Well enlightenment doesn't cause any practice. For enlightenment is just enlightenment why do you need practice? Once enlightenment comes there's nothing to do, just be. So that's the way it goes. Enlightenment does not lead to a practice. Because what

you are saying is this: When you become God, does God have to practice as God? God is God and that's omnipresence. Therefore when you find the solution and you awaken you become omnipresent and there is nothing to do, until then practice.

*SN: But when you say practice you mean effortless effort? (R: Effortless effort.) Because I don't know what siddha yoga is, but I've been involved in other types of meditation and it seems as though the central idea is, in other forms of meditation is the idea of duality and I feel that there is something to attain. In Advaita, non duality there is nothing new to attain you are already that. Getting rid of the idea that you are not that you're already that. And so there was an analogy in Ramana's books how he said the other practices are like trying to lead an ox with a whip. We are trying to concentrate, trying to accomplish something, trying to be something, yet we are already that. And in Advaita we are trying to lead an ox with grass. The one trying to force it, the other it follows of itself. This idea of practice when there are practices in duality or whether it's non-duality. In duality you need to gain something but in non-duality you are already that?*

R: What you are saying is very true. Remember all of your past practices has brought you here. So they were all necessary. You can never say, "What I did before was not necessary." You wouldn't be here if weren't so, everything is necessary. That's what I mean when I say, "All is well and everything is unfolding as it should." Everything is in it's right place. You never made a mistake. Everything you did has been necessary. Regret nothing. Look for nothing. Find peace within yourself. Abide in the Self and leave the world alone. Everything will come in due time. Do not look for a time, again. It makes no difference how long you've practiced.

I'll reiterate, you can practice ten years, one year, one week, twenty years, twenty lifetimes, it makes no difference. Don't even think of that. Simply thinking of time does not allow you to go forward. Time keeps you back. Forget about time. Do what is necessary. Everything will take care of itself.

*SV: Robert, just a comment on what this other fellow said before. Even I can tell if you are doing self-inquiry and you find yourself becoming more and more depressed and not happy I would say that would be a sign of you doing it wrong. (laughter) (R: So what's the point?) Well I asked you to comment on that.*

R: Oh just to comment, okay. Look at it this way. It may be wrong but at least they're doing something and everything has been ordained. So you were meant to do the practice wrong for a time. (laughter) Therefore you shouldn't fight it. You shouldn't say to yourself, "All of these years have been wasted. I've gone astray. My teacher was a false teacher. He gave me the wrong practice. And I took twenty-five years of time when I could have been doing the right things." On the contrary, everything is right. No matter how it looks. And if you didn't do the practice wrong, you wouldn't be here. So that's a blessing in disguise. It's actually a blessing in disguise. That you are able to do the practice wrong so you can come here. (students laugh) There is always a reason for everything. And there are no mistakes. If you think you made a mistake, what you're saying indirectly is, "God doesn't know what he is doing." Because if God is all there is, how can there be a mistake?

We just perceive it wrongly. But everything we've been through has been very necessary for our own unfoldment. Be thankful. That's another quality you should develop. Be grateful and be thankful for every experience that you go through. This will push you forward. Regret nothing.

SK: *Through conflict there is resolution. (R: Sure.) As far as people are talking about time and effortlessness there are some paths that use time. They concentrate on doing so much practice within each and everyday with effort. (R: That's the path of karma yoga.) Well whatever yoga it is but they do practices, spiritual practices, meditation or whatever and the attainment as far as I can see from my experience and from observing others, etc, is just as great because they are concentrating so hard that they are merging their mind. They are dissolving their mind through the intensity of the time they put in to their practice, their quality practice. I don't know why people are cursing putting effort in unless of course the ego is the doer. That's the only drawback I can see.*

SG: *It's all attitude.*

SK: *Yeah, if you realize that you don't have to, you can disengage it in some way.*

R: If the attainment has been obtained then why do need anything else. (SK: *Excuse me?*) If you have attained what you want then that's all you need, that's good. I will never put down another path. All paths lead to the same goal. The only thing that happens with the path you're talking about is it takes longer. When you use effort it takes a longer time to achieve nothingness. Because the ultimate result of all your effort is nothing. We are trying to achieve nothingness. (SK: *Robert if it sits with the dynamic that's pretty good.*) If it works for you, use it.

SR: *Isn't it sort of a question of whether you want to see yourself as a practitioner or one who is realized in a sense then too. It is like if you want to really be doing a practice that's always there or if you want to make up that's there too.*

R: Again, the ordainer, remember Ishvara? (students laugh) The ordainer has ordained what you should do in this life. And you're going to do whatever you have to do whether you like it or not. (laughter) But, you have the freedom of not reacting and of going within and finding yourself. So if you're involved in a practice that you think you have to do and nothing is going to stop you, by all means continue the practice. Until the time comes when you automatically give it up, if you have to give it up. But everything will take care of itself and you have nothing to say about it.

See, we talk as if we have something to say. We talk as if we are in control. We talk as if we are going to use this practice and follow this teacher and go to this country. We have nothing to do with that. We are not the doer. Something will motivate you to practice whatever you have to practice or not to practice, whatever the case maybe. Your job is just to watch, to observe, to look and not to react. If you can do that you'll be safe.

SF: *With, not to react Robert, you mean surrendering, right?*

R: When you surrender you do not react, that's right. (SF: *Who is the real doer, Ishvara? Really, actually?*) The real doer is the Self. Ishvara is just an intermediary. (laughter) (SF: *I don't think the Self is the one who is doing things?*) The Self does nothing because there

is nothing to do. (SF: *Then Ishvara is the doer?*) Ishvara helps. He's the helper. He makes all your karma come true. (SF: *Right.*) Because you believe in them.

SH: *He takes the wrap as the doer because the Self does nothing? (laughter)*

R: That's right, exactly. So as long you're involved in practices, in doership, realize who the doer really is, Ishvara. (laughter)

SR: *Robert, I'm looking forward to enlightenment, after that, then what do we do?*

R: What is there to do? Your body remember is going to do whatever it came here to do, but it has nothing to do with you. You will not be passive, if that's what you mean? If you were meant to be passive, nothing can make you non-passive. Do not concern yourself about this. Become self-realized then you'll see. Yes most people think still, if they become self-realized the only thing they will be good for is go to a cave and meditate. On the contrary, you can be a garbage-man or woman. You can be the president of a bank. You can be the president of the United States. You will be anything you like. It will not change things as far as your body is concerned. The only difference is in your perception. You will perceive things differently. Life will no longer have the power to disturb you in any way. It's like you're Master of the universe. The universe can no longer scare you. Can no longer frighten you no matter what happens. And you will have a feeling of immortality. You will feel and know that you were never born, that you do not exist and that you do not disappear. You will just know this and act accordingly.

SR: *Robert, when we reach that state it seems like it really cut's the career choices.*

SK: *You can start a new kind of employment agency.*

R: A Jnani employment agency.

SE: *It happens at the age of sixty-two or sixty-five. Realized being employment agency.*

SK: *We just watch. (students laugh again)*

R: See remember who is asking the question? The Jnani or the ajnani? So from your viewpoint it appears as there is nothing to do. But you will do plenty, don't worry about that. Everything will take care of itself.

SK: *Robert, when you ask like what should I do or what's my purpose it's still because you identify as being a body or mind. That question normally depends what you thought you were. (R:Yes.) If you saw you were beyond that or not that... that could not be possible.*

R: There would be no question. That's true. But yet your body will still do something. If you were meant to get married you will get married. If you are meant to get divorced you will get divorced. If you are meant to travel to Italy you will go to Italy. But your body will still be active. Your mind will be inactive. It will be still, quiet, quiescent. And you'll live spontaneously. All will go well with you, because the world will no longer have the power to scare you or to frighten you in any way.

SG: *Robert, when we're through with this world I assume that we don't reincarnate any more then we are just out there as a friend of Ishvara and...?*



R: No. When you reach the state of enlightenment. There is no Ishvara. There is no world and there is no out there. You just see yourself as consciousness, bliss. (SR: *But manifesting as anything?*) No. (SG: *It looks sort of a void?*) No. Bliss, sat-chit-ananda, absolute reality and that cannot be comprehended by the finite mind. You have to experience that state. There are no words to describe it. (SG: *That means that there are no vibratory colors, sounds or do they exist in a different...?*) Why do you need color and sound. Who needs the color and sound? (SG: *I've just grown used to them.*) So what you want is enlightenment according to your rules and regulations. (SG: *No not really, I guess there is a light-hearted way of trying to imagine what a world without anything in operation.*) You can't. You can't imagine it. That's virtually impossible to imagine. There is bliss, there is harmony, there is love, there is compassion and those things just happen. You have no idea that they are happening to you or from you. You become the embodiment of love, of joy, of bliss.

SK: *Then can't these qualities that we're talking about even unimaginable by the mind as to what they really are?*

R: Exactly. The mind cannot comprehend the infinite. The mind is only a bunch of thoughts, a conglomeration of thoughts of the past and the future. But the mind is only for your body. It is because you have a body that you have a mind. And because you have a mind you have a body. They both go together and they are both false.

SR: *Robert, these questions about what it's like later, kind of bring up a sort of a Buddhist feeling that I have into reading people like Wang Fo and Lee Hi and that in a sense what we are really trying to do is put away that 'what if,' and 'what will happen later' and live in the present moment. It seems like our problems are always geared toward, if I have a purpose it's in the future if I'm going to meet somebody? You know the mind is geared toward what if... (R: Yes of course.) ...and it seems like with this awakening, that process will come to an end and we finally for the first time what we really see right now. It seems like our problems in a sense are always, we are not seeing what's in front of us, we are always jumping ahead with our greed and our feelings. The Buddhist say get rid of greed, anger and delusion. It's like we don't ever see what we are really seeing because we are not ever in the present we are always jumping into what does this mean to me and what will happen later and when will I be fulfilled. (R: Or in the past.) Yeah.*

R: We worry about the past and worry about the future. That's why we have to annihilate the mind. Get rid of it completely. (SR: *We've really never seen the world in a certain sense because we are always doing that with our minds, going from the past to the future.*) The mind is only given to us for our physical existence. If you go beyond your physical existence who needs a mind? You become mind-less and you stay happy.

*(tape break)*

Remember to love your Self to worship your Self, to bow to your Self, to pray to your Self because God dwells in you as you. Peace...

*(tape ends) [TOC]*

THE ULTIMATE HAPPINESS

13th December, 1990

*Robert:* (tape starts abruptly) ...and who is responsible for this? So she says, "It's my boss." So the mother says, "I'll fix him." She calls the number and she says, "My daughter just told me she's pregnant and you're the father, what are you going to do about it?" So he says, "Well, if it's a boy I'll give him half the business. If it's a girl I'll give her two hundred thousand dollars." So the mother thinks about this and she says, "If it's a miscarriage will you give it another chance?" (students laugh)

*SH:* That was a good deal.

R: Jay laughs at anything.

*SK:* He already laughed before you told the joke so it doesn't mean that much. (laughter)

R: Okay. Okay children.

*SK:* Now he gets down to humor. (laughs)

*SH:* Give us the word.

R: There is one thing I can tell you for sure. That all is well and everything is unfolding as it should. I can tell you truly, nothing is wrong anywhere. Everything is happening just the way it is supposed to. If you think you've got a problem, that's the mistake — thinking you've got a problem. If only you'd stop thinking. As soon as you stop thinking, everything will go right. (laughter)

*SH:* Is it going right while you're thinking?

R: Yes, but you don't know it. Some of us don't think it is because some of us think, "I've got a problem," or, "I'm involved in something I can't handle," or "Something is bigger than I am," or, "something hurts me," or "I feel angry," or "I feel fear," or "I feel something is wrong." But I can assure you there is nothing wrong. Nothing has ever been wrong. Nothing is wrong now and nothing will ever be wrong.

*SH:* Hallelujah! (laughs)

Robert: All that you've to do, all you've got to do is watch yourself. As soon as your mind starts thinking past your nose, grab it — not your nose — but grab your thoughts. You can grab your nose too if you like. But grab your thoughts with your mind and put a stop to them any way you can, either by observing your thoughts, by practicing self-inquiry and asking, "To whom do they come?" Whatever you have to do, do not allow yourself to think. If your mind does not think you will be exceedingly happy. You will have unalloyed happiness. I can assure you. Total happiness if you stop yourself from thinking.

I receive many phone calls. One of the calls that is most common is, "When will I experience self-realization?" (repeats) This is determined by the consciousness of the person. And I have a different answer for everybody because I take you where you're at. This is why I may sound contradictory sometimes. If you ask me a personal question I try to answer you from where you're coming from.

Again, some people tell me, "Robert, why don't you just speak the highest truth all the time?" And some people tell me, "Robert speak so that I can understand what you are talking about." So that's the dilemma. So I do whatever I have to do. I plan nothing. Everything is extemporaneous. I have no rehearsals. I don't write anything down. I just say what comes out of me.

So, when we have a phone call, "When am I going to become self-realized," somebody tells me, "I have been practicing all week now, and nothing has happened." (students laugh) Some man called me yesterday telling me he had been practicing for two weeks, he took a seminar and paid seven hundred dollars and he still is not self-realized. I get calls like this all the time.

So it depends what you say this determines the answer I give you. But there is a standard answer. Think of the question. "When will I, I, I, become self-realized, self-realized, self-realized, self-realized?" (student laugh) I usually say this, "Before I answer your question may I ask you a question? Please tell me what do you mean by I?" and "What do you mean by self-realization?" They usually keep silent. So I continue and I say, "Who do you think the I is, who wants to become self-realized?" You're speaking about the personal I, and the personal I can never be self-realized. The personal I is finite. The finite can never know the infinite. That's why the personal I can never become self-realized. And as long as you think you are the personal I, who needs to be self-realized, there never will be a time when you become self-realized.

And then the word "self-realized," what does that mean? It simply means your natural state. It is not something you become. It is something you are. You wish to experience your natural state. What you want to do therefore is to awaken to your natural state, what you are now, but you've covered it up with the personal I. As long as you keep talking about, "I am this," and, "I am that," and, "I need to be self-realized," or, "I need to awaken," or, "I need to do anything," it will never happen.

This is also true of your problems. When you think, "I have to solve a problem, I have to take responsibility," you are referring to your personal I, and you will come up with relative ideas that will pull you further into problems. They will never be solved that way. Look back at your experience and you will see what I'm saying is true.

When you try to use your personal I to solve a problem you may appear to solve it for a while. Then another one will pop up now and again, and you go through your life trying to solve problem, after problem, after problem. You have to understand and realize and see that intelligently. You have to look at that, intelligently and realize every time you speak about yourself, or any situation in the world, you are referring to your personal I.

Now if you can bypass the personal I then you wouldn't have the question. For if you realize you are not the personal I then who is left to become self-realized? No one.

When the I is gotten out of the way you become omnipresence. You become I-am, not I am this or I am that, just I-am. Now your I-am is the I-am of the universe, consciousness, absolute awareness, I-am, is your real nature. You have to awaken to that. Do not talk about it. Do not try to convince somebody else, but to simply awaken yourself to the fact that you are I-am and you've always been I-am. If you can just reason that way, you wouldn't have anything to say after that.

Just say to yourself right now, "I-am." As soon as you say, "I-am," all of your problems, so-called are resolved, your life is resolved, everything is resolved, and you're happy just by saying, "I-am." Feel it. "I am." Doesn't it feel beautiful? There is nothing that comes after, "I-am." "I-am" is it, there's nothing else. And even if you have difficulty with this. Some people say, "I feel great as long as I am at satsang, but as soon as I get home the world grabs a hold of me and I get involved in problems. I get involved in worldly things." Again you're talking about your personal I. That's what you've got to look at intelligently. When you tell me, "I get involved in the world," who is the I? You will never say, "I am gets involved in the world," because as soon as you say, "I-am" you feel good, don't you? But when you say, "I get involved in the world," you're thinking of your body, your mind and your affairs. When you say, "I-am," it all goes away and you become free.

When you come to satsang, something happens. You're not creating anything new, because there's nothing to create. An awakening process takes place, just like when you're dreaming and the dream is so interesting and nice and you awaken and you find yourself in this world. So it is when you begin to awaken in this world. You awaken to the fourth state of consciousness and you appear to be in this world to others, but you're no longer of this world. The body may appear to be real to others, but you realize and you understand that you have no body. I can assure you, I can swear to you, I can promise you that I have no body. And yet you look at me and you say, "I see the body. I see you as a body." So I ask you, "Who sees? Who sees the body?" "I do." "Who am I? Who am I that sees the body?" Then there is silence.

It is difficult for some of us to understand this, that I have no body. Now what appears to happen is when you're in my company at satsang your body consciousness begins to dissolve, simply because I understand that I am not the body. When I use the words "in my company" or "me" or "I," try to remember always that I am not referring to Robert. Robert is a horse's ass. So when I say that you're in my company, I am not referring to me, because I am nothing as Robert. But whenever I use the terms "I," or "me," or "my," I always refer to consciousness, to omnipresence. So what I mean by this that you're in my company, you are in the company of consciousness. There is no differentiation between my consciousness and your consciousness. I see you as consciousness, all I see is consciousness.

And again, it is a little difficult to understand. How do I see consciousness? And people ask me, "Don't you see the body?" Yes, I see the body, but I see it as consciousness. And I guess the only way to explain this, is if you take a gigantic screen and on this screen there are pictures shown on it, of bodies, of places, of mountains, of hills. The screen is aware of itself as the screen and knows that the objects are superimposed on itself. So it is constantly aware of it being the screen, and yet it knows there are pictures and objects superimposed on the screen.

So it is, I realize myself as consciousness, but I also know that the whole world, the whole universe is also consciousness or the Self. Everything is the Self and I am that. That's what it means. Therefore, from now on whenever you hear me declare my confession, that I am absolute consciousness, and I am pure reality, I am sat-chit-ananda, I am ultimate oneness, I am that I am, nirvana, emptiness, this is what I am referring to.

All this is the Self, and I am That. And the Self is like a gigantic screen, where there are images superimposed on the screen. But I am aware of the consciousness and the images. I realize the images are false, but I see them. But my feelings, my thoughts, if there are any thoughts, my awareness is always on consciousness.

Now what does this mean? It means I can be watching a movie, I can be watching TV, I can go to the opera, I can be involved in all kinds of things, but I am not involved in anything. I am free of it. Yet to others it appears as if I am involved.

This is why I am no fun to be around. People can't understand how I can stay home by myself. They want to take me some place, or be with me or feel sorry for me, they say, "Robert's always by himself. He should get out more often." Where would I go? (laughter) It really makes no difference where I am. Every once in a while Dana used to come and pick me up and take me to a movie. And I would make out I'm enjoying myself. And after the movie she likes to discuss it. And I don't know what happened. I have no idea what's going on. (laughter) I have no idea what's going on.

People tell me about their videos and about this person and about that and about actors and actresses and about Iraq and everything else. But what have I got to do with that? I realize it's probably going on somewhere. But it's very dim, it's like a dream. I am totally aware of consciousness. Everything else is like a little dream, far away someplace. So I can be any place.

As an example, I was picked up by three people when I came. Three people arrived at the house to take me to satsang. And while they were there, they saw people working on my carpet. My hot water heater leaked and the carpet was flooded. But all day I was watching the goings on sitting on a chair and I was totally happy. The happiness does not leave. People can be living or dying or working or whatever they are doing. How can I be unhappy? Nobody dies. Nothing is wrong. All is well. So how can I possibly be unhappy? It's impossible.

So, when we're at satsang something happens to you to cause you to begin to feel this way also. Now people have asked me, "Why should I want to be this way? Because

you do nothing, you're good for nothing. You are no fun at a party and you are no fun to be around because there is nothing for me to do." (laughter) So why should you want to be this way?

The main reason is this: Don't you want to be God? Don't you want to be totally happy and blissful and be universal so-to-speak. Where you just feel and realize, "I am is the universe, I am is everything that exists." I am that and I am at peace. I am totally happy, total joy.

Everybody is running around with their problems trying to resolve them and solve them. And I just look, I just watch and I wonder how can you believe you've got a problem? Why do you think someone is trying to hurt you? Why do you believe someone is trying to take advantage of you? Why are you hurtable? And you don't know why.

The answer is simple. Because you are identifying with the personal I. That's the only reason. Remember you cannot solve any problem by solving the problem itself. You've tried it and it doesn't work. As I've said before, "When one problem is solved another one pops up somewhere else." It never ends. But, when you annihilate the I, when the mind becomes quiescent and it rests in the heart, your natural state which is called the fourth state, after waking, dreaming and sleeping, ensues by itself. It comes by itself. Just like the sun that has been covered over by clouds. Only a fool would say, "The sun doesn't exist because they can't see it." The clouds dissipate and the sun shines once again in all its glory and splendor.

So it is with us. We're covered with clouds of ignorance that make us believe, I'm hurtable, I've been raped, someone is trying to do something to me. I don't mean raped literally, I mean in your mind. Someone is taking advantage of me, someone is trying to do this or do that to me. Those are all lies. You're doing it to yourself because you're thinking past your nose. You are allowing your thoughts to run rampant with you. Your thoughts are taking you over continuously and leading you astray. You are not putting a stop to this you are allowing it to happen. Is it any wonder that you feel anger, frustration, out of sort? Because you will not put a stop to these thoughts when they begin. This is also true with thoughts of dying, or sickness, or whatever. There is no such thing. Nothing exists but I-am.

And you should practice that form of meditation. When you inhale you say, "I." You exhale you say, "am." If you have to meditate, meditate on that with your breathing. The day will come when you awaken, and you will not have to do anything. But in the meanwhile, you do the best you can. But as you are doing the best you can, realize that consciousness is what you are, and consciousness loves you for you are its own. It will never leave you nor forsake you.

If you can't do anything else surrender to consciousness. What I mean about surrender, surrender your ego, your problems, your emotions, your fears, your frustrations, your hurts, your anger. Give it all up. Say, "Take it consciousness."

If that's too abstract to you, give it all to me. I will take it and chew it up for you and spit it out. So when you wake up in the morning and feel out of sorts, you feel angry or frustrated say, "Okay Robert, take this from me. I'm giving it to you." And I'm happy to take it off your shoulders so that you can carry a lighter load. If that is what you have to do, do that.

But by all means do not get carried away with your emotions. Stop in the middle and watch. Watch your emotions ruling you. Watch your fears controlling you. And watch your anger popping up. Do not try to stop it, just watch, observe, look intelligently and realize who it is that is getting angry or frustrated, It's not you. It is not even your ego, because there is no ego. It's not your body, because there is no body. It's not your mind, because there is no mind. Therefore, what is making you angry? Nothing.

It is like the story I tell of the Zen monk who is in his quarters and he'd get angry every now and again. He would start arguments with his fellow monks, always looking for something wrong, always complaining, whining, always telling people his troubles and he'd get real angry. So this fellow monk said, "Why don't you go see the Roshi, the head of the monks and tell him to help you." So he said, "Okay," and the Roshi lived about two miles down the road. So he went down there and he explained his position with the Roshi. So the Roshi said, "Okay, so here's what I'll do, "Take my staff and hold onto it. Now whenever you get angry my staff will remind you to come to me and I will get rid of your anger for you."

So he went back to his quarters and that night he really got angry at some other monks. So he looked at the staff, and remembered the Roshi, so he started to run to the Roshi. And he finally got there, he was jogging all the way. So the Roshi said, "What's wrong?" And he said, "I got angry." The roshi said, "Show me your anger." Well in the jogging the anger went away. He had nothing to show him, and he said, "I am not angry right now." The Roshi said, "Go back to your quarters, and when you get angry again come and tell me about it." The next day he got angry again. He ran to the Roshi and the same thing happened, in his running to the Roshi his anger disappeared. And the Roshi said, "Where is your anger?" And he said, "It's gone now." This went on about twenty-five times.

Finally the last time, the Roshi said, "Okay, I'll tell you what you do now. When you get back to your quarters take my staff I gave you and when you get angry beat the living hell out of your anger with my staff." And this was so funny to the monk that he became realized, he became enlightened. Because he realized he would take the staff and beat himself, and his real Self could never get angry. But it was his body that appeared to be angry. And just that running back and forth twenty-five times and the answer the Roshi gave him made him open his eyes and become enlightened.

So it is with us. Do not look at your problem as a problem. Look at it as a no-thing. It doesn't exist. Again, if your ego does not exist, if your body does not exist, if your mind does not exist, how can you be angry? Where would it come from? Who gave it birth? And

this is true of every other problem you believe you've got. Just by watching it like I just pointed out, it will disappear and you will awaken to your true Self.

Now we'll go into questions, feel free to ask anything you like. Do not be embarrassed. Ask a question about what we discussed or about what is going on in your life, for we're all one big happy family, so do not feel embarrassed to ask anything. Who's first?

(long silence)

R: Well, I'll talk about something else. I was talking about all the phone calls I get in the beginning. People are still asking me, "What do you think about this swami? What do you think about this person? What's your opinion about this person and that person? Why shouldn't I go to see other teachers as well?"

And I really do not know what to say. You have to do what your heart tells you to do. But I can tell you, the more people you see, the more confused you'll become. Now I don't care if you never come back here again, because I am not looking for anything.

But if you do find a teacher that you seem to have an affinity with, you should stick around that teacher for a while. Because if you run from teacher to teacher, from meeting to meeting you are going to become totally confused. Every teacher has their place. And you will be attracted to the person you have to be with for the time being. It all depends where your consciousness is.

Again I will discuss something that a couple of people have asked me to discuss. I've done this before. But it is good to bring it up again and again every once in a while.

There are three types of people who go on a spiritual path. One type is called the seeker, another is called a disciple, and the third is called a devotee.

The seekers are the worst ones because they never stop seeking. While they are in class they are thinking about who they are going to see tomorrow. They never stop. They run around from pillar to post, they go to India to seek a teacher, they go to Hawaii to see another teacher, they go to St. Louis when they hear about another teacher. And they are seekers, now this is good to an extent, because they are better off than the people who do nothing and think they're human. But you can be a seeker for a thousand lifetimes and it will never end. If you are a seeker, that is really sincere and in your heart you truly wish to awaken, the time will come when you stop being a seeker and become a disciple.

Now a disciple finds a teacher and tries to learn all they can from that teacher. But yet they still are not sure, they still have doubts. They still are interested in me, me, me, "What am I getting out of this? What's in it for me?" And once in a while they will go to other teachers also. But they are still staying around one particular teacher and they become a disciple of that teacher but they are not that close. For if they hear about another teacher coming to town, they go see that teacher also. And of course there is confusion in their consciousness. But they are getting closer. If a disciple is really sincere in their heart, and they really have love and compassion and goodness and kind feelings towards all, they will eventually become a devotee.



Now a devotee becomes the consciousness of the teacher. A devotee forgets all about him or herself. They can be in class, everyone is going wild, throwing spitballs at each other, but the devotee sees nothing but the teacher. The devotee is oblivious unto everything that is going on in the class. But only has love and good feelings to all. And is interested in the teachers welfare and ultimately becomes enlightened. So it is devotees who awaken faster than anybody else.

Think to yourself, in what category are you? To be quite truthful with you, I would rather have five devotees around me, than ten thousand people who are seekers.

But now we'll go back to questions. Feel free to make comments. If you think I'm a dirty dog, just say so.

(Long silence)

*SN: Robert, it sounded like you were describing devotees as the bhaktas? Where does that leave the Jnanis?*

R: Bhaktas and devotees and Jnanis are the same. A real Jnani is a devotee of the Self, and the Self is everywhere. So they are really a bhakta and they are a Jnani. They are both the same. There is no differentiation really. (*SN: So you're saying actually the Jnani has a lot of love.*) Yes, they are supposed to, or they wouldn't be a Jnani. (*SN: Well I mean an aspiring?*) They should be full of love and kindness and joy and peace towards everything. (*SN: So really it is not too useful making that distinction?*) Who makes the distinction? The ajnani. The person who is not a bhakta and is not a Jnani, makes the distinction. But if a devotee even knows about these things, then they are aspiring for Jnana, they are aspiring for bhakti, and they ultimately reach their goal because they learn to keep quiet. Not to talk too much. Not to think too much. Not to judge at all. But just to be quiet and watch. And they have got their eyes fixed on the teacher, like a lion has its eyes fixed on a rabbit. It sees nothing but the rabbit. Everything may be going on all around the lion, but it only sees the rabbit, until it catches its prey. So a real devotee identifies totally with the teacher and finally becomes like the teacher.

*SG: Robert, can all of these phases be passed through in one lifetime?*

R: Yes, definitely. They can all be passed through instantaneously. Like right now, this moment. You just have to wake up. There is no time. Time is an illusion.

*SK: Robert, there are distinctions often made between a gradual path and instantaneous enlightenment, I find that throughout spiritual teachers, spiritual literature. And alot of this stuff about passing through these stages. I can only talk about myself I can't relate to it. I don't feel bad about it or good or anything but it just doesn't make any sense to me. (R: What can't you relate to?) Well just the idea that you pass through one stage to the next stage to the next stage.*

R: This is for the ajnani. (*SK: Right.*) This is for the person who is striving. And of course in truth there is nothing to pass through. But it appears that people need to understand these things so they can search in themselves and be able to see where they're coming from. And this will help them tremendously. Perhaps you don't need it. But others do.

SK: *I think about the time when Ramana Maharshi went down to Padi Mooni and said something to Ramana about... I think Ramana said to them, "You are the Self, wake up!" or something and he said, "Don't they have to go through all these stages?" And Ramana said, "Well maybe but I don't know anything else."* (R: That's right.) *Yeah. You know, and I remember there were like two schools of thought at the ashram, you know. People who believed there were gradual changes you had to go through and then there were people who believed in instantaneous enlightenment. (tape break as the same student continues.) ...it's not really the same as what you were talking about in your state, which is really, I wouldn't call happiness in a sense because it seems so far above the happiness that is the opposite to sadness. (R: You're right.) Sadness could even come into that state you are in and it would only be some other thing that was passing through, in a sense wouldn't it? (R: You're right.) No identification.*

R: As an example, I can cry at a funeral, but I realize who's crying. I can have all kinds of sadness if I want to, but I am not really sad. You hit it right when you said that. It appears to be like that. (SK: *Like the state of non-abiding mind, that's really the closest thing to it, isn't it?*) You are right, that's true. I am looking for words to describe this. But there is always total happiness. But it's not human happiness. There are no things involved. For most people to be happy there has to be a person, place or thing involved in their happiness. But in true happiness there are no things involved to make you happy. It's the natural state. And you abide in that state forever.

SK: *From the standpoint of practice, I've noticed that no matter what state comes up, am I willing to ask myself, "Can I let this go?" You know what I mean. Do I feel stuck in it or is it that important to me that I stay in a sort of emotional state? And the real answer to that is that there is nothing you can do anyway. As it comes then it goes and it is noticed to be that.*

R: And yet act as if there is something you can do, even though there is nothing you can do. Act as if there is something you can do. As an example, If you were passing a starving man on the road, don't say there is nothing you can do and leave him alone. Give him a piece of bread. Act as if there is something you can do. (SK: *But say in regard to the mind arising, emotions arising, perceptions arising there is nothing you can do.*) Except watch, just watch, just observe and watch. (SK: *And even that, if you turn it into something you think you're doing, it is not what you are talking about.*) Yes. (SK: *In like Vipassana retreats for example you try to cultivate the mind that watches, but that couldn't be it.*) No it's not, it's beyond that. But you're doing that in the beginning as a procedure, a process, because that's where you're at, at the time, that's what you need to do, so you can't say that's wrong or right. It's just where you're at, now. Another thing to consider is this: if I were here as a visitor and having one class with you, and you never see me again. I would expound the highest truth and take off. And you would say how great that is. But when I see you twice a week or more, I begin to know you quite well and everything I say is to help you grow because that is what needs to be said to you at that time, since I'm going to be with you.

The people who were with Ramana as devotees, he didn't expound absolute truth to them all the time. He would talk to them like a normal person. He would inquire about

their welfare, about their health, about their problems, and would give them practical advice. He wouldn't say, "Nothing matters because nothing exists." (laughter) They know that already but they can't help it they have got the problems. So he would talk to them in a practical manner.

SG: *Last night, Robert, my partner, who is pregnant... (R: Your partner is pregnant? Who is responsible?) (laughter) I don't know. (laughter) The child's coming in July, at least that's what we think. Last night, being with a pregnant woman is a great practice of not taking anything personal. Her mood changes within five minutes, and last night though, she got really anxious about taking care of the child's insurance, and where's the money going to come from. Working at the Bodhi tree doesn't exactly bring in much money, and I remember getting caught up in the emotions. While I was doing that I was asking, "Who's getting caught up in the emotions?" but yet this body and emotions are getting caught up and it seems there is a part that just kind of watches it and there's a part that's kind - I don't know if it's a way of retreating or not wanting to look at what she's dragging me into.*

R: Since you're living with her, help her to the best of your ability. But be impersonal. Do not become attached to it. Practice non-attachment. Yet help her all you can. Be kind, gentle and do the best you can. (SG: *It seemed like the most loving thing to do at the time would be to get insurance to help her fears.*) Well, if that's what you feel like doing, but just by being kind to her will help. Being gentle and peaceful and realize what she's going through. That alone will take care of it. But as far as you're concerned, realize where all this is coming from. She is involved in the personal I, and she's worried about her body and her affairs. Maybe you can help her in that way by telling her not to worry because God loves her and will take care of her and will watch her. And everything will turn out all right. That kind of advice will be helpful. (SG: *A lot of the time she doesn't take that too well.*) Then just keep silent, and say it to yourself. But If you can become calm and peaceful something within you will tell you what to do. You will be advised by the powers that be. The more calm you can make yourself, the more peaceful you can make yourself, the more you can control your mind, the greater the answer will be. And you will know what to do and you'll do it for the good of all concerned.

SA: *Robert, I have something to say. I don't know whether it's a question though. (R: Okay.) I don't know if it's a statement either, but it seems to me sometimes that this is all very intellectual in spite of what you say. There's a lot of talking about the process, the asking about the I and all that kind of thing, and of course I've done a lot of reading like everybody else, and although I'm very critical of Gurdjieff, I was very interested in the idea of the dancing, of the work that was done. I mean physical work. As we know, there's dancing in other systems. And sometimes I feel that it's almost more important to give attention to the body as it moves through life and as it moves through the day in certain ways, and that this is this unconscious knowledge that we're looking for, the approach to what we're looking for. That the body itself undergoes experiences that enlighten us, and this is in a different realm than our intellectual speculations. I know for example that when I dance, there's a place in Santa Monica called Dance Home, where sometimes at night*

*you have fifty people dancing alone by themselves in a dark room with colored lights. For me this is a spiritual experience because there seems to be almost an integration of body-mind-spirit.*

R: Of course, the average person cannot sit home alone and think because they go crazy. So when you dance and when you become active, it keeps you from going crazy, from thinking. So what you're saying is true as far as that's concerned. But that's on a relative plane and you have to remember, what body are you talking about? The body is transient, and you're not the same body you were twenty-five years ago. You're not the same body you were when you were five years old. You're a completely different body, so what body are you referring to? And pretty soon your body will become old and crippled and whatever. So will you be referring to that body? That cannot dance any longer, that has no energy, that has no power, that has to sit in bed all day, when you get to be ninety years old and so forth? So what body are you referring to? Why keep your mind on your body when you can keep your mind on the Self that never changes. That is imperishable. That was never born and can never die. That is permanent and that's your real nature. If you identify with that you will find eternal happiness and eternal peace. But, if you identify with the body like you're doing, it will grow old and what will you do then? It will be time to die and you will be disappointed. (SA: *I don't see that this is identification with the body. If anything it's a removal from the body.*) You're working with the body, so you have to think about your dance steps and you have to think about your dancing and having fun. It's all body work.

SK: *Isn't it also that one shouldn't mistaken the release of endorphins in the brain to be a spiritual experience?*

R: That's true of course not. Endorphins, the brain have nothing to do with the Self. The Self is the Self. It's self-contained, it's happy, it's peaceful and it's knowledge. Everything else is transitory, it comes and goes. The free choice we have is, with whom shall we identify? With the body or the Self? And that's your choice. If you choose the body then you come back, life after life, after life, with other bodies, because if you identify with the body, there is not only one body, there are many bodies. It never ends. You are creating your own body, lifetime after lifetime until the time comes when you become disgusted with the body and then true spirituality begins.

Another example: Say you love to go dancing, and you're coming home one day from the dance and you cross the street and a truck hits you and they have to amputate your legs. What do you think of that body? No legs and you can't dance. Now you have to stay in bed and you're only thinking of when you used to dance. You've wasted your time.

SA: *Yes, but couldn't everything you've said about the body be applied to the mind also, because the mind, as you have said yourself, is just a tool to move beyond the mind.* (R: Yes.) *So, if that can be said of the mind and if these attitudes can be had towards the mind they can also be had towards the body-mind because they're both illusory.*

R: Of course. But you're using the body to realize that you're not the body. You're not using it to get further involved in relative things. You use the mind and your body to

get rid of the mind and the body, not to get more involved. That's why you watch yourself, and you see yourself, and you ask yourself, "Who loves to dance? Who loves to do all these things? I do. Who is this I?" And we're talking about your personal I again. Everything is attached to the personal I. When you remove that idea that there's a personal I, true happiness automatically ensues and then there's no question about it.

Just like with me. I do not have to consider if dancing is more fun than being the Self. There is no comparison. I don't know what to say? Dancing is for a time only. Just like you're an artist and a writer. That's great, but it's for a time only. The time will come when you won't be able to do this anymore. You will be too old. Then what? You'll look back and you'll say, "Ah, I used to be an artist, I used to be a great artist and I used to be a great writer, I used to be a great dancer, but look at me now, I'm nothing." And you'll commit suicide perhaps, because you cannot do any more what you used to do. For you've been totally involved in the body consciousness. That's why I say find release now, find freedom now, so you don't have to go through this again and again and again.

*SA: Robert, how does all of this stack up with your ideas about pursuing the life that is wonderful as it is, and being involved in all activities with detachment?*

R: You have no choice. The activities that you're involved in you were meant to be involved in them. And your mind will do what it has to do to make you further involved. The freedom you have got is simply to question, "Who am I? What is the source of I?" And as you question, your involvement in life, so-to-speak, will become less and less, and you will become happier and happier. But if you do not question, then you will get deeper involved and deeper involved and deeper involved, and pretty soon you'll think that's your life. But again as I said you will grow older and older and older and then you will just drop dead one day. And you will pick up another body and repeat the whole thing over again. There is no end to it. Until you give up that concept.

*SG: Robert, I have a question about two things that were already asked. One is, as you said in the beginning, was when we come to satsang we tend to pick up the feeling that's present, and at the same time when we're in the company of someone that's having intense emotions we become that. Also there was the question of gradual awakening or sudden awakening. My question is this, if we are subject to these types of emotions, is it necessary for us to work on ourselves and gradually not identify with this, or is it something that just happens suddenly, in other words do we not be upset at ourselves for identifying with emotions and realize it happens all of a sudden or should we work on ourselves?*

R: Okay, to work on yourself is simply to know I am not the body or these emotions. And as you identify with your source everything will take care of itself. You do not work on the emotions because they will pop up somewhere else as I've said before. But if you work on the source of your emotions, and realize that in reality there are no emotions to begin with because there is only the Self. And the more you awaken to that fact, that the Self alone exists and everything else is false, then you will begin to mellow out. (S: So it is gradual?) It depends, no. As you keep working on yourself, you can awaken instantane-

ously and be free of it, or it can be gradual. It is up to you. It depends what you put into it. Everybody is different.

*SF: Isn't there always a preliminary growth before the Jnani takes care of all these things?*

R: For some people. Some people just wake up. When you have a dream is there a preliminary before you wake up? Or do you just wake up? Everybody just wakes up. So it is with this. As you keep abiding in the Self one day you will just awaken and be done with it and you will be free. So don't think of preliminaries. Focus on the Self and everything will take care of itself.

*SN: If we don't see progress within ourselves, but we continually see ourselves get upset with the situations around us, we shouldn't let that bother us?*

R: Keep observing, keep watching, and keep focusing on the Self, and there will be nobody to ask who is bothered or who is not bothered by it. You only ask a question like that when your attention is more on the bothering than it is on the Self. But if you change your attention and you put all your energy on the Self, then you will see what happens. (*S: The question is, is that gradual?*) For some people. It depends how much time you give to it.

*SN: We can't just turn our emotions off. Because I can relate to experiences I'm having at work, and sometimes I go to the office there is such an intensity there and people are snapping at each other, I get caught up in it. Of course I become aware, usually after the fact and then I say to myself, "Well is there something that I'm aware of?" and gradually by abiding in myself gradually not identifying with it or is it something that someday I'll suddenly awaken?*

R: That's why I say, in the morning, when you first open your eyes, that's the time to work on yourself. And ask yourself, "Who am I? How did I get here?" And reconcile yourself with your Self. If you do that first thing upon waking up, then the whole day will be good, and you won't have those problems. Just don't get up and run out to work. Get up an hour early if you have to. And see yourself for what you are and realize the truth. Focus on the Self. Ask yourself, "Who am I?" and wait. Think of your source, concentrate on the source of I-am, or just say to yourself, "I-am, I-am," and then go to work. And you'll see changes, miraculous changes.

*SN: Well what I'm saying is when I'm in the company of other people, not when I'm alone. When I'm in the company of other people, I tend not to be in control except I get caught up in whatever they're caught up in.*

R: Well that's later, but if you are in the company of your Self and you do the work on yourself. You will build up a power... (*SN: Right.*) ...that you will carry with yourself all day long. And that won't happen. (*SN: The whole thing of losing your centre losing that sense of - you get lost.*) That's why before you go to sleep and when you wake up, that is the time to work on yourself. If you do it correctly, it will take over your life. And all will go well with you.

*SF: Robert, I'm still confused about this abiding in the Self and you wake up. Abidance in the Self, I don't think it implies knowing or being already the Self and then arriving there. (R:*

Umm.) *Rather than a gesture for the Self, such as deep self-inquiry, could mean that maybe? Or it may lead to that, arriving in the Self. That's natural arriving in the Self.*

R: Abiding in the Self is knowing I-am, is being I-am. So when you say, "I-am," you are abiding in the Self. (SF: *Thank you.*)

SN: *Now, to follow it to its source, take for instance if you find the I by self-inquiry, abide in that, seems to me to be in that state is kind of stateless. Like non-existence. So to follow it what do you mean by follow it? Because it already seems like no-existence?*

R: Don't worry about being non-existent. Simply observe the I and watch it going into the heart. (SN: *So it is not so much a following, it is just that it happens of itself?*) It happens of itself.

SF: *So Robert when I contemplate, "I am," it means right then I am abiding in the Self?*

R: Yes it does, that's the same thing. (SF: *When I say, "I-am," is this empirical person right I'm using my mind and I'm still in duality? But in this contemplation of I-am does duality exist or it doesn't?*) Yes, You're using your mind. When you're saying, "I am, I am," you are transcending the personal I and you are opening yourself up to your own reality. (SF: *So abidance in Self is taking place then?*) Yes, it is taking place right then and there. (SF: *Thank you.*)

SK: *Robert, it's because we have the concept we are not the Self that we miss the fact that we are abiding in the Self all the time, and that's what's left out in this discussion. As Ramana said, we only have the doubt we are not the Self, but the truth is we have always been that. (R: Exactly.) So we only have to lose something we don't even really have.*

R: That's why we go through all these troubles and play all these games, until we realize, "I am the Self." Then that's it. (SK: *And that's all you've ever been. The other is just a false mind.*) But if we can't see that we have to play all these games I guess, its fun!

SG: *Robert, if we don't know the Self and we are saying, "I-am," what is to keep that from becoming a parrot-like repetition?*

R: It doesn't become a parrot-like repetition if you do it with your breath. If you inhale, say, "I." When you exhale, say, "am." "I am." A subtle change of energy takes place within yourself, and you'll find you will become more peaceful, more calm, and pretty soon you will lose all identification with your body-mind and you will remain as I am. It helps. Try it.

SG: *As you were saying earlier, you were also talking about identifying with the Self as identifying with the source. In my state of ignorance doing something as simple as just saying, "I am," and coordinating with the breath, is the best I can do to identify with the way you're talking about?*

R: Well that's one way to do it, do that. But then you should also ask yourself, "Who thinks they are ignorant? Who believes they're not the Self? I do. Who Am I?" And you go right back to it again. Use the method that helps you the most. For some people,

just saying, "I am" does the trick. Other people have to work with, "Who am I?" continuously. Self-inquiry is the fastest way to wake up.

*SF: When contemplating "I-am" it's self-inquiry itself, Robert?*

R: Yes it is. Of course it is, definitely.

*SF: And it is just a question of remembrance what Richard was saying actually? (R: Yes.) Ramana would say "we are the Self but we don't remember, so we need to work on it." And when we use self-inquiry which of course takes several forms, which you have explained thoroughly and particularly, I love this much, "I am" because I can see some movement. I do not know how to explain it. A movement of energy that's valid when I contemplate I-am, so I thank you for it, thank you very very much.*

R: Umm. I'm glad it's working for you, but be careful about these things. Don't be like the Santa Cruz lady who called me. She's a doctor and she was operating in the emergency room. And she stopped everything and called me and said, "Should I concentrate on I-am while I'm operating or should I just forget about I-am for now?" I wonder what happened to the patient? (students laugh)

*SN: Robert, when we do self-inquiry, actually that is the beginning step to find the I. When we develop a sense of abiding in the I, there's not too much need of self-inquiry because we go straight to the abiding.*

R: Self-inquiry has no beginning. If you do "Who Am I?" it's very powerful. It sounds simple but it's very very powerful. All you've got to say is, "Who Am I?" take a pause, say it again, "Who Am I?" Never answer. But keep saying, "Who Am I? Who Am I?" Eventually, something will happen.

*SN: I'm saying if you develop a sense of self-abidance you can almost watch yourself go in and out of those states, you can almost watch yourself, "Now I'm identifying with the ego" and what I'm saying is, self-inquiry is to get you to that state but once you have a feel for that, you go directly to that.*

R: If you're abiding in the Self, there is no ego to watch, because there is only the Self. You watch the ego with the mind, not with the Self. So if you abide with the Self there is nothing else. You are finished. You're cooked. Everything else is of the mind. So when I say "abide in the Self" I mean forget everything and be your Self. There is nothing else to know at that point. Just be your Self.

*SF: Robert, I was unable to understand the use of the breath in connection with I-am. (R: You are unable to understand?) Yes, how do you use it?*

R: You inhale, you say, "I," you exhale, you say, "am," with your breath, when you inhale, exhale. And you will notice after a while your breathing begins to slow down and the periods between I-am is becoming longer and longer. And pretty soon you lose body consciousness and you get lost in I-am itself. And you will become consciousness, I-am.



SG: Robert, you say about the breath slowing down, depends on meditation, it happens frequently now that I seem to be aware of the body and the heart seems to stop, and I am aware of not breathing. Then I get shoved right back into the body.

R: That's all of the mind, it all comes out of the mind. Go beyond all that stuff. Do not pay attention to that. Inquire, "To whom does that come?" and go beyond it. And abide in the Self. See we shouldn't get lost too much in procedures and methods. Remember, in reality procedures and methods do not exist. Only the Self exists. So use the methods and procedures with a grain of salt. Try to stay at the source of I and be free.

I notice the more we talk about it, the more we talk about procedures, you can get lost in procedures. Be still and know that I am is God. So by keeping the mind still you become God faster. So don't contemplate procedures. Do the procedures if you have to, but go beyond it fast. Leave it behind and abide in the I-am.

SK: Robert I think it was Nisargadatta who said that the Sage gives a description of reality, not a prescription. He doesn't give you something to do. You go to a doctor for that. He tells you where it's at or how it is and it's for your own recognition when you see it. Because reality is always the same and when you see it, it's when you see it.

R: It is interesting to note, what you are saying is true, but it's interesting to note that all these words of Nisargadatta and Ramana were given to new students every time they came. And then they go away. And then new ones would come and they would ask the same questions and he would give the same answers. And that is how all the books were written. But what did he do with his direct disciples and the devotees? He was human to them. Do you know what I'm saying? (SK: Yeah. Well I can only take your word in a way and there was no way of knowing, but it makes total sense.) Sure, this is why as I said before if I were a guest here for one time I would fill you with the absolute, totally and completely. Because you're not going to see me for another couple of years. But when I have to see you all of the time you're telling me about your practice and what's going on, and we have to have a dialogue, which is normal. Nothing wrong with that.

SG: We could still have a guest appearance. (students laugh) We could have a truth hour.

R: I do that every time I see you. What kind of truth are you looking for? Just by being here you've got it.

SF: Robert, from what I've been reading about Ramana, well actually there was not much of self-inquiry but much of devotion. (R: Exactly.) Mainly devotion to the body or to the presence of the Master. (R: Yes, that's true.) And they were getting more out of it then what he would be teaching?

R: You're right. This is why I tell you every once in a while the story about the devotee who used to pull his (Ramana's) fan. He used to stand by Ramana and pull his fan for forty years. Then one day he dropped dead. And Ramana looked at him and told the devotees, "He's all cooked. He is not coming back again." (SF: Also the provision of descriptions they give about Ramana what was his effect on them. It seems that they were all contemplating him tremendously.) Yes, you're right. (SF: I think that's a quality of the way to a Jnani?)

R: You're right. That's why it's a combination of bhakta and Jnana.) (SF: *The contemplation of the Master in his physical form, standing near him, being close to him.*) That's very true. (SF: *I think that's all part of the scene of the Jnani and his disciples or devotees.*) You're right.

SV: *God, Guru, Self.* (R: What's that?) *God, guru, Self?*

R: God, guru, Self is right.

This is why I said before, I don't know if you were here, Horat. I said, I would rather have five devotees with me than five thousand lookers and seekers and searchers and disciples because the five devotees would become realized in this life. The rest are only searching, looking. So you're right, absolutely.

It's hard for a Westerner to understand that, because a Westerner's ego is very very big no matter what you say.

(long silence)

Om, shanti, shanti, shanti, om, shanti.

Silence is the greatest teacher.

Remember to love yourself, to bow to yourself, to pray to yourself, to worship yourself because God dwells in you as you. I love you. Peace.

(tape ends) [TOC]

## **EVERYTHING IS SATSANG**

*16th December, 1990*

*Robert:* Okay welcome to the Thursday night icebox. It's good to see you again.

What are we really here for?

*SH:* Good question. (*laughter as Robert continues*)

What are we really here for?

Nobody knows, nobody cares. If you think about that, you will notice that you are here for a purpose. And as long as you think there is a purpose to your life you'll get nowhere. As far as self-realization goes. Self-realization has no purpose whatsoever. Any purpose, any concept spoils it. Any preconceived idea, anything that is known spoils it. There is nothing to be gained in coming here.

What I mean is this: As long as you are looking for gain of some kind the reverse will happen. When you realize that everything that you want you already have, then something begins to shine inside of you. But as long as you believe you need something or you have to gain something then there is always a battle going on between yourself.

People have asked me they tell me that self-inquiry is too hard. I can't understand this because it's the easiest thing I can think of. But yet for some people it's too hard, so they say. It is written in all the books that self-inquiry is for the mature soul. Which means a person who has gone through all the teachings in past lives, pranayama, yoga all these other things, they have already experienced these things before. And now self-inquiry comes easy to them.

But some people say, "I can't really seem to get anything out of self-inquiry." So my question to them is, then why were you attracted to this path. If you are attracted to this path, it means that you are ready for this. But the question I'm still getting is, "Sometimes I'm not in the mood to practice. Sometimes I don't feel right when I practice. Is there anything I can do before to get me in the mood to practice?" And the answer is yes. If you like, before you practice self-inquiry, you can pray to your favorite God. Whoever he or she may be. Then when you become devotional you will want to practice self-inquiry also.

So what is something you can do before self-inquiry? Well, let's see. You can take a statement such as:

"There is one life. That life is consciousness and that life is all there is and that life is my life now."

Think about that. There is one life. That life is consciousness. That life is all there is and that life is my life now. And you ask yourself, "What does this mean?" You see you don't have to practice self-inquiry by asking, "Who am I?" all the time. You do not have to

start that way at all. You can take something like we just said and inquire to yourself of its meaning. You understand that there is one life and that life is consciousness. And you talk to yourself this way, you say, "Well this means there is nothing else that exists but consciousness. If only consciousness exists where does love come from or harmony or peace or joy or bliss?" You think about that. And then the answer comes, "Why these verities must be synonymous with consciousness. In other words, consciousness is another term for bliss or love or joy or peace. So if you have consciousness you have the rest. And if that is all there is that must be me now. Not tomorrow, or the next day or next week but right now! I must be that consciousness and consciousness must be omnipresence. Everywhere present at the same time. There is nothing else.

This means that I've got no problems. There is nothing wrong anywhere. All is well. Because there is no other place for it to come from, can't you see? There is no place for troubles to come from. There is no place for disharmony. There is no place for evil. But then something inside of you says, "Well it exists. Look at man's inhumanity to man. Look at what is going on in the world, the homeless, the starving children of Ethiopia and so forth."

Disharmony does exist. But if you are inquiring in the right way in your Self, something will ask you and come to you and say, "Yes, but to whom does it exist?" This means that it is not like you're trying to ignore these things but you are coming from a different space. You see the world differently. You begin to realize that you are the Self of all. The word Self with a capital 'S' does not mean you as yourself as an individual. When you experience the Self you are the Self of all. You are the universe. You become all things.

In other words, everything is taking place within you. Once you realize that you are the cause of everything in this world, something within you stops reacting. You stop reacting. You see what's going on but you stop reacting because you've become the Self of all.

In other words, you take the screen and its objects that are shown on the screen. You begin to understand that you are like the screen and all of the things in the world, the good, the bad and the in between are the objects on the screen. The screen is never affected by the objects. No matter what the objects do that are shown, the screen is never affected. There may be pictures of man's inhumanity to man on the screen, murderers, rapists, lovers, hypochondriacs, all kinds of people are on the screen. (laughter) But the screen is never affected. You become somewhat like the screen. You have a great compassion, a great love but you are no longer affected by person, place or thing.

This does not mean you do not care. If you see somebody starving, it's you that's starving. Because it's all taking place within you. If somebody is hurting, it's you that's hurting. Because it is taking place within yourself. You see everything as an outlet of your consciousness. But there is something within you that keeps you from reacting to things. So in that sense, when somebody else asks, "I can't wait to become self-realized because the world sucks. The world is terrible. I want to become realized so I do not have to put up

with the world." Or there are people who say, "I wish I can die so I can become self-realized and not have to deal with the world." And there are people who actually think that if you die or if you awaken you will be finished with the world. But my friends, it's just in reverse. You see, everything is happening now.

What this means is: Whatever you think about the world now, you are going to think about the world after. It doesn't change. It is just like when you go to sleep. The last thing you think about when you go to sleep you usually think about when you wake up. So if you're thinking about things that are evil all over the world and then you happen to leave your body. You're simply going to take on another body and continue where you left off. Or if you believe if you awaken that will be the end of it. You can't awaken until you feel harmony first.

The last step before awakening is when you no longer react to life and you begin to feel harmony, everywhere, under all conditions, under all circumstances. And then you awaken. But if you are feeling distraught and angry and upset and you are practicing to awaken you will never awaken. As long as you have those feelings. Those feelings have to go first. You have to harmonize yourself with the universe. You have to reconcile yourself to the whole universe, starting with the mineral kingdom, the vegetable kingdom, the animal kingdom and the human kingdom. You have to develop a feelings of love and compassion towards everything.

In other words, devotion leads to Jnana. So the person who is not a devotee to life, a person who has no compassion and no love can never awaken, it's impossible. It's a prerequisite to awakening. And you have to develop these traits by yourself. Nobody can bring them to you. It's the same with satsang. People tell me they love to come to satsang because they get rid of the world for a while. They find peace at satsang and the world's terrible. But I say to you that wherever you go in the world that's satsang too. The feelings you have with people is satsang. Your reaction to person, place or thing is satsang. Everything you do is satsang. The whole universe is satsang. Do not believe that only when you come here you have satsang.

*Everything is satsang.*

So to awaken you have to let go of all your prejudices, all your preconceived ideas, all your concepts and become totally free.

Now when that happens, people come to me and they say, "Well I've done all that already and now I'm experiencing the void. I'm experiencing emptiness, so I must be self-realized?" On the contrary, as long as there is somebody to experience the void they can never become self-realized. The experiencer has to go. Nobody is left to tell about it. You have to go beyond the void. And what happens when you get beyond the void? You become your Self. You become your Self just the way you are, your natural Self. Words cannot explain.

People also believe that when you become the Self you become indifferent. You have a, "I don't give a damn," attitude about anything. Of course that's erroneous. When

you become yourself you become loving, kind, peaceful. You automatically become in love with everything. You no longer are disturbed by the world or anything else and you become radiantly happy. It seems strange how you can be happy when all of these dastardly things are going on in the world. But remember, *they're going on within yourself*, not outside of yourself. And they are false images, just like the images on the screen. The images on the screen appear to be real, don't they? But if you try to grab them what happens? You grab the screen. They're like an optical illusion.

So, the world is like that. It is like an optical illusion. It is not an optical illusion to the person who is not realized. In other words, as long as you believe that you are the body-mind phenomena, the world is real to you. And you have to take whatever action you have to take to make the world a better place in which to live. But when you have semblance of realization the world becomes an optical illusion. Just like the mirage in the desert. You see water in the desert and you think it is there. But upon close investigation it is not there at all. So the world appears to be real and everything in it appears to be real. But upon a close investigation you see it doesn't exist at all.

But remember what I said, it exists to the ajnani, to the non-enlightened person. The world is very very real. Therefore do not walk around saying the world is false. For as long as you believe you are real, your body that is, to that extent is the world also real. But once you can feel that you are not the body and that you are not the mind, then you're also not the world.

Do not fool yourself. Do good works in the world. Help all you can. Then when you do get self-realized, then you'll know what you have to do at that time. So again, do not walk around telling people the world is not real it is only a dream. Because unless you can feel that your body is also a dream and you know that you know this, to that extent will the world be a dream. And when you wake up, again will you find that the whole universe is superimposed upon your Self. Like an optical illusion.

Any questions about that?

(Tape break, returns to student asking a question.)

*SH: Why would I want to superimpose the world on myself?*

R: You don't, you have nothing to do with it. It's just the way it appears. (*SH: Well, superimpose the appearance in the seeming self?*) It's all an appearance, it appears that way. (*SH: Yeah, why?*) It's just one of those things. (*students laugh*) (*SH: I know it is one of those things, why bother? Yeah.*) I can say that in reality, it doesn't exist. (*SH: Yeah, you can say that.*) I know but you want to understand what I'm talking about and you say, "But you just said it does exist?" (*SH: I don't say that.*) But in reality nothing exists. But for the sake of explaining things and talking, the universe is superimposed on consciousness. (*SH: And you are that consciousness?*) You are that consciousness. (*SH: So it is superimposed on (quote) "You."*) Yes, but in reality it's not. In real reality. (*SH: ...because there is nothing there in the first place.*) Exactly, so in real reality we would keep silent. But since I have to sit here and talk like an

idiot, (students laugh) we have to try to explain it somehow and that's how we explain it. But as far as I'm concerned nothing exists.

*ST: If it doesn't exist why do we need to help it? (R: Help it to what?) Why do we do good works? To correct what we see if we realize that it's not there?*

R: Because you do not realize it's not there. If you really realized it's not there you wouldn't ask the question. (*ST: Is it so that suffering exists in the mind of the sufferer?*) Suffering exists in the mind of the unenlightened person. So the one who is suffering believes they're suffering. The one who watches believes they're suffering. But when that feeling is taken away, and illumination comes everything is different. (*ST: If the observer appears or imagines that he is at peace about someone else's suffering, is it because he feels that the recovering person has made the choice to suffer.*) No, as long as you imagine, you will always see suffering. And as long as you see suffering it's your duty to help and to do good for people and help them get out of it, that's your duty. As long as you believe that you're a human being. But as soon as you realize that you are not a human being, that you are consciousness, the whole story changes completely. So it is completely different. (*ST: Believing that one is consciousness or knowing one as consciousness?*) Becoming, not believing, not knowing but becoming. When you become it's something else completely. And when you use words to try to understand and try to explain you can't. Because the finite can never comprehend the infinite. So you have to become that yourself in order to know what's going on. But in the interim you have to help suffering humanity all you can until you rest apart from it. And to relieve the suffering of people.

*SD: So Robert are you saying then that the rules are different? (R: Of course they are.) When you are unenlightened versus when you're enlightened?*

R: Very much so, in reality nobody suffers. But when you are not seeing reality there is terrible suffering going on.

*SK: It's like the experience changes, no rules per se it's all experience.*

R: You can say that, yes. You just see it differently. Everything becomes different.

*ST: When Jesus said, "I believe" I don't know the bible verse when someone said something awful to him he said, "What is that to do with you?"*

R: Well that's a very high statement. (*ST: Excuse me?*) That's a very high statement he made, he's right. But that's in the higher sense. If the person is realized then what has that got to do with you? But if the person is not realized then it is his duty to help and to alleviate him. There are two ways to look at this, of course. If Jesus was working on his disciple, who knows what he was teaching them? So maybe he didn't want that particular person to go out into the world and become worldly. He probably wanted him to stay close to Jesus. So he said, "Don't worry about the world, your job is with me." Get him on that path. There are different ways to look at these interpretations of Jesus.

*SR: Robert, in the earlier part of what you said, you mentioned what are our attitudes toward things etc, how we see the world as an example. In order to be free is it necessary to give up all your preferences? I can give some examples. I would much rather prefer to be in a different sort*

*of environment where there are more trees and plants and things like that for several reasons... (R: Yes.) ...is it necessary to give those feelings up, in a sense?*

R: You can change your environment but your reaction to them has to be given up. It doesn't matter where you go to live. But as long as you see something wrong or something is bad in one place as compared to another place, it's keeping you back from final realization. (SR: *What about the example of say, of how pollution affects my body and things like that, that's the kind of things I have to deal with.*) Well that means that you believe you still have a body. And as long as you believe that you have got a body then you have to take of it. Then you're right. But when you finally see that you don't have a body and you are not the body or the mind, then it doesn't matter where you live.

SR: *Would it be sort of like just giving up the feeling of providing for yourself in circumstances and just kind of letting go and letting God?*

R: Again what happens is this: When we are no longer the body, the body knows what to do all by itself. Even better than when you can take care of it. So your body will do the right thing. Irrespective of what you believe. If you stop interfering with it, it knows how to take care of itself. But if you think you have got to interfere with it, then you will pick places to live. You will go here and you will go there and you will buy a certain things to take care of yourself. You will do all kinds of things to take care of the body. But when you realize, I am not the body, I am the Self, then the body will do what it came here to do. Karmically your body knows what it has to do and you can't stop it no matter how you try. So the best thing to do is say, "Not my will but thine," and stop trying to make something happen. Everything will happen all by itself. (SR: *Will that be the doership?*) Yes, becoming a non-doer, as long as you believe I am the doer you've got a problem. Because you will always be the doer and you will always try to improve or correct your life, to no avail. But as soon as you know that I am not the doer everything starts to happen like it is supposed to and you're happy.

SR: *Does that include or is it exclusive of a feeling of apathy. In my case I find myself more apathetic towards things like making money and different things that I used to care about. And sometimes I care that I don't care anymore. I have an apathy towards the world, in a certain sense like it seems more beautiful one way and then in the same sense things that were part of my life before like careers and jobs all that just seem to be - can't even find the handle of where they're at?*

R: it depends on your karma of the body. I'm sure you have read the story of King Janaka, the old Indian saint who was self-realized. And yet he ruled the kingdom and did a lot of work. Your body will do what it came here to do. It has no apathy, no resentment and no love for itself. But if your body is supposed to become a herb doctor it will. If it is supposed to become a nurse it will. If it is supposed to do no work it will do no work. But it has nothing to do with you. But you will be happy. You will always be blissful and happy. And yet your body will do whatever it came here to do. So if your body is suffering a little it will not affect you. You will not be affected.



For instance: Say you became enlightened and then you were arrested for a crime you didn't commit. You wind up in jail for ten years. That's your body going through its karma. It has absolutely nothing to do with you. And you'll be the happiest inmate that ever existed. (students laugh) Really. So it doesn't mean when you become enlightened your body doesn't go through anything. It just doesn't disturb you for you're not it. And that's a hard one to comprehend. Because you say, "I'm looking at your body and I see it." But who sees? You are seeing a misinterpretation, because the body doesn't exist at all like you think it does. So we should stop worrying about it and get on with our life.

(Robert sips tea then a student takes tea bag out of cup)

R: See even that, it doesn't belong to him, it was all preordained. (laughter) As strange as it may seem, it was all preordained. (SD: *By what, Robert?*) By what? (SD: *Yes or by whom?*) By the Self. (SD: *Is the Self occupying itself with the tea bag?*) (laughter) All these things are meant to happen before. (SH: *Each blade of grass.*) Everything is preordained.

SK: *Robert that was an interesting question of the self asked if consciousness itself is the tea bag. I had a few friends that I invited to meet you over the last month or two and one of the questions that seemed to be disturbing for them was the idea — it was an interesting question like, "Is there one important thing that the body is here to do, for example." It was a real fascinating question for me to kind of throw around, that question reminded me of that. "Is there any big things or little things in the eyes of the Self?"*

R: No there is not and it has no purpose. But karmically these little things are all going on. In reality they do not exist. But karmically they appear to go on. Karmically everything is preordained. When realization comes the whole story changes. There is no coming there is no going.

SH: *It wipes out karma completely?* (R: *It wipes out everything.*)

SE: *Well there is nothing there to have karma.* (SH: *Right.*)

R: So as long as we think we are the body-mind phenomena then preordination exists. And karma exists. And reincarnation exists. And God exists. And all the rest exists.

SG: *I was once listening to him one day, you were talking about how we pride ourselves in fact with freewill. When we think about it the body is going on, most of its functions are going on without our conscious control. And even the thought of moving my finger, where does that thought come from? Who made that decision to do that?* (R: *Umm.*) *We don't know we can't think it.*

R: Well it's karmic. (SG: *Right.*) Everything is karmic. But see the difficult part is to comprehend this, that in reality it doesn't exist. That's the hard part to comprehend. Because it may appear like I'm moving my finger but I know I'm not.

SH: *Nothing so whatever is occurring?*

R: Nothing is occurring. There is only consciousness and that is all there is.

SK: *Some people say that is a cop out.* (laughter)

R: Of course they do, but who says that?

SH: *He's telling you, you're copping out.* (laughter)

SE: *Is the phenomena, my hand, is that different from consciousness or are they the same?*

R: Everything is consciousness, but in appearance it's different.

SF: *The appearance then it's not consciousness.*

R: Yes, as long as you believe that you are the body-mind then it's real. But it's still consciousness. Going back to the screen again. You draw a picture of a hand on the screen. It's meaningless to the screen but it's important to the hand.

SE: *This spoon, does that exist or doesn't exist? (laughs)*

R: It exists as long as you believe you are the body. When you're not the body that doesn't exist.

SE: *What is the nature of its existence when you don't believe it exists anymore, I mean it's an appearance. (R: It's consciousness.) No, that's just a word. (R: Explain the question.) This is different from this. (touches two objects) Whether you are enlightened or not enlightened. The tea cup that you're drinking out of is used to drink, this is for the tea bag and this is for – the functions of images have different... (For Christ sakes stop laughing I'm trying to make a fucking point!) I'm trying to get this - serious! Now how are they different or how are they the same.*

R: They appear to be different because... (tape break) ...and if you try to grab these things on the screen you grab the screen. The same thing is happening to those who believe that they're the body and the mind. But once they transcend that everything becomes different. But you can't see it right now because you are in control of the body and the mind. You're involved with the body and the mind. So everything appears separate. (SE: *The screen and the images on the screen in your analogy are not different?*) They are the same, it's all the screen. The images don't really exist. So as long as we believe we are alive as a body everything becomes real to us, the whole world, the whole universe. And I admit it's a difficult subject to comprehend. This is why we have to do the work and experience it for ourselves. Otherwise like I always say, "You should not believe me." Why should you accept what I say, you have to find out for yourself.

SK: *The person who experiences illumination, sometimes the experience is described as effulgence everywhere. They don't see form identified, there's no form anymore, it's all consciousness, and they perceive it that way and can only perceive form. But that isn't maintained all the time throughout their whole life, maybe this for some people, otherwise they couldn't see a human being in front of them or not.*

R: No, it doesn't work like that. Consciousness perceives the images. But it realizes they're not real, that's it. Whereas if you're not consciousness, you perceive the images and you believe they're real.

SH: *Does consciousness instigate the images?*

R: No. (SH: *What brings them about?*) They don't exist at all. (SH: *Well, what brings the non-existing images about?*) Nothing, they don't exist, they never existed and never will exist. They don't really appear.

SK: *Robert, are you a Jnani? Have you attained realization?*

R: Who knows what I am, there is nobody left to tell. (SK: *Then you perceive this to be a form here?*) I perceive that as being an object. But then a material object. I perceive that as being consciousness but I see it as an object.

SK: *What is the difference between a state that others perceive as human beings wherein they don't even observe forms, even. They observe consciousness as such a unity that they don't even see a table or a person?*

R: If they didn't they wouldn't be in their body. As long as you have your body left you see things. (SK: *Well you're not in your body?*) But you think I am. (SK: *I know but same with them.*) But how do you know what they see? (SK: *I don't.*) So why are you saying that? (SK: *Because it seems that when people come down from such an experience that's what they relate to other people.*) You're speaking of Nirvikalpa samadhi. (SK: *Well I don't know what I want to call it, I realize you have a certain view on what Nirvikalpa samadhi means and I don't mean that.*) When you close your eyes and you shut everything out then you see nothing. But as long as you are functioning in the world you have got to see images to function. Otherwise you wouldn't be in your body. (SK: *There are instances of people that I've heard personally where part of their eyes were open in such an experience.*) How would they survive? (SK: *I don't know? But I know that when they come down supposedly, down from such an experience, that they perceive form.*) No, realization doesn't come down and it doesn't go up. (SK: *Then what is that?*) I don't know what you are talking about? I don't know what you're saying? If a person saw nothing, he would never get out of bed. He would be dead.

ST: *Just for a temporary experience allegedly people have this experience?*

R: Oh yes, temporarily people can go into samadhi and see consciousness, sure.

ST: *And then come back? (R: Sure.) Without dying?*

SK: *With eyes open?*

R: Yes that can happen, but it's not self-realization. (SK: *What is it?*) It's a high state of consciousness. (SK: *What if their so-called come down from only seeing effulgence everywhere and they come down supposedly, enough to see form, was the same as your outlook?*) It doesn't happen that way. (SK: *Why wouldn't it happen that way?*) When somebody goes into samadhi they lose the world, they lose consciousness. (SK: *I'm talking about with their eyes open?*) With their eyes open or closed. But once they get up they have to experience the world again. (SK: *But what if they are standing up?*) They'll fall down, (laughter) because they're not seeing anything, they are not feeling anything. They have to sit down or lie down. (SK: *I don't why that would occur?*) Because they're not seeing the world like you say, they're just seeing consciousness. Because they can't function. They can't walk, they can't do anything. The body becomes totally immobile. But sahaja samadhi is total realization all the time and being aware all the time of consciousness.

SK: *So I guess the implication, I guess, is that some of these people may attain that samadhi, when they come down they're in non-realization any more.*

R: But there is no such a thing as being in realization and coming down out of realization. (SK: *The samadhi I'm talking about is coming out of some space of seeing, instead of*

only seeing effulgence as consciousness but coming down to a state of also seeing form as consciousness.) You're talking about a high state of realization, but not total realization. Total realization, you see forms as consciousness. (SK: *So my question is, what if those people also saw that?*) Then they would be self-realized. (SK: *Right and yet at times before that occurring that all they saw was effulgence with forms, form even.*) As long as you see effulgence and as long as you see form, somebody has to be the seer. And if somebody is left to be the seer you are not self-realized. (SK: *So as long as I have ever heard a story from someone then they weren't totally realized.*) Exactly, because they can tell the story, they can relate it. (SK: *Yet you have been able to relate stories about yours.*) Sure, because I'm talking to you. (SK: *So couldn't that be their state as well?*) But you're speaking of a state that they're experiencing, not what they're talking about, that's different. They can talk to you about things but they have got to be able to see forms to do so. Can they talk to you while they are seeing nothing? (SK: *No.*) Of course not. To be able to talk to a group of people you have got to see forms. (SK: *The questions is, why is there a difference? How can they see just effulgence?*) Because they have meditated for years. In your meditation you begin to see an effulgence all the time. While you're in meditation. But then you've got to come out of it and you become an ordinary person. (SK: *And yet can still perceive everything as consciousness and be totally self-realized.*) If you're totally self-realized you do not have to meditate to see effulgence because you're in that state all the time. If you have to meditate you are not self-realized. (SK: *Yeah but I'm not talking about self-realization.*) So the person that you're talking about is not self-realized.

SH: *What is being self-realized? What is it anyway?* (R: *Being awake.*) *That's just a synonym.* (R: *Exactly, it's being awake. Awake to reality. Awake to your Self.*)

SG: *It sort of seems like we're all in this big 3D movie. And we all sort of believe it and you're sort of saying this is just a movie we're watching.* (R: *That's right.*) *But we're all part of the dream and you are saying we believe all these images that are floating around here. You can say we're just caught up in that.*

R: Well put it this way. Take the analogy of the screen and the images. I'm aware of the screen twenty-four hours a day. While most people are aware of the images twenty-four hours a day. That's the only difference. (SK: *We're taking the images as being real.*) Yes.

SR: *Is that what Ramana said when he said the fundamentals you already know, you should notice that because, you know the I was always there like he said, "The fundamentals you surely know." You could never lose that after the first experience.* (R: *Exactly that's right.*) *So you're always aware of the presence of the fundamental 'I' and no matter what appears in front of it...* (R: *Doesn't matter.*) *...doesn't obscure it or doesn't take the attention away from it?* (R: *Indeed.*) *You know when you were talking Jay too, you mentioned something that I could think of in terms of whenever the scene appears, there's a seer they come together. So if something is appearing it has to be appearing to someone. We sort of take it as two separate things but the reality of seeing is that if there is a seer then there is a seeing and vice versa. They appear as really the same thing.*

SK: *I've noticed that someone tells a story that yes they have experiences like that.*

R: Well you can tell a story but they're talking about their own personal experience.

SR: *If someone sees something they exist as a seer and so they identify with that.*

R: Yes. (SK: *Robert sees form.*) As consciousness.

SK: *My question is very subtle. It's taken for granted that if someone is self-realized and as you say, you see form as consciousness. They also see form as consciousness but sometimes - Who knows how or why? — they don't even see form as consciousness because it turns into effulgence as consciousness.*

R: Well, effulgence, the void, visions, all are projections of the mind. Consciousness is beyond the effulgence. See you're speaking as if effulgence is the final state. (SK: *Yeah right.*) Effulgence is not the final state. (SK: *So the final state is seeing these forms as consciousness?*) R: Exactly. (SK: *That's the final state?*) Yes. The final state is being consciousness itself. And realize that all this is the Self and I am that.

SH: *Is that the state you are in?* (R: *Who knows?*) *Who knows, that's a cop out Bob.* (R: *What can I say?*) *Give me a straight answer.* (R: *I've got no idea.*)

SR: *But you are aware that what you fundamentally are is always existing?* (R: *Yes.*)

SH: *Are you unbrokenly aware of the screen only?* (R: *Twenty-four hours a day.*) *But also the images that appear?* (R: *I see the images, they are not reality but they are consciousness. I see you as the screen.*) *Oh great, you are seeing correctly, congratulations.* (R: *Thank you*) *I'm glad you are really seeing me.* (laughter)

SK: *Robert if you saw all of us that way strong enough maybe all of us would gain enlightenment?* (laughter)

R: Well that's what satsang is all about. That's what's supposed to happen but you are so immersed in nonsense that you keep yourself out. See as long as you have feelings of anger, feelings of indifference, feelings of I don't care, feelings of being hurt, separation, it keeps you back. But if you come in here with an open heart then all these things will happen immediately.

SM: *Do you see individuals?* (R: *I see individuals but I see them all as one screen.*)

SF: *So the illusion Robert is actually the perception?*

R: Yes, in the perception, that's correct. (SF: *There is no such perception there is no illusion, it's all consciousness?*) It's all consciousness that's right.

SH: *But isn't the illusion also a product of consciousness?*

R: The illusion is a product of consciousness but is not consciousness itself. It appears as consciousness. (SH: *Yeah.*) It's an appearance. (SH: *Yeah, but it too is consciousness.*) Everything is consciousness. The illusion never existed, never will exist but appears to exist. Only consciousness is reality. (SH: *Umm this is the way consciousness appears to bamboozle itself.*) It appears that way. (SH: *Maya.*) Yes, that's what maya is. But consciousness is absolute reality. (SH: *Yeah, well it likes to entertain itself.*) No. (SH: *What's it up to?*) Nothing,

you are up to something? (*students laugh*) (SH: *Oh go on. You were seeing clearly just a moment ago now you're confused?*) No.

SD: *Robert if someone is in the state that Jay is talking about, who slips in and out of samadhi. You said that was a high level of consciousness but not full realization. Is that a necessary step in the progress toward realization or does everyone go through that?* (R: No.) *So you can instantly awaken?* (R: Yes.) *Or you might go that path which you go in and out?* (R: You don't have to go that path at all.) *But you did call it a high state?*

R: It's a higher state than the normal state, of course.

SH: *Did you go that path?* (R: No.) *You went straight to the point.* (R: Yes.) *Good for you, I congratulate you.* (*laughs*) (R: Thank you, I never asked for anything.)

SE: *Except when you wanted candy bar answers to questions on the test.* (*laughter*) *Look what trouble it got you into.* (R: I know.)

SH: *That's why you went to Ramana Maharshi?*

R: I went because I wanted to see what was going on, what he was up to.) (SH: *What was he up to?*) Nothing. (*laughter*) (SH: *Was it worth going to find that out? You already knew it.*) Of course, it was a pleasure to meet someone like him. (ST: *And being up to nothing is good?*) It's wonderful. As long as you believe you are something then you suffer accordingly, because you are part of the world. But when you know you are no-thing there is nobody there to suffer.

(*general talk*)

R: Everything is preordained. That's why you should never react. It's your reaction that keeps you back. (SH: *There are no exceptions to that, so it is. When you say everything is preordained?*) No exceptions, everything, so stop complaining.

ST: *Is it preordained by our consciousness?*

R: It is preordained by your un-enlightenment. (ST: *So it's not preordained for you? Yet there's no form.*) For me there is nobody left to feel anything. (ST: *But you notice it, the beginning of it.*) Of course I do. I still notice it but what have I got to do with it? (*laughter*)

SD: *Robert, if everything is preordained then wouldn't reactions be preordained?* (R: Yes, they would.) *So how can you tell us not to react, when we're predestined to react?*

R: Remember the only freedom you've got? Can you remember what it is? (SD: *To awaken?*) What's the only freedom you've got? Not to react. (SD: *Not to react.*) Not to react. (SH: *Or be the witness of the tendency to react that shows the reaction?*) Yes. That's the only freedom you've got. Not to react to any situation and to go within and find the Self.

SD: *Well wouldn't your reaction or non-reaction be a matter of predestination?*

R: Yes, but you still have the choice.

ST: *I can see your point of not reacting to anything, but what if you feel like dancing?*

R: Then go ahead. (ST: *Is that not reacting?*) It's reacting to your body-mind yes, so you have to suffer the consequences. (ST: *Of dancing?*) You may meet somebody, get married, have children. (ST: *And just feeling it's a wonderful life.*) Good, enjoy it. (ST: *But that's*

still reacting?) So don't react, it's up to you. You have the choice to do whatever you like, as far as it goes. React or don't react that's your choice.

*SH: Who is the chooser? (R: You are.) In other words consciousness is the chooser?*

R: Everything is consciousness. See we're talking on different levels. We're mixing all the levels up. Everything is consciousness and nobody chooses, that's the ultimate. But when we talk about karma then it appears that you choose. (*SH: Consciousness has identified with the body-mind and is appearing to choose?*) No, consciousness does not identify with anything. (*SH: There appears to be awareness.*) Appears yes, appears to be aware. Consciousness is self-contained pure awareness. (*SH: Well that's the ultimate.*) Yes, so it does nothing. (*SH: Can you speak of absolute consciousness and relative consciousness to clarify?*) No we can't do that either because relative consciousness doesn't exist. (*SH: Just a term, just a word to try to think what can't be thought.*) (laughter) So why think at all? (*SH: Well that's a good point.*) That's the whole object, to quiet your mind. The quieter your mind becomes the more self-realized you become.

*SG: That's the greatest stuff we can do. (R: Yes.)*

*SM: Robert does a Jnani have karma for the body?*

R: Yes, that's like an electric fan. When you shut off the power to the fan the blades still keep turning until it wears out. So with Jnanis they may have a body to go through some experience until it stops and wears out and you drop it.

*SG: Is that all subtle bodies? Ramana and Robert are still existing as...? (R: Ramana appeared to have cancer.) He appeared to disappear and gone?*

R: But to whom did he appear to have cancer to? (*SG: Right.*) To the ajnani. So that example Mary is for the person who is not enlightened. Who sees?

*SH: Prarabdhic karma will have to run its course, enlightened or not enlightened.*

R: That's how it appears to the ajnani, you are right. (*SH: But for the Jnani it's finished.*) It's finished. Nothing exists. But for the sake of explanation, you use examples like the electric fan. You pull out the plug and it still goes around until it stops.

*SK: Robert if anything is appearing, then first I can make the assumption that the seer is also appearing, or the ego is appearing and I can inquire into, "Who is that?" Is that correct? (R: Yes.) As long as the world appears, the seer is also appearing to see that.*

R: Yes, but first you have to inquire, "Who sees the world?" (*SK: Right. That was my question. If the world appears, someone is seeing it. Then I can ask, "Who sees it?"*) "To whom does this appearance come?" (*SK: Right.*) Sure. (*SK: And to remember that is really the freedom, right, and to forget it is to fall back into being the character that's hypnotized by the world.*) Indeed. But I always want to remind you to make it all very simple. It is not really complicated. Just turn within and ask the question, "To whom does this come?" the world in other words. "To whom does it appear? It appears to me." Hold on to the me. The me is an appearance. And follow the me to its culmination, to the source, to its substratum. And then you will realize that the me never existed. There is no me. No pun intended.

SH: *The me is sort of slipping, it's not easy to hold onto. You can hold onto it briefly but hold on all the way to its disappearance, isn't so easy.*

R: Yes. You hold onto it mentally, to the me. You watch it in other words. You watch the me and watch it going deeper and deeper within yourself, deeper and deeper in yourself. Until the day comes when you get to the bottom of it and you get to the source of me and the source of me means that there never was a me. (SH: *It gets burnt up in consciousness.*) And you become I-am. I-am is consciousness.

SK: *So you can start anywhere really. As soon as there is an appearance?* (R: Exactly.)

SH: *Those can all be reminders then? Everything can be a reminder?*

R: Yes, so you don't have to start and ask, "Who am I?" Whenever you feel pain of any kind, mental anguish, anger, catch yourself immediately and ask, "To whom does it come? Who feels this? I do. Who am I? Where does the I come from who feels this pain?" And don't answer just wait. Hold onto the I but focus on the answer, focus on the source. Then one day the I will disappear and the I-am will takes its place and you'll be free. (SH: *That's the whole bowl of wax.*) That's it. There is nothing else.

Now just being in the silence makes things happen. Being in the silence is not meditation. We're not meditating on anything. We just watch, we observe. We're alert. Watch what is going on in your mind when you're quiet.

(short silence)

Meditation is when you have something to meditate on, like Krishna or Rama or God or Buddha. But self-inquiry is when you watch, when you observe. When you're alert and you watch what your mind is doing. Whatever it brings up you find it and you grab a hold of it and you say, "To whom does this come?" and follow it all the way through.

(short silence)

Om shanti, shanti shanti, om, peace.

Remember what you perceive in each other is determined by your samskaras, by your past tendencies or your past make up. In other words what I mean, when you all look at me everyone has a different opinion, a different perception. Now the perception is not good or not bad. It is all determined by where you are coming from, it is all mental in other words. It's really not real, it's a projection of your own mind. And this is always true whether you see something wrong or something right. They are just mental impressions. That's why you should not react to anything because it is all coming out of you.

In other words, whatever you see is your Self. So if you become angry or if you don't like somebody or something is wrong someplace in your life. You're simply seeing a projection of your Self because there is only the Self. It behooves you therefore to develop a consciousness of love and peace and then you'll have the right projection then good things can happen. Then you will be able to say anything, anything at all...

(tape ends) [TOC]



**REMEMBER THE REASONS WHY  
YOU CAME HERE**

*23rd December, 1990*

*Robert:* You people are funny. When I look at this side this side starts singing and when I turn my head away they stop and this side starts. (students laugh) You only sing when I look at you. Oh well, can't have everything. (laughter)

I welcome you with all my heart and with all my being. It's good to see you all here, every one of you. In 1947 I went to Ramana Ashram. After spending around three days talking with Ramana, I settled down with the devotees, in the hall, and I used to sit at the right side of the hall against the wall, watching all the people come in. They had devotees, disciples, and seekers. The devotees were always the same. They never said much. They were immersed in the Self. The devotees and the seekers quarreled with each other.

I recall a particular Indian who was very quarrelsome with a disciple, and he used to find fault with everybody. He would go to Ramana and say, "So and so was doing this, so and so was doing that." And Ramana would tell him, "Remember the reason of why you came here and keep silent." The reason of course was to find the Self and not to interfere with anybody else. But there were all kinds of incidents going on. Sikhs came, Hindus, Westerners, Buddhists, Zen Buddhists. People who were practicing Hatha Yoga. All these things were happening in front of Ramana. But it didn't faze Ramana one bit.

I recall a Westerner, I'm trying to think of his name, Henry Wells, from Scotland. He apparently had read a lot of books about Ramana, and this was his first visit. He came into the hall, and I was watching this. Ran over to Ramana and prostrated himself on his stomach, and started going crazy. His feet were shaking, and he was chanting. The devotees wanted to pick him up, and Ramana said, "Let him stay." When he came out of it he told Ramana, "At last I have found you. You are my father, my mother, my son, my daughter, my friend." And Ramana just smiled at him. And I said to myself, I was only eighteen years old, I said to myself, "Someone who is this enthusiastic, let's see what happens, if it lasts."

The days went by and he kept prostrating himself every day for about a month. Then he finally stopped and he sat down like everybody else. And after about two months he started looking around the room at everybody, and he started complaining, that this wasn't right, that wasn't right. After about four months of being there he donated forty-thousand dollars to the ashram, and I'm just watching all these things going on. After about six months of being there, he started to find fault with the management. At that time

Ramanas brother was managing the ashram. He started to whisper to the other disciples, of course the devotees had nothing to do with this, it was the disciples and the seekers. He started spreading rumors. He hardly ever talked to me. I guess I was too young. He was about forty-five years old.

When about the seventh month he came over to me one day and he asked me outside the ashram, "Do you think Ramana is really enlightened?" So I just smiled at him, I didn't answer and walked away. He started getting devotees to fight against each other and rebel against the rules of the ashram.

On about the eighth month he saw me again and he tells me, "Do you think it is right for Ramana to stand naked like this? Let's buy him some clothes and dress him up, so when Westerners come they won't be frightened." So I told him what Ramana said: "Remember the reason for why you came."

And this went on. A couple of days later I didn't see him in the hall. Second day passed and I didn't see him. The third day passed and I didn't see him. And the fourth day I inquired, "What happened to him?" And the house guest he was living with said, "Oh, Henry packed his suitcase and went back to Scotland," and nobody ever heard from him again.

The point of the story is this: If you realize the reason why you came you will be interested in one thing, awakening. And that will dominate your life. Nothing else will. You will not be concerned with what somebody else is doing and you will be at peace with yourself and everybody else. Everything is preordained anyway. Everything is karmic. So what's going to happen will happen whether you like it or not. So why get insulted, why get your feelings hurt, be at peace.

It's interesting, this morning I was looking through a magazine and I found an article by a devotee who lived at the ashram for quite a while talking about the same subject. Mary would you like to read it?

Now listen carefully to this. Can you see?

*Mary: Yes I can see fine. It's called "Mind the Business for Which you have Come."*

*All events in life are shaped according to the divine plan. What is bound to happen will happen. What is not to happen cannot be brought about by any human effort. On this point Ramana was quite categoric. When Deva Raja Mudaliar questioned him as to whether only important things in ones life, such as major occupation or profession alone are predetermined, or even trifling acts, Ramana replied, "Everything is predetermined."*

*One of the purposes of birth is to go through certain experiences which have been marked out in the karmic unfoldment of this life. The whole program is chalked out. This would apparently be a dampener to all effort, for one would be puzzled as to what the responsibility of man is. Is he an automation of karmic forces? Where do his free will and effort come in?*

*Ramana points out that there is another deeper purpose to life. That is to search and find out the truth for oneself. He would say that the only useful purpose of life is to turn within and*

realize there's nothing else to do. Ramana would therefore constantly din into everyone the fact that the ultimate truth is *sat-chit*, immediately available here and now.

When Natananananda asked Ramana, "Is it possible for everyone to know directly without doubt what exactly is ones true nature?" prompt came the reply, "Undoubtedly it is possible. The ultimate truth is so simple," Ramana would say. "It is nothing more than abiding in ones own state." This is the essential message of all religions and creeds. Leaving aside the automatic course of our lives regulated by the creator, according to his law, ones duty is to channel effort to be self-aware. Steadfastness of purpose is in treading the inner path through vigilant self-inquiry. On such inquiry as to the source of the individual, the inquirer merges in the conscious source.

The inner odyssey is seldom smooth sailing. Full many a delusion would wean one away. For instance, people who go to Shri Ramana Ashram to breathe its rarified atmosphere, while there, instead of surrendering to his flowing grace, they would get involved in the happenings of the ashram management. Ramana used to jovially remark of some visitors, "On their first visit to Shri Ramana ashram, they seemed to be alight. On the second visit they discovered that the ashram is not properly run. On the third visit they start giving advice. On the fourth, they know best how to run the place. And on the fifth they discover that the management is not responsive. On the sixth, they suggest that the present staff should walk out leaving the ashram to them. They would thus get bogged down in things which are irrelevant for the search." When such people complained, Ramana would say: "Mind the business for which you have come.

This would apply, of course, not only to their visit to Shri Ramana ashram, but also to the purpose of human life itself. One has to constantly keep before the minds eye the liberating purpose, the only worth while one of freeing oneself from the karmic chain by discovering the hidden truth. Ramana would even seemingly chide if one failed to pursue ones own *sadhana*, but spent time thinking and talking of others.

A devotee once told Ramana, "I have been here for many years. People got into *Samadhi*. I close my eyes for a minute and my mind travels around the world." Ramana replied, "Why do you think about others? Let them meditate, sleep or snore. Look to yourself. Whenever your mind goes astray bring it back to the quest." Once Bhagwan told a devotee to wake up, look at the mirror, it shows the growth to be got rid of. Instead of wasting time, start shaving.

Similarly, heaven knows when the allotted time would end. Hence not to seek the truth by vigilant self-inquiry is truly suicidal. Many would like to blame their circumstances for their indolence and laziness and failure to pursue self-inquiry. Ramana would ask, "Why depend on that which is not in your hands. Go ahead with the business which is in your hands, under your control, leaving aside what you cannot do anything about.

Proper utilization of God given freedom of turning the mind is what is needed all the time. As for adverse circumstances in life of which everyone has a belly full, while sympathizing, Ramana would at the same time say, "You are always free not to be affected by the pleasure and pain consequent on action. The peace has to be taken out of the event by an attitudinal change which neutralizes it."

Sometimes Ramana would advise leaving things to the sure hand of the sat guru, and to stick single-mindedly to the effort which would make one self-aware. Ramana would say, "Why don't you do what the first class railway passenger does? He tells the guard his destination, locks the door and goes to sleep. The rest is done by the guard. If you can trust your guru as much as you trust the railway guard, it will be good enough to make you reach the destination." Again when someone pestered him for the darshan of Shri Krishna, he said, "Why don't you leave the shastakara of Krishna to Krishna." We also have the pointed advice given by him to Ganapada Muni. "Remain all the time steadfast in the heart. God will determine the future for you to accomplish the work. What is to be done will be done at the proper time. Don't worry. Abide in the heart.

Life becomes meaningful if we joyously tread the inward path, remembering that ours is to do the vichara and it is for the inner force to do the rest. Then bliss is not the end product to be found on reaching the goal, but is felt all along the homeward, heart-ward journey.

Robert: There's another article prior, previous to that, before that.

Mary: Before that? (R: Yeah.) *The Purpose of Life*?

R: Yes, let Jay read that.

Jay: *The Purpose of Life, by Lucille Osborne. Wife of..*

R: Arthur Osbourne's wife.

Those whose spiritual effort is in the right direction get progressively closer to their perfect Self, become more peaceful, happier and are increasingly liked and helped by those with whom they come into contact. Some of the negative category will attend rigorously only to externals, like clothing and pure food which will not help them much if it combines with egocentric selfish behavior and possessiveness. They will do anything to be able to possess a few more things of scarcely any importance. They do not realize the harm they do to themselves getting deeper into samsara with all its problems and suffering, away from realizing the glorious peaceful joy in their heart.

This pertains also to those in positions of power who treat the people with whom they deal without goodwill, sincerity, or even truthfulness. They will usually be disliked, have a few friends, if any. Those who associate with them will either have some affinity or feel sorry for them, combined usually with reluctance to forgo some convenience or other, not a particularly spiritual motive. One might say that a misguided seeker forfeits the great opportunity of gaining the greatest fortune possible for a human being. The purpose of life is to return to the source. The source is mysterious, glorious, peaceful, joy, which is God in everybody's heart. This is realization. We do not gain it. It is always there in the heart. Only the obstructions, vasanas, have to be removed to reveal it.

Robert: Thank you Jay. Any question about that before we go on? Everybody understand it perfectly? (SF: Just keep your eye on the ball.) Right. (laughs) Okay, let's play a song and we'll carry on.

(After song played Robert continues)

Hello again. It's good to be with you. I talk to many people during the week, both on the telephone and in person. I speak to Zen Buddhists, Hindus, Americans, all kinds of people, and 80% tell me they're enlightened. Most of them tell me they've experienced the

void. Some say they've seen lights. Some say they hear certain sounds. And they say, "What do you think?" So I remark, "Somebody has to be present to experience these things. As long as somebody is present, and somebody is present or you'll not be able to tell me about it, then there's no enlightenment. Find out who is present and hold onto that you, because you were present to experience the void. You were present to experience the light or the sound. Who is that you? Find out. Hold onto that you. Hold on to I. I was present to experience the void. As long as I am present I cannot possibly be enlightened, because I still exist."

It is like a movie theater. Well, let's take rather a stage theater, stage play, where the lights shine on the players and on the audience. And when the play is over the audience and the actors both leave, but the light still shines, even though it shines on nothing. So the empty theater is the void. The light is still shining on the void as well as on the people.

A better example is we see a room filled of furniture, the eyes look and they see. Then somebody turns off the light. The eyes are still there but they don't see anything. That's how the void is compared to the seer. There has to be a seer to see the void. Who is that seer? And you find out by simply inquiring, "Who am I? Where did I come from? What is the source of I that sees all these things?" Remember, all this phenomena is a projection of your mind. The mind appears to be very powerful. It projects voids, light, sounds, images, as well as the entire universe and as well as your body and mind. It projects itself as mind. The idea is to stop the projection, and you stop the projection through self-inquiry. This is the fastest way.

So whenever you have some experience, go beyond the experience, because there has to be somebody to have the experience. Just like the eyes see when it's light, and the eyes are still there when it's dark, so the I is present when you sleep, the I is present when you dream, the I is present when you are awake. Find out who the I is. Dive deep within, work on yourself.

Just like the article we read just before, forget about the world, forget about others, forget about your body, and inquire of the Self. Find out who the Self is. Who are you? Are there two I's or one I? There cannot possibly be two I's because that's duality. There has to be one I only. Find the source of that I. Follow it diligently until you merge with the source. Then you will find that you're happier than you've ever been in your life. When you touch the source of I you have bliss, you have absolute reality, you have God. This is the most important quest you have. Nothing else is so important.

Can you think of anything else that's as important? Then why do you worry so much about others? Why do you get mixed up with all kinds of problems? Do your duty, inquire, find the source of I. It doesn't make any difference how long it takes, think of how many incarnations you had to go through in order to be in this class today. Make yourself happy. Forget about your troubles. They don't exist. Only God exists as your Self. But you must find it out for yourself. Do it!

I don't want to keep on talking about different subjects. We've covered some very interesting topics this afternoon and I'm sure you have many questions concerning these things. So let's talk about what we've covered and see where we go.

*SR: Robert you know the emphasis is on effort because It is all happening and all predestined, but you talked about making that effort to locate the I? (R: Yes.) Is it possible that that would be an unfolding destiny anyway? But the only effort that is to look, or we do have to do something or is it illusion that we have to get involved?*

R: No, the only freedom we have is to turn within. The only freedom we have is to make the effort not to react to any condition. That's the freedom we've got, everything else is preordained. So when you are involved in any circumstance it makes no difference what it is, your freedom is not to react, by realizing that the circumstance is preordained. By not reacting you put a stop to your karma. You end it once and for all and then you turn within and you become totally free. So that is the only time that we get freedom, everything else is preordained. (*SR: It's like we should just sit back, watch it and let it all go?*) I know, if you're not supposed to do that you will not be able to. If you're supposed to unfold by sitting back you will do it. If you're not supposed to do it, if it's not your karma no matter how you try you will not be able to do it. So don't worry about that question.

*SN: I look at it all positively, you're just realizing it's all predestined you can go through it and enjoy it like a film that you are watching really.*

R: But again remember it's not your business, it's Gods business, what you are going to go through. In other words you can't say, "I'm going to this and I'm going to do that." The only thing you can do is to turn within and seek reality. Everything will be taken care of for you. Everything else is ordained. (*SN: Robert, even if you don't react is that also ordained?*) In a way, but we really have a choice. That's the freedom we have got. To react or not to react. (*SN: But if our own self-realization itself is preordained through the process of not reacting then not reacting is also preordained?*) In a way you're right. But your job is to think about not reacting. When you think about it you are using your mind for the right purpose, by not reacting. (*SN: Using the mind to turn off the mind?*) Yes, and let the preordainer take care of the rest. (*SN: So in a way it's preordained but in a way it's not, it's real?*)

R: Correct, in other words we are not to think that turning within is also preordained. We're to turn within and forget about everything else. That's the best way and not to say, "Well I don't have to turn within because if I'm supposed to I will." Do not think this way. Do not ask too many questions to yourself about this. But simply turn within and do the work that's necessary and everything else will take care of itself.

*SB: Robert, there's some new people here today so what do you mean by turning within? If everybody on the yogic path is turning within and they are still all unrealized. Is the ego turning in on itself or...?*

R: By turning within I mean turning within on your I. You say to yourself, "Who am I?" or "What is the source of the I?" and you hold on to the answer, the source. You hold onto it and you follow it through to the end. As you turn within this way you will

know what to do to take the very next step. You will be guided and lead. But don't get all worked up by this. Simply turn within and we can say that God will take care of the rest. And the only way you turn within is by inquiring, "Who am I? What is the source of the I?" and you follow the I thread to the source. If nothing happens, you keep repeating the question over and over again, "Who am I? Who am I?" something will finally happen.

*SB: Robert you have said that there is always an experiencer experiencing the light, sounds or void. But when realization occurs and there is sat-chit-ananda, bliss as consciousness, bliss...*

R: Sat-chit-ananda? New York accent. (laughter) (*SH: Southern version.*)

*SB: So who experiences omnipresence? Who experiences that realization, that no bliss?*

R: The mind originally experiences it. Then the mind turns within itself and the mind is totally wiped out. So there is no one to experience anything. You just become it.

*SK: And that's the difference between temporary realization and permanent realization?*

R: Yes, you become sat-chit-ananda. You become absolute reality. (*SH: Is that your present condition?*) My present condition is nothing. I have no present condition, only what you see. What do you see? What you see is what you get. (laughter) (*SH: A Jnani called Robert sitting in that chair.*) Then that's what you got. (*SH: That's good enough, I like him.*) (*laughs*) Well enjoy it. Enjoy him while you can. (*SH: He doesn't look like he will be around for much longer.*) You can never tell.

*ST: That's a terrible thing to say.*

*SH: You're on your way out too sweetheart. (students laugh) Just a matter of time.*

R: Whatever you see? We have thirty or so people here today. Everyone looks at me and sees something else. And what you see is what you get. (*SB: That's your appearance Robert that's not your essential reality?*) Well who tells you to see my appearance. That's up to you. (*SB: I see an unoccupied body.*) Well then you are seeing your Self, that's your Self. There is only one Self, and wherever you look you see it, because you are the Self of all. When you look out the window you see mountains, a lake, a tree, you're seeing your Self. That's all you can ever see, your Self. So if you turn within and stop looking out there, or stop looking at people you will find something else completely. You will find that you are spirit that you are ultimate intelligence, ultimate oneness, absolute reality, nirvana. And then when you look, you will see consciousness everywhere. When you become consciousness then you can see consciousness wherever you look. And you will know all is well. But if you still believe you are the body-mind phenomena, wherever you look you are going to see a body. You are going to see a healthy body or a sick body or all kinds of bodies, a fat body or skinny body, a tall body or small body, a female body or male body. And you will see nothing but bodies because you think that you are the body.

Get rid of the notion that you are the body, experience consciousness and you will see bliss wherever you look. (*SB: Robert, can we say that going within is the same as giving up the centre.*) Giving up the centre? (*SB: Giving up the me, centre.*) Oh if you mean the me, of course. When you are going within you are inquiring, "Who is me?" not "Woe is me?" but "Who is me?" (*students laugh*) (*SB: Most people take their centre as their ego?*) Most people cry,

"Woe is me," all day long. (laughter) But see let most people take their centre as their ego, what do you take? That's the question. Don't worry about most people. (SB: *Because the reason I say that because when you say go within, people tend to cling and clutch to their ego as their centre because they are so identified with it.*) But why are you worried what people do? Let them clutch and let them hang on and let them do whatever they want. (laughter)

SB: *Because the spiritual path I used to be on would say, "Go within, go within," and you have three thousand people going within for a hundred years and they are just hung up with the ego. So I think giving up this centre is a more precise way of saying it.*

R: Then give up the centre, give it up. Make it happen. (SB: *Yeah lay it down.*) Do it! Let the three thousand people do what they do.

SN: *Robert when you say go within by means of self-inquiry asking, "Who am I?" The purpose is not really to find the I but the purpose is to quiet the mind. Which can also be done by devotion or negation. So if you get caught up in the process of trying to find out, "Who am I? Who am I? Like there is an I that I need to find and not trying to stop the mind and just let it manifest of itself I think I'm missing the point.*

R: The mind appears to be very strong in some people. So the mind is another word for the I, the personal I. And we find the easiest way is self-inquiry. Where you find out the source of the I or the mind. As you investigate the source of the I, the mind becomes quieter and quieter and quieter. Until it disappears all together. Because the I is really the mind, the personal I they are both the same. Self-inquiry is therefore the fastest way to quiet the mind. (Sound in background) The fireplace agrees with me. The fastest way to quiet the mind is to search for the I, because the I is the mind. And when you discover that the I is the Self there is no more mind. Then you have transcended the mind automatically. That's the easiest way.

SH: *The I is the Self coming out and wrecking it for everybody?*

R: Yes, the I is really the Self. The I is consciousness but you've individualized it. So because you've individualized it you've got to observe it in action and follow it to the source, which is the Self. As soon as you experience the Self there is no longer any mind and there is no longer anything else, but the Self. (SH: *It sure is simple. Why does it seem to be difficult?*) (laughter) To whom is it difficult? (SH: *Got me?*) You make it difficult because you think it's difficult. (SH: *To whom are you referring?*) Whoever thinks it's difficult. (SH: *I didn't say that?*) Sure you did. (students laugh) (SH: *You're trying to confuse me?*) Simply look at yourself, make it easy, discover who you are and be done with it. Awaken and become free. (SH: *Then you see nothing but the Self wherever you look?*) Everything becomes the Self. Everything is consciousness. (SH: *Must feel pretty good?*) Of course. Or why would you go after it?

SK: *It doesn't really become the Self you just recognize what is really there, and that's the Self?* (R: *What's really there is the Self, consciousness.*) *So it doesn't become the Self it's just...*

R: No, that's true indeed. Nothing becomes anything. The Self has always been and always will be. Everything else is an illusion.



SH: *Just wake up to what you already and always are?* (R: Wake up, do it!) *I will, don't worry.* (R: When?) *Don't push me.* (R: When will you do it?) *What's your hurry? What's the rush?* (R: I've been waiting for you to do it and get rid of yourself.) *It's occurring, it's occurring, have patience.* (R: Become the nobody you really are.) (laughter) *Have patience.*

SR: *Robert, I know you don't like this kind of question.* (R: Sure I do. I don't care what you ask.) *Say that you do finally reach that point of the void and all that understanding? Can't you carry into that a curiosity as to why creation manifested in the ways it did or which appeared? Even if it is an illusion. Do you sort of get behind understanding maybe with the scheme behind why it manifests into so many souls that are living in illusion, the way it did?*

R: Well let me ask you a question. If you become self-realized who is left to do that? There is nobody left to ask that kind of a question. Only the mind asks a question like that. The Self has no question. (SR: *I'd like to come back and tell my mind what it was about.*) You can't. (laughter) The mind has been annihilated. There is no mind to come back to. You will understand that you are the Self, you have always been the Self and that's it. (SR: *I understand it but I do sort of have a curiosity before I pass into that state.*) Who has the curiosity? (SR: *My mind.*) And that will be wiped out so you won't have the curiosity. (laughter) (SR: *Before it ends I would like somebody to tell me even if it is just a kind of indulging this, why it manifested in the form that it did with all the creatures and different plant forms and - it's fascinating!*) Who said it did? (SR: *Well it's just my mind.*) See as long as your mind is active the world becomes real to you. And everything manifests, people, places and things. But once the mind is gone so is everything else. And those questions become redundant. There will be no question. (SR: *I understand that, I'm just curious.*) There'll be nobody left to ask that question. (SR: *Then I'll never know the answer then?*) No, on the contrary. (SR: *There is no answer?*) You only want to be answered because you are not enlightened. But once self-realization ensues you will not care a darn about these things. It will be different. (SR: *So until that time?*) Until that time work on yourself, go within and find out, then come and tell me. (SR: *Put it in a temple and hide it somewhere.*) (laughter) You will not be interested. (SR: *I can imagine that in the truth of it.*)

SV: *Robert, I'd like to talk about some unexpected things that have taken place lately for me. Ever since meeting you and practicing, I find myself actually more emotional. Like watching a movie I feel very emotionally involved in it, seeing someone suffering, have tears come to my eyes when I see someone. It's taken me by surprise because I feel I kept going in the direction of non-duality I shouldn't feel these things.*

R: On the contrary, those are high signs. What you're really doing is you are bringing all your samskaras up to the front. See all of our samskaras, all of our karmas, prarabdhi karma and everything else is inside of our subconscious mind as dormant seeds and they sprout in many lifetimes. But if somebody is really sincere on the path everything comes up at one time. And you start to get all of these feelings because you are getting rid of everything at once. (SV: *Actually it doesn't feel bad it just feels...*) Yes, I know.

It's all coming out, it's all draining out of you. So that's really a good sign. Just watch it, don't interfere with the process, watch.

*SV: It's interesting because in the teaching I was in before wouldn't allow any of that feeling because that's not right to have feelings, you know what I'm saying?*

R: Uh-huh. I don't know where you were before but the feelings are great, follow them, watch them, inquire, "To whom they come?" and see what happens.

*SF: Robert, to carry the same question a little further, with all these feelings that come up, would one become more greedy and more lustful?*

R: It's possible but that's only a temporary condition. Again we have all these samskaras, these latent tendencies from past lives inside of us. And as we get into a spiritual path like this, we are making them all come up. We have to imagine it's like a shooting gallery and you have got a gun, as one duck comes up you shoot it down. So as one thought comes up, one fear, one frustration you shoot it down by asking, "To whom does it come?" You get rid of that one another one will come up just as fast, you shoot that one down. It keeps going, going, going until they are all gone. So you keep inquiring, "To whom does it come? To whom does it come?" and your mind will become empty soon and you'll be free.

*SG: Like in watching a movie, should one not get involved in the movie or just keep inquiring to the movie or just let yourself get involved...*

R: When you watch a movie you have no choice what's going to happen. Depending on your spiritual state you will act anyway. If I watch a movie I see the screen which is consciousness and I realize that the movie is simply images superimposed on the screen. If I try to get up and grab the image or the movie I'll grab the screen. So I'm already aware of the screen. While other people are aware of the figures. So if you are aware of the figures you still have a long way to go. But if you are able to see through the figures, through the screen then you are identifying with consciousness.

(The Room is heating up) I think you're trying to roast me Henry. (laughter) For Thanksgiving and Christmas. (*SH: Sacrificial love.*) That's what I thought.

*SM: Robert does that apply to frustration, to resentment to all the negatives things also?*

R: It applies to everything, everything, use the same method.

*SK: It goes back to predetermination in a sense like some things are predetermined whatever it may be?*

R: Yes, they are going to come up, it's up to you to get rid of them, by inquiring, "To whom do they come? To whom does it come?" and if that gets too difficult. Surrender it all to God. Give it all to God and be happy. In other words say, "Take all this from me God, serious. Take it off my hands." And feel free as if he did and you will be okay.

*SH: About inquiry, "To whom do they come?" Seems very similar to the injunction to being the witness.*

R: It is similar to that. It is similar but it's a faster method. (SH: *Why is that?*) Because when you inquire, "To whom do they come?" the mind explodes within itself and it becomes weaker and weaker and weaker and weaker, faster. (SG: *It's more hectic right? Rather than passive?*) Yes, so the mind disappears faster by asking the question. But witnessing is good also.

SR: *Robert, some of the Nanda people say, they talk about the feeling of difference with what the psychological people say that there is a subconscious mind and these things are actually stored somewhere and I guess we say there's samskaras, and that's the illusion in a sense that we have to penetrate, that there is a storehouse of these things and it could explode at any moment.*

R: (laughs) There is really no storehouse. But for the sake of those who have to do something, you explain that there is a storehouse of tendencies to get rid of. But there is really nothing to get rid of, because it doesn't exist and it never did. Only consciousness exists. But if you want to discuss it further we tell you there is a storehouse of tendencies to get rid of. Open the storehouse and it will all fly out. (laughter) But let's face it. You are free already and there is nothing binding you except your own belief system. Stop your mind from thinking and you will be safe.

SR: *Would that be a way in a certain sense seemingly speeding up the inquiry to get closer to the source of the idea, you know the idea that there is a latent storehouse of the subconscious mind rather than deal with one latent tendency as if at a time as it appears to arise.*

R: It depends on the seeker. It depends what your background has been. Why look at tendencies of storehouses? Why look at anything, just go within ask yourself, "To whom do they come?" Follow the I. Go to the source and be free. That's all you have to do.

SH: *That's more direct?* (R: Yes.) *Go straight to the point.*

R: Go straight to the point. Which is your Self.

SK: *Couldn't you skip the point of asking, "To whom does this or that come?" and just follow the I?*

R: If you can do that, that's fine, You don't even have to do that, why not just awaken? (laughter) Wake up right now! (laughter) It's up to you. It's up to each individual, what path you are going to take?

SB: *Like surrender, if you just give everything up, there is nothing there and you don't even have to inquiry right?* (R: That's right.) *When you see that there is nothing there.*

R: That's right. If you can do that, do it. Do what you have to do but by all means do something. (SB: *And if you see that the doing is a non-doing then even don't do that?*) That's right. You're doing whatever you have to do at the moment and everything changes accordingly. (SB: *If you see the doing is the undoing then you don't even do.*) If you can see it that's good, but can you see it? Then stay with it.

I'll play another song.

(music played)

In the power of silence is the greatest teacher in the universe. There's nothing greater than the power of silence. Things actually happen in the silence, that would never happen anywhere else and by any other method. So let's keep silent for a while and find out for ourselves.

(silence)

Om shanti, shanti, peace, peace.

When I sit like this at home in a chair for hours, people ask me if I'm meditating? And the answer is no. For to meditate you have to have a subject and an object and that implies duality. But if there is nobody home there is no subject and there is no object. So you're not meditating.

Some people ask whether I go into samadhi? Who is left to go into samadhi? There has to be somebody left over to go into samadhi. That also implies an object and a subject. Wipe out the object and the subject and you will become nobody. So what do you do you just stay in the silence and do nothing. There's nothing to do. People always believe they have got to do something. When there is nothing to do it sounds too easy. But when you are doing something, meditating, going into samadhi, there has to be a doer. You are not the doer. You are no-body and you are absolute reality, pure consciousness, ultimate oneness, sat-chit-ananda, I am that I am. And this is your true nature, awaken to it.

Anyone have any other questions or forever hold your peace.

Okay remember to love your Self, to bow to your Self, to worship your Self, to honor your Self because God dwells in you as you.

Have a happy Christmas, I love you, be happy. Peace...

And that's all she wrote.

(tape ends) [TOC]

**ROBERT AND RAMANA**

*30th December, 1990*

*Robert:* I want to thank Shankarananda for coming down and helping with the music. (Clasp all round) This is truly an auspicious day, what a way to bring in the New Year. I want to tell you that I love every one of you, just the way you are.

When I was eighteen years old, I arrived at Tiruvannamalai. In those days they didn't have jet planes. It was a propeller plane. I purchased flowers and a bag of fruit to bring to Ramana. I took the rickshaw to the Ashram. It was about 8:30 a.m. I entered the hall and there was Ramana on his couch reading his mail. It was after breakfast. I brought the fruit and the flowers over and laid it at his feet. There was a guardrail in front of him to prevent fanatics from attacking him with love. And then I sat down in front of him. He looked at me and smiled and I smiled back.

I have been to many teachers, many Saints, many Sages. I was with Nisargadatta, Ananda Mai Ma, Papa Ram Dass, Neem Karali Baba and many others, but never did I meet anyone who exuded such compassion, such love, such bliss, as Ramana Maharshi. There were about thirty people in the room. He looked at me and asked me if I had eaten breakfast. I said, 'No.' He spoke some Tamil to the attendant and the attendant came back with two giant leaves, one with fruit and one with some porridge with pepper. After I consumed the food, I just lied down on the floor. I was very tired.

It was time for his usual walk. He had arthritis in the legs and could hardly walk at that time. His attendants helped him to get up and he walked out the door. When he was outside he said something to his attendants, and his attendants motioned for me to come. He guided me to a little shack that I was going to use while on my stay there. He came inside with me, and I bet you think we spoke about profound subjects. On the contrary, he was a natural man. He was the Self of the universe. He asked me how my trip was, and where I was from, what made me come here. Then he said I should rest, so I laid down on the cot and he left.

I was awakened about 5 o'clock. It was Ramana again, he came by himself and he brought me food. Can you imagine that? We spoke briefly, I ate and I slept. The next morning I went into the hall. After the morning chanting there was breakfast. Then everybody sat around just watching Ramana, and he'd go through his routine. He would go through the mail and read it out loud, talk to some of his devotees, and I just observed everything. His composure never changed. Never did I see such compassion, such love.

Then people started to come over to him asking him questions. His replies were very succinct. They weren't like you read in a book. Apparently, what you read in a book is

his reply to three or four people. They condensed it all into one question and answer. But people usually asked a question or make a statement. If he agreed he would nod or say, "Yes. That's it." If he didn't, he would offer an explanation in maybe one or two sentences. There were foreigners at the ashram when I was there, Muslims, Catholic priests, people from all races and all nationalities. The devotees would sit around and say nothing, but the seekers and the disciples would ask questions.

When I was there a week or so, two of his disciples were sort of jokingly arguing with him about something in Tamil. I asked the interpreter what they were talking about. He said Ramana's couch is covered with lice, and he refuses to let us kill them. They climb over his body and his legs and he doesn't care. He even feeds them. We want to exterminate the couch, but he won't let us. So the next day they tricked him. When he went outside for his morning walk, they sprayed his couch with DDT. When he came back he smelled the couch, and he smiled and he jokingly said, "Someone has tricked me." He never got angry, never got mad. I don't think he knew what the words meant.

A couple of weeks later there was a German lady who had come to the ashram, and apparently she had made a donation of some kind, but she wasn't happy for some reason. She was complaining to Ramana, and he just kept silent. I again asked the interpreter, "What does she want?" The interpreter said, "She wants her donation back. (laughter) She wants to go home back to Germany." So she started to argue, everything was going on in front of Ramana. She started to argue with one of the managers of the ashram and Ramana just looked. Then Ramana said in English, "Give her back her donation and add fifty rupees to it," which they did, and she left. This was his nature. He never saw anything wrong. He never took anyone out of his love. No matter what they did, who they were, where their ego was, he understood and loved everyone just the same.

We're also celebrating the birth of Jesus this month. He was never born this month, but we're celebrating it anyway. Ramana used to quote from the scriptures. Jesus and Ramana said basically the same things. Jesus said, "The kingdom of heaven is within you." Ramana said, "The Self is within you. Search for it and find it and awaken." Jesus said, "Son, I am with you always and all that I have is yours." Ramana said, "I can never leave you. I am always with you." His compassion never left him.

Six months prior to his leaving his body, I went to Bangalore to see Papa Ram Dass. I was informed that he left his body. I went back to Tiruvannamalai. But the crowds had already started to come, thousands of people. So I climbed the hill and went into one of the caves. Stayed there for five days. When I came down the crowds were dispersed. He had already been interned. I inquired of his devotee who saw him last, "What were the last words he spoke?" The devotee said, "While he was leaving his body a peacock flew on top of the hall and started screeching, and Ramana remarked to his devotee, "Has anyone fed the peacock yet?" and those were the last words he spoke.

Now, let's talk about you. Think of the problems you believe you have. Think of the nonsense that you go on with everyday. Think how furious you become, how you

always want to stick up for your rights, as if you had any. The problem is, you think. If you would only stop thinking. You say, "How can I function if I stop thinking?" Very well, thank you! As a matter of fact you would function much better than you do now, for you will always be taken care of. The universe loves you. It will always supply you with your needs. Forget about other people, what they do and what they don't do. Do not listen to malicious gossip. Be your Self. Understand who you really are. You are the absolute reality, unconditioned consciousness. Work from that standpoint. Do not work from your problems. Do not get lost in meaningless gossip. Understand your true reality. Be your Self.

What Ramana taught was not new. Ramana simply taught the Upanishads. "Who am I" has been around since time immemorial. If a teacher always tells you they have something new to teach you, be careful, because there's nothing new under the sun. Ramana simply revised the who-am-I philosophy and made it simple for people in the twentieth Century. But what did he teach? He simply taught that you are not the body-mind principle. He simply taught that if you have a problem, do not feel sorry for yourself, do not go to psychiatrists, do not condemn yourself, simply ask yourself, "To whom does this problem come?" And of course the answer will be, "The problem comes to me." Hold onto the me. Follow the me to the source, the substratum of all existence.

How do you do that? How do you hold onto me? How do you hold onto I? By simply asking yourself, "Who am I? What am I?" The same thing, "What am I?" Asking yourself again and again, "Who am I?" Forget about time. Forget about space. Forget everything. Keep yourself from thinking. When the thoughts come, ask yourself, "To whom comes the thoughts?" Again, "They come to me." Hold onto the me. "I think these thoughts. Well then, who am I? Who thinks these thoughts? Who am I?"

An easier way to do this I have found is to simply say to yourself, "I - I, I - I," and you will notice as you do this that the I - I goes deeper, deeper, deeper within you into your heart center, right to the source. For westerners I have found that saying "I - I" seems to be more helpful than "Who am I?" Again, do not look at time. Do not ask yourself, "When is something going to happen?"

A devotee went to Ramana and said, I've been with you for twenty-five years, doing "Who am I?" and nothing has happened yet, so Ramana said, "Try it another twenty-five and see what happens." Forget about time, forget about when something is going to happen. Even if nothing happens in this life you're ahead of the game. For if you've been sincere, and if you've really been working on yourself, you will come back to an environment that is conducive for your realization and at that time you may have realization when you're about twelve or thirteen years old, because you've earned it. But if you're like most people and go around minding everybody's business and saying, "I have no time to do this. I've tried it for two hours and it doesn't work," then you keep coming back again, and again, and again, going through all kinds of experiences, until one day,

maybe ten-thousand years from now you may actually get it and start working on yourself diligently, what you should be doing now.

What do you do with yourself all day long? Think. From the moment you get out of bed, how does your day go? Do you think of God at all? Do you practice or do you think about your affairs and your body? Be honest with yourself. If you're not making any headway in spiritual life, it's because you're not putting anything into it. You have to realize that whatever you see in the world is only a reflection of yourself. If people are mean to you, if they abuse you, it is because you're seeing yourself as those people. In other words, you've got those qualities.

I recall, going back to the story of Ramana and the German lady, when he gave her back her donation plus some more rupees. The following afternoon a devotee asked him, "Ramana, why did you do that?" and Ramana explained, "When she gave us a donation, to whom do you think she gave it to? She gave it to herself, for there's only one Self. When she took it back, she took it away from herself. When she goes back to Germany I'm sure she'll have financial problems until she learns that anything you give is only giving to yourself, for there's not two, or three, or four selves, there's only one Self," and this includes everything you do in your life, the way you look at another person. You're simply seeing yourself.

And this is why the only thing I can do for you is to love you, because I love myself and you are myself. When I say I love my Self, I am not referring to Robert. When I use the word Self, I'm referring to infinity, to omnipresence. It includes everything in this universe. So when I love myself, I am obviously loving everyone and everything that exists. I also realize that everything that exists is a projection of my own mind, so I do not identify with the images. I identify with the source, with consciousness, with absolute reality, with ultimate oneness, with nirvana, with emptiness. While I'm talking to you I realize I'm talking to my Self because again there is only one Self. If you can only remember that in your dealings with others, whichever way you deal with anyone else, you're doing it to your Self. Can you see now why a person like Ramana could never hate anyone or be angry, it wasn't in his nature.

How do you react to life? When a person displeases you what do you do? Curse him or her, become angry, become violent? How do you handle it? How do you react? Be honest with yourself. It's the only way. Start from where you are. No human being is perfect. We all make mistakes. Do not feel sorry for yourself, but start from where you are. Where are you? You are consciousness.

This is your true nature. Learn to love everything. Learn to see only the good. Realize there's a reason for everything.

If a person displeases you, simply look the other way and forget it. Learn to stop your mind from thinking. And you do this by immediately catching yourself when you react to a condition, and inquiring within yourself, "Who is becoming angry? Who feels out of sorts? I do? I." Realize you're dealing with the personal I, and all the anger, all the



frustration, all the karma, all the samskaras are all attached to that personal I. Consequently, when you get rid of the personal I, everything else will go with it. So don't try to solve your problems. Do not try to become a better person. Do not try to run away from your life. Simply see who it is who is running, who it is who needs to be a better person? Who has all these problems? I, I, always I. Hold onto that I with all of your might, but do not concentrate on the I. You concentrate on the source which is consciousness, God.

And everybody asks me over and over again, and I keep telling you. They ask me, "How do I hold onto the I?" By asking, "Who am I?" or just saying, "I - I, I - I, I - I." Automatically you will notice the I going deeper, and deeper, and deeper, and deeper within your heart and one day you will become free. But you're already free. Why not wake up right now? Why go through anything? Everybody is different.

If this appears too difficult for you, if vichara appears hard, then your next best bet is to surrender completely to God. Surrender everything, your problems, your ego, your body, your mind, your work, your world. Say, "Here, God, take it, I want no more of this. I am yours, do with me as you will. Thy will be done." This means you no longer have anything to worry about. If you truly surrender, you will immediately become radiantly happy, for you have given your ego to God and what's left is God. You have no body. You have no mind. You have no work. You have no problems. It has been your ego all of the time fooling you, making you believe that something is wrong, and you've been playing hide and seek, trying to find God here, there and everywhere, (that was a nice song) when all the time God was within yourself as your Self.

Begin to see the truth. Begin to stand up tall. Become fearless. Become strong. Leave the world alone. It will take care of itself. There is a mysterious power that guides the world to its right destiny. It doesn't need any help from you. If you're meant to do certain work in the world, it will be done, but you have nothing to do with that. It doesn't mean that you have to leave your job or go sit in a cave or give up your life. Wherever you are right now is where you're supposed to be. Just feel, "I am not the doer," and you're work will go on. Do not be attached to your work. Do not react to any situation or any condition. Be your Self. Focus your attention on consciousness and your body will go on doing whatever it came here to do.

Everything is preordained. Even when I raise my finger like this it is preordained. Do not be egotistical to believe that you have any power over everybody or anybody or that you are the doer. It's a privilege to have been born on this earth and the reason you have been born is to find your real Self. Go for it, do it, and become free.

I don't know why I talk so much, it doesn't do you any good. I always want to sit in the silence, but sometimes we have some new people and they do not understand the silence yet, so I keep on chatting. I wonder if I know what I'm talking about. It doesn't matter anyway. Any questions? Bob?

*SB: What is the relationship between effort and realization, since only the ego is doing this effort. How can the ego doing this effort...?*

R: What you call effort has been preordained. (*SB: Self-inquiry is the ego doing effort?*) Self-inquiry is the ego trying to find itself as the Self, so the effort is brought on through your karma so that you may become self-realized. It's a privilege to have been able to find in this life the method of self-inquiry. Therefore, it's been predestined that you should make the effort to find yourself. (*SB: Since God or realization is something that really is like an effortless presence, how could it be...?*) When you get on the path correctly, after a while it becomes effortless. In the beginning there seems to be a little effort you have to take, because you're breaking away from your old patterns, and as you continue it becomes effortless, easier and easier. It becomes a pleasure. It becomes a joy and you're always doing it effortlessly. So the effort is only the beginning stages. It's not really effort, but when you break into a new habit, the old wants to still stay there and take over. So you still have to push it out as you inquire, "To whom does it come? Who feels miserable?" And as you keep practicing and practicing it becomes effortless, and pretty soon you do not have to do anything. It just happens by itself. You become happier and happier, more peaceful, and your life becomes a joy to others and to yourself.

*Nate: I'm confusing the false I with the true I is that...?*

R: There's only one I, but for the sake of conversation we say there is a personal I which is your ego. The only confusion is you are identifying with the personal I instead of the real I. The real I is absolute reality, pure intelligence, parabrahman, sat-chit-ananda. That is the real I and you have a choice: "With whom am I going to identify with?" Identify with your Self, with consciousness, and there will be no question of two I's. But again, when you begin, it is your ego as I that you're working with. "Who am I?" means the ego. Who is this ego? Where did it come from? Who gave it birth? Why does it exist? And then you will realize, "Why I gave it birth by believing in it. I created my ego myself. I did all this." And it begins to change. The personal I becomes weaker and consciousness becomes stronger until the personal I disappears altogether and you become free. So do not keep identifying with the personal I. Hold onto it, follow it by asking, "What is I? Who am I?"

All levels and all teachings are an emanation of the mind, for there has to be someone to experience those levels. Vichara, or self-inquiry, goes right to the heart of the matter. It bypasses every system, negates every system, and awakens you immediately. The mind, as I, gives you the problem. When the mind, as I, goes, everything else goes with it, all of your past teachings, the world, the universe, God, reincarnation, karma. You become free of the whole mess and you awaken.

So again, every system is a projection of the mind. You have to be present to do the work, whereas in this teaching we get rid of the you that does the work. So if the you is gone, there's no work to be done. In other words, who has to meditate? I do. There has to be somebody present for you to meditate. Instead of meditating, ask yourself, "Who meditates?" and the answer will be, "I do." Then, "Who am I?" and the light will come on and you'll be free. Once the I goes there is nobody left to do any spiritual work for you become consciousness. You become absolute reality, omnipresent, infinite.

ST: *So you're saying these are progressive systems?*

R: Those are progressive systems, and I suppose most people need those things. They're good. There's nothing wrong with these things, but the direct path is vichara. You bypass everything.

SW: *In the case of the man who spent twenty-five years with Ramana, who isn't understanding, is he not going through stages?*

R: On the contrary, he is just there. He's at peace with himself, and when the time is right for him, he'll awaken. There are no stages to go through as long as he's present.

SW: *That brings up this question then. If you were practicing and someone comes in here and they never heard this teaching before and they start practicing, the first thing they have to do is to recognize that they have a mind and to recognize God within. And when they recognize that, then they have a herd of horses within, a stampede. So for a while, for atma-vichara and who-am-I to work, they have to slow down that stampede by working through a system. So that's a progressive stage in a way, because there are emotions involved and feelings and sensations that come up. And all of this, for a person to cut through and to evolve, they must work on those levels. (R: How do you know?) Because I went through it. (R: So that means everybody goes through it?) Well, looking at the average human being, I would say absolutely.*

R: There are some people who just awaken. There are some people who go through stages. There are some people who do a lot of work. There are some people who practice meditation and mantras all day long. There are some people who do nothing and they awaken. (SW: *Yes, but most people like that are very few like Ramana. Ramana was an exception.*) Well, then learn how to do it and become like Ramana. Practice what Ramana practiced, and you too can be an exception. Why should you identify with the other? Identify with Ramana's practice. He said the same thing. Why go through the trouble to go through yoga practices? You'll come back life after life after life and keep practicing yoga. Find out who's practicing and become free. Doesn't that sound reasonable? All you have to do is to find out who's practicing. Who needs to do all these things? I do. Well, who am I? Where did I come from? I - I. Get rid of that I and you're home free.

Nate: *What about the identification with the body. I'm confusing the body with the thoughts. (R: What about it?) Identification, when there's pain you're just involved in the pain, can that be reality?*

R: The reality is not the pain. The body is in pain, but you are not the body. So if you stick to your true Self, you will hardly feel the pain. Let the body take care of itself. Do not concern yourself with the body. The body will still eat, it will still go to the bathroom, it will still take a shower, it will still take care of itself but you have absolutely nothing to do with it. You are not the body, so why identify with the pain. Identify with consciousness, with the Self, and then see what happens. This is why when people like Ramana and Ramakrishna were dying, especially Ramakrishna, he literally wasted away and they used to tell him the same way they did Ramana, "Master, heal yourself. We have seen you heal others. Heal yourself." And the answer would always be the same: "You foolish people,

what do you see? Who sees a sick body? There is nobody to be sick. What are you looking at? Change your identification. See the truth."

That's why Jesus was able to say, "I am with you always, even unto the end the world," for he realized he was consciousness, not the body, not what appears to be real. Everything that most of you are looking at right now is an appearance. It is not the truth. There is another world of reality where there is only perfection, love, bliss, joy. With whom are you identifying? The choice is yours.

*SB: The I seems to be such a deeply ingrained habit. It seems like the primary addiction. It seems like all other addictions come out of the addiction of I. (R: Yes.) The ego addiction is the primary addiction. (R: Indeed. Correct.) That's the problem is that it's so addictive.*

R: As you keep referring back to yourself and saying, "Who am I?" the I becomes weaker, and weaker, and weaker. Eventually it has to disappear, and then you're free. (*SB: Sometimes I feel a little loosened up, abiding, and then other times it's all forgotten and it's back to the ego again.*) That's how it appears to work, but as you continue practicing, and practicing, and practicing, the day will come when you're home free. That's why I said do not look at time, even if it takes more than a lifetime. You're still ahead of the person going bowling.

*SB: Even when you see the thoughts moving and you see how identified you are, it's almost like the ego enjoys this. It enjoys resisting the peace, silence and intelligence. It's so used to this that it seems to like its own suffering.*

R: Well are you talking from the standpoint of the ego or the Self? (*SB: From the ego.*) So ask yourself, "Who's going through all this? Who's suffering? To whom does it come?" Identify with the source, not with the ego. Do not go into all the details of what the ego does. Go into the details of what the Self is, pure intelligence, absolute awareness, sat-chit-ananda, parabrahman. Speak of those things, and let the ego take care of itself. (*SB: It's funny the ego doesn't seem to want all that.*) No, you don't want all that. (*SB: Why?*) Because you refuse to identify with those higher things. You keep talking about the ego over and over again as if it were a power. But it doesn't even exist. It's a non-entity. (*SB: I guess I'm possessed.*) (*students laugh*) You're possessed by God, you can never get away from God no matter how hard you try. (*SB: I've been trying with all my might.*) (*laughter*) Maybe that's the problem, just observe and watch, stop trying. Watch your mind in action. Observe your thoughts, become the witness, and then you'll say, "Ah, look what's happening to me. Am I that? Of course not." Then it will become easier for you.

*SB: It's really embarrassing to watch your mind, because you feel like you should be committed to a mental institution. It's total nonsense, total craziness.*

R: Again, to whom is it embarrassing? It's embarrassing to the ego. The ego watches, the ego's embarrassed, and the ego fights back but you do not react to it. Do not react. Watch, observe and ask the question, "To whom does it come?" That's all you've got to do, and everything else will take care of itself.

SB: *Watching it breaks the identification? (R: Observing.) It's funny, when you start to forget to observe it, you melt into the identification of it so easily. You melt into the identification of the ego. That's what is wonderful about inquiry, that it breaks it.*

R: Don't get caught up in too many details. Make it simple, very simple, the simpler the better.

Nate: *I think part of the problem is, speaking for myself of course, is that I don't believe it will happen. I feel it happens just to a favored few, like Jesus or Buddha or yourself. What's the sense of trying it if it's not going to happen?*

R: Well, if you don't feel it's not going to happen, what can you do? Go see a movie. (students laugh) You've got to realize you are greater than you think, and you've got the same power within you as everybody else does. It may appear to be asleep, but as you work on yourself, work on yourself, work on yourself, you will awaken it. And one day it will become stronger than you are and take you over completely and you'll be free. But you've got to keep on working on yourself and stop putting yourself down. That's the worst thing you can do is to put yourself down. That's blasphemy because you're putting God down. Think of yourself as a higher person, love yourself, worship yourself, bow to yourself. You are greater than you think.

SL: *Robert, at first when you were speaking to Bob, you said to make things simple and follow self-inquiry of who-am-I and at the same time you said, "Don't make it like a mantra." If you keep saying, "I - I" or "Who am I? I am me," well for me I got caught in a circular answer and question thing. You said not to make it like a mantra.*

R: Who-am-I is never a mantra. You simply observe yourself, ask yourself the question, "To whom do these things come? To me," then say, "who am I?" or "I - I, I - I." It's not a mantra. As you keep doing it to yourself, you will awaken.

SL: *Even if I do the question and answer, even though I come into a circle of three questions with three answers, and I kept going around and around, so it's not a mantra?*

R: No it's not. But you can ask yourself, "To whom do these things come? To whom do the three questions come?" There has to be a person to experience the three questions. Get rid of that person and you'll be free. (SL: *Would I be breaking self-inquiry if I got rid of the me with, "To whom do these questions come? They come to me?"*) Self-inquiry is only for the ego. (SL: *I'm like Bob then. I've got a big ego.*) Keep practicing. Keep practicing and you'll break it down.

SN: *Robert has often said, when you ask yourself the question, you don't answer because when you answer, that's just comes from the mind. When you ask, "Who am I?" just rest in that feeling of I, don't answer it.*

SB: *Is consciousness observing all the self-inquiry?*

R: Consciousness is self-contained. It has nothing to do with self-inquiry. Only the ego does. (SB: *Then why do we have to do self-inquiry?*) Because you have to use the ego to get rid of the ego. (SB: *So consciousness is noticing all of the self-inquiry then?*) It doesn't notice anything. As you practice self-inquiry, your mind will disappear and your true Self

will come forth all by itself. (SB: *And is my true Self here now?*) Yes, you will awaken to it, but you don't believe it is, so you're practicing self-inquiry.

SL: *How do you trace it to the heart when you say that with self-inquiry you trace it to the heart?*

R: Another term for the heart is consciousness, so the heart is really consciousness. You simply inquire, "Who am I?" It takes care of itself. The I becomes weaker and weaker and disappears.

SH: *Your attention then should always be focused on the source. (R: On the source.) Yeah, when you hold onto the I, that's just a way of focusing attention on the source from whence the I arises?*

R: Yes, when I say hold onto the I, I mean you're witnessing the I. You're watching it, you're watching where it goes. (SH: *From whence it arises?*) From whence it came from and where it goes back to. (SH: *When you say that consciousness or God dwells in you "as you," that "as you" is not referring then to the ego?*) No, it's referring to consciousness. (SH: *It's redundant really.*) Yes. Consciousness is your true existence and there is nothing else. Everything else we talk about, everything else we do, is to make you realize that your true nature is consciousness. Then everything becomes redundant. But we have to talk like this because you believe you're human. You believe you're the body. When will you stop believing that? (pause) Time to eat!

SH: *Time is preordained we have nothing to do with time. (R: To whom?) That was a joke.*

SL: *Robert, if a person believes that they're happy in this alleged consciousness that we all possibly share, I mean your students, is that the same thing as being in love with nature as being in love with life. Is that about on the same level in your eyes as going bowling?*

R: All of these things that you're referring to is a projection of your mind. You create your universe, and you create your world, and you create the trees and the bowling and everything else. So get rid of your mind and everything else will go. (SL: *There won't be any trees?*) You'll be the tree. You'll be everything you like. (SL: *So then it's really the ego that entertains all this beauty.*) You can say that, yes. You bring fresh flowers into your room and then they die in a couple of days. So how can that be real? (SL: *Even when they are so pretty.*) Everything you fall in love with gets old and dies. So how can you say that's real? Contact reality and you will always be happy.

Okay, let's eat. (students laugh)

SK: *Before we eat, Robert wants to hand out stuff to everybody. (R: I do?) Yeah. (laughter)*

SH: *Thanks for letting Robert know. (R: Where is it?) What's he handing out?*

(Prashad continues as tape ends) [TOC]

**ONE SELF, ONE CONSCIOUSNESS**

January 3rd, 1991

*Robert:* I had quite an interesting day today. I received approximately fifteen phone calls from people all over the place. My door bell rang about ten times. The dog was barking and biting everyone who comes in. My daughter was playing the stereo at full blast. And yet my body responded the way it's supposed to. But I had absolutely nothing to do with it. It didn't affect me, the Self, one iota. Yet my body did what it had to do, took care of the calls and answered the door, quieted the dog, turned down the stereo, but I had absolutely nothing to do with it.

I'm bringing this point up to show you that you can be in the most horrendous situations and be at peace. It doesn't matter what you're going through, even death. It makes no difference. The real you has absolutely nothing to do with it. You are free from the whole thing. There may be wars all around you, people fighting and stabbing each other, people quiet and peaceful. Look at both those situations the same way, with even mindedness. Do not react to anything. Do not allow your mind to go out and respond. Do not think past your nose. Your body is going to do whatever it has to do, but you are not your body.

Anything that you respond to is a product of your mind. It is your mind that becomes angry. It is your mind that becomes stubborn. It is your mind that wants to get even. It is your mind that is hurt. But if you subdue your mind, tell me, where is the anger? Where is the depression? Where is the response to conditions? There isn't any. When the mind is subdued there is only eternal peace and that peace is the Self, consciousness.

Consciousness is always peaceful, always happy. It has nothing to do with conditions. All conditioning comes from the mind. Therefore I say to you, do not try to change conditions. Do not try to change situations. Simply learn how to control the mind by making it passive and quiet, and then you will find that things turn out better for you than you can possibly ever hope for.

There are no problems. There is nothing wrong. Everything is unfolding as it should. Everything happens in its own time. Space and time are illusions. They really do not exist. They're stationary. Causation does not exist either. No thing has a cause therefore no thing has an effect. Cause and effect are again products of your own mind. When the mind is quiet, karma ceases, samskaras are non-existent. There never was a cause for anything. But if you feel that in a previous life you did something wrong and now you are paying the price, or if you think that you did something wrong in this life and you're paying the price, then you'll pay the price, because that's what you think.

There is virtually no price to pay, because nothing ever happened. If it appears to have happened to you then you have to go through the consequences of having the effect returned, or karma will come back to you, because that's what you feel, that's what you believe. It's all in your feelings and your belief system. But if you feel as if you're born at every moment, every moment becomes brand new. Where is the effect? There is no time for any effect. There is no space in which to have the effect. Space and time and causation become one, the present moment. And if you feel like that then you can look into the future, which doesn't exist, and see what's happening. It all has to do with your mind. As long as you feel situations you know it's your mind that's doing it.

There's a story about Buddha and the courtesan. One day Buddha and his devotees were going through a forest and they came to a town. The words spread through the town that Buddha was coming. And there was a beautiful home where there lived this courtesan, this high class prostitute. She heard about the wonder of Buddha, how beautiful he was, and she said to herself, "I must have this man." So she sent her handmaidens out to the edge of the forest where Buddha was camping, and they beseeched him to come see their mistress. Buddha's devotees tried to chase them away, but Buddha said, "No, I will go." And the devotees told him he was crazy. How come he's going with them? He said, "I shall return, wait here."

He went into this mansion of a home, and he saw this beautiful lady. And she looked at him and she said, "I wasn't wrong." And she told the Buddha, "Stay with me, I will give you riches that you never dreamed of. I will give you love that you've never known." And the Buddha smiled and he said, "Not now." And she beseeched him and said, "I will give you my body and you will have love that you never experienced. I will give you my home. Stay with me and I will make you the happiest man that ever lived." And Buddha said, "No, not now." And this went on for a couple of hours. Finally she got worn out, and Buddha said, "Thank you," and left. He went back to his devotees, didn't say anything, they traveled through the forest and left the town.

Thirty years passed. The Buddha was going through the town again with his devotees. All of a sudden he remembered something and he told his devotees, "Stay here and wait for me. I have to go see my beloved." So he went back to where the house used to be. It was now nothing but a shambles. And he looked for the lady. He saw people laughing in the street. And there she was, a beggar with leprosy. People shunning her and spitting on her. And he came over to her and he said, "My beloved, I have returned for you. Now I want you as much as you wanted me." And he kissed her on the forehead and she was healed. She became his disciple and spent the rest of her life with the Buddha.

The moral of that story, of course, is things are not the way they seem. We judge situations by the way they appear. We look at someone and we think that's the way they are. We respond to conditioning. We've been brainwashed since we were children to believe that things are supposed to be a certain way. But things are not supposed to be any way. Things just are. They have no substance, they have no reality. As you respond to



conditions you are simply wasting your energy, when you can be using that energy to uncover your Self, to discover your own reality.

What are you doing with your life? How do you spend your days? The appearance is that your body is getting older and older, and if you're still judging by appearances you try to look younger and younger by putting creams on your face, by exercising day and night, by buying the finest clothes. It's like beating a dead horse. The so-called body is not meant to last. As soon as you were born you began to die. Therefore find out. Who was born? Who dies? Who has experiences? Who is going through this entire mess? Who needs it? Who wants it? Wake up!

The question is always asked in this respect, if it's necessary to do sadhana in order to awaken? Is it necessary to spend years in yoga techniques and pranayama, breathing exercises, to sit in meditation, to think of certain things, to pray? Is all this necessary? What do you think? Who can tell me?

*SK: It's not necessary, but it sure is helpful.*

Robert: That's actually a good answer. My question is, therefore, to whom is it helpful? Who is getting satisfaction from sadhana? Only your ego. It is true to an extent you're subduing your ego, but you and I know many people who've been doing sadhana for a hundred years and nothing happened. As a matter of fact some of you even become worse. It's paradoxical. For some people it causes them to move ahead. But it's still all in relative terms, and as we all know by now, relative terms do not exist. So for whom is sadhana?

Again it's for the mind and the ego. If you think it's helping, by all means continue. But remember I said, "If you think it's helping." If you stop thinking you do not have to do any sadhana. I suppose sadhana is necessary as long as you believe you are the mind and the body. Again, after all, who is doing the spiritual disciplines? Does the Self need to do that? Does consciousness need to do discipline? Does absolute reality need discipline? What needs discipline? The mind and the body. Therefore the more you are attached to the mind and body the more you have to do sadhana. Does that make sense? (S: Sadly, yes.) So I won't say to you, "Stop doing it," due to the fact that many of you have a strong connection with your body and your mind. As long as you do I suppose sadhana makes you sort of quiet for a while and gives you it's own experience of a sort of peace that doesn't last too long. It causes samadhi for some people, nirvikalpa samadhi. But if you're an aspiring Jnani, what's the purpose of sadhana?

You simply ask yourself, "Who needs to do this? I do. What is this I? This personal I, where did it come from? How did it get here? Who gave it birth?" As you ask yourself these questions, that is your sadhana. That's all you need to do. But you continue doing this 24 hours a day. That's what it means by 'praying without ceasing.' As you meet the challenges of the day you keep asking yourself, "To whom does this come? Who is feeling this condition? Who is going through this situation? Who feels emotional?" As you keep doing this all day long, you will find that you become more peaceful, you become happy

and your life becomes better. That's really the only sadhana you need. But of course if you cannot do that then you have to do whatever you have to do. Whatever helps you, that's what you have to do. I suppose that's why it says that Jnana Marga, atma-vichara, is for the mature soul, one who can do this regularly, without reverting back to Hatha Yoga or Raja Yoga, any of the Yogas. They all have their place, but self-inquiry is the royal way. It's the short cut. But it's up to you. It's your choice.

And of course self-inquiry is merely to quiet the mind. It's a fast method to quiet the mind. For when you ask, "To whom does this come? It comes to me," and you hold on to that me by inquiring, "Who am I? What is I?" and saying "I - I" to yourself, "I - I," the mind becomes quieter and quieter. The deeper you go within yourself the quieter you become. And that's your sadhana. That's all you have to do. Any questions?

*SL: You said that you had an interesting day, but it seems that you were alluding to the phone calls and the door bells as being annoying to you, except that you were aware that it didn't bother you, because it wasn't an interruption.*

R: No, I wasn't really aware of anything. *(SL: Was it just something that was just happening?)* Something was happening and I was responding accordingly. *(SL: Yeah.)* But there was no feeling or emotion or anything. *(SL: I see. The card you gave us on Sunday said, "Be an irrepressible fountain of happiness." If a person feels that way, then is that also just the ego entertaining itself?)* It depends why you feel like that. Do you feel that way? *(SL: For no specific reason.)* Well that's good. That's all you need to do. If you feel like that because of a reason or because of a condition... see, that card is really for the ego. When you're working out of the ego you have to force yourself to be happy, to try to be good to people, to develop loving kindness, and develop all these emotions. *(SL: What if it just happens to you without any purpose?)* Then you're advanced. That's a good sign. *(SL: If the door bell ringing becomes a wonderful opportunity and the telephone ringing, when it rings, feeling like something wonderful is happening, is that practically the ego again?)* Well, when the door bell rings and the phone rings, it's not supposed to feel that something wonderful is happening. You're supposed to be wonderful within to begin with and then that's just a happening that's going on. *(SL: What if everything seems to be a good lesson?)* Well that's good for your growth then. *(SL: Even going bowling could be good way of working on oneself.)* It could be. There's no question about that, but for whom? *(SL: Right.)* We get back to the ego again. *(SL: (laughs) The ego goes bowling.)* The ego does everything. *(laughter)* Everything you do is the ego. When the time comes, when you know with certainty beyond a shadow of a doubt that you are not the ego and you're not the body or the mind, then everything happens spontaneously. The door bell rings, you answer the door. *(SL: I suppose most of us would be acutely aware of that when we're not attached to our body.)* Of course. When you are not identified with the body there's nobody left to be aware. It's just a spontaneous happening. There are no words to really describe it.

*SL: I'm hogging all the questions here, but another thing, when you were talking about the Buddha kissing the courtesan and healing her. The healing was a good thing then, it was good*

for her, it was something he gave to her. It was, in other words, the appearance of her being a leper was not as good as the appearance of her being a healthy woman. So he choose to heal her.

R: For her it was necessary for this to happen. This was her experience. (SL: It isn't necessary for everyone to be healed?) No, it's not. It's neither good nor bad. Because after all, what is healed? The body which doesn't even exist. So why should you waste your time healing a body that doesn't exist?

SL: *If there are more lessons to be learned in this life, then a person who is well is more able to advance - and I don't understand reincarnation - but is more able to, well to get further and, as you said the other night, come back with more advantages of understanding.*

R: That's how it appears. But in reality there's no causation for existence. So none of that is relevant. It's only relevant when your mind's on that level. (SL: *There really is no cause and no effect?*) In reality, it doesn't exist.

SK: *Absolute reality?* (R: Absolute reality, yes.)

SL: *But on this plane as we know it, as we're making our way towards understanding.*

R: But who knows this plane? The ego. (SL: *I see.*) Therefore if you work on destroying the ego there are no planes to contend with. And there's no relative world to contend with. It all goes back to the ego. The ego has to work things out. The ego has to make progress. The ego tells you you're healthy or sick. The ego gets you in trouble. So don't try to change the condition.

SH: *Can it get you out of trouble too?* (R: When you destroy it.) (laughter)

SN: *It is trouble.* (R: It's trouble to begin with, right.)

SH: *The only trouble.* (R: Sure, and it doesn't even exist.)

SL: *If one is, as we are all apparently stuck in this ego...* (R: Speak for yourself.) (laughter) *...I mean the people on this side of the room.* (R: How do you know what's going on, on this side of the room?) *Umm, as we are, as we appear to be, in this ego life here, if we find it easy, or not even easy, but natural or whatever, to live as an irrepressible source of happiness does that point of view seem to make everything work on that level, on a good level, as we see, as we appear, to want things to be smooth, like the plumbing doesn't break all the time.*

R: Well, as far as the relative world is concerned, what you're saying is true. But there is a happiness that is beyond plumbing, there's a happiness beyond everything. (SL: *Well that's why we're here.*) The idea is to find your real happiness, to find out what is real happiness. It's unconditioned. It has nothing to do with person, place or thing. Happiness is your real nature. You are happiness. Happiness is another word for you. But it's unconditioned. It's not replacing good for bad or bad for good. It has nothing to do with good and bad. Those are relative terms. Happiness is another word for absolute reality or consciousness, for ultimate oneness, for pure awareness. That's synonymous with happiness. (SL: *I understand.*) And it's omnipresent. So when you have the real happiness you see it in the world because the world becomes your Self. And there is none other than your Self that exists. (SL: *But there's something beyond that, just being as we are, seeing beauty, happiness,*

joy, peace, everywhere?) Who sees that? (SL: *Even though that it's the ego seeing that, it's still all good.*) That's the opposite of bad. (SL: *Pardon me?*) It's the opposite of bad. (SL: *Yes?*) Seeing all these good things. (SL: *Yes?*) So when you see a beautiful flower, and then it fades the next day and dies, you become disillusioned. You have to go and pick another flower. (SL: *But it never does die, because the seed in the flower is making another seed.*) But as far as you're concerned there's birth and death. Just like with bodies. Old flowers die and new ones are born, just like people. So you look at that condition and you say, "What does this mean?" I think you say that. "What's the purpose to all this? Is that what life is all about?" (SL: *Creation.*) For whom is creation? Creation is a bad dream. (SL: *Creation is a bad dream?*) Yes.

SK: *Or a good dream, right?*

R: No, all creation is a bad dream. Because all of creation is birth and death. (SK: *As a dream?*) Yes. (SK: *That's why they don't worship Brahman anymore, they just worship Shiva and Vishnu.*) Correct.

SL: *Creation is a bad dream?*

R: Mmm. Because everything you see happening in the world is happening in creation. The United States is about to go to war with Iraq, that's creation. And then you fall in love and you think it's going to last forever, that's creation. But people grow old and grow tired, they die, that's all part of creation. Now what is the cause of creation? The mind. When the mind slows down creation ceases and you just become your Self. So do you want to be your Self or be creation?

SG: *Is that mind synonymous with God? (R: Mind?) That mind.*

R: Yes, synonymous with God, because God is a result of mind. Everything comes out of your mind. Everything that you behold: the universe, God, people, places, things, reincarnation, karma.

SK: *It wouldn't be God if it's a word pointing to some kind of absolute. it would be God as Ishvara. (R: Ishvara, personal God, that's right.) It's not God used in as a word to point to that absolute. (R: No I didn't. We talked about God. Whenever I refer to God, I'm talking about absolute reality or consciousness.) So then God wouldn't be the mind. (R: No, not in that case. But usually when people refer to God, they refer to a personal God, which is okay as long as you believe you're the mind and body.)*

SG: *Can you say that the ego does everything, and Bhagavad Gita says God is the doer, that's coming from the point of the body-mind.*

R: God is the doer, yes. It comes from body-mind, that's right. (SL: *So God, as we think of as God, as the creator, is still the ego's idea, the mind thinking?*) Exactly, yes. (SG: *It's pure ego?*) It's pure ego. But I don't like to call it pure ego, because it sounds important. (laughter) (SK: *So who's the doer?*) There is no doer. (SK: *There is no doer?*) No doer exists. Never has existed. (SK: *So does the Bhagavad Gita say God is the doer?*) There is a point yes, it says the personal God is the doer. Because that God is. (SK: *Is what?*) Is the doer, because God tells you do this and do that. You say, "God made me do it." That kind of a God is a doer.

*SH: What is the relationship between absolute consciousness and functioning of mind, if there is any? (R: Functioning of mind?) Yes, the mind, that is an offspring of consciousness in some way? (R: I don't think so.) Where does it arise from? (R: It doesn't.) Where does the appearance come from?*

*R: The appearance comes from your imagination. (SH: I imagine there is a mind?) It's called false imagination, that you imagine there's a mind and then there's an appearance. It's like the optical illusion I always talk about, the sky is blue or the mirage in the desert. You're looking at the desert and you see tanks coming, and they're coming and you think it's false, and they blow you apart, and your troubles are over.*

*SG: Shankaracharya said that all is illusion, there is only Brahman, and the universe and Brahman are one. But you don't have to come to a place of first seeing everything as an illusion. Then there is a place where everything is simply the Self to that extent?*

*R: No, you don't. Because when you come to that place when you see everything as an illusion, it's the ego who sees all that. But if the ego is destroyed then where is the place, where is the illusion? Everything is gone with it. The ego-mind invents all these things.*

*SF: Robert, the illusion is that there seems to be an illusion.*

*R: That's the illusion, right.*

*SL: But you said you see the illusion, you see like pictures on the screen. (R: Sure I do. I see everybody sitting in this room. But I see everyone as consciousness.)*

*SG: Also, do you also see your body of Robert in this room too? (R: Well sure I do.) Do you see that as consciousness? (R: I see my body as consciousness.)*

*SR: We make the mistake of thinking that the bodies are seeing the bodies, and that's why we tend to see them as bodies. Whereas the truth is consciousness is not seeing it from a place, so it's only seeing itself.*

*R: It's just a different viewpoint. That's right. In the movie you see the screen and you see the images. But most of us forget there's a screen, and we're only concerned with the images. But the screen exists whether there are images or not. The screen always exists. In the same way consciousness exists whether you are aware of it or not. You can identify with your body and that's where all the trouble starts, or you can identify with consciousness and become free, and realize all of life is only superimposed on the screen, on consciousness. (SH: And only the screen exists, period.) That's it.*

*SR: Since there is no time, in a certain sense, we're always free to really make that choice. It's not like were stuck for a long time and then maybe some day well get that choice. But it's really as long as we drop that idea that we're bound in time. (R: That's right. It's an idea. It's a belief.) That question, "How long does it take?" is really making the first assumption that you're stuck in that to begin with. (R: How long does it take? When you say how long does it take, it holds you back.) Right? (R: It keeps you back from realizing.) This lady said the ego sees the flower, and in a sense that's really not true. Consciousness knows, in a sense, everything. It's only the reaction that seems to be ego. (R: There is no ego and there is no flower.) Right. (R: There's*

only consciousness.) *And when there's reaction there seems to be an appearance of ego.* (R: When the mind is active everything takes place, flowers, death, birth, imagination.)

*SH: Can the mind be active if there's no ego?* (No. The mind and ego are synonymous. We use all these words but they mean the same thing.)

*SL: It seems like a person would become a vegetable.* (R: To whom does it feel like that?) *Oh, sure I know.* (R: You see that's your ego you're fighting. Your ego doesn't want you to do anything. It wants you to stay the way you are. So it will tell you all these things about vegetables and everything else.) (laughter)

*SF: Robert, when you say about the only feeling is not to react, I think this surely is, it's impossible for the ajnani not to react. Because even not reacting is reacting. I think maybe for the Jnani...* (tape break question unfinished as Robert continues as tape starts abruptly)

R: ...So why not start at the top, and just awaken and become free of it all.

*SR: When we ask these questions it's like the awakening stage has to appear first to someone. When we say other people, they are in the waking state of the ego that's asking the question. So right there you've got the fact that the waking state is appearing and you're taking it to be real. So it seems like there's the time for inquiry.*

R: Of course. You should spend your hours all day long asking yourself, "To whom does this come?" Every time you react to any condition ask the question, "To whom does it come?" Even if it's a good reaction. (*SR: Even if it's just seeing that the world is in front of your eyes, ask.*) "To whom does it come?" And you should start as soon as you get out of bed.

*SG: I find it just as disruptive having something I wanted to come to me and that giddiness and the happiness, that supposed happiness for having it, I use self-inquiry on that as well as something is just as...*

R: Of course. Remember happiness and unhappiness are two sides of the same coin. Do not allow happiness to fool you, human happiness, because you know how long that lasts. Therefore work on yourself. Catch yourself. Catch yourself being humanly happy. Enjoy the happiness, but ask yourself, "To whom does it come?" and you'll realize that it's your ego being happy, with itself, for a while, and then it will turn into something else. Remember the only thing apparent in this life is change. Everything must change. Therefore do not become disillusioned, because you won the lottery or you met someone you love very dearly or you inherited a new home or a car. Do not allow that to cause you not to work with your sadhana of self-inquiry.

*SL: From your point of view is it impossible to love one person more than another?* (R: No.) *To have to be able to see their development as different.* (R: Who sees?) *Who sees?* (laughs) *Well, from your point of view.* (R: From my point of view, all is well.) *All is well.*

*SN: Robert, does the Jnani get angry?* (R: Nope, except sometimes to teach a lesson.) *So he fakes it?* (R: Sometimes.) (*SH: He has the appearance of anger.*) (R: Sometimes.)

*SG: Does he fake happiness. Does he fake the appearance of happiness.*

R: Sometimes. (SN: *But I'm not asking whether he faked it or not. What I'm asking is does anger come to a Jnani?*) Not really. Unless he fakes it. (SN: *I've been reading "I Am That," and Nisargadatta was known getting angry a lot.*) I know. He used to get very angry at Balsekar. (laughter) But that was the appearance. (SN: *So you're saying it was an act?*) Yes.

SN: *Because someone asked him a question on that and he said, "When I identify with the gunas, then anger arises. When I stop identifying with it, then anger disappears." So he was saying, at that moment, because I was identifying with it, the anger arose. But when I recognized the anger and discontinued identifying with it, it disappeared.*

R: He didn't mean that. If he spoke like that he wouldn't be a Jnani. (SN: *Well that's what he said in the book.*) I know. There's no emotion in a Jnani. There is no anger or happiness, human, unless they are putting on an act. Because the mind has been completely transcended. (SN: *So he was acting?*) Apparently. (SN: *He acted a lot?*) He sure did.

SN: *That couldn't be understood just as his samskaras? I remember reading in Tripura Rahasya, they were talking about three types of Jnanis. One type completely destroys any kind of samskaras. Another type, that hasn't occurred, and that he draws from that from time to time, to appear to be human, I suppose.*

R: Yes, I recall that. But that's only for an interpretation of a book. But you have to understand, in reality there's only one Jnani, not two or three or four.

SN: *But I suppose the question really is then was Nisargadatta coming from the level of the mind or was he a Jnani. (R: He was a Jnani.) So regardless of all the things we hear about him, I mean I heard at one point he was really angry at this one woman because she was going to see another teacher and he was trying to throw the table at her and yelling at her, "Get out, get out, get out and see him, don't come back," you know. (SF: Did he miss with the table?) (laughter)*

R: He did all of those things. But it was all in fun. (SN: *Many things in "I Am That" can be misleading.*) Yes they can. (SN: *If you don't read it the right way.*) That's why I've told you many times, those books are dangerous to some people.

SL: *Somebody said, an old teacher of mine, that Jesus never laughed. Is that true?*

R: He never laughed? I wasn't there. I don't know. (SL: *But if you're a Jnani, and Jesus was the same, would the consciousness be the same? I've seen you laugh.*) No, see what you do, as you develop yourself, you have some of your personality left in your body. (SL: *You have what?*) Some of your personality, that's sort of human. That's still part of the illusion, that appears to be there. So when you see a Jnani reacting in a different way it has to do with their personality, which doesn't even exist. But it appears to exist for your sake. And none of these quirks exist, but they appear to, for your sake.

SN: *So from the onlooker actually the Jnani looks like anyone else?*

R: Yes, and they see in the Jnani what's in them. (SN: *But don't we see in each other also what is in us, not just the Jnani?*) Yes we do. The onlooker sees, wherever he looks, he sees himself. (SN: *From the point of the view of the onlooker that the Jnani is not any different than anyone else. How is one to distinguish?*) That's why it is said that you must turn within yourself and the answer will come out of yourself and you will know. (SN: *But Ramana*

would say that you can tell because when you're in the presence of a Jnani you feel a great peace. In other words their peace becomes your peace.) That's true to an extent. But if the Jnani is walking in the market place and you bump into him you will not be able to tell, usually. But if you're in a class with a Jnani then there's a peace, yes. Then you feel peace. (SN: *But what I'm saying is when people were with Nisargadatta he was getting angry and carrying on obviously he looked like anyone else.*) But people felt a great peace with him, except those he chased away. (laughter)

SR: *A lot of people didn't feel anything around Ramana.* (R: That's right.)

SN: *Yeah, I guess that's a point.*

R: It all depends on yourself. If you work on yourself, if you go within, then you will be led to the right teacher at the right time and all will go well with you. But if you're only doing things externally you'll make a lot of mistakes and go to the wrong places.

SG: *If that is also part of where you need to be at that time though, too?*

R: Yes. Everything is preordained. (SG: *right.*) So why worry about these things? Turn within, find yourself, and be free. Most people go around saying who's a Jnani, who's not, who's enlightened, who's not. It's a waste of energy. Forget about all this. It doesn't matter. Find yourself. And then see if those questions come to you.

SN: *Robert, in the process of finding yourself the question of practice comes up. And is not vichara itself a practice?*

R: You can call it a practice, but it's a technique for destroying the ego. And if you're practicing enough, and you call it a practice, you will see amazing results. But we're using words it's semantics. We say this is a practice, this is a technique. It doesn't matter what you call it. We should all do it. (SN: *Well it's not to say as if vichara is the only the only path?*) Oh, there are many paths of course. It depends on the temperament of the devotee. (SN: *But it is a practice itself. So in the end if everything is predetermined, the question arises why do a practice at all, nevertheless...*) Because you act as if it is not predetermined. You are to act as if nothing is predetermined, even though it is. You will do what you are supposed to do. That's why we are told to stop reacting completely and to dive deep within the Self and become liberated. (SN: *But Jnana Marga is a pathless path.*) Sure you can say that. Of course it is. But what good are those terms if they don't mean anything.

SN: *Well, it almost seems as though you were saying that, well we need to do vichara and we talked about surrender, that was another path, and witnessing. What I'm getting at is, whether we should think in terms of cause and effect. If we do this, that will be the cause, and the effect will be self-realization. What I'm saying is that self-realization ultimately is something that just happens of itself. In the meantime you just pretend, well if I do this, this will happen.*

R: What you should do is to stop thinking. (laughter) And you should do everything you can to stop your mind from thinking these things. Because all the things that you say seem important, but they have no validity to atma-vichara. The less we think the better off we are. Even about the practice.



SF: *That's a question I have, Robert, what is the point, if there is a point of encounter between an inquisitive quite egoic mind, who wants to know everything, all the details, on one side. And the other side is, you yourself have said before, don't take for granted all that I tell you. Come up with your own conclusions. The Buddha said, "Be a lamp unto yourself." (R: Yes.) So you have to find a medium term or position between those two extremes.*

R: Not really. (SF: No?) Because when you say you have to find, who has to find? You go right back to the ego. (SF: Right.) All we have to do is still the mind. (SF: Right, and any of these activities?) Whatever helps us. All of the things that help us still the mind are good. (SF: Right.) As long as they are helping us to still the mind. But if they make us too active, then we're on the wrong track.

SF: *Trying to clarify any point to the utmost extreme, or trying to read too much. All that is feeding the ego or the mind, extremely. (R: Yes. Simplicity. Keep everything simple, quiet.) Who doesn't want to accept atma-vichara. I mean if I don't want to accept atma-vichara as a practice, if I don't want to accept that practice, also I'm sort of resistant. And who is resisting? It's the ego I guess.*

R: Of course. And then you look for other paths and you try this and you try that for a couple of months and you try something else. But you never sit down and try to quiet the mind. You keep searching. The mind searches. The mind never wants to rest. So you've got to observe your mind, you've got to become the witness to your mind, and keep inquiring, "For whom is the mind?" And then you come home free.

SR: *We're really looking for our questions to be extinguished, and not answered.*

R: True, of course.

SH: *When we refer to the mind we're just referring to thoughts that occur. There isn't anything such as a mind.*

R: Exactly. A mind doesn't exist. (SH: No.) The mind is only a conglomeration of thoughts. So do not think of your mind is an entity. It's the thoughts that you have to subdue because you think too much. It doesn't really matter what's right, what's wrong, what's good, what's bad. All thinking has to stop, and then reality comes of itself.

SG: *When Ramana said that the mind is nothing more than a bundle of thoughts. (R: True.) There is no location for that bundle of thoughts. (R: There's no what?) There's no location. (R: No location.) I mean there isn't a bundle, it's a finite bundle that finally gets the last stick, the last thought, and it's gone.*

R: That's right. Thoughts do not even exist, but they appear to exist and that's called the personal I. So that's why were told to follow the I. And when the I disappears, so will everything else. (SK: *Follow the I inward to the source, not outward.*) Inward, yes. If you follow it outwards you have all kinds of problems. You follow inwardly and it becomes the I am, pure reality.

SR: *It's funny how we take words to be so real, like the word bundle. (R: Like what?) Like the idea of "bundle." Funny how you give reality to these things that are just meant to be tentative descriptions. Like we miss the intention then.*

R: And the mind images all these things how they look, and makes a case out of them. (SR: *Yes, it will.*) And then we have to destroy everything. (SR: *That's because we don't really focus on the silence. We focus on what comes out of it.*) Exactly. Be still and know that I am God. (pause) See? Most of you are thinking. Why do you allow yourself to think? Catch yourself before you make up stories. (laughter) Always catch yourself before the thoughts go past your nose. And you can catch yourself by simply observing and being aware that you're thinking, becoming the witness to your thinking, or keep asking yourself, "To whom do these thoughts come?" But do it as often as you have to. That's why satsang is so important, because it's easier here. So if you come to enough satsangs you carry it through during the working day and you keep remembering not to think. And the remembering becomes stronger, and stronger, and stronger, until you actually stop your thoughts. And then you're free. There's really nothing profound about this teaching. It's simple. Stop thinking.

SL: *So simple it eludes me.*

R: Who is eluded? You can never be eluded. Never put yourself down. Watch what you say about yourself. No matter how many mistakes you make, get up again, brush yourself off, and carry on. (SL: *Now that is one problem I find about being old, that there were so many things in my memory that I find myself carrying. That phrase I heard somewhere and I thought it was funny, and I said, it wasn't my thought, "So simple it eludes me." I think W. C. Fields said it as a matter of fact.*) Really? Where do all these thoughts stay? There is no cause. So they don't even exist. They appear to exist as I. That's why I tell you get rid of the I and all your thoughts will go also. (pause) There's nothing else to do but to be still.

SF: *Robert, in the phrase "I am consciousness," what I is that?*

R: The real I. I am consciousness is simultaneously both correct.

SL: *And when you say to us, "I love you," you were speaking from That?*

R: I'm speaking of the universal 'I,' 'I' as omnipresence. Love as omnipresence. You as omnipresence. So the I is the entire universe, the I is the Self, the I is pure consciousness. (SL: *But when we, speaking from our ego point of view, say, "we love you," it seems like in most of life, it seems a manipulative word.*) Well, change it. (SL: *Well I don't think I mean it that way. I think it comes from a ego place.*) Well why even think about that? (SL: *Pardon me?*) Why think about that at all? Why do you think about it at all? Stop thinking and just do it. (SL: *Say I love you?*) Speak from your heart. In other words do not think where it's coming from. You don't want to walk around all day saying, "This came from here and this came from there." Simply say what you mean and forget it.

SF: *It's afterwards there comes a doubt.* (R: *Yes.*) *You didn't mean it.* (R: *Of course.*) *And there's no doubt at the time.* (R: *Exactly.*)

SR: *It's not the ego until that doubt comes in.*

R: That's right. It's always yourself. You are always yourself until your mind starts thinking. (SR: *Right.*) Then you lose it. (SR: *But even when you're like thinking of your grocery bill, or you know, that's not a problem.*) You're still yourself if everything is spontane-

ous. (SR: *Right.*) But as soon as you become attached, or you start worrying about it, or fearing it, or thinking something is wrong, then you can know the ego is at work.

SH: *It's the manipulation of whatever occurs. (R: The manipulation.) If it occurs and it's gone, there's no problem. (R: If it occurs and you let it go, there's no problem.) It's the analyzation. (R: Analyzation.)*

SF: *What you're saying Robert is that every thought is non-dual until someone is concerned themselves with the I.*

R: Yes, exactly. All thoughts are pure. (SF: *Non-dual.*) Until you start thinking about them. (SF: *Only when someone gets concerned with the thoughts identifying with them? Then the trouble starts. (SF: identifying yourself?) That's true. (SF: Something to the thinker.)*

SN: *So when you say don't think, you don't mean stop all your thoughts. You mean stop identifying with the thoughts that are occurring. (R: Yes.) Thoughts come before the thinker comes on the picture. (SD: That's very clear.)*

SN: *So is there any point where they stop, where the thoughts do stop?*

R: The thoughts do stop, yes, and you just act spontaneously. But they appear like thoughts, but they are no longer thoughts. For instance if I think I'm getting up off this chair, the thought had to come to me spontaneously, but that's the end. So I'm not really thinking about getting off the chair. I just did it.

SR: *That's like the end, the duration, is no longer present. The thought arose, died, there was no concern. (R: That's right.)*

SH: *There is no separation between the thought and the action.*

R: Exactly. It's all one. (SH: *One.*)

SR: *So really what happened is you lost all sense of division like there was separate thought entities. They come, they end, another one comes, it's just like, right?*

R: There's no beginning and no end.

SF: *So actually non-duality is the real thing, even with thoughts, and what appears to appear is the I or the one concerned with the thoughts, and that's when duality surges up.*

R: It all has to do with time and space. (SF: *Right.*) Time and space are non-existent. (SF: *That's still the personality or ego.*) The ego has to do with time and space. So when time and space stops everything is spontaneous and there's no ego, and all causation ceases. Causation has to do with time and space.

SR: *So memory ends too? (R: Memory ends also.)*

SF: *This is so important Robert, because when you say that we should stop the thoughts, actually what you're implying is not to slow them, but actually let the thoughts be as they are in a non-dual way. The only thing is, don't let the I come up in between or the duality to appear in that sense.*

R: You can say that. Yes, if you just are spontaneous and you just act from your spontaneity, then you're safe. But if you have to think about it too much, then you're caught up in it again. (SF: *Right.*)

SG: *Like sitting here, there's no need for thoughts. (R: Right.) There's nothing here to do. So there shouldn't be any thoughts. So when the thoughts are just coming, then I catch it and they go down, I play along the thought line. (R: You keep catching your thoughts faster and faster. And then it all starts slowing down.)*

SH: *When you're spontaneous there's no possibility of the ego occurring. (R: There's no ego at all.) Then it's vanished. (R: It's gone. The ego has to do with thinking.)*

SF: *Excuse me, but when you try to catch the thoughts, there is an observer there which is the I, Robert, or the ego trying to observe or catch the thoughts.*

R: The I, the ego, the mind are simultaneously the same. It's the same thing. So when you think, it becomes the I. I think. Then I act. My mind thinks. But when you're spontaneous there's no I to think.

SF: *Right, but that's how it usually happens. Everything is spontaneous. The I surges almost in an atomic time, immediately... (R: I think, yes.) ...and captures the actual thought or the thought which is occurring.*

R: That's right, yes. You identify with the I. So when you work on yourself and keep asking, "To whom does this come?" the personal I becomes weaker and weaker until it disappears.

So let's practice this together. Let's become still. Now what we're going to do now is just close our eyes and watch our thoughts, and catch them. As soon as you see yourself thinking ask yourself, "To whom does it come? It comes to me." Hold on to the me and ask yourself, "Who am I? Who am I" over and over again. Or you can say, "I - I, I - I." Then the thoughts will start again. Do the whole procedure over again, "To whom do they come? To me. Who am I? Who is this I to whom they come? What is this I?" Then some more thoughts will creep in. And you do it again, and again, and again until they start slowing down. And as you say, "Who am I?" that will last longer and longer, until it stops. So let's try that.

(long silence for practice)

R: Let's discuss your experiences that you've had. But we have got some prashad. Let me hand it out for you. Take one and pass the bag around.

(general talk during prashad)

So remember to love yourself, to bow down to yourself, to worship yourself, because God dwells in you as you. I love you all. Peace, until we meet again. Have a good time. Enjoy life. Keep eating. (laughter)

SM: *Thank you for the refreshments Robert.*

(tape ends) [TOC]

## DOES A SAGE GET ANGRY?

January 6th, 1991

*Robert:* Hello. (Hello.) Welcome to the...what do we call ourselves? The being nobody group. (students laugh) Because when you leave here you will be no-body. If you want to be somebody you came to the wrong place. We are a bunch of nobodies. How many of you are here for the first time? Please do not be dismayed by what you hear. I am not a lecturer. I am not a philosopher. I am not a sermonizer. Is there such a word as a sermonizer?

*SH:* Um-hm. (agrees)

*R:* I've heard of womanizer. (*SB:* Are you a womanizer?) I'm not a sermonizer.

*SA:* One up from a womanizer. (laughs) (*SF:* That's it Arnold, keep quiet!)

*SL:* Very good Fred.

Robert continues: We're one big happy family here. Some families aren't too happy. (laughter) So we're one big family, so we're one big, we're one...

I want to thank most of you for sharing your Christmas and Chanukah gifts with me. It's very unusual being in Los Angeles. In the past I never used to take anything that was given to me. But since I got to Los Angeles things have changed. (laughter) Anyway, thanks.

I received a phone call this morning from somebody who isn't here now. They asked me to elaborate on the question that Glen asked last week. (Glen's in the corner.) His question was, "Does a realized person, a Sage, a Jnani become angry?" and I briefly touched on that. I was most succinct, didn't say too much about it. Somebody wanted me to elaborate on that for some reason. It's an interesting question. Humans get angry. Therefore when you've reached self-realization, do you still have feelings of anger, of rage, or outrage?

A question like this is usually asked by a seeker or a disciple. A devotee couldn't care less. When you ask a question like this you're asking from the viewpoint of the ajnani, and there are different answers. It's very paradoxical.

It reminds me of the time I was initiated by Paramahansa Yogananda in self-realization when I was 17, prior to going to India to see Ramana Maharshi. And during the initiation I was on my knees and he put his hand on my head and he said, "Robert, do you promise to love me no matter what I do, or no matter what you think you see me do?" I hesitated. I said to myself, "What is he going to do? Is he going to kill somebody, and wants me to love him no matter what he does?" But then I also realized that I didn't have all the answers. So I said, "Yes."

It's only by being around two or three months that I realized what he meant. He reacted differently to different people, to different personalities. It was Christmas and he was living with the monks in Encinitas at that time. So I recall one monk came over to him and said, "Master," they called him Master, "may I go visit my family at Christmas time? I'll be gone two weeks." He became very sweet and he said, "Of course you can. You should see your family. They miss you. Go and have a good time and come back in two weeks."

Then somebody else came and kneeled before him and he said, "Master, may I go see my family during Christmas?" He became outraged and started screaming at the monk and said, "How dare you ask me a question like this. Why do you want to see your family? They don't want to see you. Of course you can't go. Don't ask stupid questions. Go back to your quarters," This was the dilemma, same questions different answers.

I consequently realized that he was able to read into the person. He knew exactly what was going on with each person. He couldn't possibly give the same answer to two different people. He realized the first person had a loving family, and the first person had high self-esteem, so it wouldn't matter where the person goes. Their heart is always on truth, on reality, on God. But the second person had a low self-esteem, and if he left he would be dragged by the powers of maya back into reality, of materiality that is, the reality of materiality and he probably wouldn't even come back again. That's why he gave that answer.

And so it is with the answer to the question that Glen asked. Sometimes a Sage puts on an act, fakes it for the benefit of the devotees or the disciples or the seekers. It's necessary. If you recall the incident with Jesus and the money changers, Jesus supposedly got very angry when he went to the temple and saw all of the merchants selling their wares on the steps of the temple. He overturned the table and said, "How dare you do this in my Father's house?" and chased them all away. It appears he also got angry. But did he?

When you speak of a Sage, of a Jnani, supposedly they are transcendent. They've transcended. They have no ego, no personality left. So what gets angry? It is the ego that gets angry, the mind. If there is no ego-mind left how can you possibly become angry? Therefore a true Sage, a Jnani, can never really become angry for he doesn't have the mechanism to become angry again. It's been transcended.

It's like the story of the Zen monk who came to the Master and said, "Master, I'm always getting angry. I can't help it. What should I do?" So the Master took out his sword and cut off his head and said, "Let's see you get angry now." And as the story goes, he became enlightened. His head flew back on and he was realized.

There is no one to become angry. Think about yourself. You have emotions, you become angry, you have all kinds of psychological symptoms. Where did they come from? Why are they there? You have to ask yourself, "Why do I become angry? Why do I have these emotions? Why do I allow my mind to think past my nose? I'm responsible for my own life." That's how you should talk to yourself. "If I have all these negative emotions,

how can I possibly function in the world? I blame others. I see the faults of others. I'm always judging. I'm always criticizing. Am I right? Even though if I appear to be right, I'm wrong. I'm wrong simply because I do not understand the universe. I usually get angry because things are not going my way. The world is not turning the way I want it to, so I criticize, I judge, for I believe things should be this way instead of that way. I believe people should do this instead of that. I believe this person should be this way instead of that way. Why do I believe this?"

This is the way you should talk to yourself. "What is it that's in me that makes me this way? Is it a power? Is it a force? Is it some kind of entity? Am I possessed? Actually who am I? Who am I with this great temper, with this anger?" And as you keep inquiring, "Who am I?" you will begin to focus on the I. "Who am I? What is this I? I am always referring to I. I am angry. I am disillusioned. I have a bad temper. Why if this I weren't here there would be no one to experience these verities I just mentioned."

So what is the source of I? The problem really isn't the temper or the anxiety or the depression. The problem is the I. It is the I who has this problem, not me. Subsequently the secret is to dissolve the I, to annihilate the I. For I reason out that if the I is destroyed there will be no one left to get this problem. So how do I dissolve the I? Simply by inquiring, "Where did the I come from?" I wake up, I say, "I slept." I had a dream, I wake up, I say, "I dreamt." I am awake, I say, "Now I am awake." I feel depressed, I say, "I am depressed," There is always I. Reasoning will tell you that all of your troubles are attached to I. The troubles have no validity by themselves. The disappointments or the disillusionments, the anger, the temper, they have no validity. It is the I that appears to have validity. So where did the I come from? Who gave it birth? Who feels it? Again, I do. It's always I. Who am I? What is the source of the I? By holding on to the I and following it to the source it will dissolve. It will disappear of its own accord.

So you inquire. Whenever you have a problem you must ask yourself, "To whom does it come?" It makes no difference how many problems you may have. It makes no difference what is disturbing you, how serious your particular problem may loom in your mind. The method is always the same: "To whom does it come? Why it comes to me." Me is the same as I. You hold on to the me or you hold on to the I. You do not concentrate on the I. You concentrate on the source of the I. But you hold on to the I like you're holding on to a rope. You're climbing down to the end of the rope. And every time you say to yourself, "Who am I?" or "What is this I?" you're going deeper and deeper within yourself, deeper and deeper, into oblivion, into emptiness, into the void. As you repeat, "Who am I?" the space between the thoughts, "Who am I" becomes greater and greater, and you begin to identify with the space between the thoughts of, "Who am I."

All of a sudden you find a profound peace overtaking you, a peace which passeth all understanding. This is not a peace that you've known before. It's different. It's a peace that overtakes you completely, and you lose your body awareness. It has nothing to do with the things of the world. It's a blissful peace. You remain in that state. Included in the

peace is a feeling of immortality. Without using words you just know, "I was never born and I can never die." It's as if you just studied a course at the university for five years, you're so sure of these things. You just know that all is well and everything is unfolding as it should. There is nothing wrong anywhere. You feel wonderful. You have become your Self. You have not changed into anybody. You have become your natural Self. That is your true Self.

This feeling never leaves you. It is always with you. Whether you work, or you sleep, or you do nothing, this profound peace, this love, this feeling of immortality never leaves you. The question arises, "Who is born, who dies?" and the answer comes, "No one." There is no cause for existence. Existence is not real. You just know this. Whereas before you were identifying with the material world, the material world was real to you. But now you just know you have just become infinity itself. You become aware of the fact that this universe does not exist. And something tells you further that the universe exists as if in a dream, that's all.

When you're dreaming, you find yourself in the universe. You're flying in a plane, you're cooking, you're eating, you're killing, you're making love, you're doing all kinds of things. It's all happening in your dream. It seems so real. If anyone comes and tells you you're dreaming, you refuse to believe them, because the dream appears very, very real. Then you wake up and you're back to the waking state, which is just another dream.

In any event, you are aware of all these things instantaneously, and no one can ever tell you again that the world is real. You are unable to explain it, for there are no words to describe reality. You just know. You also realize that there is nothing in all this dream world that can possibly harm you or cause you unhappiness, and you look at the world as an optical illusion. It appears to be here but it's not. You consequently stop reacting to person, place or thing, for if you react you are identifying with the dream world. You don't actually stop reacting. There's something inside of you that no longer allows you to react. You have separated yourself from the relative universe.

The question is, "Why do you want to become like this?" For it sounds to the average person like you become a babbling idiot. You're no longer part of this world. You have to ask yourself therefore, "What is this world all about? This world is a world of constant change. Look at my body. I am not the same person I was ten years ago or twenty years ago. I've changed completely. And I'm getting older and the body will die sooner or later. What am I working for? Why do I do all these things I do every day? Why am I so concerned with this life and that life, and this person and that person, and the world situation? I do not understand anything." And that's the beginning of divine ignorance. You realize that you do not know what anything is.

As an example, you look at a tree. You do not know what a tree is. You were born into a situation where a tree was evident for you. It's just there. And people call it, tree. They could have called it dog or cat, but they call it a tree. Where did it come from? What came first, the seed or the tree? It's a mystery. You don't know. You look at a spider, a dog,



a cat. What are they doing here? Where do they come from? What is their purpose? You have no idea what anything is and you have no idea what you are. Therefore you no longer condemn, you no longer hate, you no longer judge, you no longer find fault, you no longer try to change anybody. You leave the world alone. You leave people alone. You leave everything alone. You keep working on yourself.

What are you doing with your life? How did you go through your life today? What kind of thoughts went through your mind? What kind of feelings, emotions did you have? You have to begin somewhere. Instead of identifying with your emotions, your problems, begin gradually to change by asking yourself the question, "Who am I? Who has these problems?" It makes no difference how long it takes. Time and space do not exist. They appear to exist.

We have learned that whatever you say, whatever you do to someone else, however you act, returns to you. Why? Because there's only one I. There is one Self. There are not two or three selves. There is only one Self. Therefore what I give to you, what I take from you, what I do to you, I am doing to myself. If I hate you, I hate myself. The trouble is we do not see the results immediately so we think were getting away with something. You cannot get away with anything. Everything always comes back to you.

As an example: say you're a pickpocket and you pick a persons pocket, and you find a wallet with \$50,000, and you say, "Great. Look what I got," You justify it. You say, "That person is rich, they don't need it. I do," You move to Canada and you buy a house, you get a job. Ten years pass. This is the falsity of time and space. There appears to be time, but there's not. It's really happening instantaneously, but time appears to be real. So ten years passed, you have a new home, new job. One day you come home. You find your house on fire. All of your personal belongings that you loved so much, have all burnt up. When you take an inventory you see that there was \$50,000 worth of damage. It came back to you, but in a different way.

When we understand these things we stop playing games and we get down to spiritual work. We forget about all these human traits, and we begin to realize, "My true nature is consciousness. I am absolute reality. I am pure awareness, ultimate oneness. This is my real nature. And even if I do not feel it right now, I am going to work on myself continuously even if it takes me ten million lifetimes, I will work on myself diligently and do what has to be done, until I become free." The rest is up to you.

Now let's chant together Sri Ram, Jai Ram, Jai Jai Ram.

*(After the Chanting Robert continues)*

After that talk I will ask you the question, "Does a Sage get angry? What do you say?" *(different students answer)*

*SB: It appears that way. (more students guess)*

R: You're on the right track. It depends on who is doing the seeing. It depends on what you see, where you are coming from. It has nothing to do with the Sage. It has to do with where you're coming from. It's like the old Buddhist question, "If you see a flag blow-

ing in the breeze, is the breeze moving the flag or is the flag moving the breeze?" What's the answer? (SE: *It's your mind moving.*) That's it, exactly. So it is with everything else. If you see a Sage becoming angry it is your mind inventing all this. The whole universe is a projection of your mind, so is everything that you see.

SC: *How about a bus is coming down the street, I'm just quoting what I've heard, you stand in front of that bus...* (R: *Where did you hear it from?*) *I heard it some place I don't know? I'm sure it's classic, I'm sure everyone has heard it. Is the bus real? You know what is going to happen if you stand in front of a bus or a car.* (R: *So what will happen?*) *Well reality will wipe you out. Physically the bus will destroy you.*

R: So you say reality will wipe you out? Well let me ask you. Say you are having a dream and in that dream a bus hits you and kills you, are you wiped out? (SC: *I'm not talking about the dream.*) But say you're having the dream. (SC: *In the dream, yes, in the dream you'll be wiped out but you will wake up the next day, remembering the dream.*) So how about when you wake up from this. (SC: *Wake up what?*) From this world? (SC: *I'm not talking about that. I'm talking about physical actual reality.*) That is what I am talking about too. (laughter) If I came into your world, if I came into your dream Nate. Say you are dreaming a bus is about to hit you and I come into your dream and I say, "Nathan, it's a dream, the bus isn't really going to kill you!" So you will talk to me just like you are doing now, you will say, "Robert your crazy, look there is the bus it's about to hit me I've got to get out of the way before I get killed." And then you wake up. (SC: *However you know what I'm speaking about, I don't want to start...*)

SU: *Listen, who told you to walk in front of the bus?*

SC: *I'm just saying if you are walking across the street and you don't see the bus or you just see it too late and it hits you, that is what I'm saying.*

R: But if you are dreaming the same situation is taking place. And you are talking just like you are now. But then you wake up. (SC: *I'm not talking about a dream. I know what you're saying there is an actual dream and an actual...*)

SH: *Are you sure your body is real just as you are dreaming?* (SB: *Are you your body?*)

SC: *If someone were to hit me... (thud) ...I felt that.*

R: So will you in the dream. (laughter) If I hit you in the dream you will also feel it. And you will be talking to me exactly like you are now but then you will wake up. So the reason for my talk today is allow you wake up and to see that this is a dream. (SC: *Okay I'll go along with that, I'm not denying that.*) So why the question?

SH: *The question is a denial.* (SC: *What?*) *The question is a denial.*

SK: *He's waking up that's why the question arose.*

SC: *No, I'm not waking up, not yet!* (students laugh) *Look I feel like I'm making a fool out of myself.* (SF: *No you're not! Not to me.*) *Well pursue it further then.* (SF: *It's very simple. You have the same feeling as what you call being awake and what you call being a dream. You are making a distinction between them.*) *In the dream you wake up the next morning. But if a bus hits you*

*if you wake up you will be in hospital, if you wake up!* (SF: No, you will wake up. You haven't woken up yet, but you will wake up.)

SU: *So what happens to the Sage if he gets hit by a bus?* (laughter)

SH: *The body gets crushed. Nothing happens to the Sage.*

R: What happens is what you believe happens. What ever you see that's what happens. To the Sage it's nothing but you see something. Therefore whatever you see that is what you get. (SH: *But the body will get crushed but the Sage is not the body, obviously.*) Well in reality there is no body to get crushed. (SH: *Well there will be that appearance that gets crushed.*) There appears to be a body, to the ajnani. (SH: *To the Jnani there is no appearance.*) There is no appearance at all. (SH: *Then he's dissolved the world.*) So it depends where we are coming from, what we see. This is why when some of these Sages have been dying from some of these horrible diseases and all their disciples are screaming and crying, "Look at you you are wasting away." And they just laugh, there's no one to waste away there is nobody's there.

SL: *Could they not have more compassion for their students not to just waste away that way not wanting to disturb them?* (R: They're not interested.) *You mean to say that Sages have no compassion for their students. Their hearts would be breaking seeing them being ill.*

R: The Sages realize that is how they learn, by shock.

SK: *To some that might be more compassionate to die that way?*

R: See, the realization again is there are no mistakes. It appears a mistake to you. But in reality there are no mistakes. There is no thing wrong.

SL: *Then it's not a mistake for the pickpocket to have stolen the \$50,000?*

R: If you look at it in relative terms it's karma for both of them. (SL: *Oh right of course. There is a murderer and a murderee.*) They're both related. (SL: *Yes.*) So they both have to go through that experience. (SL: *So the person who is stolen from is just as much a part of the act*) Exactly. But when you wake up you realize that there is nobody acting. There is nothing going on. It's all an appearance like you're watching a movie. The movie has a beginning a middle and an end. And then you go home. (SL: *Then you go home.*) (laughs) So your life has a beginning, a middle and an end and then you go home. But if you awaken before the end you will be awake while in the body, so-to-speak.

SB: *And you are always at home?* (R: You are always home.)

(tape break as Robert continues)

R: The psychiatrist can't save you. All the psychiatrist can do is make you normal. (laughter) Like everybody else. This is why no psychiatrist or psychologist has ever really helped anybody. They seem to help them for a while but they have got worse problems than they have had before. The problems never stop. Why? Who can tell me?

SB: *As long as there is an ego there is a problem.*

R: True, you are dealing from the viewpoint of the problem. And you cannot solve a problem that way at all. You have to deal from the viewpoint that you are consciousness. And follow the I and realize that I-am-that-I-am and all problems will dissolve.

*SF: You can't solve the problem because you think the problem is real.*

R: Of course, so never try to solve a problem with a problem. By with a problem I mean you're trying to use your mind to solve the problem and your mind is the problem all along. When the mind becomes quiet, quiescent, still, peaceful, calm there is no problem. It's only when the mind is active that the problems appear to come and go. Well what do you think?

*SF: I'm thinking what I said to myself before. Perhaps there are different judgements to the two different dreams, dream number one equals dream and dream number two equals awake and the same happens to each of them and the first one there is buses coming, he knows it's a real bus, absolutely sure about it. The same feeling that this dream here. The same thing happening but there is perhaps different bodies to it.*

R: This dream appears a little longer. (*SH: It's repetitive.*) It seems to repeat itself.

*SB: If Nate gets hit by the bus he'll say... (R: You like to talk about buses, huh.) (laugh-ter) ...if Nate gets hit by the bus he'll say, "I'm in pain I got hit by the bus." But who is it that is aware of the pain? Consciousness is aware of the pain. Consciousness is not the body then?*

R: Well if Nathan gets hit by a bus he has no time to think about all these things. He is screaming in pain. So it appears to be very, very real. That's why you have to become realized before you get hit by a bus. (*students laugh*)

*SB: But there is something that's aware of the incredible pain? The body is in incredible pain but there is a consciousness that is aware of that. So am I the body who is in incredible pain, or am I the consciousness who is aware of that pain?*

R: Consciousness is never aware of pain. Consciousness is aware of itself as absolute reality, as sat-chit-ananda. The pain is aware of its own pain because the pain is the ego. (*SB: So the pain is the body-mind then.*) Of course. (*SB: So consciousness doesn't even feel it?*) What does consciousness have to do with the world. (*SB: But it's aware of the body-mind condition.*) No it's not. It couldn't be. Otherwise it would think like we do. Consciousness is free of everything. (*SB: So it's always transcendental?*) Always. (*SB: And the whole body-mind phenomenon is only mind-body phenomenon.*) The body-mind phenomenon doesn't exist at all it appears to exist. And you give it reality because you identify with it. Change your identification and it will disappear.

*SN: It's not that consciousness is transcendental it's all there is.*

R: That's all there is, right.

*SU: Why therefore would the Sage avoid a bus?*

R: A Sage acts spontaneously. (*SU: True, but why avoid the bus?*) A Sage doesn't avoid or does avoid, doesn't make any difference it just happens. A Sage doesn't think about it. If he steps out of the way he steps out of the way. If he gets flattened he gets flat-

tened. Makes no difference. (laughter) (SU: *Does it matter to get hit by the bus?*) It doesn't matter to the Sage. (SU: *It doesn't matter ultimately, but what about in the moment?*) In the moment it doesn't matter. (SU: *What?*) If you are a Sage there is no moment in which to be different from what you really are. (SU: *A real Sage and no bus?*) To the Sage nothing is happening. (SU: *A Sage might not find themselves in a position of danger or they might have to avoid that danger?*) A Sage doesn't think like that. To a Sage nothing is happening. (SU: *There is no danger?*) Only in your mind you see danger. But a Sage has no mind. (SU: *A Sage doesn't walk on the road?*) Why not? Could be yes or no. Makes no difference. See you're thinking a Sage has certain thoughts, but a Sage does not think at all. Whatever happens is fine. If it rains it rains, if it pours it pours, if it snows it snows.

SU: *I don't know about this but why does a Sage be the kind of person who just thought the right amount not too much not too little?* (laughter)

R: Because you are creating a Sage in your own image. (SU: *A Sage has no room for thought?*) A Sage appears to do everything a human being does. But to the Sage they're doing nothing, nothing is being done. It appears as if the Sage is acting but there is no action taking place.

SD: *So "appears" is a key word.* (R: "Appears," can be a key word, yes.)

SK: *Or body identification can be a keyword?* (R: Or body identification, yes.)

SC: *Robert if the Sage knows that the bus will destroy people and he sees it coming he knows that the bus probably won't get out of the way he will still deliberately walk?* (R: No! A Sage doesn't know anything you said.) *No I said that he knows a bus destroys a person, he can't be that unaware?* (R: A Sage is completely empty.) Wow, that's, that's different.

R: Well let's look at this this way. Let's change the name of the Sage to God. Call a Sage God. Does God get killed by a bus? (SC: *You are twisting my words around I'm sorry. I'm serious.*) No, lets intermingle and change the terms, Sage and God they are both synonymous. Can God get killed? Can God go in front of the bus? So a Sage has become a God. Therefore to a human being the bus appears to have flattened the Sage. And the Sage has become a pancake but to the Sage none of this is happening. (SC: *Yes if you saw a bus coming would you with your instinct move you out of the way of the bus? Where you're coming from?*) I have got nothing to do with that. I would just do what has to be done. (SC: *That's what I am saying your instinct if you started walking, you see an abyss, you wouldn't walk into the abyss?*) Well of course not but it isn't instinct, it's just common sense. (SC: *That's what I'm saying. That's what I said originally that the bus was coming, I wasn't speaking about a Sage at the time I was speaking about anyone.*) Oh well you're calling a Sage anyone, we were referring to Sages. (SC: *Trying to say it's just common sense or instinct not to walk in front of a bus.*) Well a human being of course, a human being has a choice to do whatever they like. (SC: *A Sage is a human being in that sense.*) To you! (SC: *Physically he is a human being?*) That's how you see it. I'll go back again to the sky is blue. When the sky is blue you say it looks beautiful. But in reality there is no sky and there is no blue. It's an optical illusion. But when you look from here you say, "here is a beautiful blue sky." Or when you are in the desert and

you want a drink of water you see a mirage. You see an oasis. It doesn't exist but you think it's real. In the same way that's how the Sage sees the world as an optical illusion. But he knows it's an optical illusion, you don't.

*SG: It's sort of like being in disneyland. Like this is one event we are in right now and if you know it's disneyland you should enjoy it and you get hit by a bus, that's just another ride. (laughter) But you don't get too concerned, if it happens, it happens. It's just another traction.*

R: Well you can say that if you like. But to the Sage there is no coming and no going and nothing is ever happening.

*SC: I'm pursuing it. If someone told the Sage it could destroy his physical body and he saw this bus coming would he still persist? (R: Why would he persist?) He wouldn't then because someone has told him that the bus could destroy his physical body. (R: Well why would he want to kill his physical body?) You said he's an illusion, I said someone told him that the bus was an illusion but if I told him that the bus could actually destroy him then he wouldn't, from what the knowledge he has he wouldn't walk in front of the bus. You're saying he would.*

R: No I'm not saying he would. I'm saying it would make no difference. It doesn't make any difference. *(SC: Even if he knew what would happen? Still would make no difference?)* It would make no difference.

*SK: Maybe explaining the meaning of Sage would be helpful at this time? Define what Sage means both of you can have one understanding and get clarity by it.*

R: That's the answer. A Sage is silence. Do you see what a Sage is now? Space, emptiness, no thing. If you define what a Sage is, it's not that.

*SL: You said on Thursday that there was no cause and effect and we understand through the looking glass so-to-speak that we're still very much aware of pictures and in question of human health which does concern us. Whether we think it's real or what our understanding of it is — well it's our value. Well most of the people have a value that it's better to be healthy than to be sick. And watching people that we know become ill and die. I suppose we try to find out why this happens to people who appear good and strong. And in my own desire to find out what happened to people who are close to me. It seemed to appear to me that down deep inside from real consciousness they had either a mindset of rage or hopelessness or feeling that life was not worthwhile. Is this cause and effect? Is there any reason to think about that?*

R: You are speaking in relative terms and that is part of the relative world. So if you are identifying with the relative world you have got to do everything you have to do to take care of your body, your health and everything else. But that is in the relative world. *(SL: But is that not wise for us then Robert?)* Of course. As long as think you are the body and the mind you have to do everything you can to take care of yourself. So you eat right, you exercise, you take care of yourself. But once you understand who you are everything changes. *(SL: But is it not so that people could one even say make themselves sick?)* Well of course. In the relative world you can do anything. You can make yourself sick, you can make yourself well, you can kill yourself, you can make yourself the healthiest person on earth. Whatever you like to do you do. *(SL: You don't need the worlds greatest health insurance*

to realize that.) It's all part of the game. It's all cause and effect. But you have nothing to do with that. Your real Self is beyond that. Your real Self is beyond time and space. (SL: *But even the understanding of that will affect us on the - what do we call that...?*) The relative world. (SL: *...the relative plane.*) Well first understand that and then ask me if it's so. (SL: *I'm sorry I lost you?*) That you are not real. (SL: *I believe that.*) That's not good enough. (SL: *Is there another step?*) When you understand your true reality there will be no question like that. The question is only for the ajnani or the person who does not understand. (SL: *There are two words that I don't understand here they are jnani and ajnani.*) There are two Jnanis. (laughter) No. Ajnani is the opposite of Jnani. Jnani means wisdom, infinite wisdom. So ajnani is ignorance. (SL: *I see now.*)

(general talk between students)

R: Let's listen to some more music.

(music played)

Feel free to continue asking questions. Whatever is on your mind.

SX: *Robert can we have someone read a poetry I just saw in today's newspaper, just a short poetry?*

R: Of course sir. Mary can read it. Would you like to read it Mary? (SX: *Thank you.*) In today's newspaper? (SX: *Yes, today's newspaper.*) What could we possibly find in today's newspaper?

Mary: *This is called 'Petition for a Nuclear Freeze,' by Mary Tyler Mountain.*

*In the brief interface of the moments light dangling time like the poise of the dancers heel before the final pirouette across the galaxies. We search the impervious planets a familiar signal. We probe the stars with silver shafts for some new land bridge but stars are veiled and silent. Unseen watchers who perceive the devils dance of nations. The great lethal video game may know it comes tomorrow that last astounding flash in the dust. We will not have time to go with the path of Athahula-pula, Emperor of the Inca. He shall leave no students like his. To mark our fleeting presence. Only the feathers of our fiery selves summons to ashes blown on impeccable winds.*

*From the light on the tent wall, American Indian study centre.*

R: Thank you, we have enough trouble with sat-chit-ananda now we have to know how to hoopahulla. (students laugh aloud) That was nice Frederick.

SX: *Bob, the reason I brought the poetry, I was reading a book, an astronomy book about the high temperatures of the stars. Something we can't even imagine to measure and such amount of power really shake me thinking about the powers of the universe, whom we really are.* (R: *Yes.*) *And that potential to understand anything around us. It sounds like we didn't really have any chance to do that one.*

R: Of course when you understand that the whole universe is an emanation of your own mind then you will realize that you are the power. There is no power outside of you. You are that and your whole perspective changes. This is why it's so important to find our own reality because we are always giving something outside of ourselves credit.

As being a mighty power, a mighty force something having control over ourselves. But this is not true. The Self is consciousness and you are that and there is no other power besides you.

*Mary: Can I read something? (R: Of course.) This is just something I just want you to read first: This is called "Illusion."*

*God and I in space alone and nobody else in view,  
and where are the people oh Lord I said the earth below,  
and the sky overhead, and the dead whom I once knew  
That was a dream God smiled and said, a dream that seemed to be true  
There were no people living or dead, There was no earth or sky overhead.  
There was only myself and you  
Why do I feel no fear I asked, meeting you here in this way  
For I have sinned I know full well, and there is heaven and there is hell  
And is this the Judgement Day?  
Nay, those were dreams the great God said, Dreams that have ceased to  
be, There are no such things as fear or sin,  
There is no you, you have never been. There is nothing at all but you.  
(loud appreciation from students)*

*Mary: I was just giving it to Robert to see if he would like to have it. It's called Illusion by Ella Wheeler Wilcox. Isn't that beautiful? I had it sent to me.*

*Mary: I know I just love it. (SH: Sounds just like Robert.) Oh I know it does and can I read one other thing? (R: Sure.) Now these ahead are self-themed. These are beautiful too. This is called the rules for being human. (R: Did you make enough for everybody?) Yes I made 25 copies of those, I didn't make the other ones because I didn't know whether Robert wanted that too but I made 25 copies;*

**The first is:** *You will receive a body you may like it or hate it but it will be yours the entire period this time around.*

**Number two:** *You will learn lessons. You are enrolled in a full time informal school called life. Each day in this school you will have an opportunity to learn lessons. You may like the lessons or think them irrelevant and stupid.*

**And Three:** *There are no mistakes only lessons. Growth is a process of trial and error of experimentation. The failed experiments are as much as part of the process as the experiments that ultimately works.*

**And Four:** *A lesson is repeated until learned. A lesson will be presented to you in various forms until you have learned it. And when you have learned it you can then go on to the next lesson.*



**And Five:** *Learning lessons does not end. There is no part of life that does not contain its lessons. If you are alive there are lessons to be learned.*

**And Six:** *There is no better than here. When you there has become a here you will simply attain another there that again will look better than here.*

**And Seven:** *Others are merely mirrors of you. You cannot love or hate something about another person unless it reflects to you, something you love or hate about yourself.*

**Eight:** *What you make of your life is up to you. You have all the tools and resources you need. What you do with them is up to you. The choice is yours.*

**Nine:** *Your answers lie inside you. The answers to life's questions lie inside you. All you need to do is look, listen and trust.*

**And number Ten:** *You will forget all this.*

(appreciation from students)

R: That's good.

SB: *So has the Jnani learned all the lessons and he has no lessons? (SF: No there never was any lessons.)* (R: That's it, what he just said.)

SF: *Robert as these directed to the ego?* (R: To the ego? Yes, they're for the ego.) *They are for the ego then.*

R: If you have no ego what do you need this for? People like to play with the ego. We like to play hide and seek. We hide the ego and then we find it. And we go on like this again and again until the ego disappears.

So what have you to say? Comments, questions? (pause) Is there anything else you would like to say? Or a question, comment, whatever you like.

SC: *I'll say a comment, I've got two comments. One I noticed that some of us have something to say and the majority of the people apparently here — which is okay — don't say anything. The other thing after this talking about the bus incident it seems that the Jnani is in a different world than anyone else. And that it's like a woman, you are either pregnant or you're not, you are there, you're not and there is nothing that anyone, you or the ego can do. There is nothing you can do if it happens which makes me feel a little sad I guess because I was under the illusion that maybe someday things will be different.*

R: Well let me say this. Anyone who has achieved any kind of spiritual knowledge whether they were born with it or just came upon them has worked for it in a previous life. Therefore don't feel there is no hope. Keep working on yourself do not look for results. Just like you have to go to the bathroom everyday. You have to eat everyday. Do spiritual practice everyday and don't think about it. You will be surprised at what happens.

SR: *Robert, isn't what Nate is saying just another name for humility anyway?* (R: You can say that too, of course.) *And that's the best quality we can have?*

R: Yes. But do not think that it's impossible to obtain freedom and liberation because it is not. I think you are under the illusion that it is impossible to obtain freedom and liberation. It's difficult for you. You can never tell. Do not think about it do the practice and see what happens. Everybody is the same, there is no difference.

*SX: (Student who brought poem from the newspaper questions what people can do to stop these negative situations happening in the world, not very clear on tape.)*

*(tape break. Robert continues.)*

R: ...Because when you become self-realized you become omnipresent. Your Self is the Self of the universe. There are not two selves or three selves. There is one Self and when you realize your true Self, you realize the whole universe as your true Self. Your true Self is harmony and bliss. Your true Self is absolute reality. When you can see that in your Self you will see that in everyone else and you will see a different world. One of love and peace. So find your Self and your feelings will change accordingly. Do you follow that? (S: Yeah.) You are responsible for what you see. If you're seeing something you don't like the way to change it is not by changing the condition.

As an example: Let's say we stop the war in Iraq and there is a peaceful settlement. Three years from now there will be another conflict somewhere else. And we'll have the same condition. And if we stop that a couple of years later it will be something else. It never stops. You cannot change a condition, change yourself and the condition will change.

*SL: Is it good to love the condition. Someone said hate of Hitler, is hate... (R: I understand what you're saying.) In other words if we can really love Hitler easily there's understanding?*

R: If you can't find yourself and understand the truth about your Self then you have to love and hate. That's natural. You can't tell a person to stop hating Hitler and to love Hitler. They can't do it, it's impossible. Don't try! (*SL: But what if a person actually can love?*) No you can't. You're just putting it on. The only thing you can do is to change yourself. (*SL: It is going to be difficult without that?*) Well tell me that when you change yourself. When you lift yourself higher you see a whole new universe. Everything becomes brand new and everything is different. So you have to work on yourself and accordingly make the changes within yourself. It's like the question Pedro asked. Do not try to love or hate anyone. Work on yourself. Transcend the world and then see what you feel.

*SD: So you're saying that by working on myself my perspective will change? (R: Yes.) It's a matter of perspective. (R: Yes.)*

*SX: When you say the world, you also mean the universe and everything, the stars and...?*

R: Yes, because everything is a projection of your mind. So by changing your mind you are changing the universe. I know it sounds strange but it's true.

*SL: Then with our mind we could actually disarm it.*

R: (laughs) We don't look at it that way. You work on yourself and Hitler becomes a part of yourself. And you see a whole new perspective. What you cannot see now. Now you have to change people.

SL: *This is going to sound wildly ego denying. The reason I feel I can really love Hitler, really is because I know in my earlier condition I felt such rage I actually thought of killing my mother. I mean I didn't actually do it or anything but there were times when she would be dead...* (R: Why?) *Well I understand my condition then because I was fearful that she would hurt me. But now I love her, I adore her, I wish I could see her again. I completely understand her condition was what made her act that way. So I believe my feelings of fear and rage must be the same kind of feelings that Hitler had I've come through that, I would wish the same for you.* (R: But he is dead.) *Well I mean for that kind of person.*

R: That's very commendable but if that person raped you or hurt you, you wouldn't think the same thing would you? (SL: *My mother hurt me and I did that.*) Now you do. (SL: *Yes.*) But before you didn't. (SL: *But now I have the same perspective of the understanding so I can say that for everything.*) Is your mother dead? (SL: *Yes.*) That's why you love her. But if she were alive, would you love her if she was alive? If she were alive you probably wouldn't love her. It's easier to love somebody when they are dead. (SL: *Yeah.*) (laughs) But forget about all that. See yourself in reality. Go deep within yourself and expand your consciousness and become free. (SL: *Is this not like on the card you gave us about compassion. Is that not like working on yourself to realize that?)* Working on yourself is commendable. But that's the hard way to try to change your emotions. Rather see who has the emotions. Find out who has them and get rid of the I that has the emotions and then you will be free.

(pause)

R: Okay so let's practice. We call this meditation and we are going to do something with ourselves to see what happens.

Make yourself comfortable. You can close your eyes to remove obstructions. Focus your attention on your breath. Become the witness to your breath. When your mind starts thinking gently go back to your breath and focus all of your energy on your breath, on your respiration. You are witnessing your breath. Ask yourself the question, "Who is the witness? Who is witnessing the breath?" The answer comes, "I am." With your respiration when you inhale say, "I," to yourself when you exhale say, "am." "I am." If your mind wanders gently bring it back. I am is the first name of God, it is you. I am that I am, it is consciousness, it is yourself. By repeating this with your respiration you become it. Gently go back to I-am. Gradually the space between "I" and "Am" will widen.

Any further comments, questions, criticisms, answers?

(tape ends) [TOC]

**IT'S A MYSTERY**

*10th January, 1991*

*Robert:* What's the name of our group? Who knows? What is the answer to it?

*SL:* *The nobody's?*

Robert: If somebody asked what group do you attend what do you say?

*SN:* *The Jnana Marga Society.*

Robert: That's right. That is what we call ourselves and if they ask you, "what does it teach? Nothing."

It's a hard job answering an ordinary person because what do we teach? Nothing. You know there are two different schools of Advaita Vedantists. And I think I'll talk about that today. One school teaches that consciousness becomes modified as the world. This has not been my experience.

*SN:* *Can you explain that?*

R: Yes. (laughs) People ask me also, (I'll get back to you). They ask me does all this come to you when you talk? Did it take a few years to get to the place where you are at? Where does all this information come from? Through spirits? How did you acquire this? I had to think about that myself also.

But really the best I can do is say that everything happened all at once. There were no periods of time. When I was 14 years old and I got absorbed into reality everything came then and there and that's it. No thing has ever been added on. Isn't that interesting? There is no new knowledge to learn.

So back to the question. Does consciousness modify itself into the world?

That has not been my experience. But there are Advaita Vedantists that believe that. That you have to have consciousness to have the world. But it's my experience that there is no world to begin with. We start from there. There never was a world or a universe. There will never be a universe or a world. There is only consciousness. That has been my experience. Consciousness does not modify itself into anything.

Of course those people who believe that the world is sort of real can say that they have to be consciousness first and then you have the universe. But I will insist on saying that the universe is non-existent. It's like an optical illusion. It appears to be real but there is no substance to it. It has no causation, no ego.

This of course means that everything connected with the universe does not exist. God, planets, reincarnation, karma, people, places and things are non-existent. And when I use the term consciousness we cannot even understand that. For if we can explain it, it doesn't exist. How do we know there is something? It seems to me that when we learn to

sit in the silence and the mind becomes quiescent, calm, something happens. Something that is indescribable, ineffable. Something wonderful happens. We become ultimate oneness. We seem to sort of melt into something. The something has no name. So we give it a name. We call it consciousness or God or nirvana or emptiness, pure intelligence, absolute reality, infinite wisdom.

We make up these names and yet if we've never experienced that how can we possibly know what those names mean. Isn't it better if we shut up and say nothing. Yet we can't do that for we live in a world of talkers. People have to talk so-it-seems and some people really talk. And the more you talk the less you have to say.

What's the answer? There is no answer. There never was an answer, therefore stop looking for an answer. There is no solution, stop looking for a solution. There is nowhere to go, stop thinking you have to go some place. There is nothing to do, stop thinking you have to do something. You simply have to be your Self.

How do you arrive at the Self?

Well here is another interesting way of getting to that. And if you get up in the morning if you feel a little depressed or out of sorts, if you do this you will start to laugh at yourself and you will feel better. It will make you happy all day. And here's what you do.

As soon as you get up say to yourself, "I am not my arms, I am not my legs, I am not my torso, I am not my head, I am not my bones, I am not my blood, I am not my organs of reproduction, I am not my respiration, I am none of these things. For most of these things are functioning without my knowledge. My heart beats, I didn't tell it to beat. I have to go to the bathroom, I didn't give my body permission to go to the bathroom. The body wants to eat it gets hungry. I never told my body to be hungry. It appears as if I have nothing to do with my body at all."

You go further. You say to yourself, "How about the world? I am not the world. The world didn't exist a few moments ago when I was asleep. Now that I am awake I think about the body, the world, God, work, food, bathroom. All these things happen when I wake up. Well if I'm not those things, who am I"? Who is the I that is experiencing all this? I don't know."

Be honest with yourself. Don't say, "Oh the I is consciousness." That's the worst thing you can ever do. Is to memorize certain words or phraseologies and use them at your own time. When you ask the question, "Then who is experiencing the body? Who is experiencing the world?" Be honest with yourself and say, "I don't know? It's a mystery. Well then to whom is it a mystery too. To me. It therefore seems that if everything is a mystery to me. Me, me, me. If I got rid of the me, there would be no mystery. Now how do I get rid of the me. Who is the me? The me is another word for I. I believe that everything is a mystery. I have nothing to do with my body or the world."

So you get back to I. "Who is this I? I don't know it's a mystery. There is the mystery again." So I'll ask again, "For whom is the mystery for? For me. Who am I? I don't

know it's a mystery. For whom is the mystery for?" As you keep talking to yourself this way something wonderful is going to happen. Your question will begin to slow down and you will feel yourself becoming happy. You may even start laughing at yourself. And your mind will become quieter and quieter and quieter. You will begin to feel enormous joy. Just by doing that technique, without coming to any conclusions.

As you keep asking yourself, "For whom is the mystery?" pretty soon you will stop saying I for me. For there will be a larger space between the question and the answer. When you say, "The mystery is for me, I think it's a mystery," there will be a large pause. And as you keep reiterating the question the pause becomes larger and larger.

Now the good news is, *that pause is consciousness. That pause is your reality*, because you will find if you keep doing the process that in that pause there are no thoughts. There is a calmness, emptiness and you feel wonderful.

I will explain the procedure again because I think it's important. You get up in the morning and you haven't been able to catch yourself between just awakening and sleeping. Where there is pure consciousness. Some of you think it's hard to catch yourself. So instead of doing that you simply look at yourself and you start saying, "I am not my arms, I am not my legs, I am not my head, I am not my torso, I am not my bones or my organs or my reproduction organs or my respiration or anything else. I am not the blood, I am not the body. For whom is the body? I don't know? Then am I the world or the universe? When I was asleep a few moments ago I did not experience the universe or the world or the body? But I do now when I'm awake. What about the rest of the things I experience or think about? God, planets, the sun, other dimensions, the world and all its manifestations, where do they come from? Well obviously I'm thinking of them so they must come from my mind. Yet who thinks? To whom do these thoughts come? They come to me. I'm thinking about my body and I'm thinking about the world. It appears that everything is attached to I. I, I, I. If somehow I can remove this I, I'll be free. How do I remove the I? I don't know. Who doesn't know? I don't know. What is it I don't know? How to remove the I. Well where did the I come from? It's a mystery." When you ask, "Where did the I come from? What you mean actually is what is the source of the I. Never, never answer that question.

*When you begin to attain a peace and inner joy, bliss and your mind becomes quiet that is the answer. The answer has no words.* Then I go back to I. What is the source of I? I don't know. It's a mystery. For whom is the mystery? For me. I am experiencing this mystery. It is I. I have all these questions. Who is body conscious. I am conscious of praying to God or thinking about my past lives or believing in my body. I am doing this. Then where does the I come from? I don't know it's a mystery. Again you notice I've slowed down then you will do the same thing. Every-time you say, "It's a mystery," you will keep quiet for a longer span of time. Remember you do not have to come to any conclusion. After you say it about four or five times you should be able to sit in the silence for at least five minutes, without any thoughts. This procedure will allow you to sit in the silence without thoughts

for about five minutes. And that's quite an accomplishment. For in those five minutes you will experience a joy and a peace and a profound happiness that you never really knew existed.

You no longer have to carry on the conversation. You simply leave it alone. You get up and get dressed and do your business. Go to work whatever you do yet what you have done that morning will carry you along for the day. You will notice interesting things happening during the day. You will notice that you are happier during the day than you have been in a long time. That somehow your work is getting done without you thinking about it. People that you have quarreled with, you will feel a compassion and a loving kindness towards them. You will no longer have any enemies, if you had any before. You will feel a peace with the whole world. Even with the Iraq situation. Something within you will make you understand. You will not be able to explain it to anyone. That's why when someone asked me before, "If I think that there is going to be a war?" I didn't answer. You will realize that the answer is not sufficient for most people. But you will know and you will be hilariously happy, content, at peace with the world.

When you come home from work or toward the evening before you go to sleep you can do something like this. You can say, "Now I'm going to sleep but who is it that is going to sleep? Why it's the same I that awoke this morning. Now the I is going to sleep." See what you're doing you are getting more accustomed to the I and less accustomed to the body. Now you are saying, "I am going to sleep," and you are not identifying too much with your body when you say, "I am going to sleep." You are referring to a separate entity now. As if there were no body. You say, "Now I am going to sleep." And your body will lie down and start snoring or start dreaming. But I can assure you that you will sleep more comfortably than you have in years. You will awaken being happy.

If you continue this over a period of time. Every-time you wake up you are going to say, "I slept and I dreamt and now I'm awake. But I have absolutely nothing to do with the situation. I am not my body. I am not the one who dreamt and I am not the one who slept. Then who am I? It's a mystery. A great mystery I don't know. Who doesn't know? I don't know. Who is this I? What is the source of the I?" Again it's a mystery. And remember the pause. Every time you keep repeating, "It's a mystery," the pause becomes greater and greater and greater. And in that pause there are no thoughts.

You're beginning to get good at this now. There are no thoughts, there are no feelings, there are no emotions. There is emptiness, joy, bliss. This is what is called parabrahman. And you will stay like that for a while then your body will get up and go about its business. But you remember all the time during the day that the bodies business has nothing to do with you. You have absolutely nothing to do with what your body's experiencing. Therefore during the day when someone brings you bad news, I does not react. You just watch, you witness, you observe but you no longer feel a reaction.

When I say you do not react I don't mean you are putting it on. Don't say to yourself, "I'm not supposed to react, I'm not supposed to react," while you feel all torn apart

inside. That's the worst thing you can do. Yet if you have been practicing the procedure you will really find that no matter what is brought to your attention during the day there's no reaction, there is only a witness. And you feel good all the time.

So someone can bring you information about a death. You will have compassion, loving kindness you will feel good. If someone brings you information that you just won the lottery and you are 10 million dollars richer you will not react. You will witness, you will observe and you will feel good. No matter what happens in front of you there will no longer be a reaction. Just an observation by witnessing. And as you continue the procedure even the witnessing will stop. It will turn into something else. You will just know without words that all this is the Self and I am that.

So there put that in your pocket and smoke it.

*SL: All this is the Self and I am that? (R: Yes.)*

Any questions? *(pause)* Nothing?

*SF: Robert when you say that the world doesn't exist you are talking about the materiality of the world, right?*

*R: I'm talking about any world that you can conceive. (SF: Do you consider the world to be as a thought form and that is all we perceive?) True. (SF: And only consciousness exists.) Yes. But what is consciousness? (SF: Which could appear as thought?) No. (SF: What I mean to say thoughts can appear to be but they are not only consciousness is?) See only consciousness exists but the trouble we have is we use that word too loosely. What we should do is to say to ourselves, "What is consciousness?" We've all read in the books that only consciousness exists but now we want our own personal experience. So instead of voicing that only consciousness exists we should ask ourselves the question, "What is consciousness?" And again you tell yourself, "It's a mystery. I don't know." You have to be honest. Do you see why it takes so many people to become self-realized? Because they memorize all these cliches. All these phraseologies. I am absolute reality. I am this I am that and they know the word consciousness. You'd be better off if you knew nothing of those things.*

But the way to handle it is to ask yourself, "Well what is consciousness? What am I talking about?" And of course you don't know. Of course nobody knows what consciousness is. So you ask yourself or you tell yourself, "it's a mystery I don't know?" But you continue, you say, "Who doesn't know? I don't know?" You are always going back to I. "Who is this I that doesn't know? It's a mystery. For whom is the mystery? For me. Who am I? I don't know." Same procedure, same space. So the space is actually consciousness. But you will feel it. You will feel something that is beyond human understanding. But you will feel something.

*SR: Robert sometimes it feels like the mind almost throws up false signals or tries to block the seeing of this. (R: That's called the ego.) And so the procedure in doing that would be more or less the same as what you are talking about. (R: The same procedure for everything.) It seems that the more I feel the deep space that I am the more there is going to be a message that tries to say no that's something to be afraid of and you should go back to a solid world etc., etc.*



R: Then ask, "For whom is this message? Who is receiving this message? I am? Who am I? It's a mystery, space." If you did this often enough things will happen, definitely. But I'll bet that 90 percent of us are not practicing. We are just waiting for something to happen. Maybe something will happen I don't know? It's a mystery. (laughs) You've got to do something with your life while you are waiting. So you might as well do the procedure.

SG: *Isn't it predetermined whether we're going to do something or not?* (R: It's better than pulling weeds.)

SH: *Who is determining what they're going to do?*

R: Noone. There is no determiner. There is a terminator, Arnold Schwarzenegger. (students laugh) But there is noone to determine anything. See don't think of those things. You should always think, "Where does the I come from who thinks about these things?" That's the important question. And when you say to yourself, it's a mystery, there will automatically be a space. And again you will start to feel that space as bliss, as joy, as happiness, as peace, as the Self. And you will know. And you will know that you know.

SF: *Don't fight it.* (laughs) *Sometimes George is just walking the street and just gets so high for no reason whatsoever and the only way I can explain it to myself is tell him I'm not on drugs, it just is.* (R: You must be doing something right.) *Sometimes I just sit in bed it's just a lot of fun and I put on a deadly serious, pedantic face and a deadly serious one is asking, "What is this fun?" and the answer comes, "Enjoyment" and I put on a demonstrators face and I ask, "What's enjoyment and again it said, "Just being my Self."*

R: You hear that Jay? He is in bed all day like you. (laughter) (SL: *What was that?*) No, Jay has trouble getting out of bed. (SL: *Oh.*) (laughter) There is nothing wrong with that. There is nothing wrong with anything. All is well.

SG: *There is always that cliché of following your conscience. When I hear that I feel like I'm doing something wrong, like I hear this voice coming and I ask, "And where did that voice come from?" And it's still from that I, the conscience. There really is no conscience. Follow your conscience.* (R: It's like there is no devil.) *Right.* (R: Conscience is something you make up.)

SK: *The man in the head.* (R: *What?*) *The man in the head.* (R: *Oh yes.*)

SG: *The good thoughts and the bad thoughts come from the same place.*

R: From no place. So that's the way it is.

SL: *Robert, is it all love?* (R: You can say that, sure.) *Could you say that? Yes, I'm kidding.* (laughs) (R: It depends what you mean by love? What kind of love?)

SG: *What does that mean, when you use that word, God is love. I never quiet got to understanding it.*

R: Well that's something you learn from the Bible. But nobody really has an understanding of what it means. God, love, reality, consciousness, absoluteness they are all synonymous. But you have to ask yourself, "What do these terms mean to me? Who hears these terms? I do." And go right back to I and you go through the same procedure.

SL: Today it came up while I was practicing, that phrase, "It's all love," and I really felt that it was so, how far can that be taken? Like a rose, a '57 chevrolet and the atom bomb, it's all love?

R: So you don't really feel that because you still have confusion about the atom bomb and the chevrolet. (SL: I am embarrassed to say so, but it's alright. Is it alright?) Everything is alright. (SL: Everything is alright. So the atom bomb is alright?) I'm not asking you to accept that. I'm asking you to find out for yourself. Yes it's alright. But don't accept it blindly. (SL: I don't.) Find out for yourself. Don't believe me why should you? Find out for yourself.

SF: So Robert all what's left to do is just accept your ignorance, living in mystery and practice self-inquiry? (R: Yes.) That's it, I mean that is, all the rest is just a waste of time?

R: You can say that, sure, yes. (laughter) You're right. Think of all the things we did today that was a waste of time. We got angry, we got upset, we didn't get our way and we got mad at someone, or when we were thinking of something that made us angry. Or we reacted to somebody. Think of today, just today. All the wasted time. You watch soap operas all day. Think how you wasted your time.

SL: It's possible while, if you say a person is wasting his time it's possible to practice the technique while we're even wasting our time. Wondering who is walking down the street, who is opening the door, who is washing the lettuce?

R: It's very possible but it is harder. Especially for beginners because you are going to think more about the lettuce than you are going to think about self-realization. You will get involved in your task. (SL: To the contrary, when you first said the body will take care of itself I felt well away from that, but today, the body was really opening the refrigerator and crushing the garlic.) Your body was crushing the garlic? (SL: Uh-uh.) You mean you crush garlic with your body? (laughter) (S: A very picturesque idea Robert.) (laughs) I can just see you... (SL: Like stomping on grapes or just throwing myself against the garlic. (laughs) But that's it though isn't it. The body is really taking care of itself?) Always does. (SL: And we can watch?) Yes. (SL: And watching is fine?) If you can do it, that's good.

(tape break)

SF: If you are watching a sunset it just kind of pulls you in without you even thinking about it. What would that be?

R: That would be getting pulled into the sunset without thinking about it. (laughter) It would be an interesting state. (SF: Oh, okay.) But it comes out of your mind.)

SL: What is speaking in tongues? Is there any connection with your condition with that?

R: How many tongues do have to speak? (laughter) (SL: No, I've heard people say, this is what Christians say, that this is a gift from God and a connection with God and all this.) Well let them enjoy themselves. Allow them to speak in tongues. Leave them alone. (SL: I wondered if it had anything to do with this bliss.) No. (SL: Sort of a verbal bliss.) No. Why if you have bliss would you want to speak in tongues. You would want to shut up and keep still. (laughter) That's really funny. You can see a Jnani walking down the street blah, blah, blah,

blah, blah, blah. (*students laugh*) Leave the world alone. Let people do what they have to do. There are all kinds of people in the world doing all kinds of things. Let them be. Just love them and let them alone and you do what you have to do.

SL: *Well I'm still up for roller coaster rides and things like that and if it were sort of a firmer roller coaster ride I'd be interested to know what it was like.*

R: Well whatever you feel you have to do you have to do. (*student laughs*) See this isn't the type of satsang where I give you rules and regulations and I say, "You can do this but you cannot do this. You can do that but you are not supposed to do that." You do what you feel you have to do until the time comes when you no longer need to do it. If you practice this procedure you will slow down. In other words the more you practice the more blissful you become. The world cannot give you that bliss. So why would you want to get involved in the world. You become bliss yourself.

SL: *A lot of things are hang overs from when we were kids and we feel that exhilaration and if we don't really understand true peace...*

R: Well of course. While you are human you will experience all those things. There is nothing wrong with that but I'm speaking as you follow this kind of procedure and as you begin to unfold higher and higher you will let go of the world more and more. Because you will realize that the world cannot give you real happiness. No matter what you acquire. It's all temporary. (SL: *So acquisitions are burdens?*) So if I wanted to give you a million dollars you wouldn't take it because it's a burden? (SL: *Well speaking of things.*) (*laughter*) That's a thing. (SL: *I know that's a hypothetical question.*)

SR: *Things are great so I'll go along with that.* (R: *Things are great?*) *I enjoy things.*

SL: *Yes but...* (R: *There is nothing new.*) *...I enjoyed things a lot when I was younger and I have a lot of things and now I go through them and realize that it takes a lot of time away from what I really want to do, sort of, sorting them out, dusting them.*

R: So you're acquiring the feeling and that's the way to do it. I'm not saying to give up a thing. Enjoy what you're enjoying. But like you just said as you grow spiritually those things cease to amuse you. They no longer give you enjoyment. But don't put it on. Do not say, "I have to put on a blank face," and not enjoy life. Enjoy what you are enjoying. Do what you are doing until the time comes that you no longer have to do it.

SR: *Robert, you know I had this feeling if I put it in the right terms, like moving across this bridge toward this state and I have a terrible feeling that when I reach the end, I'm going to reach this void. An empty void that's almost like dust. There is nothing there. And I'm afraid that at this moment looking at it at the way you're describing it, it doesn't seem like a wonderful place to end up because I haven't experienced it. Whereas all of the things in the world as I have experienced it, I know what they are like and I can touch them and discard them and go through them. And I can discard and...*

R: Yet things happen to you that you don't like. You go through all kinds of experiences. There must be something else that is permanent and there is. (SR: *I see that clearer and clearer, I really do.*) Then all you got to do is practice the procedure and look what hap-

pens and watch. Or come to satsang like you do and watch what happens as the weeks pass. See what happens to you. Things will happen automatically.

*SR: I guess I'm wanting the reassurance that you understand where a person like me is, which I think a lot of people experience. To that common ground where we see a material world with things and the other is there but it's sort of like a mystery. And really arriving at it and being sure that there is that solid ground, (you can't call it solid ground), but there's this attitude of... (R: And you can't even be sure.) (laughter) ...I just want to be sure that you understand that there are a lot of entities out here who don't have sure footing about what to expect when you push through this.*

R: Of course, see this is why for most people to get into things like this the rug sometimes has to be pulled from under them. They have to have a sort of a negative experience in life and then they get up and ask themselves, "What is life really all about?" and they get involved in teachings like this. But most people are having a relatively a happy life in the world which of course is due to karma, think that they are going to continue this happiness. But I can assure you it will not continue. It has to stop somewhere and you have to start experiencing the opposite. As for every up there is a down, for every forward there is a backward. For every amount of pressure pushed forward the same amount of pressure is pushed backward as in the flight of jet planes. That is all duality. And everybody experiences duality now and again.

The world is impermanent and if you stick to the world you will always be disappointed. And let's say you even have joyous times all your life because of karma. The time will come when you're old 90, 95 years old and you become invalid and senile and crippled, like President Reagan, then what are you going to do? You will become disillusioned you will say, I was so happy all of my life. Now I can't get out of my bed. People have to bathe me and feed me and take care of me, what happened? You will be completely disillusioned. So why not search for it now and become free? Why not make this your main objective to become free and liberated? Ask yourself, "Why not?"

*SK: Why do things get so slow? (students laugh) Uninterested in the outside world and they lose their enthusiasm to do spiritual practice. (R: Well that can be apathy.) Um-hm. (R: It can be apathy because...) What if it's coming from a state of meditation which becomes no different then everything else one is doing?*

R: You're apparently on the wrong track then. Maybe you have too many practices. So what you should ask yourself, "To whom do these feelings come? Why do I have these feelings? Where did they come from?" Inquire within yourself. *(SK: Feelings of?)* The feelings of apathy. *(SK: I don't know if it is apathy, I'm wondering.)* Well whatever it is. You don't have to know what they are just ask yourself, "To whom do they come and why?" And something will happen.

*SK: I think what I'm also asking is, you give practical advice to someone and if so related to discipline, is discipline something important?*

R: Do I give practical advice? (SK: *Yeah.*) No, I'm very unpractical. I can't give practical advice. (SK: *You once gave me very practical advice one time.*) It appears to be practical. (laughter) The practical advice is always in the end to find out who you are. That's the most practical advice I can give. And sometimes I will talk to you besides that and tell you what you call practical. But I will always end up by telling you, "Find out your true nature, discover your Self."

SK: *In other words if I'm blowing my nose too hard and as a result blood continually pours out of my nose and someone gives practical advice by observation and said, "You are blowing your nose too hard." (R: Oh I remember that, yes.) That's why blood is coming out of your nose and don't do that. So in the same way practical advice for someone who maybe is having some changes or whatever and decides to dissolve whatever discipline they have or what not, whether, practically speaking, discipline in one's life is important. JR: For some people. If you think it's important continue with it.) I mean just discipline one's life.*

R: In a way you are right. See it's very paradoxical. You are right in a way but for some people it is not important. Everybody is different. But it always goes back to self-inquiry. If you ask yourself, "Who needs discipline? And why?" You will realize that your real Self never really needed any discipline because you're already awake. (SK: *Then what, is an experience of this enthusiasm for life by any chance?*) The experience of this maybe enthusiasm for life but you're going back to your body. (SK: *Yeah.*) If your body has to have enthusiasm for life it will, and it will do whatever it has to do. But you will always be aware that you're not that. It has nothing to with you. (SK: *It brings it right to that point. If one is experiencing equanimity to the extent that nothing appears to be any more important than anything else?*) You will experience that as the I, as consciousness. But your body will still go and do its work. (SK: *Unless the body has nothing to do then it won't do anything?*) Yes. (SK: *And if that continues to happen then in a material way then changes occur. As changes occur and one needs to make some money perhaps or something then one is forced into a situation where one has to respond in a different way.*) Again no, there is no different way. If you inquire "For whom do these things happen," the right thing will take place. Right action will take place in your life. (SK: *Ah, but one should not wait for it.*) Well it depends what you are supposed to do. You have got nothing to do with it. (SK: *Okay. I wonder if there is a pitfall with that process of sitting back and waiting for something? To occur outside of...*) You are not supposed to do that, no, who told you to do that? (S: *Well...*)

*(tape break Robert then continues)*

R: ...you are (R: doing, then inquire, "Who is the doer?" and see if you sit back and wait. And if you are supposed to sit back and wait you will not even have any questions because you will be so in bliss and so happy and so joyous that you couldn't care what your body does.

*(tape break)*

R: ...good things. Your body will take care of itself. (S: *When all concern for it is gone?*) But you have nothing to do with it. See don't even think about "without concern,"

your mind is telling you all these things. Your mind is hanging on to whatever I say. There is no such thing as "without concern." The I will take care of you. The I is your life. It is your substance. It is God. It is consciousness. It is I-am. It will always take care of you have no fear. You've got to trust it. Surrender yourself to I and let I take care of everything.

It's like carrying your luggage in the train. Would you carry your luggage on your head and have that heavy burden? When you can put it into a compartment and let the train take you to its destiny. While the luggage is in the compartment. So what you're doing now Jay, you're carrying your luggage on your head. (SK: *In the train, while it's moving.*) In the train. The train is God. So give God your luggage. Give God your burdens. (SK: *I'm not having burdens right now.*) And you will get to your... (SK: *The only burden I get...*)

(tape break)

R: If you focus on the I on the source. Always on the source and not to think too much. The source, the source will take care of you. God. The source will always take care of you if you think of it. You've got to think of God and God will think of you, so-to-speak.

SF: Robert, what about hope in the context of... (R: Hope?) Yeah in the context of the practice of self-inquiry. (R: Hope, hope for what.) (laughter) Most of the people who have been practicing self-inquiry is thinking something, in the beyond. When you yourself explain about what may happen and what may happen may be something wonderful. That's breeding hope.

R: No I was saying what may happen. (SF: Yes.) I didn't say to hope it happens. (SF: *When people listen to that they may understand...*) Oh I see what you mean. (SF: *...That there is something to hope for.*) Oh I understand. (SF: *That's my question.*) Yes. Well if you've got to think of something, think about good things. Think about that something wonderful is going to happen to you sooner or later. That's good. There is nothing wrong with that. (SF: *Right.*) It is better than thinking something bad is going to happen. So think while you are practicing that one day I will be free. One day I will be realized like right now and hold onto that.

SR: Robert, also I was thinking how important that keeping good company, if you want to call it good company. Some of the people I associate with, I have one friend who is in the entertainment field and he has his own show and every-time I am around him he presents a whole reality that is something I'm trying to fight against. Shouldn't be fighting it, but it sort of brings me down and it seems so important to stick with people who have the same set of values that are heading toward wanting to find realization.

R: So why are you around this person? (SR: *Well for one thing he is the most amusing and enjoyable people from a humor point of view that I have found, which is just a little earthly pleasure. Earthly pleasure is of some sort.*) As long as you believe you're having entertainment and fun with this person, continue. (SR: *Just take it for that?*) And work on the process. (SR: *Yeah, I understand.*) And it will all work out. That's what I meant before when I said, "Do not just give things up." Continue where you are at and work on yourself. And then what you have to drop will drop by itself.

SK: *Doesn't the karma make it really impossible to give something up that you can't because you're still karmically going to do?* (R: Yes.)

R: Yes. Everything will always work itself out. You've nothing to do with it. (SG: *Just playing the part.*) No you don't even play the part. The part will play you. When you say, "Play my part," it's like you have got a part to play.

SH: *Yeah like, "Who are you?"* (R: Yeah.) (*laughs*)

SG: *I just read something in an Ad. It sort of frees me at the same time and it kind of scares me. What it was: If I have nothing to do with being born and I have nothing to do with dying and what makes me think I have anything to do with what is going on in between.* (R: That's good.) *It brings freedom but at the same time it's like giving up, giving up, me doing anything at all.*

R: Well if you are doing it physically it's wrong. But if it just comes to you and you feel great about it then it's right. (SG: *Well what I feel attracted on an earthly plane, but in my mind is all this criticism and comparing and judging and...*) So go and inquire within yourself. Ask yourself the questions, "To whom does this come? Who feels this?" (SG: *But it seems such compelling.*) But ask yourself, "Why do I do this? Who needs to do this? To whom does it come?" You will be surprised at what happens.

Excuse me I've to go to the bathroom. Of what I'm talking about now. I have to go to the bathroom. I don't ask myself, "Who has to go to the bathroom?" I don't deny myself I just do it spontaneously. (*laughter*) I don't even think about it because that is the body taking care of itself, I've got nothing to do with it... (*break in tape*) ...The appearance of the body does those things of course. From all appearances I'm just an average guy but I know I've got nothing to do with that.

SR: *It's like the mind that says if you stop controlling and all that then something will go wrong and that's the only thing to do is to eliminate all that and everything will be okay.*

R: Yes, that's what I meant, "We've got to trust God. We've got to surrender all this to God." Who is none other than your Self.

SG: *Is this the process of surrendering. Is what you were saying before, that process?*

R: That process is surrendering too, yes. Because you stop thinking you say, "It's a mystery," you give it all up. You surrender, you're quiet and still. When your mind becomes quiet and still then you've surrendered to God.

SF: *The same as "it's a mystery" is the same thing as "I don't know."* (R: Yes.) *Then you open yourself then.* (R: Yes.)

SR: *Robert I asked you once before but does anyone ever understand the mystery? Even no matter what stage you reach or would you say that when you reach a certain state it doesn't matter, that just disappears?*

R: The mystery disappears, everything disappears. (SR: *So that's the answer to the mystery then of...?*) There is no answer because everything is emptiness, consciousness. Everything is pure delight. (SR: *I'm scared that one can't know it or living it through.*) Don't. Well to whom does the fear come? To whom does the fear come? Ask yourself. Who has

that fear? And it will disappear. Always ask yourself. Because your real Self, there is no such word as fear. Fear is for the body and the ego.

*SG: I can't seem to be able to get beyond that.*

R: So far. Tomorrow is another day. But I always tell you not to put yourself down. Do not think you are a dunce or there is something wrong with you, or you can't get far. Just take it as it comes and keep up the procedure. It's like becoming a surgeon. You work on dead bodies until you get it right. *(students laugh)*

*(tape break)*

*SR: ...the unknown. I'm just having to have faith that it's all going to be okay.*

R: You want me to give you a certificate? *(SR: That's helpful at least to me. It's just believing that it's all going to be good.)* Find out for yourself, don't believe me. What if I were just a trickster and none of these things were real, I just made it all up? *(SR: That's good.)* Find out for yourself.

*SF: I have one question to myself. I wanted to know what was the greatest fear? And I came to a conclusion that the only way to... the greatest fear was totally ceasing to be. Is there a greater fear than that? (R: Nope.) I was once driving to Santa Monica and for the time I was driving in the car I didn't care if this body ceased to be, at that moment, it didn't bother me at all. At that moment.*

*(tape damage)*

R: ...The last three or four years of his life he was in terrible pain. He had rheumatism and cancer. So if you saw him then and you do not understand this teaching you would say, "Who wants to follow this path?" If you saw him when he was sick and you do not understand the teaching you would say to yourself, "Who wants to follow something like that? Who is wasting away? Why should I believe him at all?" Because you want somebody to be robust and strong and happy and healthy. That's an appearance and appearances change. That's a hard one to explain. When you see someone in pain you should immediately help. Until you get to the stage where you understand and then you'll help even more.

Here is a good example: Today I was taking a walk to the bank and a dog got hit by a car. And the dog was lying there in the middle of the road. The dog was not dead but was in pain it was howling. Some people got there and I walked over and I observed and I watched and I felt for the dog. I had a great love, a great compassion for the dog. But just like a miracle a car pulled over and it was a vet and he felt the dog and he said the dog had a broken rib. And bandaged the dog and took him to the hospital. What's the point of this story? I forgot. That the dog is consciousness and all is well.

*SY: So if the vet hadn't come along you would have taken the dog to the hospital?*

R: There were other people there to take care of that. If I had the opportunity I would. *(SY: Do you warn?)* That's not my business I don't think that way. Just there to help the best I can.



*(Tape break. Tape continues with question from student.)*

SL: ...well could it be that he had collected karmas of others?

R: Could be, possibly. (SL: What is that?) I don't think he was ill. He never died. (SL: Robert at another level would the explanation of the cancer be that?) That's possible. But I don't see it like that. With these things there is no cancer, there is no death, and there is no suffering. (SL: Then there is no Ramana Maharshi.) Not as a person.

SK: So everyone in this room helped just as much as you did in helping that dog?

R: You can say that sure because there is only one.

*(Tape break. Tape returns but not in same place as it left.)*

R: ...No that's duality. Somebody has to be healed, there is nobody there to be healed. No one exists to be healed and he never went anywhere. He was the same with a body or without it. (SL: So then if no one existed to get ill but he did?) For whom? To you. (SK: And not even to you. Just someone who told you he was. He may or may not have seen something on the appearance level.) All is well.

SR: Does it all boil down to how real do we want this waking state to be.

R: Well you can't really say that because it has nothing to do with you. Your body and your mind will take care of that for you. Therefore the only salvation is to get rid of the body and the mind. (SH: Which you never had in the first place.) That's right. (SR: I mean where the freedom is, is not in the waking state that I think I'm in?) I don't see you as any waking state at all. I don't see you as awake or unawake or sleeping. I just see you as you see me, as one consciousness, one unit, there's no difference.

SG: Is all my perceptions, there is nobody doing anything to me. There is nobody here?

R: That's right. (SG: Whatever is going on is my own little creation?) Exactly. (SG: Nothing happens?) That's true. (SG: Outside?) Right. Everything is an emanation of your own mind. (SG: That's frightening.) No it's beautiful. (SG: It's beautiful in a sense, but at the same time it scares me.) (laughs) Who is scared? Ask yourself, "Who is frightened?"

SR: For Bob to participate with us he might gain knowledge. This little body sitting around in this room here that you seem to acknowledge and answer questions to, that there is some sort of agreed upon reality to them.

R: I do? I do not have to acknowledge anything. I just acknowledge that you are reality. That you are ultimate oneness. Pure awareness. I'll acknowledge that. Everything else is your business. (SH: Hallelujah.) (laughs) Let's become still for a few moments.

*(long silence then tape restarts abruptly as Robert continues)*

R: ...a telephone answering machine. I want to thank you for it. About two weeks ago, (I'm getting a large amount of phone calls.) So I told my Self, "Self you need a telephone answering machine." Today UPS comes and delivers one for me. Some cheap place down in Chicago. I called them up and told them I didn't order one. So they said "it's all paid for." So now I just have to connect it.

(tape ends) [TOC]

**EVERYTHING CAN BE MET WITH "WHO AM I?"**

*20th January, 1991*

*Robert:* To know total happiness is to quiet your mind. When your mind becomes quiet, quiescent, happiness ensues all by itself. There are many ways to do this. One of the best ways that I know is chanting. Chanting has a positive effect upon the nervous system. It also has other subtle qualities that cause the mind to become still and quiet. So let's prepare ourselves by doing a little chanting, shall we?

(Chanting)

I'm not really interested in any of your problems because I know that you are absolute reality. You believe that something is wrong with your life, you're not being treated right, you don't understand too much, or whatever it may be. It's a lie. You are absolute reality, perfect intelligence. You are pure awareness. This is your nature and there is nothing else. You allow your mind to dictate to you whether you're sick or well, healthy or poor, richer or not richer. You allow your mind to tell you all these things. Your mind is a liar. Your mind does not understand because you won't give it power, by feeding it more and more problems. When you begin to accept the fact that you are absolute intelligence your mind frees. It dissipates. Your mind is a tool that causes you problems. Stop your mind. Annihilate your mind. Do not allow your mind to tell you anything.

Things appear to happen in the world. You observe certain things and you react. Yet we live in a world of duality. Everything changes. Nothing is ever the same in this world. Therefore how can you believe what the world shows you? What can you believe? You can only believe yourself. You can only know that your Self is absolute truth. I'm speaking of your Self with a capital 'S.' You are your Self. There is not your Self and you. There is only the Self. There is only absolute awareness, absolute reality. If you would only accept this and not try to analyze, not try to compare. Just accept that "I am absolute reality," for your Self. When I use the words "I am," I am referring to consciousness. Consciousness is omnipresence. Therefore when I say, "I'm absolute reality," I include the whole universe. I'm not speaking of myself, Robert. I include you. And if you accept my words there will be a transformation in your consciousness, and your consciousness will melt into absolute consciousness, and you will be free.

All I can really do for you is to confess my own reality, and my own reality is also your reality. I am sat-chit-ananda. I am Parabrahman. I am ultimate oneness. I am divine love, pure consciousness. I am that I am, emptiness, nirvana. There is nothing else. All of your worries, all of your fears, have no foundation. There is only the one and you are that. Why will you not accept it? Think of what you believe is wrong with your life for a mo-

ment. Where did this concept come from? Your upbringing? Samskaras from past lives? You begin to believe that you are the body, your mind, and that causes you to have other problems. And you identify with those problems. But I say to you that you are absolutely clean. The past is wiped out. There are no samskaras. There are no past lives. There is no sin. You are pure as the driven snow. Have you ever seen a driven snow? Where did that saying come from? I didn't make it up. But you are pure. There is nothing impure about you. You are divine. You are consciousness.

Why will you not believe me? You believe you are somebody else. You believe you are human, you're the body and your name is Mary, or Jane, or John or Joe. Remember your name was given to you at birth. What if your parents never gave you a name? Who would you be? You probably would pick out your own name. But you are not your name. You are not your body. You are not what appears to be. You are more than that.

The reason that humanity seems to suffer is because it believes it is human. It believes it is separate. And when you believe you're separate you begin to believe somebody is trying to do something to you. You have to compete with life or with other people. So you're trying to do strange things to others, to be above them, to outwit them. But I say to you, you do not have to do any of these things. You simply have to recognize the truth about yourself and you will be free. You simply have to accept that you are absolute intelligence, absolute awareness. That's you. The past no longer exists for you. It never was. It's a dream. The past can no longer hurt you. The future does not exist. Only now exists. Now exists as consciousness, as absolute reality, and as consciousness, self-contained. There is nothing else.

It is the nature of the mind to be restless, to want to find new things all the time, to go to new places, to become bored. It is the nature of the mind to move from place to place, to find new friends, new environments. In reality you can stay where you are forever and be totally happy. In reality you do not have to do anything to be totally happy. I'm speaking of mentally. Your body came to this earth to do what it has to do, but it has nothing to do with you. Watch yourself, be aware, but do not react. Unhappiness comes because you react to person, place or thing. When you no longer react to person, place or thing you're free. We always want change in our lives. As if we make a change, we'll be free. Some of us get married, and we get tired of marriage after a few years, and we want to change. We think that will make us happy. But we find it doesn't. There is no thing that can make you happy except the experience of knowing the Self.

Even at a meeting like this, if you keep coming all the time, the average person becomes bored after a while and they want to find a new teacher, a new environment. Then they get bored where they go. It never ends. People talk at this meeting of finding a house in Phoenix, or New Orleans, or New Mexico or in Seattle, and having an ashram, and then seem to live happily ever after. But if you're not happy now you can never be happy no matter where you go. Wherever you go you've got to take yourself with you.

Most people make the mistake of thinking about the future. They say, "In the future I'll be happy, when I get married, when I get divorced, when I find a new job, when I quit my job and do nothing. But I say to you, unless you are happy now there will be no happiness in the future. Every ideal condition you're looking for, you have to acquire it now. If you want peace of mind you can't run to another country or to another city to try to find it. Peace of mind exists exactly where you are. Peace of mind is you. But you think it's something on the outside. There is a person who hates their job, and they say, "I'm going to move to Seattle. The people are nicer there. I do not seem to get along with anyone at my job. I'm unhappy here in Los Angeles." So you move to Seattle. The environment is new, everything seems to be all right. Within six months Seattle becomes Los Angeles. Same problem, different people. You've got to take yourself with you wherever you go. You can't escape from yourself. Do not believe that others will make you happy, that a new environment will make you happy. It may appear to do so in the beginning. Sure there are people who never stay in one place long. They get bored and go somewhere else. They get bored and go somewhere else. How long can they keep it up? In the last analyses you have to confront yourself. No one can bring you happiness. No one can bring you peace except yourself. You have to stay where you are, even though the environment or your circumstances may seem unpleasant in the beginning.

The wise person remains where they are and begins to work on themselves. They begin to transcend the body-mind . To the extent you begin to transcend the body-mind , to that extent you find happiness and peace. How do you do this? It has been shown to us by great Sages. The secret again is to quiet the mind by any means you can. You see, your real nature, remember, is pure happiness, absolute reality. It is only the mental impressions that make you believe otherwise. Therefore get rid of the mental impressions.

How do you do this? It begins by taking control of the mind. That's the beginning stage, of observing your fears, observing all of the thoughts that come to you. Realizing who thinks, and watching, becoming the witness to whatever goes on in your mind. I'm not speaking of taking a negative thought and changing it to a positive thought. Negative and positive are both sides of the same coin. It's all part of duality. For every negative there is a positive. And for every positive there is a negative. For every up there is a down. For every front there is a back. You want to transcend this. And you do this not by playing with your mind but by becoming still and watching your mind, witnessing your mind, observing your mind, in a gentle relaxed way.

It makes no difference how terrible the mental impressions may come to you. It makes no difference how deep your fears are. It makes no difference how justified you feel for being sorry for yourself because things are not the way you'd like them to be. That's the whole secret. Do not allow your mind to tell you anything else. For the mind will always tell you, 'Look at you, you have a right to feel bad. You have a right to fear. Look at the kind of world in which we live, mans inhumanity to man, the precarious condition of today's world.' Then it will tell you about your own life. "Something bad may happen to

you tomorrow. You may go bankrupt. Your husband or wife may leave you. You may lose your job." All these thoughts come to everyone. You are not alone.

But I say to you there's a way to transcend this and become the Self that you are, if only you would do it. You watch your mind, you observe your mind. You look intelligently at what your mind is. You do not listen to it. Remember also, were not trying to exchange bad thoughts for good thoughts. Your mind will try to please you and once in a while give you what you want. Then you will start to believe in it again and believe it's your friend. But then all of a sudden the carpet will be pulled from under you, and you will feel disillusioned again, discouraged. Do not allow your mind to control you. Realizing that as you observe the mind, as you watch, as you stop reacting to what your mind tells you, your mind becomes weaker and weaker and weaker, and the thoughts come less and less and less. To the extent your mind becomes weaker, the happier you become. That'll be proof to you.

Then you can say to yourself, "Imagine if! annihilate my mind completely, I will have total happiness." And that's true. You begin to work on yourself. Makes no difference what anyone else is doing. Leave everyone else alone. Do not compare yourself with anyone. Be gentle with yourself. Be at peace with the whole universe. Reconcile yourself with the whole universe, with the mineral kingdom, with the vegetable kingdom, with the animal kingdom, and with the human kingdom. Have no enemies. Allow yourself to love everything.

As you begin to work on yourself this way you will find all the old mental impressions breaking down. Your true nature will begin to shine forth. As you continue on this path, watching, observing, the day will come when you can ask yourself, "Who am I?" It will come by itself. It's nothing you read in a book. It's nothing anyone tells you. It comes by itself. It's a natural consequence of observing your mind and watching your mind. If you do this long enough the question will come by itself. One day, as you are observing your mind, something will say from deep within yourself, "Who am I? Who am I? Am I my body? If I were my body I would always be the same. But I am not the same body I was 10 years ago. When I was a baby I was a different body. When I was a teenager I was a different body. Now I'm an adult. I'm still different. And I'm getting older. Who will I be then? When I'm feeble and cannot walk anymore and my days are limited, who will I be then?" You think deeply about these things. It comes by itself.

Then something else will happen to you. You will begin to notice every time you refer to yourself as a baby, as a teenager, as an adult, as an old person, you're saying I. And that's a clue. I always seems to be there. I was a baby. I was a teenager. I am an adult. I am going to grow old.

I'm going to die one day. I'm always referring to I. When you go to sleep, you say, "I am going to sleep." When you dream you say, "I dreamt." When you're awake, you say, "I am awake." You begin to wonder to yourself, "Who is this I? Who am I really?" Just by asking those questions phenomenal results will ensue in your life, for there is an answer

deep within the recesses of your heart. The answer will come one day as a flash of light and then quietness. At that time you'll realize that you are the universe. You are the Self. You are not yourself as a separate entity. You're the omnipresent Self. You will feel It without words. You will know that you are the absolute reality, that you are no thing that can be explained. You are pure love, happiness. It will happen of it's own accord.

What I'm giving you is not a teaching. It is not a philosophy. It is a way of life. You cannot force it to happen. People have been trying to force it to happen for years, to become self-realized, to become free, free of bondage. People have been searching for years. What they are doing unfortunately is that they are searching outside of themselves. They are looking to the world for assistance. The world cannot give you assistance because it does not exist. It is a dream. How can a dream help you? It just plays games with you. You achieve a certain profession and you believe you've made it in this life. You're making 500 million dollars a year. You have a house, you have property, you have land, and you think you've made it. All of a sudden you develop cancer and all your money, all your friends, cannot help you. Those are the tricks life plays on you.

So I say to you, do not go after things. Whatever you are supposed to have in this life, whatever you are supposed to do, will happen of it's own accord. I know that's a little difficult to understand, but it's the truth. There is a divine plan for everything on this earth, for every leaf, for every bug, for every animal, for every mineral, for every human. Everything is preordained. It's been planned for you. Therefore you do not have to worry what will happen to your life. Do not waste your time pursuing things of this world, for you will have to leave them one day. Spend your time trying to discover who you are by inquiring, "Who am I?" And when you find out, not only will you find eternal peace and infinite happiness, but you will also have a feeling of immortality. You will know, "I was never born and I can never die." You will realize "I am. I have always been. There never was a time when I was not."

You will try to explain this to your family, to your friends, but you'll not be able to, for there are no words to describe the infinite. Therefore you will be an example in the world, an example of love, an example of peace, an example of harmony. Everything will take care of itself. Your body will go where it's supposed to go and it will do the job it came here to do. Yet remember that it has nothing to do with you. Why? Because you're not your body. Leave your body alone. The same power that causes mangos to grow on mango trees, that cause apples to grow on apple trees, that makes the sun rise and the sun set, that gives just enough warmth to the earth to sustain human life, that power knows how to take care of you. You have nothing to do with it. Your job is to leave yourself alone and ask the question, "Who am I?"

Were going to do an experiment this week and the results of the experiment will be discussed next week. What I would like for you to do is keep asking yourself, "Who am I?" all week long, under all conditions, under all circumstances. In other words, no matter

what happens to you, what you go through during the week, instead of looking for answers, instead of looking for solutions to the problem, simply ask yourself, "Who am I?"

It sounds strange, but if you do what I say you're going to find something amazing happens to you. We will discuss it next week. Remember, as soon as you get up in the morning, the first thing you say is, "Who am I?" You do not attempt to analyze it, think about it, or wonder what's going to happen. You simply ask yourself the first thing upon waking up, "Who am I?" As you go about your business you ask yourself, "Who am I?" The phone rings and your employer says, "You've just been terminated. Don't bother to come to work today." Instead of responding you say, "Who am I?" to yourself. You won the state lottery and you acquire 50 million dollars. Instead of reacting you say, "Who am I?" You trip down the stairs and you cut your leg, instead of feeling sorry for yourself you simply bandage up your leg, but you ask, "Who am I?" In other words, what I am saying is you are not to think of any condition, no matter whether it's good or bad. You are merely to ask the question, "Who am I?" under all circumstances, no matter what happens.

I'll tell you what you're doing. You're causing the mind to become confused. Your mind is used to you reacting. Now you're not going to react. You're going to ask the question, "Who am I?" Your mind will not know what to do. It will be in a state of confusion, for it seems you're doing something, taking some sort of action, either crying or becoming hilariously happy, or getting angry, or wanting to curse the world. That's what your mind knows you always do. But you're going to fool it because you're not going to do that. You're going to ask, "Who am I?" and keep still. If your mind troubles you again you say, "Who am I?" again. No matter what your mind brings up, you will ask the question, "Who am I?" It can bring up anything. It can tell you, "You better look about your business fast or something bad is going to happen." Simply say, Who am I?"

I'm not saying to become apathetic and stay in bed all day. I'm saying to go about your business without thinking about it. As I have explained before, your body will know what to do. Your body will do what it is supposed to do. Only you are not supposed to identify with your body for one week. You're supposed to separate yourself from your body by asking, "Who am I?" If you try this this week you will become the happiest being that you ever imagined. I can guarantee that. Only you have to do that. I know that some of you will drop out and you will not experiment this way for you will think that your mind overwhelms you, yet this is exactly what you have to do if you want to find eternal peace, infinite joy and total freedom. We will discuss the results next week.

Those of you who have been practicing "I am" for many years, or "Who am I?" and you're saying to yourself, "I've been doing this," but you haven't done it this way, have you? Forget about the past. This is a new day. You are to go back to, "Who am I?" And you are to remember to say this every moment of the day. If you do this you'll have some good reports to tell me next week if you will say, "Who am I?" only for one week. I know some of you will drop out in one day. Some in one hour. This will show you the control that

your mind has on you. It will prove to you that you have been under the control of your mind all your life. Catch yourself and say, "Who am I?"

*S: "Who am I?" will avert any idle thought?*

R: Yes. "Who am I?" will transcend every thought and every feeling that comes to you. (*S: Patriots missiles and scuds coming in?*) "Who am I?" will knock them down.

*S: So it's in the mental activity. So whatever it is, is the cue to ask, who am I?*

R: Exactly. But you have to do it. When you're by yourself and you leave the meeting today you'll forget about it for a little bit, then you'll remind yourself. But you have to be strong. You have to say to yourself something like this, "I want to be finally free. I want to find total release from attachment to the world, and this is going to do this for me. So I will continue the experiment." And again I can guarantee you, you're going to be the happiest individual who ever lived, if you follow it through.

*S: I made a cassette at home that says, "Who am I? Who am I?" and I listen to it, not as an automatic noise, but in a questioning mode every time. Will that be all right to use that? (R: You can't have the cassette with you all day long.) But when I can?*

R: Say you're going to a grocery and somebody bumps you with their shopping cart and you get angry. Immediately catch yourself and say, "Who am I?" You can't carry the cassette with you all the time. You can use the cassette when you're going to sleep or getting up. Again the cassette tape can become a crutch. You don't want a crutch. You want to take control.

*S: It's my own voice, it's not somebody else's. I don't listen like automatic noises. I listen in a questioning.*

R: I know, but still it's something outside of you even though it's your voice is helping you along. (*S: Yes.*) You want to be able to say it spontaneously, whenever you need to. It's better if you don't use the tape. (*S: Even if I don't use it. In the evening it's all right.*) Yes. (*S: Okay. Got it.*)

R: Your body will do whatever it has to. You will do whatever you're going to do. If you go to work, you go to work. If you have to take a flight, you'll take a flight. You're simply saying, 'Who am I?' But something in you has taken care of your life. Your life will go on. You will do whatever you're supposed to do. Everything will take care of itself. Wait and see. You simply say, "Who am I?" and you will make your reservation. You will go wherever you have to go but you will say, 'Who am I?' It will not interfere with your everyday activities.

We are under the impression that if we do not take care of our lives nobody else will. But I say to you again, the same power that makes the sun shine and gives life so abundantly to the earth knows how to take care of your measly body. It knows how to take care of you. And you don't have to worry about those things. You just say, "Who am I" to whatever comes up, and you will see. You will prove it the first day. For the first day you will go about your business and you will do what you always do, but you will be happier because you're not thinking about it. Instead you're saying, "Who am I"



*S: My wife will think she has a sick husband, because I'm going to be quiet all week.*

R: You don't have to be quiet. You can be spontaneous. You can answer your wife. You can talk to your wife. But all the while to yourself you are saying, "Who am I" You're not to stop your activities. You are to continue your activities like you always do. You're just replacing your thinking about your activities with "Who am I?" Do you follow?

*S: Yes, I think so.*

R: The functioning mind will go on. Nothing stops. This is an analogy. Imagine that you have a pail of filthy dirty water that's been standing in one place for years and years, and it's filthy. There is a little hole in the roof and every time it rains drops of pure water come into the dirty water. The drops of pure water are "Who am I?" And as time goes by the dirty water dissipates and you have a pail of clean water. So it is your mind is becoming clear. All the dirt, all the thoughts, all the nonsense, is beginning to dissipate. You become quieter and quieter. Every time you say, "Who am I?" it's like a drop of pure water, but has to replace something. It replaces your thinking mind. Try it.

*S: Does the need for "Who am I?" eventually drop away?*

R: Not for the experiment.

*S: No, I meant later.*

R: It will drop away, yes. But for a week practice "Who am I?" When you become totally realized there is no need for anything. We're doing this to see the way the mind works and to cause the mind to become weak and the thoughts to stop. Everything that comes from the mind can be met with "Who am I?"

(end) [TOC]

*Transcript 38*

**THE LEELA**

*24th January, 1991*

*Robert:* (tape starts abruptly) ...because you are all I've got. That's the wrong reason for coming here. This is satsang. There really should be no talk, no lecture. You come here to meditate, to observe yourself, to observe your thoughts in action, to see what is going on within yourself. I am your Self. Therefore when you observe yourself correctly, you see I-am.

This body is not a lecturer. This body is not a minister. This body is not even a talker. I do so for your sake. But if the average person comes here for the first time, I would be most boring, because I speak in a monotone, and I reiterate many things over again. You have to understand what satsang really means. It means being in the presence of your own divinity, being in the presence of your own consciousness. Do not look at me as something separate from you.

Most public speakers, ministers, philosophers, they plan a speech, they research it all week, they come prepared and when they leave everybody said, "What a wonderful talk." But nothing happens. You feel good for the moment. When you go home you revert right back to your old self.

If you know the true reason why you're coming here it will make a tremendous difference in your life. You're coming here to awaken. To awaken from the dream of maya, the dream of a personal I. You're coming here to find peace, happiness. To awaken to your real nature. Therefore your being here is a meditation in itself.

The modality I use to help you is silence, not words. There are no weekend seminars. There are no special mantras. There is no initiation. There is nothing. Yet that nothing is everything. You believe you are the doer, and everything you accomplish you think that you did it. That's a lie. You don't even exist! You weren't even born! How can you be the doer? There is no one who does anything. Yet everything gets done. It's a paradox.

Everything gets done because you believe you're the doer. When you realize you're not the doer everything gets done in a better way, for you stop identifying with the object and the subject. You become free of all attachments. As long as you believe that you're responsible for anything that takes place in this world, you have a problem. You will have to go through that experience over and over and over again, until you realize that you have absolutely nothing to do with anything. You are pure consciousness. Your real Self is absolute reality. I tell you, you have nothing to do with this world.

I know some of you are saying, "Then why am I here?" Well, in reality you are not here. Where are you? No where, and everywhere. Some of you say, "Well I want to experi-

ence all the happiness I can while I'm here." Then you come under the law of karma and duality. Which means you go up and down like a yo-yo. When you get what you want you become happy. When your possessions are taken from you, you become disillusioned and you cry. Then you get what you want again you become happy. When change comes along you become angry.

This is like a person who goes into the hot sun when the temperature is one-hundred degrees and gets burned, and then runs under the shade of a tree. But after a while when he is cooled he forgets the hot sun and goes back into the sun and gets burnt again. Then takes refuge under the tree again. Forgets about the sun, how hot it is and goes back into the sun, gets burnt again then runs under the tree again. As you can see only a fool would run into the sun and get burned and then back into the shade and then back into the sun.

Yet that's exactly what we do with our lives. We believe erroneously that person, place and thing bring us happiness. There is no thing external to you that can ever bring you happiness. Why? Because happiness is your very nature. You are happiness all by yourself. When you go after happiness outside of yourself, you have to know that it's a temporary condition. As many of you have so experienced.

You can't wait to see a certain movie. You've been waiting for it to come around and here it is. So you pay your five dollars and you see the movie. And you're happy but, then it's over! What now? Now you've got to look for another thrill. You believe you've got to find something to make you happy. So you search and you scheme and you plan, and sure enough you get it. That lasts for a time. Then it must change as all things change. And you become disillusioned again. You haven't learnt your lesson. You are still looking for happiness and joy outside of your Self.

Again, it is like going back into the sun, getting real burnt, and then running into the shade. And then going back into the sun again. You do this again and again and again, you never learn. Pretty soon you are old and tired, and it's time to leave your body. So the disillusionment still continues and you feel and say to yourself. Well now I'll find real peace when I leave my body. I'm finished with this rat-race. But no, because there is no where to go. If you believe that you're the body then there are many bodies. When you drop one you take up another and you continue the game of hide and seek. It never ends.

Until one day you become so disgusted with the world and with life that something within you leads you to the right book or the right teacher or the right something. And you begin to feel that there is something else. So you become a seeker after truth. You begin to read many books. You discover there is something like Zen Buddhism, different forms of buddhism. There is the Dao, there is mystical christianity, the Kabbalah, yoga, various forms, hatha, rajah, karma yoga. You get involved in occult subjects, astrology, numerology, whatever. And you think you've discovered something. You go life after life after life being involved in those things. Yet if you're a true seeker something else will touch you. And you will discover a guru, a teacher who is just right for you at the time.

And you will become a disciple. Yet you will still have doubt and apprehensions. You will turn off and on like a water faucet. You will stick to the same philosophy for a while.

Zen buddhism, you will read about all the Zen teachers available and you will go to Tibet to find one, to Japan to stay in a zhendo. You will run to the Himalayas. You will read all the Zen books you can find. But you'll keep coming back to that one teacher. And that's what makes you a disciple.

Again this goes on incarnation after incarnation. Yet if you're really sincere, something will touch you and you will realize, "I and my father are one. If you have seen me, you have seen the father." You will begin to feel that you are one with your teacher, that the teacher is within and without you. The teacher within you pushes you forward. And the teacher without pushes you inward.

You begin to understand that the only thing you have to do is to get rid of the idea that you are the body-mind phenomena. Thus you become a devotee, which means you become one-pointed, interested in one path. You ultimately become the path and you awaken.

Most people of course never even get to the point where they become a seeker. But we don't look at most people do we? Again many think that a path like this is selfish. For instead of trying to help the world, instead of trying to make this a better world in which to live, we're only interested in our own awakening.

But the truth is, unless you really awaken you can never make this world a better place in which to live. Why? Due to the fact that you are the universe! Right now, just the way you are! Therefore, if you are filled with anger, animosity, greed, avarice, and the rest of those things, so is the world! You have created the world. The world is an emanation of your own mind. What you think of yourself you think of the world. If you are filled with fear then world frightens you. If you are filled with greed you believe everyone else is greedy. The world is a reflection of you, that's all it is.

When you awaken, you see a new world. You're in heaven. For when you awaken you realize the real Self transcends the universe, that the world is like a dream. It exists, but as a dream.

The Self, or consciousness, is the reality, and I am that. "I am" doesn't mean Robert, you know what I'm talking about. "I am" is consciousness, absolute reality. Therefore when you awaken you can state, "I am that." You are no longer talking about your individual I. You are speaking of the whole universe. I am that. Now everyone becomes that also. Remember, I am is omnipresence. I am that.

This is why a realized person can only see himself or herself. They do not see what other people see. They see love, harmony, peace, joy, happiness. Simply because they have discovered their real nature as happiness, pure awareness, absolute reality. They no longer are the personal I. They have risen. They're no longer going into the sun and getting burnt and then going back into the shade tree. These people are always under the shade tree. No thing external can ever happen to them again, as in birth, or death or in between. The

universe does not prevail for them. For they are egoless. That's how you bring peace into the world.

If you go back in time there have been people trying to make this a peaceful world from time immemorial. Noone has ever succeeded. It is the nature of this planet to be what it is. No matter how you try to improve it, it will never happen.

Why does it seem sometimes that the planet is improving? Because of time and space. It will improve to a certain degree, and then people will start talking about the Golden Age, so forth. Yet it will only go so far. Then it will start to regress again and go back into the Dark Ages. This is the dream of maya. When you identify with the body-mind or the world, and you believe that you are the doer, you keep coming back again, back again, back again at different phases of the worlds evolution. You may come back in the Dark Ages, during the inquisition, be tortured. You may come back during a sort of Golden Age period, where there is more harmony and peace in the world. Yet you're living in a life of duality. Which means you have to experience both. So you go back and forth, back and forth, again like the man going into the sun getting burnt, going into the shade then back into the sun, it never ends.

And let me remind you again, there are too many people that I speak to who are suffering and they say, "Well soon I'll give up my body and I'll find peace." As the story goes when you leave your body you do take a vacation. You take a rest, where you review all of your karmic activities. (Remember, all of these things I'm telling you is a lie. I'm telling you these things because you want to hear it. And as long as you identify with the body, it's true, or it appears to be true.) You take a rest then you're either pulled back or you go back voluntarily into another body, and you continue the game, until you get sick and tired. As I mentioned previously when you get sick and tired of the game, you become a seeker of truth and you evolve that way.

The question therefore is, "What to do? How do you begin?" You begin by taking a good look at yourself, and reviewing your life in retrospect. Asking yourself, "Who has gone through all of these experiences?" And you will realize, "I have."

You will start to think, "When I was a little boy or girl, I had such and such an experience, when I grew into a teenager I had such and such an experience. But you're always referring to the first pronoun, I. You're saying, "I had the experience when I was a little girl or boy and I am having my experiences now in life." Something within yourself will make you think, "It's always I. I always return to I. I had this experience. I had that experience. I was born, I went to school, I went to sleep, I got married, I got divorced. Always I. Who is this elusive I and where does it come from? How does it arise. It didn't exist when I'm sleeping. It's only when I wake up I start thinking of I. At that time I can say, "I slept." "Where does it go to when I go to sleep? It doesn't appear to be around." You begin to feel that all of your problems concern themselves with the I. So you say to yourself, "Well if I get rid of this I, everything else will go also." And that's true. You therefore start looking for ways to get rid of the I. You begin to understand the only way to get rid

of this I is to question it. "Where did you come from I? Who gave you birth?" And to follow it to its source.

So you ask yourself the question, "What is this I? Where did it come from? Who am I?" If you are sincere you will follow the I to its source, which is the Self. The I, or the personality, will therefore dissolve into the Self. This is called awakening. People give names to this, it's called moksha, liberation, self-realization, reality. People attach all kinds of names to it. All you've really done is to become yourself, that's all. There is nothing mysterious about it. You do not have to repeat sacred mantras or go to certain schools of ancient philosophy. Everything you're looking for is within yourself.

There are people who always come to me and they ask me, "Robert, we should get together with the people who have been with you for a long while and have a special class where you can give us the highest teachings." There are no higher teachings! This is it! (*laughter*) What else is there? Destroy the I and become free.

So, satsang is when you come to a place like this and you're not wondering what I'm going to talk about. You have not come to hear me speak. It's a place where you come to meditate, to awaken, to see me within yourself, for I am yourself. If you can only remember this, you'll stop running all over the place looking for lecturers and listening to speakers. The proper thing to do is to find somebody you have an affinity with, a teaching someone who does not talk too much, and you just sit. And everything will take care of itself.

So as I said in the beginning, I wasn't going to talk too much, and I did. It always happens and the reason I do is because most of you want to hear me talk. But the days going to come when you come in here and I won't say a word. Then we'll see what you do. Any questions?

*SG: Then why you talk?*

R: Who knows? Because I feel that most of the people here come to hear what I've got to say. So I try to explain certain things. But I try to emphasize over and over again, talking is not going to do it. It may inspire you for a while, it may give you a good feeling, but as you already know when you leave here, as soon as you get to your car you revert back to yourself. And you start thinking who you're going to listen to tomorrow. That's called the seeker, as I explained before. And that's good to an extent, but it will not awaken you. The only time you will awaken is when you realize, "I am my Self. I have always been my Self, there is only one Self, that Self is called sat-chit-ananda, parabrahman, absolute reality, and I am that." When you say, "I am that," it will include everyone, the whole universe. That's the time you will awaken.

If you do not understand what I've been talking about ask some questions if you like.

*SC: Robert, is reincarnation an illusion?*

R: Reincarnation never existed and it never will exist. But it appears to exist. You cannot deny it if you believe you are the body. As long as you believe you are the mind or

the body, and as long as you believe in the world, that the world is a reality, then so is reincarnation. That's an interesting question because there are many people who say, "I don't believe in reincarnation. I'm not going to accept it." Yet they accept that they are the body. Therefore why should there be only one body? If you are accepting that you are the body, then there can be two bodies, four bodies, twelve bodies, a hundred bodies, a thousand bodies, why only one? And that's what reincarnation is all about. You are causing it yourself, by your erroneous belief that you are the body. Therefore you don't deny reincarnation, you ask yourself the question, "To whom does it come?" And you will realize yourself that it comes to your body, not to you. You have absolutely nothing to do with it.

*SL: So since it's not happening to us, it's not to worry?*

R: Well it is easy to say, "Not to worry." But the first calamity that comes along do you worry or not? That's how you should see yourself. As long as things are going your way and you're relatively happy, because you've got what you want, what if everything stops for you, will you still be happy? Will you not worry? It's easy to say, "Don't worry be happy," but how many of us can do that? We only do it when things are going our way.

*SN: Even if we could not worry and be happy, what good is that?*

R: You are realizing your Self when you are not worrying and being happy. You're into bliss. Into harmony and joy.

*SL: In the ego state?*

R: No, it has nothing to do with the ego. When you are in the ego state you cannot possibly be completely happy because your happiness is dependent on things. So what were you saying Jay?

*SK: If you're just happy and you're in a blissful state there has got to be more, it seems like there should be much more than just bliss. (R: Well who asks the question? Remember, you're asking the question from your viewpoint.) Right. (R: But when you experience real bliss you become the universe, the creator, God, love. It's a completely different ball game. You become self-contained happiness. And since you're omnipresent there is no comparison you can make, because all of your comparisons have been transcended.)*

*SK: So on a relative level, --- It's very hard, between the absolute level and relative level there is such a thin line — but I've been trained in a sense to...that there is much more than just bliss, in other words if you're just sitting in your own bliss and you cannot come out of that to... (break in tape) ...then what more is there?*

R: When I speak about bliss I am referring to absolute reality, to consciousness. You become an instrument of love in the world, of peace. Your very presence causes harmony and peace to people. Your very presence is a blessing to the whole universe because you are the universe. It has nothing to do with human understanding and human knowledge. It has absolutely nothing to do with human bliss or human happiness. It is beyond comprehension.

*SK: Then Ramana was a doer? (R: On the contrary...) Ramana wasn't enlightened. (R: ...Ramana Maharshi didn't do anything himself.) Yet things happened? (R: He denied that he*

had anything to do with it.) *Well, you can deny anything you want, other people experience such things.* (R: So they believed it's because of him. It's their belief that makes it happen.) *I don't know. Things happen without them thinking that this was going to happen, as far as I know, I don't know actually?* (R: Well to be in the presence of a Sage all kinds of things can happen.) *Just as someone may get up to go to the bathroom, a Sage might wink his eye and maybe spontaneously some other something could occur that we an outsider would take as a power, a demonstrable power.* (R: Yes but a Sage does nothing purposely.) *Right, so in that way a power can be demonstrated spontaneously without a Sage being the doer.* (R: Well the Sage does not have any power to demonstrate.) *Right.* (R: But I understand what you're saying. It happens like that.) *So that's how it would occur?* (pause) *If one really had real strong faith, had real strong faith in all of this then rain or shine, roof or no roof, food or no food they would just be dedicated to realizing the Self?*

R: You cannot make it that simple. It has to do with God's grace, which is always available. And you're awakening to that grace. You can't pinpoint it.

*ST: Were you a student of Nisargadatta Maharaj?* (R: I wasn't a student of his but I was with him for a while.) *Are you also familiar with Jean Kline?* (R: No, I don't know her.)

*SH: You knew Nisargadatta frankly?* (R: I knew Nisargadatta, yes.) *Did you spend much time with him?* (R: Six months.) *Six months?* (R: Um-hm.) *Continuously?* (R: Yes.) *Was that before you went to Ramana Maharshi?* (R: No, that was after.) *After? What kept you there for six months?* (R: I was interested.) *In what?* (R: In watching his actions. I was there when Balsekar was his interpreter.) *Moira Patan wasn't his interpreter then? What was your conclusion after watching him in action?* (R: My conclusion is "All is well, and everything is unfolding as it should.") *I gather, that covers everything.* (students laugh) *Well you want to end the conversation.* (more laughter)

*SL: When you were talking about not doing anything, even we don't really do anything. I wondered if anybody else was able to look back after talking with you, look back over their lives and see that really we didn't cause anything to happen?* (R: Well ask everyone else.) *It all seems like a miracle looking back that, I don't believe in luck especially, you say in fate or something, but it seems that if one believes in good luck then they have to believe in bad luck.* (R: Find out who the I is that wants to believe in anything at all.) *But is that true Robert do you know that about all of us that we didn't really do anything in our lives.* (R: I only know my Self and you are my Self. Therefore you are absolute reality, pure intelligence, emptiness, nirvana, ultimate oneness, consciousness, parabrahman.)

*ST: But you cannot see her personality or my personality, can you?* (R: I don't look at personalities.) *So that's your answer, you cannot see it. If you wish to, can you see it or not?*

R: Look at it this way, you take a screen and you put images on the screen. The images keep changing they have all kinds of personalities, but the screen remains the screen. If you try to grab the images you grab the screen. So I feel like the screen, and the world and it's images are superimposed upon the screen. I see everything but they are not real to me.



ST: *But you do see everything?* (R: Yes.) *So in other words you have access to my life story, let's say if you wanted to you could see my life as a body?* (R: No I can't.) *You cannot?* (R: No, because there would have to be somebody to see that, and there is nobody left to see anything.) *Uh-huh.*

SK: *Spend a few days over at Robert's house maybe that's it.*

SF: *I hear, it causes a lot of conversation and something I think that I talk too much. But I'm glad that I'm selfish in a particular way. And I want to be even more selfish in doing what I need to do, concerning myself about my Self, more than anything else, until that work gets done.* (R: Concern yourself only with the understanding that you are not the I.) *Right, that's what I mean. That's what I mean by the selfishness. It's the selfishness I should have. Selfish to know who's selfish.*

(pause)

SK: *A lot of people with different spiritual backgrounds came to Ramana and if they had things going on or difficulties in whatever path or practice they were doing, was he able to help them?*

R: He never helped anybody voluntarily. He simply sat in his couch and everybody was doing whatever they wanted to do. He answered a couple of questions now and again, he kept silent most of the time. (SK: *And that was it?*) That was it. When people used to come to him with all kinds of problems he used to look at his attendant and he would say, "They come to me to help them with their problems. To whom should I go with mine?" (SK: *That leaves me a little confused.*) He was not the doer! (SK: *All right, so I don't care if he wasn't the doer fine but this body arise and he'd be...*) How can he help people with problems? He is not a psychologist.)

SK: *Well I know someone who is not a doer, and someone came to them and had some kind of problem in their practice dealing with part of their body and lo and behold the persons body went up and performed some kind of function to the outside eye and that person was helped in their practice.* (R: By his very presence people were helped.) *Alright.*

SH: *Is it true that he taught through silence?* (R: Yes very true. He was silent most of time.) *That was his central teaching?*

R: Yes. And people got all kinds of things out of the silence. Just by sitting in his presence all their troubles vanished. With some people. Not with all people with some people. There were others that came into see him and they left and they said, "He's just an old man, I felt nothing."

SG: *What is that feeling you feel?* (R: What do you mean?) *When you seem to be in the presence of someone who is, like you, I guess you do get to feel something, what's that?*

R: You're feeling your real Self, your own bliss, joy, happiness. That's beyond words.

SK: *What about if the feeling changes from being in the presence of a different teacher.* (R: What's that?) *The feelings different in the presence of different teachers, to me in essence.* (R: Well

that's like confusion. Because you get this feeling then you get that feeling, you get this feeling and that feeling.) *And that's confusion?* (R: Because you never really change. The whole idea is to get the feeling to go deep within your Self. A real Sage gives you the feeling that you want to dive deep within your Self, deeper than you have ever gone before. And you do and you become free.)

*SG: So this feeling in a way is a kind of demonstration. If you feel that feeling you want to go away and you want to have more if you eat it, dive within yourself and you have it, no matter where you are?*

R: You want to hold onto that, yes. And you hold onto it by practicing self-inquiry.

*ST: Could you please tell me something about Sufu. Is that a genuine practice to worship God or is it just a...* (R: I'm not too familiar with it so I can't explain it too well. All practices that lead to God are good.)

*SF: I won't answer your question about Sufu but I met Pak Sufi once, you know and what I experienced that time is totally beyond words. The only words I know is the biblical words, "The peace that passeth understanding." That's a very faint explanation what I experienced when I passed him by.* (R: Umm. What happened after that?) *Nothing I guess, I knew he was supposed to be in that house on that day but just the same I...* (R: No I mean what happened to your feeling? Did it go away?) *Oh yeah.* (R: Why?) *Don't ask me. It was just the way it was. It wasn't permanent.*

*SH: Don't all feelings go away?* (R: Well he was speaking of an exalted spiritual feeling.) *Those come and go too.* (R: They come and go but why they go?)

*SK: Why do they go?*

R: Because we're not doing the right things. There is something about our practice that is limiting us. We should therefore dive deeper within ourselves.

*SK: Is it ever a question of non-practice?* (R: What do you mean?) *I mean we're not doing something right with the practice. Could it be that we're not doing enough practice?* (R: That's possible.) *My teacher told me if I ever was unhappy just do so much more practice, and he was right!* (R: For some people that's true, for some people it's not.) *Uh-huh.* (R: You cannot pin-point it.) *Yeah. I understand.* (R: You cannot say it's this or that, everybody's different. But everyone exists. Find out who exists.)

*SK: So the teacher that we're in the presence of is touching something within ourselves and it could be a different aspect and maybe that's why we feel a different feeling?*

R: That's true. It's up to you to dive deeper than you ever dived before and become totally free.

*ST: There is a saying about the music of the spheres. Are you capable of hearing that ringing?* (R: Again, there has to be somebody left to see spheres or hear spheres. All the music of the spheres is of the mind. All phenomena comes from the mind. Get rid of the mind and it'll all stop.) *Okay you're saying, you are talking now, that is phenomena too.* (R: Umm.) *How does that all go together with your all-pervasive consciousness and your mind talking?* (R:

The body talks. The body acts. The body does what it came here to do. But I have nothing to do with that.) *Can the body hear the music of the spheres?* (R: No.) *It cannot?* (R: Umm.)

SK: *If it came to my house it can.* (R: You've got a tape?) *I've got a CD.* (laughter)

SF: *Robert, this comes, some of these questions may have to do something with so-called siddhas. What exactly are siddhas? Is he an enlightened being who gather illusion?*

R: A siddha is a person who has been working with kundalini. And the kundalini has risen and powers are developed. But a siddha is not a Sage.

SK: *Actually that's a limited understanding of the term, Robert.* (R: Okay explain the term.) *Siddha means perfection and someone who is perfected is considered a siddha. And I think it's been Muktananda since they called a siddha yoga and all that kind of stuff and they related it to kundalini but in that way someone could be called a siddha in a particular tradition so-to-speak or attainment like siddha-bhakti or a siddha-gami or something like that but siddha means perfected.* (R: So it's semantics.) *Yeah.* (R: Forget about siddhas, forget about everything, find your true Self and become free.)

SF: *But there are some people who are attracted to these powers and...* (R: Yes.) *...claire-audience, claire-guidance or whatever you call it and they equal that with enlightenment, or with Sage-hood. That was the reason of my question.* (R: Umm.) *It's a question of semantics, I think siddha - yes there is also perfection but there are also so-called siddhas which tend to gather and tend to manipulate a kind of powers in order to impress their disciples. And I don't think they are Sages, I don't know if I'm right.* (R: This is true. That is why I told you not to go after the siddhas. Do not follow the siddhas. Follow the I and become free.)

ST: *So you are saying the Kundalini is not worthwhile to go after?*

R: In my opinion anything that leads to powers is dangerous, because it keeps you earthbound. Bypass them, go beyond them. It is true that as we evolve we do develop siddhis. But the Upanishads and other spiritual works tells you to go beyond. Not to get caught. Go beyond everything. The example I use, is that the king invites you to his mansion, to his kingdom, to share the kingdom with him. But he has 200 acres of beautiful property. And when you drive to the gates you see the beautiful flowers, and you become interested in agriculture. You forget about the king. Then a few years later you remember and you start driving towards the king again. But now you see beautiful mountains and beautiful shrubbery and beautiful dancing girls, and you get involved with that, forgetting about the king. Each thing you get involved in is a siddhi, a power. But if you go straight to the king you will share the kingdom, that's the difference. (ST: *You said that your body is acting and on the other hand you say you are all pervasive. Aren't you and your body, one?*) I tell you my body is acting for your sake, because that is how you see it. (ST: *Okay.*) In reality no one is acting and no one exists. The body does not exist.

ST: *If no one is acting and no one exists why does it all happen?* (R: It doesn't. It appears to.) *It doesn't happen at all?* (R: No.) *So in other words God didn't create anything?*

R: There is no God to create a thing. (ST: *Nothing is created by God?*) No. (ST: *But yet he makes it all possible.*) There is no God to make anything possible. (ST: *No?*) No. (ST: *I*

thought that God is perfect.) Nope. As long as you separate yourself from God, God does not exist. (ST: *I'm only a part, portion of God in a sense.*) Then remain a portion. But in reality, there is no creation, there's no God, there's no realization, there's no illusion, there's consciousness.

ST: *What I am trying to get to is why is there this big universe? It's not just because of me. When I would vanish there is still a whole universe left, right?* (R: That's how you see it.) *But isn't there a fundamental I-ness, or we all say, God, which is undivided, which is perfect, right? Is that correct?*

R: There is nothing apart from you. (ST: *Well let's forget me for now. I'm saying that there is...*) So if we forget you, we forget everything else too. (ST: *No.*) Because if you don't exist, nothing else exists. (ST: *But that's only my point of view.*) When you go to sleep and you sleep what exists for you? (ST: *My point of view. But the rest point of views are — we know that there are hierarchies, you know minor creations or...*) No we don't. It just appears like that. (ST: *It just appears but the appearance is enough for us to be in illusion.*) Because you believe you are the body. (ST: *Well I don't have another choice. I don't have a choice besides, you know when I wake up I am in the body.*) That's how it appears to you. (ST: *Yeah I have no choice.*)

R: Well why don't you ask yourself, "To whom does it come?" (ST: *Pardon me again?*) Ask yourself, "To whom does the body come?" (ST: *To me.*) Ask yourself. (ST: *When I wake up I'm in the body.*) When you wake up the sky is blue. (ST: *No.*) But if you go and investigate there is no sky and there is no blue. It's an illusion. So everything you are telling me is an illusion, but you think it's real because you identify with it. (ST: *Do I have a choice? I don't.*) Sure you do. (ST: *It doesn't seem to me.*) Well find out if you do. (ST: *Well I've been trying, but there is no choice. When I wake up I am in this mind, and that's it!*) Well that's how it appears to you, you have to ask yourself, "To whom does the mind come? Who feels this way?" (ST: *It comes to me. When I wake up.*) Who is me? (ST: *Me, my individuality, my point of view.*) Hold onto that point of view, to me, I. (ST: *Yeah it's all I have my point of view.*) Follow the point of view, I. The point of view is I, my. Follow that to the source and your point of view will disappear. (ST: *But you do agree that there is creation?*) No. (ST: *No?*)

SG: *Well what is consciousness then?*

R: Consciousness is a word that's used to describe... (SG: *Nothing?*) ...beyond phenomena, emptiness. You cannot go beyond that with your finite mind. The finite mind cannot comprehend the infinite. But you can experience it.

ST: *Are totally happy right now?*

(Robert doesn't answer but holds a long silence)

R: Shanti peace, peace. I've got prashad to share with you. Can somebody bring me the bag?

(tape ends) [TOC]

## SITTING IN THE SILENCE

27<sup>th</sup> January, 1991

*Robert:* Most of you have come here to hear me talk, and I say to you that sitting in the silence is more potent than any words you can ever hear. If you came just to hear me talk you're going to be disappointed, for I am not a public speaker, I am not a lecturer and I really have nothing to say. But yet most of you function by listening to people talk. Think back in retrospect. How many teachers have you heard during your life? Literally hundreds. How many books have you read, and where are you? Here!

If the talks and the books did you any good you wouldn't be here at all. You're here because you're still seeking, you're still searching, you're trying to find something external to yourself and you cannot do that. What you're looking for, you already are. There is nowhere to go and there's nothing to do. Everything already is. There is no one that can change it for you.

When you sit in the silence you have to deal with your own thoughts. Most people do not like to do this, so they want to hear me talk. When they're finished here they go home and watch the TV, they hear someone else talk. Then they talk to their families, they go to a movie and there's nothing but talk, talk, talk, talk, talk. It gets you nowhere. Many of you do not like to sit in the silence for your mind attacks you. It brings up all sorts of things about the past and worries about the future. So you want to be entertained. You want to hear good words, profound knowledge.

There is no profound knowledge. There are no good words. Everything you've been taught is a lie. The only truth that exists is your Self, but who is the Self? The Self is you, just the way you are. The mistake most people make is they want to change themselves.

How can you change yourself? You think you've got problems, or you think you've got a bad mind, or you think something is wrong and you want to change that. Those things don't exist. There is nothing to change. That's what I mean when I say, "Be your Self, just the way you are." Your Self, just the way you are is spontaneous, lives in the now, has no time to worry or think. When you are your Self you are God, you are consciousness, you are absolute reality. You are always yourself. You never were anyone else. You never were anything else. Your nature is divine. You are not what you appear to be. The only thing you have to remove is the appearance, or the belief in the appearance, for the appearance is false. Most of you still believe you are the body-mind phenomena. No matter how many times I tell you you are not the body-mind, you still keep identifying with the body and mind, that's false, that doesn't exist. But what is this body all about? If

you look at your body with an electric microscope, an electronic microscope you will see trillions, and trillions and trillions of atoms. What is an atom? Science tells us that an atom has a proton, which is the center, and electrons swirling all around the protons. Your body appears to be made of trillions, and trillions and trillions of atoms, which means it's always in a state of flux. You are not as solid as you believe. Nothing in the world is solid.

Now the amazing thing about all this is you are the microcosm in the macrocosm. Which means you are a small universe in a large universe. If you look at the universe, it's composed of galaxies and solar systems. In each galaxy there are trillions and trillions of solar systems. What is a solar system? It's a sun with planets revolving around it. Isn't that just like the atom? That's why in scripture it tells you, "We live in the body of God," for the whole universe appears to be some pulsating being. It pulsates. It breathes. Can you imagine that? The universe actually breathes just like you breathe.

You are a replica of the universe. If you found yourself the size of an atom in your body, you would be in a universe. You would look up and you would see suns, stars, planets, but they're all taking place in your body. It's mind boggling. So you are not what you appear to be. Therefore when I say you are not the body it is not only spiritual, it's scientific. There are spaces between the atoms just as there are spaces between the atoms that you see up in the sky, the planets. The space between the molecules, and the atoms and the electrons is what we call space. That's what we see with our eyes, space, but is it really space?

Sages tell us it's actually consciousness. What is consciousness? Something that is conscious. What this means is there is a life force which is the substratum of all existence. What is that life force? What is the cause of creation? What is at the bottom of all of this? The answer, my dear friends, is you. You are the cause of all creation, and you don't exist as you. Therefore creation as it appears to be also does not exist. In other words, creation only exists because you exist. When you go to sleep at night what happens to creation? It no longer exists for you. I know you can say, "Well I know it's there anyway." No you don't. Who knows? You're in a state of deep sleep. As far as you're concerned you're dead. That's how it is when it comes time to leave your body. You become consciousness itself.

The difference between sleeping and being realized is that when you're asleep you're realized, but you're not conscious of it. When you are realized, you are conscious of the whole game. So you see, when you really see what you're made of, atoms, trillions and trillions of atoms, you are not who you think you are. You've been fooled. Awaken!

Why should you awaken? When you look at the world today, and you see what's happening, you become completely confused. You have no idea why there's war, man's inhumanity to man. There's going to be a civil war in Russia. They're fighting in South America. In Africa there's upheavals. There appears to be no peace anywhere. Yet reality is love. Reality is peace. Reality is infinite happiness.

It doesn't make any sense. How can reality be happiness, love and peace when you behold the effect of reality which appears to be chaos and confusion and man's inhu-

manity to man? You have been hypnotized. Have you ever watched a hypnotist? A good hypnotist can hypnotize you and make you believe almost anything. The universal hypnosis is called maya. It makes me believe I'm Robert and have a life to live. It makes you believe you're Joan, or Fred, or Henry or Mary and you have a life to live. You worry about your life. You have no patience. You always want to change things, make things better, improve this and improve that. It's all a joke. You cannot improve anything.

The only thing you can do is to wake up. When you wake up you see the world as a reflection, as a reflection of a mirror. The mirror is always the same. It never changes. The reflections has changed. The question is of course, then why are there reflections? Where do they come from? And as you know my answer is that they do not exist. It's an analogy I give you to let you understand where everything is coming from. Only reality exists and you are that. Only consciousness exists and you are that. Only love exists and you are that. If you only realized who you were you would be the happiest person that ever lived, and I mean happy, totally happy, unchanging happiness. Is there such a thing? Yes there is. Unchanging peace. Unchanging love. But you have chosen to identify with the maya, with the unreality, and so you think you suffer. You believe your life is not what it should be. You compare yourself to someone else. You want to make changes. As you know by now, when you make those changes they only last a short time, then you're back where you were before.

The wise person, therefore, does really not look to change anything. They become quiet. They have patience. They work on themselves. They watch their thoughts, watch their actions and observe themselves getting angry, observe themselves getting depressed, observe themselves getting jealous and envious and the rest of it. Little by little they realize, "That's not me. That's hypnosis, that's a lie." They do not react to their condition. To the extent that they do not react to their condition, to that extent do they become free. They no longer care what anybody else is doing. They compare themselves with no one. They compete with no one. They simply watch themselves. They observe themselves. They see the mental confusion. They don't run around shouting, "I am absolute reality. I am God. I am consciousness." Rather, they see where they're coming from and they leave everyone else alone.

Such a being unfolds at a fast rate. It makes no difference what predicament such a being is in. It doesn't matter, for such a being is already free. When the mind rests in the heart, that means when the mind does not go out any longer and identify with the world, when the mind rests in the heart there is peace, there is harmony, there is pure being. When you allow your mind to go out of your Self it begins to compare, it begins to judge, it begins to feel offended, and there is no peace. There's no rest.

How do you begin? Well, first you realize the place that you're in right now, whether you think it's good or bad, whether you think you're happy or sad, whether you think you're rich, or poor, or sick, or healthy, the place where you're in right now is your right place. That's the beginning. You stop trying to be someone else. You stop trying to

change your life. You're in your right place, right now, just the way you are. If you can become happy and peaceful in the place where you are right now, all of a sudden you will find circumstances will change in your favor, and then again you will be in your right place. Whatever change comes along as far as your body-mind is concerned, you are in your right place. The more you can see that, the more you can look at what I just said intellectually, intelligently, the more peaceful you become, the more the karmic patterns begin to break away and you begin to awaken.

It may be gradual at first. You notice that things that used to annoy you, no longer annoy you. You notice that people that you live with, the conflicts you've had, they stop because you've stopped. There's no more trying to get even. There's no more trying to win your point. There's no more trying to find the right book, or the right teacher, or the right anything. You remain centered. You remain free. When something comes along, whether it's good or bad, you simply sit where you are and you ask, "To whom has this come?" and you laugh, for you have separated yourself from your body-mind and you begin to realize that your body-mind is going through the experience but not you.

So there is nothing to worry about. There's nothing to fear. There's nothing that can upset you. There's nothing that can harm you. You realize whatever someone does to your body, physically, or with words, or otherwise, can never, never hurt you because you are not your body. No matter what anyone tells you, no matter what you see with your eyes can never affect you, for you are not your mind. You have actually separated your Self from your body and your mind.

That's only the beginning. As you go further your body and your mind drop off. I don't mean that you die. I mean that they become less and less important to you, and you no longer identify with them at all. You actually know, and you feel, and you experience, that your body and mind do not exist, yet you exist. You do not exist as your body or your mind. You exist as absolute reality, as consciousness, and you no longer believe that your body and your mind are a modification of consciousness. You just know that there is no body and there is no mind. You are egoless. There is no reason for your body, mind or the world to exist.

You may first feel this slightly, but you will notice the greater the feeling, the greater the happiness. You are beginning to merge in consciousness. You are beginning to feel reality. The world goes on, people do what they always do, yet you see it quite differently. You no longer see the same world you used to see. It's like reading a magazine. The images in a magazine are in front of you but you are not the magazine and you are not the images. Who you are may still be a mystery. Remember, as long as you can express it, it's not that. Therefore you do not walk around telling everybody, "I am pure reality," or "I am consciousness." You remain silent. By their fruits ye shall know them. You become a light in the world of darkness. Automatically people come around you and they just feel good by being around you. You have found peace. It has always been you. You have really not found anything. You have just become your Self.



Now let's talk about you. Think about your experiences for a while, what you're going through personally in your life, the things that worry you, the things that upset you, the things that make you cry. How can you allow things to have control over you? That's what's called blasphemy. Being the God that you are, you believe that someone or something can make you cry, can upset you, can make you feel bad, can make you want to make changes.

As an example, there are so many people who come to me every day or call me on the phone and ask me, "Robert, when are we going to have a place of our own? We should go into the woods somewhere and be peaceful or have an ashram somewhere far away in the woods or the jungle." And my answer is always the same. If you're not peaceful now, you're not going to find peace no matter where you go, because wherever you go, you've got to bring yourself with you. What makes you think you will find peace? If you're a trouble-maker, if you're a gossip spreader, do you think the change is going to change you? It will in the beginning, but soon you'll be doing the same things you always do. You'll be restless, you'll find fault, you'll look for reasons to curse people, be upset with others.

So I say to you, stay just where you are. Once you have found your Self and you've found the semblance of peace and harmony, then see where you want to go, but do not go anywhere until you've found yourself. You and I both know people who come to Los Angeles for a while, then they foul everything up and they go somewhere else, San Francisco, then they foul everything up and they go to Oregon, they foul everything up and go to New York. It never ends. They've never seen themselves for who they are. They simply run and make changes.

This is why last week I asked you for one week I want you to ask yourself the question, "Who am I?" Whenever something happens in your life, instead of trying to change it or take some action against it, simply ask yourself, "Who am I?" Whenever your mind starts thinking ask yourself, "Who am I?" Whenever you hear bad news on the TV, when you feel upset, ask yourself, "Who am I?" That's all you had to do. Not to go any further than that. Now, what I'd like to do is hear the results of that experiment.

Who would like to tell me or tell us what happened during the week? By posing the question to yourself, "Who am I?" Who would like to say something about that? (pause) Don't all answer at once.

(tape unclear student answers then Robert continues)

R: That's a good answer. The more she asked herself the question the more she realized she didn't know. And what happened when you said, "I don't know?" (*SU: More and more I felt peace.*) More and more you found a little peace? (*SU: Makes you feel you want to do more practice. It seems the more I practice brings a feeling of ignorance...*)

R: And you say, "I don't know?" Your humanhood can never know who she really is. As long as you're trying to find the answer through human methods, it will never work. How do you feel now about that? (*SU: I don't know?*) Okay, that's good. She doesn't know.

That's the beginning of wisdom. When you plead divine ignorance. When you don't know what anything at all is. That is the beginning. Who else would like to share?

*SV: When I ask the question, it's mind boggling. Nothing comes up except my ego keeps talking to myself. All my limitations come up the more I think of myself.*

R: That's great. You are beginning to see what you really are. As far as your physical form is concerned. You are beginning to see all your limitations and everything that has been going on within you. That's a start. Anyone else?

*ST: Only that I am, nothing more than that and then I would lose that, you know the world would pull me back to the same old rut so-to-speak So I would go back and forth, back and forth. (R: That's normal.) That's normal? I've did this more intensively than I've ever done it.*

R: Great. All this stuff that has been waiting to sprout like dormant seeds it's all coming up. That's what is supposed to happen. You should actually feel worse then you ever did before for all this stuff is beginning coming up. And as you keep watching yourself, as you keep looking at all of your stuff. All of your stuff begins to dissipate. Your mind and your thoughts become weaker and weaker and weaker. And your I becomes stronger and stronger. Until you begin to focus and hold on to the I and it's revealed to you that all of your stuff is attached to the I. I have been the cause of my own misery. I have been responsible for everything that has happened to me. No matter how it looks I am responsible. Therefore if I goes the responsibility goes. And everything else goes with the I. That all should come to you. Anyone else like to share with us.

*SS: The reality was more intense afterwards more than before. (R: Yes.) More of a dream existence.*

R: That is very good you are having a good experience. (*SS: Thank you.*) It should become more intense for up to now you just allow all of your stuff to come forth to make you angry or upset or whatever. But now you are taking a good look at it. And you're realizing what is really going on within your mind. And as you continue to practice you will soon realize, "But wait a minute I am not my mind because after all I am looking at my mind. So how can I be my mind if I am observing my thoughts. I is observing the thoughts. Therefore I cannot be these things. I cannot be my depression or my hang ups, or anything else because I am observing them." Then, "Who am I?" and you keep silent. "Who am I?"

It's similar to the atom I was talking about. In between the atom, the proton, the electron there is space, which is consciousness. In the same manner, in between, "Who am I?" there is the real Self. Every time you say, "Who am I?" and you wait, something is happening to you. Your old self is being depleted and your real Self will begin to take place in the space between "who am I?" You will come to that conclusion yourself as you keep practicing. Anyone else like to share?

*SH: It seems to me the question you stated in the first place doesn't know who and there is also no I, there is just am-ness period. (R: You can also say there is no "am.") Then there's noth-*

*ing at all. (R: And there is no consciousness and no reality.) Okay now you've got it. (R: And there is no searching and there is no seeking.)*

(tape damage)

*SC: Can I think there is something else then ask a question that answers it.*

R: As you keep inquiring with your mind. It's like a policeman becoming a thief to catch a thief. As you keep asking and inquiring the mind turns on itself. It becomes weaker and weaker until it dissipates completely.

*SN: Robert, if and when one gets rid of the ego. One doesn't get rid of the samskaras and their tendencies from their personality. So their actions can seem the same but it's the attachment it's how they view that. Is that true? (R: To an extent. The actions may appear the same to others. But to the one who is realized there are no actions.) What I am saying is if one has a temperament to be an intellectual or philosophical or emotional or whatever their samskaras or personality or character is. If in the process one gets rid of their ego one doesn't stop being what they are?*

R: It depends. It's like the example of the electric fan. When you turn off the fan there is no more power but the fan still spins around until it stops by itself. So when some people transcend they still have some of their samskaras left over. But they are burning themselves out until there is nothing. Everyone is different.

*SN: Some may think that well you become holy when all of a sudden you become an ocean of compassion all of these things. Do you see what I'm saying? Or are you just as you are?*

R: You are as you are. But you're consciousness. You're pure being. How others see you is up to them. But you've become absolute reality. I know what you're talking about because it appears that some Jnanis have all kind of traits. That's why I give you the example of the electric fan. Their ego has been cut and they are totally free but the fan is still spinning. Their body is still going through certain acts and doing certain things until it stops completely. That's why there appears to be a certain Masters, Jnanis that seem to have some negative traits. But that's for others to pledge. The person who has experienced freedom, liberation is totally free.

*ST: (student asks question not clear) (R: Semantics yes. It's the same thing. It depends where a teacher is coming from and what they mean by it.) Would God-realization be if you are totally pervasive and aware of all in maya and so I can say that you are not aware of all in maya, and self-realization you are not aware of maya, you're just aware of your beingness.*

R: It depends what school you're coming from. In my explanation, in my experience, God realization and self-realization is the same. There is no one to realize. As long as there is someone left over to realize it is not self-realization. You cannot say, "I am self-realized, I no longer exist." There is no one to be realized. Otherwise it's duality, there is not two. There's not I who has become self-realized there is just realization. There is really nothing at all. Words spoil it. Therefore there are people who have to go after God-realization and there are people who give their own meaning to self-realization. This is why words keep us back. The more we talk about these things. The more confused we

become and the less we really know. It all has to do with silence. In silence there is strength. When we try to explain it we spoil it.

*(Question cannot be heard. We pick up Robert midway of answer.)*

R: ...Just by being here there is something about you that's different. It wants to awaken. And if you simply ask yourself, "Who am I?" without answering, then the answer will come eventually.

*(tape damage)*

*SF: (Picked up at end of students question)...the other one is that I didn't know the answer and I really couldn't get the answer in any kind of mental frame, that's just mental talking, and that's about it.*

R: That's exactly what's supposed to happen. Again when you first begin, "Who am I?" procedure, all the stuff is going to come up. *(SF: With a vengeance.)* Everything will come up and attack you from all sides and you are supposed to observe and watch and see all the stuff and to realize, "Hey wait a minute that's not me! I am not that. If I am not that then who am I?"

*(tape damage) (Robert continues to answer a question about prayer)*

R: Prayer has to do with all those things. Pray for them. Prayer makes you peaceful. Makes you believe that somebody is listening to you. It's like telling a psychiatrist your troubles. After all to whom do you pray? You say, "I pray to God." Where does God live? Who is God? And soon you discover you're praying to yourself. And it helps. This leads you to identify with your Self. The one that you pray to. And become that one. For there is only one, there are not two. There is not one who prays and one who listens. The prayer and the listener are the same person. There is no differentiation.

*ST: In the Arabic tradition they pray to Allah and I'm sure now the bombs are falling on them, they all are praying to Allah. And they seem to sacrifice their life to that, because of their belief system. But it doesn't change the fact that the allied forces keep bombing them until they don't exist. So there is no way out of this dilemma in their prayer. They may be peaceful but still they are annihilated with the bombs. (R: What has that got to do with anything?) Well in the reality in maya, I'm saying is prayer affecting maya or is it an illusion that we pray. I have prayed for many people in my life but has never was effective.*

R: If a person is really sincere and they really feel that what they are doing is correct, this will help. Because your mind is very powerful and the prayer is done through your mind. So in the maya you can create conditions when you pray. But first you must really believe mentally what you are praying for.

*S: (Question picked up toward the end) ...how do you still worship God if you still...?*

R: That's possible. It has to do with your karma, and your samskaras and the rest of it that doesn't exist. Do not judge anyone else, worry about yourself...

*(tape ends abruptly) [TOC]*

## **ONLY CONSCIOUSNESS EXISTS**

*31st January, 1991*

*Robert:* It's good to be with you again.

This week I got an unusual amount of phone calls, more than I usually get. People are telling me they feel depressed, out of sorts. I asked each one of them, "What are you doing all day?" and they said, "I am watching the war on TV." Is it any wonder they get depressed? When you still believe that you are the body then you also believe in other bodies. Consequently, when you watch a war on TV all day long, then you're feeling those bodies that are getting killed, and so you feel depressed. Do you see what I'm saying? If you believe you're the body-mind phenomena then you are also the body-mind of the whole universe, because there is only one body and that's the entire world. In other words you are everyone's body. Naturally you will be affected by seeing bodies being killed in the war. The smart thing to do is not to watch, but work on yourself. Raise your consciousness to such a high state that you will be above and beyond the war and you will see it from a different perspective.

Everything is consciousness, everything. When you ask, "What is consciousness?" there is no valid answer, so I remain silent. Therefore you can say that consciousness is silence. When someone asks me to write a book or give a lecture, then I have to explain consciousness in about fifty different words, and each word has another fifty words to explain that, and those words have another fifty words. So a voluminous book is written, with eight-hundred pages. What does it say? "Everything is consciousness." I could have written one page, and in the middle of the page I would say, "Everything is consciousness." The rest is a blank. This is the reason why I do not write books, because there is nothing to say. See how confusing it is? We read so many books during the week. You usually do not remember what you read, and if you do, it's intellectual. You're using somebody else's words, where in truth you should be using your own words and having your own experience.

I don't know what consciousness is, but I am that. If I knew what consciousness was it wouldn't be that, because I would be voicing a word, and the word would be limited, by the very voicing of the word. So consciousness is a no-thing. It's nothing you can pin down. It's nothing you can describe. It's nothing you can write a book about. Consciousness is silence. Sometimes I say, "Consciousness is absolute reality," and those are more words, and I have to explain absolute reality. Consciousness is ultimate oneness, pure intelligence.

Consciousness is all of those things. But what are those things? Again they're just words. Sometimes I say consciousness is love, bliss, sat-chit-ananda, knowledge, being, existence. Those are just words, and you get a good feeling from the words, but the feeling doesn't last too long, for you have not digested the words. You have not become a living embodiment of consciousness. The only way you can do that is by keeping still. If you want to solve any problem in life do not try to solve it verbally. Become quiet.

It is a known fact that people like Albert Einstein, Thomas Edison, and others, when they had a mathematical equation to solve, they would sit in their rocking chair for hours in the silence and everything would be revealed to them. That's how Einstein came up with his theory of relativity, if you read his life story. He used to spend hours sitting by himself in the silence, and everything was revealed to him scientifically.

So it is with you. If you want the answer to any problem, do not run to a psychiatrist, or a lawyer, or even a doctor, but sit by yourself and listen. Yourself has all the answers. Why? For, as we discussed Sunday, every atom of the universe is within you. You are that. You are the entire universe. You are the microcosm in the macrocosm. Therefore all the answers in the universe must also be in you. All of the solutions, all of the wisdom, all of the happiness and bliss you've been searching for, it's within you. That's what Jesus meant when he said, "I and my Father are one," and also, "if you have seen me, you have seen the Father." He wasn't talking about a person called the Father. He was talking about a universal principal of harmony, of bliss, of joy. He was speaking of consciousness. It's within you. It is you. You are that. You have always been that. It isn't far away. It's right where you are. And as you sit in the silence, and think of these things, you will begin to realize something very interesting.

You will begin to realize and understand, "Well, if my body is consciousness, it cannot be a body, for it cannot be both. It cannot be consciousness and my body. So it's duality." So as you start to think about the word consciousness in the silence, it is revealed to you that you have no body. There is only consciousness. And it doesn't seem strange at all. For when you begin to understand and fathom what consciousness really is you will realize it is self-contained. Consciousness knows only consciousness. It doesn't know the universe. It doesn't know bodies. It doesn't know problems. It doesn't know wars. It doesn't know man's inhumanity to man. It doesn't know anything you know. It only knows itself as pure awareness. And as you sit by yourself in the silence this becomes perfectly clear. And all of a sudden the realization comes to you, "I have no problems. There's absolutely nothing wrong with the world. There is nothing going on. There is only consciousness."

I know this sounds strange to some of you because you're so identified with your body-mind that you say, "What about the experiences going on here? What about this? What about my rent that I have to pay next week? And what about my husband who left me? And what about my job that I have been terminated from, that's all very real." Of course it's real because you are identifying with the body. So it is very, very real. There are

not two worlds. There is not the world of the body, and the world of the universe, and the world of your problems and affairs, and also the world of consciousness. There is only consciousness and you are that. Just listening to this sets you free. It sets you free from all doubt and limitation. You begin to feel immortality. You begin to understand that you were never born. How can consciousness be born? And if you were never born how can you die? What dies? Well, some of you say, "The body," but I tell you there is no body who dies. There is just nobody home. There never was a body, there is no body, and there never will be a body.

If you can't see that yet, or feel it, don't worry about it. All I ask you to do is to sit in the silence. Everything will be revealed to you. This is why I always tell newcomers, "Don't believe me. Don't believe a word I say. Find out for yourself." Everything I share with you is from my own experiences, not what I read in a book or what someone else told me. When I went to see Ramana Maharshi in 1947 I went to confirm my own experiences, and I laughed when I realized there was someone else who felt what I felt.

This teaching appears abstract to some people, but it's not really abstract. It's truth. It's reality, it's your reality. Someone may say, "This is too highfaluting for me. I want something practical. I want to improve my humanhood. I just want to live my life out, and be a millionaire and be healthy, and have a mansion." In other words you want to have what you think you should have. So does everyone else in this world. But are they happy? Are they fulfilled? Statistics show that there are more suicides amongst the rich than the poor. Therefore if being a multimillionaire is so great why are there so many suicides? Simply because everything must change. We live in a world, as you know, of constant change. And if you don't accept that you suffer.

As I explained Sunday, your body, what you call your body, is in a state of constant flux. It's never the same, just like the universe. There is nothing solid. There is nothing permanent about anything in the universe. Everything is in a constant state of vibration. What appears to be this body vibrates at a certain rate. What appears to be a dog vibrates at a slower rate. What appears to be the chair vibrates at a slower rate also. The more gross something is the slower it vibrates, but everything vibrates. Everything is composed of atoms and energy with tremendous space between. Nothing is solid.

When you realize that your body is not solid, and is not what it appears to be, how can you still identify with it? Foolish. You can tell to what extent you are identifying with your body by the way you react to situations. If a situation still makes you angry, or uptight or depressed, then you know for sure you're identifying with the body. On the other hand, you don't go to the other extreme and say, "I don't care and I don't give a damn about anything." If you didn't you wouldn't say it. It's not a case of not giving a damn. The more evolved you become, the more compassionate you become, the more you show loving kindness to everything, to the mineral kingdom, to the vegetable kingdom, to the animal kingdom, and to the human kingdom. You show total compassion, loving kindness. You become an embodiment of love simply because everyone is you. "I am my brother and

my brother is me," as Emerson said. There is no differentiation between you and Saddam or Bush or anyone else. So you don't humanly love these people and you do not humanly hate these people. It's just an experience that the world is going through. Remember when you believe in your body, then the world is becoming very real to you.

And this world is a third grade world. Like the third grade in school. There are other planets and other galaxies, there are fourth grades, and fifth grades, and sixth grades, and high school and college, but that's all an illusion. Yet if you identify with the body-mind phenomena there's a whole series of planets, just as there's a whole series of bodies. It's all the same. Don't you see? As long as you believe you are the body then there are millions and billions of bodies, and the world is a body, the universe is a body. So there are millions of worlds. There are trillions of galaxies. There are trillions of universes. And all this happens because you believe you are the body. Isn't that something?

So can't you see now it's your fault that everything is happening in this universe. You are the creator. Everything is an emanation of your mind. It's you who think up these things that are going on in the world today. If you want to stop it, if you don't like what you created, stop identifying with it. Instead dive deep, deep within and identify with your Self, which is consciousness, absolute awareness. As soon as you begin to identify with your Self then the whole world becomes your Self, as within, so without, as above, so below. Can you see the picture now? What you are seeing in this world is your Self. If you don't like what you see do not try to change person, place, or thing. Change your outlook. And you have to be able to catch yourself, all day long.

Do not get caught up in a situation if you feel out of sorts, and you feel disappointed, and you feel depressed because someone spoke harshly to you, or someone told you something you didn't like to hear, or someone did something to you, or whatever, that's why it appears in most instances that if someone really evolved to a high state the worst of conditions sometimes seem to befall that person. And when the worst of conditions befall you it's a blessing in disguise. It means you're growing and all these things are coming to you to prove to you and to show you that you are not that. And so you turn within and see the truth, identify with the truth.

"I am the imperishable Self, the absolute reality, pure intelligence, emptiness, nirvana, ultimate oneness. I am that." Then when you open your eyes you will see a different universe. You will see love, harmony, joy, bliss. You are seeing your Self.

I therefore ask you the question, what do you want to see in this world? Condition, after condition, after condition after condition? Even if, because of karma you are living a relatively good life, it means nothing. Even if you are living a relatively happy life, you have perfect health, you have a perfect wife or husband, you have perfect employment, you have a perfect income, you have a perfect home, you have perfect children, it means absolutely nothing, for there is a law of the universe that says everything must change. And as long as you are identifying with the universe, you must go through those changes.



Now you may not find much of a change in this life. But remember what you call your life is but a split second in eternity, (finger snap) like that, you're here and you're gone. Because of time and space you think you have seventy, eighty, whatever years to live. Nope, your life is but a split second in all eternity, then you're gone. If you have not found your reality or your Self, you may come back again to this planet or to another planet, and the person who is living a relatively good life here, has to go through the change. You may be born during the dark ages, when the world has gone back around again, and you may get caught up in the inquisition, where you're caught as a spy or something, and you're tortured, and your toes are cut off, and your fingers are cut off, and your tongue is ripped out, and you go through happy experiences like those. That's the other side of the coin.

That's why I say if you are living a relatively good life, do not say to yourself, "I don't need this teaching, I've got everything I want." I've heard so many people tell me this. They say, "This teaching, Robert, is for people who are miserable, who are not fulfilled." I don't even answer those people. They are deluded into believing that because they've got the good things in life that's it. Little do they know, the experiences they're going to go through when the change comes, whether in this life or another life. That's why the smart thing to do is to transcend all human experience, for human experience is a big lie. In reality there is no human experience. There's no experience whatsoever. There is no foundation for creation. Only consciousness exists, and you are that. Any questions?

*SL: I have a question or a comment. (R: Good.) I think I've watched more war on TV and felt less depressed. (R: Less depressed?) Because of your exercise. And I know that I have to do it myself but I can't get it from an outside authority. But I know when I left here on Sunday, the power of the exercises, the "who am I" questions were so impressed that I could sit and watch war and I didn't get depressed by this. And when I left on Sunday I said to myself that I should take - even though you didn't give us an exercise that I could give it to myself and as you have always been saying this is what we must do at every moment. But I didn't do it and suddenly Monday I woke up and for no reason I was just depressed it was as if somehow I had risen myself this entire week and maybe somethings were waiting around and they all came up. It still may be a higher ground because I have been seeing things more clearly. If something is sad emotionally it's an outside force and I know better. But I still emotionally...*

R: Yes. That's a good comment and question. That's why I do not give you exercises every week because they become a crutch. And you begin to depend upon them. You look at the "I am" or the "who am I?" as if it is an entity by itself, as if that is your savior. But I say to you, you've got to transcend even that and be able to sit in the silence. And go deep, deep within yourself, where you become I am without the words. It is therefore very well in the beginning of teachings like this, not to watch too much TV, not to watch anything, not to read too many newspapers. Not even to read a newspaper. But to try to work on yourself continuously. For as you said, you may build yourself up for a while and then you're able to take all these things, wars, confusion whatever is coming your way. But the

world gets a little too much for you after a while due to the fact that you have not transcended completely.

I had some people calling me also and telling me they feel depressed and out of sorts this week and they didn't watch the TV. What happened?

What happened is this: They are still identifying with the body and they are picking up the collective unconscious of the human race. So in today's world there is a fear in the collective whole. People are worried about the war. It's like a negative vibration that goes into the atmosphere. And many people that are passive pick it up. They wake up in the morning they feel out of sorts, they feel depressed and they have no reason to be, that's what is happening to them.

The way they should handle it is this way: They should observe themselves and see what's happening to them and then ask themselves the question, "To whom does this come?" Of course the answer will come, "This comes to me. I feel this." Then you ask, "Who is the I that feels this? Where did that I come from? Who gave it birth. Who am I?" and you do not answer that question. If the feeling still persists you do it all over again. You ask, "To whom does this come? To me, I feel it." After a while you will begin to realize that all of your depressions all of your out of sort feelings, everything even the good things are attached to the I. The first pronoun I. You begin to understand, I don't want to change my depression into happiness for that's two sides of the same coin. What I want to do is to transcend the I and everything will go with that. And you do that by asking the question, "Where did the I come from? What is I?" or "Who am I?" whatever you like, and then you wait and you ask again and you wait and you ask again.

If you are now bombarded by other thoughts you repeat the procedure over again. To whom does this come? And you go through it again. You have to have patience and realize that what you are doing is very important and one day something will happen and you will realize who the I really is and what it is and you will be free.

ST: Excuse me Robert, there is a saying in the Veda's, "there is no beginning but there is an end." (R: Where does it say that?) Well different teachers have told me that.

R: Well what they really mean is the saying, "All is Brahman and I am that." If that is what you were referring to? (ST: No. A clear statement from a lot of teachers that there is no beginning but there is an end.) How can there be an end? (ST: Through ignorance probably?) Excuse me? (ST: Through ignorance, an end to ignorance.) Oh I see what you mean. There is an end. (ST: Yes but no beginning. I don't understand what they mean by no beginning.) There was no beginning to begin with. But when you got caught up in maya there will be an end to that. (ST: Right.) That is what it means. (ST: I guess so yeah.) There never was a beginning and there never will be a beginning. But you somehow came along to believe that the body is real, the mind is real, the world is real and the universe is real. That belief has to come to an end. (ST: Yeah. That will come to an end.) Yes, sooner or later. That's what I was talking about. (ST: What I didn't understand is that why they say there was no beginning.) Because there is no substance, there is no substratum. There is nothing that began the uni-

verse. But you came along in this world like a dream. But it has no beginning. As example when you are dreaming does the dream have a beginning. You don't dream about Adam and Eve. The dream starts somewhere. There never was a beginning but it ends, doesn't it? You wake up. So the dream had no beginning but had an end.

ST: *Wow. I understand what you're saying but in the ritual consciousness I still would say that I remember a dream from the beginning was such and such.*

R: But it wasn't a real beginning. (ST: *Something started to happen. I felt myself dreaming that.*) You didn't feel yourself dreaming you just started dreaming. That you're in a palace, or riding in the plane, or you're married with children. (ST: *Right.*) But you didn't start from a beginning when creation was born. There is no beginning. That is just a continuing dream. (ST: *If that is what is meant I don't know that is what...*) Yes that's what's going on. (ST: *...I'm questioning. And the other thing what I'm questioning is like you say you are beyond all that. All this is the maya stuff, right? Is that what you say?*) I have nothing to do with maya. (ST: *You have nothing to do with maya. You are full of unconditional happiness and love? Is that what you are saying?*) That's what you are saying. (ST: *No, no, no I'm asking you what you've experienced. What do you experience right now?*) Peace. (ST: *Peace, but you are not in ecstasy right now?*) Ecstasy is a human word to describe a physical term. (ST: *No I mean but you are experiencing ecstasy? Isn't that ecstasy?*) I experience nothingness, which is total joy and bliss. (ST: *Okay why doesn't that translate to the body that you feel so ecstatic and smile and...*) It would translate to the body if there were a body. But there is no body. (ST: *Okay so you're functioning in this world?*) That's how you see me. (ST: *Yeah with this body.*) You're speaking from your experience. (ST: *Absolutely yeah, even if I'm not around if you are by yourself you are still functioning through a body?*) How do you know if you don't see me? I'm only functioning as far as you are concerned when you see me. (ST: *Huh?*) You're creating my body. (ST: *No. If I'm not around and you are all by yourself you still express yourself in you walk around right?*) How do you know? (ST: *It's obvious to me.*) It's obvious to you? (ST: *Yeah.*) That's your opinion. (ST: *No it's not an opinion. It's an awareness of mine.*) (students laugh) It's your awareness and it's what you think. So why should I be doing what you think? (ST: *No I'm not saying that you are supposed to do what I think.*) That's what you just said. That's what you see and what you believe. (ST: *You are denying your body but the truth is that you are a body.*) That is your truth. Not my truth. (ST: *No it's also your truth.*) Because that is what you see. (ST: *Come on touch yourself, touch yourself.*) Of course. (ST: *Yeah. So what do you touch?*) Nothing. (ST: *Oh that is denial. That is denial.*) That's your opinion. (ST: *Absolute denial.*)

SJ: *I don't share that opinion with you. (ST: I don't talk to you either.) (students laugh)*

R: See what you are doing, you are identifying with the body-mind and you are putting me in your identification. But somebody else would see me otherwise. For instance, if I ask everyone in this room when they look at me what do they see? I would get twenty different answers. Somebody would say, "I see a wonderful human being." Somebody would say, "I see a sick person." Somebody would say, "I see a healthy person."

Somebody would say, "I see God." Somebody would say, "I see a body." So you are telling me what you see. That's all.

*ST: Yeah but there is still somebody there. You say the lights are on but nobody's home. Is that what you are saying? (R: No that's what you're saying.) No but is that what you experience?*

R: I experience my Self. (*ST: So if you experience your Self, couldn't you be the Self plus the body?*) Why, why should I be what you want me to be? (*ST: This world is not an illusion it's real but it's something that emanates from the whole awareness you have.*) Well if I'm not a ??? why should I say that? (*ST: Because there is no life to the world and the highest truth as you see it is one. You're saying it in a sense.*) Let's put it this way. Imagine if you will you are having a dream and we're sitting like this in your dream. And we are talking back and forth together. And I am saying, "I am not the body, I have no body," and you are saying, "yes you do." And then we look at each other and you wake up, what happened to the dream. It was all a dream. The same thing is happening now. All this is but a dream. It appears real. But when you wake up you realize that it's gone.

*ST: Practical speaking you are living a life, I live a life. And you are still here. Until the body actually gives up, doesn't function any more, then you're gone.*

R: The body doesn't give up because there was never a body to give up. (*ST: But I bet you Robert that you are going to stick around until your body is not functioning any more.*) That's what you see! If you can only get that clear. That's the experience you are having now. If you had my experience you would be speaking like I'm speaking. But you are speaking from your experience and you want me to accept what you believe.

*ST: Yeah I'm not trying to make you accept anything. What I'm trying to say is from an individual point of view as I am it doesn't make sense to say, "I don't have a body." Even if you are in your highest state it doesn't make sense to me to say, "I don't have a body," because everybody can see your body, not just me everybody can see you.*

R: If it doesn't make sense to you then don't say it. (*ST: No but you're saying, "I don't have a body." But you really have one.*) But that's my experience. (*ST: Well that's your experience. My argument to that experience is what is the sense to say, "I am not a body" if you really have one?*) But that's what you see.

*SJ: I think he agrees with you too. It's his practical experiences that he doesn't have a body.*

*ST: How come you cannot express infinite joy? (R: I am.) Why don't you look like so full of joy. (R: Again you want me to be what you imagine it to be like.)*

*SH: It's a projection of your own false imagination onto Robert. You want him to be what you think someone who is enlightened should be, that's nonsense. (ST: No that's not what I am saying.) Yes it is. Exactly what you are saying. (ST: Why isn't consciousness, the highest consciousness project itself as being something everybody will run after, you know.)*

*SD: But we do. (students laugh)*

SH: *You don't see that that's your idea about it. But you're projecting your idea and insisting on it being valid. It may be a bunch of nonsense. It's what's going on in your mind. (ST: Absolutely it goes on in my mind.) It's your image that you are hung up on and you are projecting it onto Robert and insisting he ought to be the way you imagine he should.*

SM: *You're getting mad!*

SH: *No I'm not I'm trying to clear it up. This is getting redundant and stupid. We go around and around getting nowhere. (SM: You see Robert where you're coming from that is all that is. You see everybody from where you're coming from.) I didn't understand it before either, but now I understand it. I see Robert from where I'm coming from. I see you from where I'm coming from too, everybody. You are just a reflection. Robert's a reflection of you.*

ST: *Hold on, I'm not trying to upset your group here. I'm not trying to make an argument against you. I was asking Robert a question what I feel about total bliss and consciousness and in my opinion, I'm just a person I'm not a guru or teacher or nothing like that but as a person I see consciousness to be blissful and uplifting to everybody as soon as you recognize it.*

SM: *That's words, that's words, but you can't see him.*

ST: *I mean total consciousness should be beyond words. (SM: That's right.) Totally experience it without having to look for it.*

R: *Then you can't see it. (ST: What?) You will not be able to see it because it's beyond words, beyond thoughts and beyond space. (ST: So can I feel it?) You can feel it. When you become it you'll feel it. (ST: Yeah, so, if I feel it then I don't need to ask questions I don't need to seek anything but I am it.) Then you should do the practices and you should practice within yourself to be able to feel it and become it. (ST: Yeah but what I'm saying is can this spread like immediately I cannot realize that. There is something there which I really want.) You mean can I give it to you? (ST: Yeah there is something there that I really want, I want to go after that, this is what I really want, what I'm here for.) Then you have to be receptive and you are receptive when you empty your mind, no thoughts. (ST: I mean anybody even if you are not receptive. If you are like an innate object or something that even will start to vibrate and say, "Oh I want to go after this.") You're speaking of siddhis. You're speaking of powers. You're speaking of a completely different teaching. We're not trying to give out power here. Or become occult in magic and be able to do strange things. I know what you're looking for. You are looking for proof. You want me to be like Sai Baba and materialize ash, or materialize a medallion. (ST: What is the difference between you and Sai Baba?) I don't know? We are all the same spiritually. But this is Jnana. This is Advaita Vedanta. This is not Cashmere... (ST: Yeah.) So it's a little different to what you are used to. (ST: I've been studying both sides. Forgive me but I just...) It's okay. (ST: In my opinion I just wanted to hear it from you, why aren't you always smiling or be always in rapture, you know? That's how I picture beauty.) Who pictures that? (ST: I do.) Who are you? (ST: I guess as you say, "I'm everything," right?) But are you? See what you are doing is you are repeating my words. What do you think you are really? (ST: No I know what I'm speaking of I'm just a person. That I know.) So if you are a person then you are an ego. (S: Absolutely.) So if you are an ego you are part of the world. (ST:*

*Absolutely.*) And you see what everybody sees in the world. (ST: *Yeah.*) So why should I become what you want to see? (ST: *No I'm not saying that you should become what I want to see.*) But you say you want to see radiance and smiles and bliss. (ST: *That's not what the world is.*) I know but you said that is what you want to see. (ST: *No I want to see consciousness in total freedom and beauty.*) What do you see now? (ST: *What do I see now? An old man sitting here and talking to me.*) Okay, so change your opinion go within yourself and find out who you are. Then you will see me like you. (ST: *If I see you as me then there is no more bodies, huh?*) You are speaking of yourself now. But if you work on yourself and dive deep within yourself and lift yourself up a little, then you'll see me as your Self, because there is only one Self.

ST: *Well that's a theoretical thing to me. But as long as I have to function my body. I don't have to deny my body. I know I can say that I am beyond the body true but I also have a body.*

R: Who said anything about denying the body? I never said you must deny your body? I say you do what you have to do with your body. As long as you believe you are the body then you have to take care of it and you have to be careful of what you do. (ST: *Yeah that's what I have to do.*) So do it. And everybody's happy. (ST: *I don't think I have to wait around for that.*) Then do what you have to do. But don't see anybody else as you. Everybody is different. (ST: *Absolutely. I see everybody's different. I understand that.*) So you're giving your attributes to me. (S: *No.*) Of course everything is coming out of your mind. Everything that comes, where does it come from? It comes from what you know. (ST: *No when we have a conversation what you speak comes out of you and what I speak comes out of me.*) Exactly, so you're seeing the whole class from your viewpoint. (ST: *Yes of course.*) So you're saying your viewpoint is correct and that's all there is your viewpoint. (ST: *No I see that you have a viewpoint too otherwise we wouldn't be talking.*) I'm speaking to you to make you understand that you should be silent and go deep within yourself. And everything will take care of itself. (ST: *That I understand. I have no quarrels about that.*) Then everything will take care of itself. But you're all right, keep up the good work. (ST: *Yeah thank you. Sorry it takes too long.*)

SF: *No you're totally honest from your point of view.* (ST: *Yeah.*) *One of the crucial things that I've learned is to ask myself, "What am I assuming?" From that point of view and then I look at the assumption. And I find the assumption from this point of view is false because I'm assuming and I sure don't see Robert the way other people see me.* (ST: *Yeah there are all points of view.*) *And I realize that I come from a very strict point of view. I don't at this moment know that there is a road outside there. Now you would say half an hour ago I was driving up in my car on the road. But right where I'm sitting I think there is a road outside but I don't really know it in an absolute sense. I can assume it, that's not an unreasonable assumption. But most of the assumptions that I had when I looked at it were unreasonable. And maybe you are making some assumptions that you assume for other people and that's what's going on. I've not really thought about Robert' smiling too much maybe you would like to do something maybe not.* (ST: *I did not say that do you understand...)* *I'm just saying that you know, if he doesn't smile too much...*

*(tape break)*

*SJ: Robert's just riding reality and if there is a problem then he has to maybe prescribe something to the best for your silence. After you prescribe silence you just be silence and you get there. From your picture you maybe so many years away from enlightenment and when it happens you probably all of a sudden you see it.*

*ST: I wish, I wish.*

*SH: A dangerous assumption. (students laugh)*

*(general talking and laughing between students)*

*SF: (Student describes experience of confusing vibrations on the right side of the chest (spiritual heart) to stomach vibrations which he thought was the real thing.)*

*R: It's not stupid at all Fred because it made you realize that it was not the spiritual heart. (SF: Yeah.) Sounds very useful. (SF: But I know my physical heart is not where the stomach is. That is where the vibrations went and therefore the vibration that went back to the stomach couldn't possibly have anything to do with the spiritual heart.) But all the mistakes we make is not because we're stupid it's because it shows us it's a mistake and we have to grow out of it. It makes us go onward.*

*SF: I was assuming that the spiritual heart was on the other side of the physical heart. That is what I was assuming. If the assumption is wrong the point of view is wrong. Like what is happening here. I did happen to know that the assumption I was operating on because it usually the law. You've got to see what the assumption is based on. I have things to learn so I have to see what I'm assuming at this point of view. But I know I'm assuming things and when I come here I'm assuming things. But I know that my assumptions are mine and not his. But I'm expected to dance, it's okay! (R: Maybe next week huh Fred.) (laughter)*

*SH: It's okay to have false assumptions they drop after a while. When you see they are false they drop. There is nothing wrong with it. You don't have to put yourself down for it.*

*SF: No I'm not putting down it just happened.*

*SG: There is a stage when you look at these teachings you examine as being enlightened or not and then there seems to be a point where it doesn't even make any difference what can enter your mind.*

*R: Well that is true. You are coming here to be with your Self. I am only your Self. There's no teacher and there's no student. There is just the Self. Eventually you see that. There is no separation.*

*SH: That bothering made sense. (students laugh) Right on. Bravo.*

*SN: Robert has often said that when you are in a burning building you don't stop to admire the pictures, you get out as fast as you can. That's like the Buddhist story of the man who was shot by an arrow. Rather than to pull the arrow out to save himself, he wanted to know who shot the arrow and while he was cursing and booed his father and so on and so on and so on, rather than pull the arrow out to save himself he needed to know the answers to all these questions. And when some intellectual came to see Buddha, they asked him all these questions of the universe, the exis-*

tence of thoughts all these mythological and morphological questions. And the Buddha sat silent. He didn't respond to these questions because he knew that the answer to these questions would not change you at all because becoming awake has nothing to do with knowing the answers to these questions.

R: That is a good point, Jay.

SN: I want to know if you could comment on something Robert, when you are observing yourself and feelings arise is the idea to stop the feelings or just be nonattached? In the same way when thoughts come, when you are observing thoughts the idea to stop the thoughts or to not be attached to the thoughts.

R: There are two ways. One is to observe them, become the witness to them and just watch without trying to change things. Even if you do that they will dissipate and become weaker. The other way is to grab them and ask to whom do they come. Who has these thoughts and realize it's your ego, the I that has the thoughts and then you ask yourself but "where did the I come from?" So you use the method which is more convenient for you at the time of your evolution.

SN: This is kind of related to the question I asked last week about samskaras. You said the fan about the electricity cut off the fan continues to spin. We may appear to do the same but in actuality we are not the same the question connected with that in that perhaps if the actions continue if there is no identification we don't react.

R: What you are saying is true and the example I gave about the fan about the power being cut off is for the sake of others. But as far as I'm concerned there is no fan there is nothing going on, there's no reaction to anything. But when you see a teacher that you are talking about and the teacher is acting in a funny way, yet people say he's enlightened that's what you are seeing at that time. So you give the example of the fan when you pull out the plug. But the blades are still spinning the teacher is working out the balance of his karma. That's how it is to others. But to the one who is experiencing that, there is no karma, there is no fan, there is no working out anything. There's no existence there's only consciousness. And consciousness is silence. So the answer would be, if something like that appears for you or you see something like that do not try to figure it out but sit in the silence.

SN: Well I'm not speaking so much from terms of observing someone else's positive vibes. Within my own experience the difference between reacting and identifying. Say for instance if someone dies you react with mourning but you don't identify with that mourning. (R: You can say that yes.) So I am trying to make the distinction between reacting with the identification whereas some may think that when there is, when one is awake there is no reaction. The point I'm trying to make is it's not a matter of reacting but a matter of identifying.

R: Yes, when I saw a dog being killed. A car ran over the dog and the dog was dying, tears came to my eyes but then the next moment when it was all over it's like it never happened, it was gone. There was no longer any remorse or anything else. But at the time that it did happen the body had tears.



SN: *So we should not think that the person who has awakened is just an empty shell of reaction, there's just no identification to reaction?*

R: There is no identification but the truth is, nothing like that is really happening. (laughter)

SJ: *There is not even a question of identifying, there is no one there to identify.*

SN: *I'm speaking from my own experience. I see that when an occurrence happens I observe myself. In that observation I see a reaction and then I see if there is identification. If I identify with that reaction then it lingers if I don't identify the space is there.*

R: But you are making it too stretched out. Just look, observe and know who you are, that's all you have to do. Know the truth about yourself and don't think whether you are identifying or not identifying and go through all that stuff. Merely realize, "To whom does this come? I feel this. Where does the I come from?" And you'll realize the I doesn't exist and if the I doesn't exist the condition doesn't exist because the condition is part of the I. The solution is always transcending the I. That's a good name for a book "Transcending the I." We'll have to write a book on it.

SH: *Got a lot of pissy sayings. The solution is always transcending the I. It's a very pissy saying.* (R: I know what you mean, Henry. You're okay Henry.) *I feel the same way about you.*

SG: *(Questions concerning identifying with the body and it's elimination)*

R: As long as you identify with the body and the mind then what you're saying is true. There is karma and there are conditions and the body came to this earth to fulfill its karmic purpose. But as soon as you transcend the idea that there is a body or a mind and you become no thing then everything else becomes redundant and you become free of the whole thing.

So all the works of Shakespeare and William Blake, Edward Carpenter and all these other people, we are finding more of them mystical but they have to do with the body and the mind. It all has to do with I. I am having an experience, I am spiritual, I feel God. As long as there's an I to feel God or to have an experience then it's not real awakening. When there is real awakening there's no I to have any experience. For the I has been transcended. In other words there is nobody there to have any experience. You're totally free, and when you're free you don't feel an individual personality. You feel as if you are the Self of all. You feel your omnipresence. Your personality is gone. So all these voluminous works that have been written are really for the I. I have experienced this and I have experienced that and I have travelled the world and I have searched and searched and I have found this and I have found that. There's always the I, I, I. It's so simple to me that if the I goes everything else goes and you're free.

It's very funny. Now most of us have so many books we read but if you had a glimpse of who you really were you wouldn't even be interested in reading another book.

S: *Just reading a lot of books and don't have any sadhana, huh? (students laugh)*

R: That's a good point. Only unfortunately with some people they become real bookworms and the books become crutches. They have a whole library filled with books. And if something happens they have to turn the page in a book to find the solution. Or to memorize certain words. Or to read a certain chapter to make them feel good. But if they burn all the books and they're left standing naked, without any crutch or without anybody to depend on. Then that will help them more than the books.

*SU: When you were awakened when you were fourteen, did you read anything after that?*

R: I glanced through things to confirm my feelings. So I did look through books because I didn't know what I was. I had no idea what happened.

*SU: But after you had left Ramana Ashram?*

R: I still glance at books now. But I do not glance with my finite knowledge. (*SU: So it's just curiosity?*) I will see who the writer is and what they're writing about. I'm not trying to learn anything or acquire new knowledge or acquire anything. But just in the use of the amount of words they use. They take one sentence and they make a really big book.

*SJ: What about school?*

R: But as long as you believe that you are the body-mind phenomena it's very important. All these things are important as long as you are a part of the world. If you do not learn these things at school then you will suffer. You will not be able to get a good job. You will be on a low income rate. So if you're going to be a part of the world by all means study go to school and learn all you can. In the meanwhile work on yourself until you've transcended and become free.

*SU: What is it that caused you to awaken? Do you know what that is?*

R: Nothing that I know of. I had no interest in anything except football and boxing. (*SB: You were a sort of an ordinary student?*) That's it. Again, I never asked for anything.

*SH: You had no teaching? (R: Nothing not part of the world.) You hadn't read any literature? (R: Hadn't read anything.) It just occurred? (R: Occurred by itself.) (SU: A gift?)*

R: It appears to be a gift when you look at it like that but I am sure there was a time and a place where I worked for eternity. Somewhere somehow.

*SH: Why do you think that? (R: Because that's what they say.) But who cares what they say? (R: Because it was in the books.) (students laugh)*

*SL: Even though you know everything? (R: I know everything? I know nothing!) (students laugh) Oh come on. (R: Really, I know nothing!)*

*SF: Yeah he means what he's saying.*

R: Of course I know everything that I know absolutely nothing!

*(students talking and laughing)*

*SF: Some people seem to have a feeling that they know everything. It's a feeling but it doesn't mean that they know how shoe polish is composed of. There's a feeling there to learn everything.*

R: Well not when you transcend there is no feeling whatsoever. There is nothing. (SU: *So nothing you feel.*) If there were a feeling there would have to be someone left to feel.

ST: *Are you at liberty to stick around or to leave.* (R: Where would I go?) *I mean transcending or leaving your body.* (SH: *As Ramana said, "Where would I go?"*)

R: That's true. This is why I always say that you are omnipresent. You are everywhere to begin with. All this is the Self and I am that. So where can I go? (ST: *If your body would die you wouldn't be around for us.*) That's your viewpoint. (students laugh)

SF: *Robert I had the consideration that if your body left that you would still be with me.* (R: You're right!) *I had realization weeks ago that if your body went to China you would still be with me.*

R: There are many times that I have visions that I am with Ramana. We have a conversation and we take a walk on the banks of the Ganges and we talk. Nothing ever dies. (SU: *What are you talking?*) About things. (SU: *Really?*) Like the weather. No really. (SB: *You talk about the weather and...?*) Talk about anything.

SH: *Whatever.* (SD: *About things that don't exist?*) (students laugh)

ST: *Do you have a choice to stick around forever like you are now?*

R: The way I am now, I will be here forever because there is no place to be and there is no forever. I am always there. There is nowhere to go and there is no place I came from. But what you're seeing is this body, so to you it will not be here. As long as you are in the present state of consciousness you will see the body die, and be burnt or buried or whatever. You can throw it in the garbage can. But that's what you will see. But that's not happening. For there's no body who will ever die. What doesn't exist cannot be burnt or buried. So you should ask yourself, "Who sees the body die? What body dies?" Ask yourself and find out.

(pause)

So let's go into the silence now and practice any procedure that suits you. When we do it together there is a higher vibration.

(tape ends) [TOC]

**THE GOOD FOR NOTHING MAN**

3rd February, 1991

*Robert:* Good afternoon.

Yesterday evening I received a call from my brother who lives in Indianapolis. I haven't spoken to him in fifteen years. The first thing he asked me is, "Robert, are you still good for nothing?" and I said, "Yes I am, thank you." Then he went on to ask, "Have you accomplished anything worthwhile yet? Are you still a nothing?" So I said, I've accomplished nothing, and I am nothing, thank you. Are you something?" He went on to tell me his accomplishments: "I own a hardware store, and I bought a house and I sent my family to college, my son and daughter. I've got stocks and bonds. What have you got?" And I said, I've got nothing." So he said, "Why don't you give it up and start living?" So I paused a moment and I said, "Are you happy?" and there was a long pause. He didn't answer. So I asked again, "Are you happy?" He changed the subject. Then he started to relate how the IRS was on his back, how his wife was running around with some other guy, and all kinds of troubles. So we ended the conversation saying, "If you couldn't be good for something, I'd rather be good for nothing."

But I am good for something. I'm good in relieving constipation. Friday a lady called me from San Francisco. I never heard of her before, and she told me, "Robert, you saved my life." So I said, "I did? That's interesting." She said, "Come on Robert, you know you saved my life. Admit it." So I said, "Tell me what I did." So she said, "I've got your picture hanging in the bathroom." "That's nice." And she went on to explain, "Yesterday morning, I was really constipated..."

*SH:* One look at you... (students laugh)

(Robert continues) "...and I thought I was going to die," she said. "I was turning blue and all kinds of colors. I couldn't get up and I looked at your picture and I said, "Robert, help me!" And you came out of the picture and you hugged me, and relieved my constipation." (students laugh)

*SH:* Bravo, you've made it Robert. (students laugh)

R: So I said, "Well! Isn't that interesting?" And she told me that I was kidding and knew I did it. She wouldn't believe it when I told her I didn't know what she was talking about.

This is not the first time I've had experience with toilets. About two years ago, at about 12 o'clock, midnight, another lady called me from San Clemente. And she said, "Robert, my toilet is stuffed up, please do something." So I said, "I think you've got the wrong number you want a plumber." She said, "No, I don't want a plumber, I want you."

So I said, "You mean you want me to come over with my tool box?" She said, "No, I want you to do something, whatever you have to do." So I said, "OK," and she hung up. She called me back the next morning and said, "Thank you Robert. Everything became unplugged in the toilet." So you see, (students laugh) I'm good for something.

*SH: The sacred plumber. (laughs)*

R: Now the question arises, can a Sage be in two places at the same time? Is it possible for somebody to think of a Sage, and be in communication with the Sage physically, yet the Sage is not there, he's somewhere else?

When I was in Benares, in India, I went to see a Jnani that nobody ever heard of, called Swami Brahmadanda, which means, The Staff of God. He has three disciples that had been with him for about 50 years. He was about 90 years old. And I was invited to sit by him. I think I was the first westerner to get that permission. So I sat with him a few days, listening to him say nothing. He was mostly silent. On the third day I was with him he announced to his disciples, three of them were devotees, that his body is in pain, it's arthritic, but he has work to do. He hasn't finished his work on this plane. So he's going to leave his body tomorrow at 3:00, and take on the body of a younger person. He said somebody will slip in the street, it was raining, and will crack his head, but I will take up that body.

So I listened as I usually do, and we couldn't wait for tomorrow to come to see what happened. Nobody cared about the fact that he was going to die. We wanted to see if he could do what he said. (students laugh) So at about 3:00 he was sitting in the lotus posture, he actually stiffened up, and he did die! I felt his pulse; no pulse, pinched him, nothing happened. The body was an empty shell. And we fooled around with his body for about a half hour to see if we could bring him back to life or whatever, nothing. We heard a commotion outside and we went out and sure enough, a young man from Benares had slipped on the wet street and hit his head. There was a crowd gathered and there was a doctor there. He was pronounced dead. All of a sudden, he got up and ran into the forest. Noone has ever heard from him again. Explain that one.

There are things going on that are very unusual in this world. Most Westerners never experience those things or come in contact with people who have.

There is also the story of a great saint who was passing through the town. And in that particular town there was a snake, Boa Constrictor, who used to devour little children. They beseeched the saint and said, "Master, please help us. We're all afraid this Boa Constrictor is going to kill our children again and again and again. Can you do something to help us?" So the Master said, "Yes I will."

He went over to the snake and spoke snake language and said, "Snake, I want you to stop devouring these little children in this town. Leave them alone. Promise me that you will." And the snake said, "Yes, I promise." He couldn't say otherwise to the great Sage.

Six months passed. And the Sage was going through the town again. He saw a crowd of children, forty or fifty of them, playing in a circle. He went to look. And there

was the snake, in the middle of the circle, all bloody. The children were throwing rocks at it, kicking it. The snake was nearly dead. The Saint chased the children away and went over to the snake and said, "What's the matter with you? Why do you allow yourself to be beaten like this? Why don't you defend yourself?" So the snake said, "Oh Master, I listened to you, I can't help it, when you told me not to harm the children. I have become helpless." Then the Sage said, "You foolish snake, I told you not to bite. Did I tell you not to hiss?"

And this story is simply the fact that most of us think we have to get into a temper and fight because we're spiritual. The truth is, we can make a lot of noise and do nothing. When in Rome do what the Romans do. We can put on an act.

Sometimes when I go to the bank and I want a loan I put on a three piece suit and a tie, and act normal. They'll throw me out anyway, but at least I tried.

But the reason I'm telling you this story is because this particular Saint who did this thing with the snake was seen at four places at one time, in various different cities in India. People said he couldn't have been there at this time because he was here. And in another city up north, they said, "No, he was here." So the question again is, can certain Sages be in three or four places at the same time?

The answer is yes. This is a phenomena, but is very, very possible. When you realize your omnipresence, when you have an inkling who you are, *that's all you have to know, who you really are*, that you are not the body-mind phenomena, that you are absolute reality, that you are consciousness, that you are undivided. This alone allows you to be present everywhere at the same time, because you are everything. Perhaps that is why the people on the toilet were able to see me, yet I'm not aware of it. I don't have to be aware of it, due to the fact that to be aware of it I would have to be somebody else. I would have to be the person who is aware, and the person who appears somewhere else. But there is only one. And those of us who have faith in Sages and Saints, can actually talk to them, see them in the physical presence, yet perhaps they have been dead for many years, or they're also somewhere else in a different country. All these things are possible.

When I mentioned also one day here, many times I have visions where I am walking with Ramana Maharshi along the Ganges. And we're discussing simple things like the weather. This is just another example of the possibility of being in two or three places at the same time. Now a vision is not a dream. A vision is an actual experience. It is a phenomena happening in the phenomenal world. Anything is possible. Never believe that something is impossible, because it limits you. Even if you have not experienced anything yourself, have faith in yourself, that within you are all possibilities.

Of course, the first thing you should realize is that there will never be a time when you disappear, or die, because there was never a time when you were born. You have always existed as consciousness, and you will always exist as consciousness. And even if a person is a skeptic, they say, "Well I'm not consciousness, that's ridiculous. I'm conscious that I'm a body, because I can feel myself and I am conscious of your body, because I see you and I can feel you."

And you can scientifically prove this, that you're not a body. You can say to such a person, "Are you the same person you were when you were conceived?" When you were conceived you were no larger than the size of a pinhead. Yet it was you. And then when you were a young boy or girl, you were no longer the size of a pinhead, you've turned into somebody else. When you were a teenager, you were also someone else. Now you're a man or a woman or whatever, and you're someone else again. You are not who you think you are. If I put your body under an electric microscope I would see space and atoms, trillions of atoms revolving in the space, and the space would have tremendous gaps between the atoms. The space is consciousness. The atoms are superimposed on consciousness and they appear to create what you are now. So you see, you're not really the body. You're a bunch of atoms. You're in a state of flux. You're constantly vibrating. You're not what you appear to be.

So when you identify with your body you've got problems. Who can tell me why? Why do you have problems when you identify with the body?

SH: *You're in flux.*

R: Yes exactly that's the answer.

The body is never the same and you will always be disappointed. The body is skinny at one time, then you say, "I'm too thin." The body becomes fat, you say, "I'm too fat." The body loses its hair, you say, "I am going bald, I've got to do something." The body becomes old, you say, "I've got creaks in my bones." You're never happy. You never understand what's going on.

And if you live just to make money and you have lots of possessions, there is nothing wrong with that as I always like to say, possess all you want but never be possessed by your possessions, for if you think something is yours, everything has to change. It might be yours for a short time. Then you have to give it up, either voluntarily or forcefully. And you're always crying, you're always bitching, you're always complaining, you always think something is wrong, but the only thing that is wrong is in your thinking. You are allowing your mind to dictate to you and tell you what's what. When you finally wake up slightly, you begin to understand that *the mind is not your friend*. The mind is only a conglomeration of thoughts about the past and worries about the future. That's all your mind is, thoughts, thoughts about the past and the future. If you listen you become disturbed for you bring the past into the present, and then you become concerned about the future.

People read the newspapers about a recession, man's inhumanity to man, war. Who becomes disturbed? The mind, you can never be disturbed because you are egoless. You are sat-chit-ananda. You are Parabrahman. You refuse to believe that. You still believe that you are human and your name is Mary, or Robert, or John, or Jack or Jane, and you are deeply embedded in that belief system. Therefore you also believe the world is real, conditions are real, the universe is real, and you invent God in your own image and then you pray to this God that you have invented in your own image, just like you're talking to

Santa Claus. You believe in an anthropomorphic God, and you ask God to give you this, and give you that, and take this away from my life, and take this person out of my life, and bring this person in my life. It's all a very funny game. Yet it helps when you pray for you're relieving yourself. You're becoming sort of peaceful, for you believe that this God up in the sky will answer your prayer and make you happy. And many times your prayers are answered. Such is the power of the mind. This mind is very powerful, it appears. It can create things. So you better be careful what you ask for. You might get it.

Yet the time comes, in our evolution, when we truly understand what the mind really is. And we begin to observe it, realizing that it functions without us. We begin to watch the mind in action. We watch it making us depressed. We watch it making us angry. We watch it making us happy. We watch ourselves when we accomplish something great, and we think we're important. Just the watching alone causes you to go further in your evolution. For it shows you that I possibly cannot be the mind for I have been watching all this time. I have been watching my thoughts bring up the past and make me unhappy, bring fears into my life, as if something bad is going to happen in the future if I don't watch out. We've been watching the mind do this to us.

Then we finally say to ourselves, "Who is this watcher? Who is this person that has been watching the mind?" We honestly have to say, therefore, "I don't know. I don't know who I am. I have no idea who has been watching, but I have to admit 'I' have been watching. All these years I thought that when I said 'I,' I was referring to my mind. I believed my mind was 'I.' But now as I watch myself getting angry, as I watch myself becoming depressed, or becoming happy, I realize that I am separate from my mind. Therefore, "Who am I? Where did I come from? It's amazing that I am able to watch my mind doing all these things to me. But now I know that there is an 'I.' Who is this I? I don't know. How can I find out?"

By becoming silent, through silence. By allowing my mind to empty itself of all thoughts, and as I keep on watching my mind in action, without responding, I notice something very interesting happening to me. I notice that I feel happier. I feel more peaceful and I feel more powerful. I notice that I've lost my fears, my frustrations, and even my searching for truth has slowed down, for I am beginning to understand that there is really nothing to search for. It's all here. Everything I've always wanted is here. Amazing discovery. Yet I still don't know who I am. But I'm beginning to understand that I do not have to know who I am. It is not necessary to know who I am. Do you follow? I doesn't have to know who it is. What an amazing discovery. I don't have to go around searching for the I, or wondering who the I was that has been watching the mind in action all these years. I simply have to become still. *Be still and know that I am God.* And the watching all these years has caused me to become still.

In other words, as you practice observation of your thoughts and mindfulness, your mind becomes quieter, and quieter and quieter. And to the extent your mind becomes



quieter and quieter, to that extent does your consciousness become revealed to you as absolute reality.

Now when we talk about absolute reality, or Parabrahman, there are no words, for everything I would tell you about that would be superfluous. We therefore learn to keep quiet. We no longer get involved in complications. We keep our lifestyle simple. We actually stop worrying about the future, about our existence or about anything else. Something tells us from within that the same power that knows how to make apples grow on apple trees, flowers bloom so beautifully, mangos grow on mango trees, wheat grow in the fields, and yet there's just enough sun, just enough rain, just enough of everything to sustain and maintain their growth. Something tells me that the same power knows how to take care of me. I can therefore be myself, silence.

Silence is consciousness. I no longer have to make something happen, and I no longer have to worry about tomorrow. I no longer have to concern myself with what other people are doing. I can let go of all of this and I will be taken care of. The realization again comes to you that what you call your body is not your body, but is also consciousness. It appears as a body. As you keep evolving you keep seeing consciousness wherever you look, for you have seen your Self as consciousness and you know there is only ultimate oneness. Therefore everything must be your Self. Everything becomes your Self and you are that, and you're at peace. From that moment on everything takes care of itself.

What appears to be your body comes under karmic law, the law of cause and effect. Remember, that's an appearance, and your body so-called, came to this earth for a specific purpose. It will fulfill its purpose without any help from you. That's the important part I wish you will remember. You will be fulfilled without thinking, without wanting, without worrying, without any kind of concern. All your needs will be met. Everything will unfold the way it's supposed to. There are no mistakes. No one came to this earth to suffer.

I know there are some of you who believe, "Well I must have committed some great sins in the past, perhaps in previous lives, because I'm sure suffering now." Are you really suffering? Is there such a thing? Think about that. The only reason you think you are suffering is because the world is not turning the way that you want it to. Isn't that true? You think you should be this instead of that, you should live here instead of there, you should have this instead of that, and that's what causes you to suffer. But when you become one-pointed, and focus your attention on your Self - with a capital S - it is virtually impossible to suffer because suffering doesn't exist.

Now you can see, perhaps, why people like Ramana Maharshi, Ramakrishna, Christ, and many others, who appeared to be suffering when they died, literally told their disciples, "No body suffers. I am not suffering. You're suffering because you see me suffer." That's been difficult to understand up to now, but when you realize that you're not your body and nothing is the way that it appears, it's literally easy to understand.

So again, the secret is to investigate yourself within yourself. The external world can never prove anything to you. The external world is a world of effects, a world of illusion, a dream, maya, leela, a play. Do not stake your claim in the world. And let's say that you even have good karma so-to-speak, like they say, and things are relatively fine in your life. You think you've got what you want. You've got a great job, you're making a lot of money, you're living with someone you love, you've got a great house, you live in a place where the temperature is always 78 degrees, and you're relatively happy.

But, according to the so called laws of the universe, that has to change, simply because the universe is in a state of flux. Everything must change. If you have not found yourself in this life, and you simply die like the average person, you are going to have continue and experience the opposite of what you have been experiencing. This is the reason you should not just become apathetic to spiritual life because things are going your way, and say like some people say, "Oh, spiritual life is just for people who have problems." Be careful.

Begin within yourself. Realize that you are not the person you think you are. Try to understand every day, "I am not my body-mind. I am not anything I appear to be. Then who am I? I must find out."

And your factory of intelligence is within yourself. All the answers are within yourself. You begin, of course, in the morning, when you try to catch yourself in consciousness. Just before you wake up there's a gap between sleeping and waking. That gap is your true reality. Try to catch yourself in that gap, just in the moment you open your eyes, before your mind takes over. It is absolute nothingness. That nothingness is the absolute reality. As soon as your mind takes over, 'I' takes over, and that spoils it, for you say to yourself, "I am awake." And then your day begins. I have to go to the bathroom, I have to eat breakfast, I have to get dressed, I have to hurry to go to work. I have to do this and I have to do that, and you're lost in the day. But if you saw yourself as consciousness and you were able to see the gap between sleeping and waking, you will be in bliss all day, total bliss. Then, when you go to sleep you do the same thing.

You try to find that gap between waking and sleeping just as you are falling asleep. There is a gap just before you actually fall asleep. That gap is who you really are. That gap is consciousness. It is absolute awareness. It is nirvana. It is you. It is I am that I am. As you keep searching for the gap you will find it. If you remember to do it when you got to sleep and when you get up. And you continue when you first get up. You say, "I am awake. Who is the I? I dreamt, I slept, now I am awake." If you glimpse the gap you will realize that that gap is also called the fourth state of consciousness. Sleeping, dreaming, awakefulness and the gap is the fourth state. It is your reality. Even being intellectually aware of this helps.

So you say, "I know that there is a gap there and I haven't caught it yet. So I can ask myself, who is the I that slept, who is the I that dreamt? Who is the I that's awake? Who is the I that's looking for the gap? It's the same I. From whence did it arise? It seems

to arise when I wake up and it subsides when I go to sleep. Where does it go? It goes into the gap. Into that space between sleeping and waking and waking and sleeping. And also when I go to sleep, 'I' think. I think about my problems, I think about my days work, I think about people, I think about everything. The 'I' is doing all of this. All of a sudden as I'm falling asleep the I begins to weaken. I stop thinking. Where does the 'I' go? It goes into the gap."

So you think of this in the morning as you get up. And you continue by saying, "Well who is this I? Who am I? What am I? This I, I, I is always available for me." During the day you follow the 'I' and you find out you're saying, "I feel good, I feel bad, I feel angry, I feel upset, I feel rich, I feel poor, I feel this and I feel that. Who feels? 'I.' Can there be a time when I do not feel?" And something will say to you, "When you get rid of the I you will no longer need to feel anything. You will be in the gap."

So you start to work with the I to get rid of it. And you get rid of it by following it to its source. The source is the gap. The source is consciousness. You do this by simply asking the question, "Where did the I come from? What is the I?" When you do this often enough everyday, everyday, awareness will start to come to you. Awareness will open up to you. You will begin to realize that everything you talk about is actually attached to the 'I.' 'I' is the first pronoun. Everything else comes after that. To be upset you have to say, "I'm upset." You can't just say, "upset." For you laugh at yourself and you won't be upset. But when you say, "I am upset." Then you start to feel bad.

You begin to see that everything is attached to this 'I.' And you hold on to the 'I.' You do not concentrate on 'I' you concentrate on consciousness the source. You follow the 'I' deep into the heart. You do this by diving deep within yourself and inquiring, "For whom is the I?" or saying, "Who am I?" Then you take a pause and you say, "Who am I?" again and again and again and again. Pretty soon you will identify the pauses in between I's with the same gap between sleeping and waking and waking and sleeping. And everything will merge and you will become free. And you will be yourself and you will live happily ever after, and that's it. So now let's do a little chanting.

*(chanting)*

Any questions? Feel free to ask anything you like. Bob?

*SB: When you call for us to awaken are you saying that we should awaken to consciousness? Wake up from being a mind and awaken to consciousness, awaken to silence?*

*R: Wake up to your Self. Wake up to who you really are. Wake up to peace, to happiness, to joy, to bliss. Wake up to your real nature. Your real nature is love. Wake up to that. Everything else that you experience with your body and your mind is false. And so when you wake up, you realize that I am absolute intelligence, absolute reality, I am that I am, sat-chit-ananda, Parabrahman and that means happiness. So every cell inside of your body, so-to-speak, tingles with happiness when you wake up. Wake up to your own happiness. Discard your thoughts, discard your body, your mind and be happy forever. Wake up.*

*SJ: Is it true that after you experience your Self like that, you experience everything else the same. Made up of that same substance?*

R: When you experience yourself as sat-chit-ananda, you realize that this is your nature as omnipresence. You are no longer an individual. Your individuality has merged into Brahman. And the whole universe appears as consciousness. So you are no longer Jay, and you no longer have the problems and the attitudes that Jay used to have. You're free, you are the universe, you are the source of all creation. Nothing! You become nothing. When some one tells you, "You're good for nothing," you say, "Thank you." (laughter)

*SJ: Another word for nothing would be everything. Is that true?*

R: Well you are not everything because you are no-thing. (*SJ: Which allows you to be everything in consciousness?*) Yes, you realize that everything is a superimposition on you. Like the markings on the blackboard. You are the chalkboard and everybody draws images on the chalkboard. But you know yourself as the chalkboard and as the images. Only you realize that the images on the chalkboard are not real because they can be erased, and if you try to draw an image you draw on the chalkboard, if you try to grab it. You grab the chalkboard. It's impossible to grab the image. There's only the chalkboard. In the same way you know your Self as consciousness, as absolute reality, and everything else is a reflection.

*SM: Does enlightenment come all at once or in slow stages?*

R: It appears to come in slow stages, but the truth is it happens all at once when it happens. As I always tell you the story about the Buddha when he was sitting in meditation under that tree his devotees were around him. And prior to that experience he experienced all kinds of things at all kinds of levels. But when he decided to sit for 30 days or even till he died unless something happened, finally after about 24 days or so he opened his eyes. And his devotees asked him, "Master what happened to you? Have you seen God?" he said, "No." "Have you become enlightened?" he said, "No." "Well what happened" and he simply said, "I am awake." For there was noone to become enlightened. There was noone left to become anything. Just awake, pure reality. That happens all of a sudden. Just as when you turn on the light in the darkness. The darkness immediately disappears. When you turn on your own light, maya ignorance disappears. Then you are home. It happens when you don't want it to happen. For as long as you want it to happen you have to get rid of the somebody who wants it to happen. For the person who wants it to happen is keeping you back. And that is the personal 'I.' Therefore silence is the best way to wake up, not by chanting mantras or prayers or incantations. Those things may bring you a little peace.

*SJ: How can it not be like that? It could be like that as well as the experience?*

R: That leads you to silence. It's the silence that awakens you.

*SH: Is all thought then related directly or indirectly to the false notion of the personal I?*

R: Yes, all thought is false. When you believe you are the personal I then you think. Because the thinking is of the 'I.' I think. I'm thinking about this and I'm thinking

about that. (SH: *No I, no thought?*) Exactly, when the I goes everything else goes. When the I goes there is emptiness. It's like cleaning out your drawer. Everything has to be cleaned out of it before you can have an empty drawer. In the same way your mind has to be completely clear before the Self emerges. And you do that by getting rid of the personal I. (SH: *And that is through persistent observation of the mind's activity as ego right?*) Yes, by watching, by inquiring, by being observant, everything will happen by itself.

SG: *The silence is a little bit like a shifting ground for everything. Your silent and you awaken and you go into sleep and sleep to the dream and silence there is always that silence where the shift is taking place between states of ego?*

R: Not really, in the silence, there is no thing happening. The silence is consciousness. And consciousness is self-contained. Consciousness is not the cause of anything but itself. Everything else is an illusion. (SH: *Does it cause itself?*) It only knows itself. (SH: *It doesn't need a cause?*) No. It's self-contained. (SH: *You said it causes itself?*) It causes itself to be itself but what I actually mean is it is self-contained and knows itself.

SJ: *Is it like recognizing itself?* (R: It knows itself as itself, but as nothing else.)

SH: *But that's a little different from causing itself?* (R: It doesn't actually cause anything.) *So it doesn't cause anything?* (R: No it knows itself.)

SJ: *And when we come back to our little self, then we recognize that we recognized that silence?* (R: No, you don't come back to your little self.) *Okay.* (R: If you come back to your little self you will never experience anything else except intellectually. There is no coming back. The point of no return. There is no where to come back to it's been destroyed.) *Even if one just gets a glimpse of it?* (R: If you get into the highest revelation of the truth and you become a living embodiment of the truth. Your body is gone, your thoughts are gone, the I is gone there is no one to come back to, it's all finished.) *So we do seem to get glimpses of it?* (R: You get a glimpse of it but you don't get a total reality.) *Yeah, enough to talk about it.* (R: Yes. The total reality is the point of no return.)

SA: *How much is the freedom going to be?*

R: As much as you want to spend. By spend I mean giving up your ego. How bad do you want to give up your ego. Some of us are so caught up into our lives that we think are important, that we're actually afraid to give up the ego in its entirety. Because we are afraid of the unknown. We say something like this to ourselves, "At least now I know where I am and what I've got, or with who I'm with. But if I give everything up, I might just be nothing at all." But, the nothing at all is God, what you call God. The nothing at all is bliss. It is something that cannot be explained or cannot be defined. But if really knew what it was you would fight like hell to get there.

SJ: *Robert from the bottom of all of our hearts we appreciate you coming so much. Sacrificing to come here to teach us.* (R: It's nothing.)

(pause)

SF: *Is this the silence I'm hearing?* (R: Are you hearing the silence? Don't ask me, ask yourself.)

SE: So your true nature is most easily grasped in the transition states between waking and sleeping. Between deep sleep and dreaming. (R: Yes.) And it's always there potentially. (R: Yes.) In those pauses. The body-mind mechanism can most easily become aware of consciousness itself or its true nature at which time it ends because it seems like a busy work and it no longer has to do that?

R: Yes. As you focus on that gap everyday the gap will become wider and wider and wider. Until you get the full meaning of it as absolute reality. Then you no longer come back. (SE: It's like a fault line where consciousness or where the truth can come through more easily than when you're fully conditioned during the middle of the day when I'm working or doing something like that?) You can say that, yes.

SF: And that we realize that is who we are rather than the body-mind?

R: Yes. You begin to feel it greater and greater as you keep experiencing and as you keep practicing. (SH: And that continually erodes and burns away the illusion of being separate?) Yes it does. Your body consciousness begins to lessen and lessen and the gap becomes larger and larger. (SK: That is when you begin to become good for nothing?) (laughs) Yes then you become a good for nothing.

SF: When you talk about the gap getting larger and larger you mean it gets more intense not that it lasts longer in time?

R: You are beginning to lose yourself in the gap. And you are losing all your materiality and your mind. So when someone tells you, "you're losing your mind," that's another compliment. Just like you are good for nothing so say thank you. And they say, "You're losing your mind Fred!" say, "thank you" (SF: You've started it long ago.) That is what I've been trying to do. I've been working it for years. (SF: When you're using "who am I?" You put your attention on the pause that follows?) Your attention's on the pause, the pause is the source. So you ask, "Who am I?" and you wait. You ask again and you wait. You ask again and you wait. And something interesting will happen after a while. The pauses will become larger and larger just like the gap and you will begin to feel a bliss and a happiness and a joy. It will give you an idea that that's you're about to go. Until you jump in completely and become free.

SE: So the same kind of pause between the breaths. So when you practice I-am there is also the transition at both ends of the breath? It's much smaller it's harder to grasp.

R: Yes. When you inhale and say, "I" and you exhale and you say, "am" the same gap is in between I-am. There are so many things you can do, but you have to do it.

SB: Robert you've said also in between the thoughts?

R: In between the thoughts, exactly. Your job is to become aware of these things. Not when you go home from here, you start worrying about yourself and your body and your image and everything else. Forget about yourself and remember the things we learn here.

SB: Last night I was listening to music. Funny thing is when I got home from work I was really tired. I couldn't even stay up and I put on this fantastic music. And all the tiredness of the body went away and I stayed up all night in ecstasy listening to this music and it was like the mind

*was gone, I was pure love, pure emptiness and just soaring, soaring, flying. Is this a mental happiness or is this a touch of something?*

R: It can be mental and can be a touch of something. But why did you come back. See now you are yourself again. (SB: *I haven't got the tape recorder.*) That's what I mean. (SB: *I have to carry it with me all the time.*)

SJ: *What's it called?* (SB: *You know the phantom of the opera the lady who sang, Sarah Brightman, All I ask of You? She has a new album that just came out and it's unbelievable.*)

R: That's why they say that music soothes the savage beast. It makes you calm and relaxed but you are still a beast. (laughter) (SB: *Could that be a trick though if it's just a mental happiness? Just to pacify the mind maybe not it? It's like the tapes we play here. They calm you and make you peaceful while you listen. (SB: So it's like a jumping off point.) Yes. (SB: It was nice because it showed me something. But why can't it be like that all the time without the music.) Yes. (SB: It's just like a place to see and then to jump off from.)*) So what you should've said is, "Why can't I find the I all the time?" And follow the I to the source. (SB: *That felt like the source.*) Well it made you happy for a while so that's good. But it has to go away. But if you find your real source you will be happy all the time. (SB: *It seems in that place there is no tiredness, there's no needs. It's funny how the mind gets tired and angry and then all of a sudden you put on some great music and you're not tired and you're not angry and the whole world is changed and you can stay up forever.*) Because you are in another vibration that feels good to you but it's temporary. Let's sing another song.

(After music played) Is there anything else you would like to talk about, say, ask?

SB: *Robert talk about the silence. Does the silence have to be a certain purity of depth of silence absoluteness before it happens?*

R: The true silence is when you've dived deep, deep within yourself and you've passed all the material world and all of the states of your consciousness, (that you call your consciousness), and all your karma and the whole universe is gone behind, you've left it behind. Then you are in the true silence. The true silence is not quietness. It is absolute reality. (SB: *Is that the true satsang also?*) Sure a satsang is silence.

SH: *Always reside in that silence or is there something going on?* (R: *Yeah.*) *I mean it isn't silent when we're talking and when you are talking, a disturbance to the airways?*

R: It appears that's how it seems. That is how it appears. (SH: *Well there is a disturbance to the airways? Otherwise I wouldn't hear you.*) For whom? For whom is there a disturbance? (SH: *Umm, for noone I guess*) That's right. (SH: *But the motion is there?*) There appears to be a disturbance. (SH: *There appears to be motion.*) Just like there appears to be a body. There appears to be thoughts and there appears to be a personal I. It's all the same.

SE: *The gap is always there, it's just that at certain moments there is nothing but the gap?* (R: *Yes.*) *And that's what we have to become attune to? The nothing but the gap states. Then you become aware of it at all times.* (R: *You have to become nothing. You're right!*)

SH: *Or realize that you are the gap?* (R: *You can do that too.*) *That's all there is? (R: That's it!) That's awareness full stop!*

R: Right, there is nothing else. It's all Henry. Henry is all there is. (laughter)

SB: *When you first started you said the atoms were superimposed on consciousness. That implies two, atoms and consciousness?*

R: Everything is in the same category, I. It all belongs to the personal I. The Atoms are attached to the personal I, the molecules. (SB: *But what are they?*) The cells. (SB: *Are the atoms consciousness modified?*) No. (SB: *But what are they?*) The atoms are like the body. They're an appearance. (SB: *So it doesn't really exist. But it is consciousness? Is consciousness an emotion or is consciousness at rest?*) It's an optical illusion. The only thing that is true is yourself, which is consciousness. Everything else is not here. But appears to be here. Like a dream. That includes your atoms, your bones, your lungs, everything.

SJ: *Robert, it sounds a little bit like either the most advanced way to look at it or a very sloppy way to look at it?* (R: Well you can look at it anyway you like.) *Well what I mean is, this chair here. It has the form of a chair it appears as a chair but it's consciousness.* (R: Everything is consciousness.) *It is consciousness? So it is not per se that this is a dream or an illusion unless it's on the highest level or like I say sloppy. Because how can people if they need a bridge understand what is happening? If this is an illusion, if this is a chair, consciousness is taking appearance of a chair.*

R: As long as you believe that you are the body-mind, then you look at a chair and the chair feels solid. And you believe the chair is a chair. So you're saying it's consciousness but that's just intellectual. (SJ: *No I mean the experience of it as consciousness.*) There is only consciousness. That's all. (SJ: *But if there is only consciousness and it didn't even take on the appearance of form, then I don't see how you can walk with the body and walk from one place to another.*) Well, you can't see. (SJ: *Yeah.*) That doesn't mean it is not so. It's like when you are having a dream, and all these things are happening in the dream. And I tell you the dream doesn't exist and everything you dream is false. And you tell me no. You tell me the same thing you are telling me now. This is a chair and it must be consciousness. So I'm saying consciousness is all that there is, and then you wake up, it's all gone. (SJ: *Wake up and the dream is gone.*) The dream is gone, everything is gone.

SB: *So we can't really understand it until we wake up.* (R: That's right.) *And consciousness wakes up to itself?* (R: Exactly now you got it!)

SK: *Where does love come in to this?*

R: Love is another name for consciousness, but not the love that you know. It is a love that cannot be explained. There's really a love that is absolute. If you really knew how you were loved you wouldn't be able to stand it. That's how powerful it is, but it's synonymous with consciousness and absolute reality. That's the reason why you should never think or believe that you are being hurt or there's anything wrong. That's blasphemy. What you are really saying is, "I deny consciousness. I deny love." And you cause yourself to suffer. But when you identify with pure love you are identifying with consciousness. And then everything is okay, just the way it is.

SF: *(Question about whether everything will occur in its own time.)*



R: Oh time will take care of itself of course, you're *right*. That's true. Even if you do nothing at all you'll go through lifetime after lifetime so-it-appears, lifetime after lifetime a million times until you wake up. What we are trying to do here I suppose is awaken to the truth before we leave.

SK: *What happens to you after you awaken, if you don't come back here, where do you go?*

R: When you wake up, you stay where you are. There is nowhere to go, there is nowhere to come back to. You just are. You are your Self, you're omnipresence. (SK: *That's true when you are not awake also.*) Yes, but you don't know it. It's only intellectual. When you wake up, you are actually that, and there is really no place to go and no place to come back to. (SK: *Is there more fun in that place?*) Yes, you are. You just are. You are an embodiment of love, of consciousness, and that embodiment is omnipresence.

ST: *Robert do you agree with the Kalpas Orionis?*

R: The Kalpas were written to satisfy the longing for people in as far as years are concerned. How long the universe lasts. How long the body lasts. How many eons it takes for the universe to come back again. And you go into Brahman and Shiva and Vishnu. That's for the benefit of the people. But in reality it does not exist.

SH: *When you just are, there is no you. So it's a misnomer.* (R: *It's a misnomer?*) *Yeah.* (R: *There is no you to experience anything.*) No, *so you say then you just are? But there's no you...* (R: *There is no you and there's no are. It's just a want for a better word. You're nothing.*) *A limitation of language?* (R: *Yes. You become good for nothing.*) *Yeah so will I, at last.* (students laugh)

SI: *So then what is the reality of will and choice to consciousness?*

R: The reality of will and choice is an illusion. The only choice you have is not to identify with anything that happens, not to identify with yourself as a body-mind. That's your only choice you've got. Everything else is pre-ordained. (SI: *That's a choice.*) What's a choice? (SI: *What you said.*) The choice not to identify with anything.

Play some more music.

(After music is played)

The meditation technique we are going to practice now to help us with breathing is: "Who am I? I am Absolute Reality, I am not the body." And the way you do it is you inhale and you say, "Who am I?" and in that gap you say, "I am absolute reality." And when you exhale you say, "I am not the body." So with your respiration again, when you inhale you ask yourself the question, "Who am I?" Before you exhale you say, "I am absolute reality." When you exhale you say, "I am not the body." Let's do that for a while.

(pause for practice)

Do it in the privacy of your home it helps tremendously.

Thank you for coming. Remember to love yourself, to worship yourself, to bow to yourself because Go dwells in you as you. I love you, peace. And that's all she wrote.

(tape ends) [TOC]

## **THE FOURTH STATE OF CONSCIOUSNESS**

*7th February, 1991*

*Robert:* Someone told me last week, "Robert, you gave a great talk on Sunday, and you will probably attract millions of people." They were wrong on both counts. First of all, I do not give talks. You have to get to the point where you are tired of listening to talks. Then you will begin to make headway in spiritual practice.

As long as you still want to hear talks you have a long way to go before you wake up. It's not the talk that's going to do it for you. It's a click that takes place inside yourself when you are in the right state of consciousness. Satsang is to bring you to the right state of consciousness, without words, just by being, then everything happens by itself. But if you come to listen to a talk it becomes intellectual, conceptual, ideas, words, and that causes confusion.

So what attitude should you have? Even when you hear me talk you should not believe I'm talking. You should open your heart and allow your real nature to express itself, and it will, if you allow it to do so.

And as far as crowds are concerned, I am not interested in having crowds. I am not ambitious, I have no goals, and I'm not seeking anything. I'm doing what I came here to do. I didn't plan it. I didn't say I want to be a teacher, as compared to the electrician, or as compared to a positive thinking teacher, or as a philosopher or a preacher. I'm none of those things. I am nothing.

You can perhaps say that I am a mirror for you. What you see in me is what you are. And as you meditate on yourself you will begin to see me as your Self. For in truth there is only one Self. And you are that. Expect nothing, and you'll have everything. Be spontaneous. Concern yourself only with the present. Forget about the past and do not worry about the future. Be what you are, absolute reality.

Now what is absolute reality? It's really the fourth state of consciousness. There is sleeping, dreaming, and the waking state. That is a limitation for us. But there's a fourth state, that is called by many names, absolute reality, pure awareness, nirvana, emptiness, many other names. Most people never get into that state in this life, for no one has told them about it. They are satisfied with dreaming, waking and sleeping. That's like kindergarten. And there are people who are afraid of going into another state because they believe that they've got to give up something. They feel they'll lose something if they experience another state of consciousness. In reality, you do not lose anything. The fourth state is simply extended awareness.

It's like this. Imagine you're looking through a keyhole and all you can see through the keyhole is someone being killed by someone else. You see a man killing a woman through the keyhole, and all of your concepts revolve around that. That's how we see the world, through a keyhole. We see a part of the picture. But let's say you open the door instead of looking through the keyhole. You would look to the left, and you would see perhaps in a previous life the woman killed the man. It's in reverse. Now in this life the man is killing the woman, and you would understand what's going on. Then you would go further. You would look to the right and you would see they're both together again, laughing and having a good time, and you would realize that no one killed and no one kills. It's all a game. You would see the complete picture. But as long as you only look through the keyhole you're going to see a limited view of things and you become judgmental.

This is why we're told not to judge, because we only get a limited picture. Everything that you see in your life is looking through a keyhole. When you awaken the door opens, that's all. You then understand why everything is happening, and where it comes from. This is the reason why Sages remain so calm and they never react to anything. Not because they don't care. They see the whole picture. The door has been opened for them. And they see the person who wins the lottery and has fifty-million dollars. They earned it, somewhere, somehow. There is no such thing as luck and there is no such thing as chance. And then they see the end picture, when they wake up, they laugh at the whole game. For no one lost anything and no one won anything.

It's like a movie. The movie has a beginning, a middle and an end. And when the movie is over there's the screen. The screen is the reality. The movie is just impressions upon the screen. All impressions have a beginning, a middle, and an end. Most people go through their life as an impression. They react to everything they hear, see, smell, touch and taste. They're always angry, they're always mad because they are not getting what they want. This is looking through the keyhole.

As you begin to go within, as you take time to forget a little bit about the world, and you begin to ask yourself, "From whence cometh the world? Where does the world come from?" and you begin to investigate within yourself, "Where does my world come from? How did it originate?" As you begin to do this every day, every day, every day, as you begin to question yourself, "Why was I born? Who am I? Why am I going through this experience? Who is going through this experience?" the more you do this, and the less you react to your conditions, the sooner you will awaken.

So awakening isn't something you have to search for. Awakening isn't something that somebody can give you. Awakening is your true nature. It's your real Self. You are already awake but you believe you're asleep. You believe you're human, that you are the doer. You believe all of your experiences are real. And then, if you go a little higher, you think all of your experiences are karmic. But I say to you there is no karma, and there are

no experiences. You are bright and shining just the way you are. But if you want to play the game of karma, you can. It's a game.

Now where did it come from? You created it out of your mind. There are those people who teach courses on karma, reincarnation and they believe that's it. So naturally you are creating your own destiny. And the joke is you keep coming back again, and again, and again, and again, and again, having all sorts of experiences, until one century from now, or one billion years from now, you get tired of playing the game. And you say, "Wait a minute. I seem to be going around in a circle. Does it ever end?" And then you finally ask the question, "For whom is the game? Who believes in their humanity? Who believes in their experiences? Who is it that seems to suffer or who is it that seems to be happy?"

Remember human happiness and human suffering are two sides of the same coin. There is no difference. You get tired of the whole thing. So you pose the question to yourself, "For whom is this karma? For whom is this world? For whom is this game? Who has to go through these things?" But instead of doing this most people go to psychiatrists, to psychologists, to preachers, to ministers and so forth. They never get the right answer, because those aforementioned people tell you how to deal with effects.

You go to a doctor and you say, "My arm hurts when I hold it like this." So he says, "Don't hold it like that." And that's what we all do. We're looking for answers from external means, and you can never get an answer to your problems or to anything from the world, because the world changes continuously. One time the answer may be this way and another time the answer may be that way, depending on circumstances, depending on the time.

As an example, fifty years ago if you had a cold and you went to a doctor they would draw blood. They would give you all kinds of antibiotics and they would give you everything that was in style in those days. Today if you have a cold they do something else. Everything changes and people who are going to do what's in vogue at the time, but the real answer is within yourself. The solution is within you. Yet you go about it in the wrong way when you're looking to solve a problem with another problem, which is your mind. You cannot use your mind to solve a problem, because your mind is the cause of the problem to begin with. And you cannot ask anybody else for the solution, because they are using their mind to give you the solution what they think is right.

The answer of course is to know your Self. When you focus the attention on your Self with a capital 'S,' the problem becomes resolved automatically. How do you focus your attention on your Self? By asking, "What am I?" or, "Who am I?" Simply ask, "Who am I?" when anything takes place in your life that you wish to change. Do not try to change the thing that is disturbing you. Even if you do it'll pop up somewhere else. Go right to the source. "What is the source of my depression? I am. I am depressed. Who is the I that is depressed? Where did it come from?" You never answer. You just have a listening attitude when you ask the question. and the answer comes back you say, "The depression

comes to me. I feel it. I have it." Then you have to realize that it's the 'I' that has it, because you just said, "I have it." So the 'I' has the problem, not you.

It is always your personal-I that has the problem. It has absolutely nothing to do with you. Just understanding this, awakens you. 'I' is not the Self. The personal-I is the ego. So when you say, "I don't feel good, I don't feel happy, I am worried," or anything else in life, even when you say, "I feel good, I feel wonderful," you're still talking about your personal-I. And your personal-I is part of the world of duality. Therefore when you say, "I feel good in the morning," the first thing that comes along that you don't like you'll say, "I feel bad."

You do not want to use that method. What you want to say is to yourself, "This has nothing to do with me. I feel bad. I feel good." That's not bad English, it's just showing you how to talk to yourself. I is separate from you. You have nothing to do with I. Just being able to see that resolves your problem. If you will try it you will see I'm right. When you get depressed, when you feel out of sorts, when you feel something is wrong, when you feel angry, or whatever, ask yourself, "Who feels this? I do." And then realize, "I have nothing to do with myself."

Your perfection is always shining. You are pure consciousness. You are not the personal-I. Let the personal-I have all the problems it chooses. It has nothing to do with you. But observe for yourself, become the witness to the fact that the personal-I has the problem, and not you. That's all you have to do. Just watch it and look, intelligently, and see where the problem comes from.

Then you ask, "If the personal-I has this problem and not me, where did the personal I come from to make me feel that I've got a problem?" That's the mystery. Don't try to be smart and answer the question, because it's your ego answering. Ask yourself, "Where does the personal-I come from?" Or you can just say, "Who am I?" or "What am I?" You never answer, yet you will notice something very interesting beginning to happen, when you get to that stage. You'll notice that you're starting to feel better, and better and better and you even begin to laugh at yourself.

Why? Because you're going to the source of your personal-I. And the source of your personal-I is absolute reality, consciousness. Which means, of course, that your personal-I does not exist. It never existed. It's an optical illusion. You don't have a personal-I. And if you don't have a personal-I you do not have any of the problems that come with it. This means that you are not the body-mind phenomena. You are not the doer. You are not the sufferer. You are not the person that you think you are. For all these things are attached to the personal-I, and if that goes away everything goes away with it, and you become totally free.

Then you begin to feel omnipresence, for your real Self is not personal. Your real Self is the Self as the universe. Your real Self is everything. Everything is the Self. You realize that your body is sort of an impression on the Self, but it has no power of its own. It doesn't even exist. The Self exists. Consciousness exists as itself and not as the body.

Where does the body come from? If the body doesn't exist, why do I see it? Ask yourself, "Who sees it?" and we get right back to the personal-I. For the answer is, "I see it. Who am I?" You're back to the personal-I again.

Don't you see? If the personal-I is gone there is no body, there's no mind, there's only consciousness. But as long as you believe there is a body, there's a personal-I. Therefore you cannot say, "I am consciousness appearing as a body." That's wrong. Consciousness does not appear as any body. It doesn't have to. Consciousness is always self-contained pure awareness. It is something we cannot even discuss, for there are no words to describe it. It's something you have to find out for yourself. But I can tell you for sure, it has nothing to do with your body. It has nothing to do with your experiences. It has nothing to do with karma. It has nothing to do with your God. It has nothing to do with the universe. It has nothing to do with self-realization or liberation. It just is. And it is beyond our finite thinking. There are no words to describe the infinite.

It's enough that you do away with all your concepts of body, mind and I. Everything will come by itself. Your job is to get rid of the concept of I. Your job is to get rid of the idea that you are a body, and that you are a mind, and that you are a doer. Always remember, what appears to be a body will do whatever it's supposed to do by itself, but it has nothing to do with you. If you can only see it like that for one day, you'll be amazed at what happens to you.

Try this experiment tomorrow. When you get up and you just open your eyes and get out of bed, do not pay any attention to yourself as a body. In other words, just become mindful, like they teach you in Buddhism. Watch yourself getting out of bed. Watch yourself going to the bathroom. Watch yourself brushing your teeth. What I'm trying to tell you is that your body will do everything without your help. It's only when you identify yourself with the body, or as the body, that the problems begin. But if you do not identify yourself with the body you'll be happy. For happiness is your true nature. Really happy. Not happy because something came your way that you like. You will be happy-happy for no reason. You'll just be happy. You will not go about laughing all the time, or getting hysterical about it. You will just feel an innate joy. Yet your body will appear to go about its business.

It's like the example I gave you of an electric fan. You pull out the plug but the blades are still turning. So when you practice that experiment, and you don't pay any attention to your body, you'll pull out the plug and you're watching your body going about its business. It will go about its business as long as it has to, until the allotted time comes when it falls and drops and you're rid of it.

Or the blades may stop turning before the body falls, and you become totally immersed in the Self. Then it's a completely different ball game. It becomes sort of difficult to explain, because you are no longer the body, yet the body appears there for people to look at. It seems to be real. But you know beyond a shadow of a doubt that there is nobody, nobody's home. There is no mind and there's no doer. And people who talk to you and

say, "But I see you doing. I see you thinking and I see your body." So the example you give them is the electric fan. You pull out the plug, but the blades are still turning. So you see the body is still functioning. What has happened to you is you have entered the fourth state of consciousness, beyond waking, beyond sleeping, beyond dreaming. You have expanded your awareness.

So the point I'm trying to make is this. You do not have to be afraid that you'll lose something if you go into the fourth state of consciousness. Some people say they have a family and they may think, "Well I'll lose interest in my family, I'll lose interest in my work, I'll lose interest in my children, I'll lose interest..." it doesn't work that way. Your body will still be the same as it was before, as far as appearances go. You will do a better job than you ever did in your life. You will be more loving. You'll be kinder. You'll have a great compassion as far as your body is concerned. Yet you will realize, "I am the Self. I am is the Self," same thing. "I am that I am." It will be very clear to you and you will make your life simple. You will not find fault. You will not react. You will simply be your Self, and you'll be happier than you've ever been in your life.

But again, there is nothing you have to give up. There is nothing you have to lose. Some people think you become disgusted with the world, and you become a hermit. That's not true. Can't you see, to become disgusted with the world, there has to be someone left to become disgusted. And if there's nobody home you cannot be disgusted with anything. So anybody who comes to you and they tell you, "I'm enlightened and I hate the world. I have nothing to do with people any longer. I have to live by myself now," smile at them, and realize they're worse off than they were before, because there is an I left who is personal. They're telling you, "I have to be alone. I have to get away from the world and I have to go live on a mountain top."

A self-realized being can be anywhere. They don't care where they live. They can be in the market place and be just as happy as they are if they're living in an ashram. It doesn't make any difference. They're home wherever they are and they are always filled with joy. They can be in Iraq and get bombed. It wouldn't matter to them. They get bombed, they get bombed. They don't, they don't. There are no preferences. *All is well and everything is unfolding as it should.*

So the question arises, "Why do I have to go to all this trouble so I can become self-realized?" That's really an ignorant question. Remember your real nature is light, consciousness, sat-chit-ananda. You're not trying to be self-realized. *You simply want to get rid of the stuff that tells you you're not.* For someone has told you, or you have read in a book, or because of previous sadhana that you have practiced, that to be liberated means an end to the dream of maya. And you have stated what maya is, you realize it's all illusion, you want it to come to an end. So you put the practice first in your life. Whatever is first in your life right now is what you are. Think what's important to you and that's your life, for you have chosen.

But if you want to become liberated and awoken to your Self then you will deny everything that has to do with the personal-I, mentally. It begins in your mind. Do not attempt to change things physically. Remember that if you try to change things physically you have to suffer the consequences. Everything begins and ends in your mind.

You begin by wondering or looking for the I, where it goes every night when you go to sleep. Where do I go? And from where does it arise? When you first awaken in that instant, there is no I. But as you keep waking up all of your problems, all of your troubles, all of your worldly things, become aware to you. The I is awake. I feel this, I feel that, I feel everything. Where was the I prior to that? Where did it go before I woke up? And as you are falling asleep, the same thing. As you know before you fall asleep, the I leaves you. Where did it go? And you're sound asleep without the I. As you think about these things, as you ponder on the I, this is pure meditation. This is the highest meditation, following the I to its source.

Who needs these worldly things? Who feels hurt when they are gone? And who feels happy when they have them? Watch your attachments. Become aware of what you really are. See what bothers you the most, what annoys you, what makes you angry, what makes you upset. Watch yourself. And always realize, and I'll reiterate this over and over again, and I'll tell you about this all the time, always be aware that what is happening to the I is not you. You are not the I. You are consciousness. You are sat-chit-ananda. You are absolute reality, pure awareness. That is your real nature and that's who you are. You are not the I. And the way you find out your real nature is by following the personal-I to its source. Finding the source from where the I arises, and finding the source where the I sets. As you practice these things you're practicing pure meditation, and you will be free.

Any questions?

*SF: Robert I have a question. Inquiring "Who am I?" and the affirmation, "I am" which one is more potent or quicker or are they the same? (R: It depends on the maturity of the person. They're all different, use "I am.") From my perspective, mentally saying a mantra is better than vocal saying. Is that also crying for "I am?" (R: Mentally saying it is better than what?) Mentally than having to say it aloud? (R: It makes no difference. When you say it to yourself you can say it during the day or when you are around people or everything else. When you say it out loud you have to do it by yourself.) (laughter)*

*SF: Another question I think is important but is chanting more advantageous than listening to music? Like om, or any of that kind of music?*

R: Again it depends on the person. Chanting is very, very good. The purpose of chanting is to make your mind one-pointed. So you can realize that you are in silence and you are quiet and you're still and you're able to sit in the silence. As you know when you chant for about fifteen-twenty minutes or a half hour, you feel very comfortable and very relaxed and very mentally still. Your mind becomes still. Then you can watch your mind more closely. You can ask, "Who am I?" more sincerely after a chant and the question will go deeper into the Self. But when you are doing worldly things for instance coming home



from work. You have your mind on the TV and then you ask, "Who am I?" it's more superficial. It doesn't go in deep enough. But when you chant for a while and then you say, "Who am I?" or then you say, "I am." It goes much deeper into consciousness. (SF: *So the question is: Is chanting better than listening to the music?*) I should think so, yes. Because your entire being gets involved with the chant.

SK: *Robert, just a question about the loss of body consciousness. It seems that in the morning it seems there is a real body consciousness and as the day progresses then I sort of lose it.*

R: Well as you observe yourself in the morning being body conscious ask yourself the question, "To whom does it come? Who feels this?" and then it will come to you that, "I feel this." I feel that I am the body. Ask yourself further, "Who is the I that feels it is the body?" And then the answer will come, "I do." So you ask, "Who am I?" It always goes back to who am I? And you follow it to the source by repeating, "Who am I?"

SK: *It seems that it is more clear in the morning, the first half of the day. I'm not saying that I feel it all the time, but I still feel peace in the morning and then if I go on to the afternoon or evening it seems to be less.*

R: Sure because when you get up in the morning you have just come out of deep sleep and you are in the state of pure reality without knowing it. As you awaken from it you're feeling the left over of the reality that you were in before. It stays with you so you feel blue and mellow in the morning but as you go into the day you become involved in the days activities. You hear about the war and you hear peoples problems. You pick up the collective unconscious of the human race and your mind really gets involved with the world. So you lose the "who am I?"

But if you practice enough and you always catch yourself no matter what time of the day it is. You catch yourself thinking, you catch yourself getting involved in the world and you watch yourself and you ask the question, "To whom is this happening?" You will find that as the weeks and months pass you are becoming more mellow, more peaceful, more relaxed and happier and you'll make headway. But stick to the practice under all circumstances. Let nothing stop you from practicing. And again if you can't practice sometime or if you get tired of practicing that method become the witness. Become mindful. Watch what your mind is thinking, become aware of what your body is doing. Become aware of the sensations in the body and mind. Then you can ask yourself, "To whom do these come? Who has these feelings? Who feels this? I do. Where does the I come from? What is the I? Who am I?" And remember always that the whole world is attached to the personal-I. When you abolish the I everything else will go with it and you'll be free.

ST: *Robert did you say that when you are in that kind of awareness, you could be bombed or in another view, is it also the case it could be that a leader as Hussein or George Bush could be doing stuff if you not trying to be the doer. (R: Okay so what's the question?) Well is it possible to be a realized in a position like those people?*

R: Oh I see what you mean. A self-realized person will never become a Saddam, it's impossible, because you are purifying your body to an extent. Where what appears to

be the body becomes simple, uncomplicated. Your needs are very little. You do not become involved in bombing countries or doing anything like that. If you read the ancient manuscripts of India there have been many kings who were enlightened and they ruled for thousands of years as the stories go and they had peace and love and harmony in the country. So a truly enlightened person their life becomes harmonious, peaceful, joyous. They do not become involved in those things. It's unnecessary.

SS: *Are you saying that an enlightened being couldn't be a leader nowadays because it seems all governments are corrupt or not straight forward.* (R: That is what I'm saying you wouldn't get into that situation. You would have to get involved in the situation.) *But it would be beneficial for the world if you have an enlightened being as a leader, right?*

R: On the contrary because it means forcing enlightenment on others and you can't do it. You have to allow karma to have it's way. What I mean is you leave the world alone. The more awakened you become the less you have to do with the world. But yet you are the world, it's a great paradox. The Self is the Self of the universe and the world, but yet your body has nothing to do with those things. (ST: *What do say about taking on karma. If an enlightened being was a leader he could take the karma of the whole nation?*) He doesn't take on any karma because he would never be in that position.

SH: *But there were enlightened beings before...* (R: Yeah.) *And they were leaders for sure.*

SG: *In the Gita, Arjuna the great warrior became a leader.* (R: Arjuna was a great warrior but Krishna never did anything. Arjuna was a warrior, he was part of the warrior class. He was not awakened.) *Excuse me?* (R: He was not awakened. Krishna told him to fight. But did Krishna fight?) *He did fight because he was a warrior.* (R: Because that is what he was. But he's speaking of the enlightened person himself. The enlightened person is Krishna. And he didn't fight.)

SH: *Arjuna was identified with his Koshotka.* (R: Yes.) *He had to fight he had no choice?*

R: Exactly. But a Krishna never fights.

(students discuss this.)

R: So you will never find a person who is enlightened who gets involved in those conditions. (SG: *So what is an enlightened person?*) Nothing! (SG: *Yeah so that is what I mean he does not contribute either in a negative way or a positive way, he does nothing.*) By his very presence he's a light in the world, by doing nothing, by not acting.

SJ: *Not to be condescending but on the outside you appear that you are very active. I'll bring up Delai Lama here. He's very active.* (R: The Delai Lama is a wonderful person so was Ghandi and others. But a self-realized person is always the Self and really does not get involved in anything. But the body may appear to be doing things.) *So for example same for the Delai Lama?* (R: Yes.)

ST: *That's what I meant actually, that was my question. You may be self-realized and still be a Saddam Hussein or a George Bush?* (R: No. You wouldn't be a Saddam Hussein and you wouldn't be a George Bush.)

ST: *Why can't you take on karma?* (R: Don't have any left.) *Not personal karma I mean world karma?* (R: Because there is nobody left to take it on.)

SG: *In the world?* (R: No in the person, he asked why can't an enlightened person...) *He doesn't want to take the responsibility that's not what he is after?*

SF: *There is nobody left in him.*

SJ: *There is no perception of karma because it doesn't exist anymore.*

R: *There has to be somebody to take on karma.*

SG: *If you thought it that way then the enlightened person because there can be karma for any person?* (SH: *There is no person there. The person vanished.*) *The person vanished yeah but the person is there because we see him and he is real.* (SH: *That is your idea of what you are seeing.*) *He's real, he is because if you go and lift the arm there is something there.*

R: *Well that's your perception.*

SH: *It's the way you look at it.*

SG: *Well you think it's everybody's perception. Each one of us has a different perception...* (R: Yes.) *...but there is no final word as far as I can see.* (R: Find out for yourself.) *I beg your pardon.* (R: Find out for yourself. Go within yourself and find out.) *It's as if there is a reality that you speak about. And there is also a reality of everyday, people get bored and suffer and enjoy food and die and then. I should like to pay respect to both realities.* (R: Well do that.) *Do you do that?* (R: No you can do that, I don't do it.) *Yes I do that.* (R: Good.) *One can do that. One can accept the reality that you are speaking about, it everybody's choice but there is also suffering beings, animals, plants, people, joyful being that I would not want to miss.* (R: Well then keep coming back again and again and enjoy it. That's your choice.) *Right, well that's one possibility.* (R: As long as you enjoy the things of this world you have to come back again and again and experience them.) *It seems to me that one has to pay respect to other human beings?* (R: Of course you do. Noone is saying not to do that. But you are speaking of two different levels.) *Yes I see that one level doesn't fit in with the responsibility of the other.* (R: In the relative world you should practice loving-kindness and peace and harmony and happiness, if that's your karma. But your karma could be that you become a murderer. You can't tell. That is why I say, not to get involved in the world but to find yourself first. And then see what you do.) *You said first well then if I find myself first and I find myself doesn't exist then I don't have anything to do.* (R: Then you'll see, then come and tell me. Find yourself then come and tell me what you want to do.)

ST: *Is it possible Robert that you can say that I have a body and there is a world?* (R: Sure you can say that. You can say whatever you like.) *What I'm trying to say in my perspective I'm realizing I'm not the body but I have a body and I have a mind.* (R: Who has a body? Who does?) *I do.* (R: Who are you?) *I am the background of all the paths of my awareness.* (R: That is what you think you are. But you are pure intelligence.) *Yeah but you call it that but that's what I'm feeling that I have to include my body and my mind. My mind can go millions of miles away out to a star. It's some millions of miles away and I'm sort of making contact of that life.* (R: *In your mind.*) *In my mind. Right it's just my mind but...*

R: So when you work on yourself and you transcend the mind you'll be free of that. (ST: *Right and I also feel that I am astral projected. What do you say about that?*) That is out of your mind. All that comes from your mind. Those are occult games that you play. It keeps you from becoming free, if you keep identifying with the occult world. Go beyond that. (ST: *So you say that soul is still a part of the mind.*) Yes, the body, the soul, God, extra terrestrials, planets, spirit everything comes from the mind. When the I goes all those things go also. (ST: *What keeps you localized?*) Your belief that you are the body. (ST: *You are not the body and you are still localized?*) We're going back to that game again. That's your perception.

SG: *Well it's good to say well that is your perception but that is still not the final answer. It's an opinion.* (R: *Who's opinion?*) *Well it's yours?* (R: *I don't have any opinion.*) *Well you just said that to him, that what you were saying, it was just perception, so that is your opinion?* (R: *That is his perception I'm telling him but it's not an opinion it's a fact. It's a relative fact because that is what he sees right now.*) *Yeah so this moment it is a fact for him.* (R: *But I'm not speaking of any opinions. I'm answering him at his level. That is his perception.*) *Don't you think that that is your opinion.* (R: *No.*)

ST: *So truth, beauty and goodness is a fact of your state of awareness, isn't it?* (R: *No.*) *It's not a fact? Why then are you making differences, you say a realized human could not be a world leader?* (R: *I'm making differences for your sake.*) *But you said you could be anywhere in the market place but you could never be a George Bush or a Hussein?* (R: *No I couldn't.*) *Why is that?* (R: *Because there is nobody to be that.*)

SH: *That's the final answer.*

SG: *So there is nobody to be that, so you couldn't be Michelangelo or Leonardo Divinci.* (R: *That's right.*) *So like, it's all the same equation?* (R: *Exactly.*)

SF: *You know I looked up the word 'relative' in the dictionary, according to relative sense it's not really so. My dictionary tells that because relative depends on something else for its existence. The dictionary itself says, "Relative is what it seems to be." But it has not self-independence.*

R: Yes. When we speak of absolute terms. It's difficult to explain. What I am doing is I am trying to answer you on your terms. For you to perceive it.

SH: *But in your case there is nobody left to be anything period, full stop.* (R: *I'm totally empty.*) *That's right, nobody there.* (R: *Nobody's home.*) *So it's not possible to be anybody or anything?* (R: *That's it. But if I talk like that most people would not be able to understand what I'm talking about. So I answer you on your terms.*)

ST: *I have listened to Jim Kline and he talks in a similar fashion as you do, but he says that he has a body and he has a mind and he uses it when he pleases.*

R: Good for him. What can I do?

SF: *Very simple, you don't have to believe Robert and you don't have to believe Jim Kline you can go and find out for yourself and then see.* (SJ: *Yeah don't believe yourself either.*) (laughter)

SG: *But I think for us to understand everything is tied up to it.* (R: Well the point is not to understand it at all.) *Kind of.* (R: If you understand it you've got a problem.) *(students laugh)* What did you say? There is no problems did you say? (R: No if you understand anything I say you've got a problem.)

ST: *Robert what kind of experience is your daily experience. What's going on? You still have the senses, you see obviously you are looking at me.* (R: Whatever happens is going on.) *Yeah okay.* (R: Whatever happens at the time.) *But you still have the same functions, what are the differences between my body, my body has its functions receiving and sending. It's like a receiving and sending station.* (R: There is no difference between my body and your body.) *Yeah, right. You are still functioning, right?* (R: That's what you see. That's your perception.) *No what I'm saying is what's your experience?* (R: I don't have any experience.) *None.* (R: No.) *Whatsoever.* (R: No.) *Let's say your body was in tremendous pain right now. Excruciating pain.* (R: What have I got to do with that.) *What would it be like for you.* (R: My body would be in pain that's how it appears to you.) *No, no, not to me, to you, I mean.* (R: Don't worry about me, that's how you see it.) *But I'm asking you what will happen, what will you experience? If you were in excruciating pain?* (R: I experience whatever you expect me to experience.) *No. I'm not talking about me. I'm asking you what is your experience?* (R: It has to do with you because you perceive me as you perceive yourself.) *Are you saying you cannot have pain?* (R: There is nobody to have pain.) *There is nobody.* (R: But the body will appear like it has pain.) (Robert drinks water)

SG: *Did you feel that water. Did you feel that water touching your mouth?* (R: Sure.)

SF: *It looks very clear to me. May I ask you, "What's the real question that is bothering you?"* (ST: *I don't know what you mean by that?*) *I mean there are honest questions and there are questions that are not too honest. Really what you are after? I mean what's your real question, the bottom of the question?* (ST: *I don't know I have no statement I'm just here to...*) *Sometimes we make questions not precisely because we want to know something deeply. We make questions because...*

SJ: *We aren't aware of what Robert meant by that. (Robert's speech)*

SF: *...Right that could be the case. (SM: That's the purpose.) Yeah.*

SH: *It's incredible that somebody could really be totally, completely dis-identified with their body and their mind (students agree)* *He cannot accept that and he keeps challenging and asking and asking to try to defend itself.* (R: *And that's good.*) *And that's where he's at and that's great. It's what we're here for.*

ST: *I think I'm at the truth, you know. (SH: Of course you are!)*

R: *That's good.*

(tape damage)

SF: *Are you taking some of Robert's suggestions and working on yourself?* (ST: *Are you asking me personal questions? Yeah I'm asking you personal question. (ST: I will refuse to answer that because I'm not here to be questioned.)*) *That's okay.*

ST: *Yeah but I'm not coming to have any suggestion from you, I'm here for Robert.*

SJ: *We're all here for Robert and you don't listen to what he says then what's the use in keep on going just keep on doing this, you know. Maybe we could wait for Robert outside until you're ready to listen.*

R: *No he's only come three times let him be where he is.*

SH: *He can only hear as much as he hears at this point. You can't rush the process. (R: Of course.) He's doing fine.*

SG: *Different teachers makes me ask questions why have all perceptions? Or the perception that there is no perceptions? Why not include rather than exclude. It seems to me that the "who am I?" question which is the most profound of all is too improve everything. If you answer the question you have to include everything in the world. And at the end, I don't know because I have not arrived at the end. It's not a question of excluding but a question of including?*

R: *See what happens is this. To include something there has to be somebody to accept, or somebody to listen or somebody to argue. But if there is nobody there, there is nothing to include where would it go? There's no place left... (SG: Then there is no question then?) There is a question for you, yes. (SG: There is nobody there?) There is nobody to answer. (SG: So there is no subject and object?) No there's not.*

SG: *No subject and object. I was wondering, when that question was first asked, is it known when the question, "Who am I?" which is the basic question of all philosophy, religiology, psychology. When was it first asked because I knew about Ramana Maharshi that he was the first one that asked that question but before him when was it asked?*

R: *It goes back thousands of years when illusion first descended. (SG: When what?) When illusion first descended.*

SF: *Quite a few thousand years probably. (laughter)*

SG: *He doesn't ask any particular question? (R: Umm?) This one. (R: He knows.) He knows? (laughs) (R: He goes to sleep and he's happy.)*

R: *Okay let's become still for a couple of minutes. Make yourself comfortable. Focus your attention on your breathing. Listen to your breath. Become the witness to your breath.*

*(long silence)*

*Peace. Remember to love yourself, to worship yourself, to pray to yourself, to bow to yourself because God dwells in you as you. I love you all. Peace.*

*(tape ends) [TOC]*

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**I AM**

*10th February, 1991*

*Robert:* I see we have a few new people here. If you came to listen to a lecture, forget it. I am not a lecturer. If you came to listen to a sermon you'll be disappointed. I do not give sermons. If you came to hear something profound, again you will be disappointed, because the only thing profound here is you. I am merely a mirror and what you see is what you get. Imagine if you will, that you're looking into a mirror. Do you like what you see? Do you see divinity or do you see a sinner? Do you see a radiantly happy person, or do you see a miserable depressed person? Wherever you look you meet yourself. Whatever you see in the universe is nothing else but yourself. As a matter of fact, there is nothing but the Self. What do you see? Think about that.

Chanting is very helpful to make you one-pointed, to put you into a state where you can absorb your own reality. So let's do a little chanting together, shall we?

(tape resumes after chanting)

Have you ever wondered where everything comes from? Think about that. Where does everything come from?

*SM: The mind.*

Robert: The sun, the moon, the trees, the universe, everything. When you look at the variations of the world, the amount of insects, animals, the various animals, trees, vegetables, the variations of leaves, flowers, human beings, where do they all come from? How did they get here? Someone may say, God created them. Yet what do you know about God? Who is this God? Someone else may say, "Well, it's consciousness. Everything comes out of consciousness." How do you know? Have you had that experience? Someone else may say everything is Parabrahman, beyond God, beyond the infinite. How do you know? Have you experienced it?

One of the best answers I had to that question was an answer that Ed gave me yesterday while I was talking to him. He said, "Robert, the more I see you, the less I know. I don't know anything. I doubt everything." And that's profound. Because that's the truth. To know something, you have to first know nothing. The more you think you know, the less you are. Yet where did all things come from? How can we explain it? Whatever you say caused it, what caused the cause? What is the explanation for life? It is infinite, but where does it really come from?

I can answer that by telling you a story. When I was around ten years old my uncle took me to see a hypnotist. He was a pretty famous fellow at that time. He was also a magician. There must have been about four hundred people there, at Town Hall, down-

town New York. He picked out certain people. He asked for volunteers first. I told my uncle, "Why don't you volunteer?" He said, "Okay," and he did. And there were about twenty-five volunteers who sat on chairs on the stage. He spoke to each one of them. He told most of them to go back to their seats. He picked five people out of the bunch. My uncle was one of them. He proceeded to hypnotize them and he made them all do funny things.

But what I really remember is my uncle. When he was finished, before he un-hypnotized everyone and brought them back to this reality, he said to my uncle, "When you come out of it, you will go back to your chair, but when I clap my hands, you will imagine there's a black widow spider on your neck." And I was really laughing. He clapped his hands first and my uncle came out of it, out of the trance, and he said, "Was I hypnotized? I doubt it." He went back to his chair. The hypnotists started talking about something else. Then he stopped and clapped his hands. As soon as he did that, immediately, my uncle started squirming and slapping his neck. And he told me, "Robert, there is a spider on my neck. See where it is." And he stood up and started wiggling and slapping himself all over. The hypnotist clapped his hands again and my uncle came back to the natural state, the human state. When I looked on his neck there was a red welch on his neck, like a spider bite. Where did that come from? There was no spider. Where did the bite come from? Who put it there?

*SJ: Did he get sick at all? (R: No.) His mind wasn't that powerful then huh?*

R: He didn't get sick at all. When the hypnotist clapped his hands everything came back to normal. But the welch, the red mark, was still there. The same power that caused the red mark to be there causes this universe to be here. In other words, no thing. There is no cause for this universe.

Another illustration is this. There was a monk sitting in the classroom with his teacher, and the teacher is explaining, "All things come out of nothing." And this monk was interrupting the class by saying, "How can that be, Master? That sounds impossible. How can that possibly be?" And the teacher said to the monk, "Do you see the fig tree outside the window?" "Yes, teacher." "Go out and bring me a fig." "Yes, teacher." He proceeded to bring the fig and put it in front of the teacher. The teacher said, "Break open the fig," he did. "What do you see?" "Why, thousands of seeds." "Take one of these seeds and here's a razor blade, and cut the seed open." It took him a long time, but he did. And the teacher said, "What do you see?" Well, in a fig seed there is only a hollow. And the student said, "Nothing, teacher." And the teacher said, "Correct."

The nothing that produced the fig tree is the same nothing that produced the universe. It's an optical illusion. The universe does not exist as it appears. It's an emanation out of your own mind. Yet the world appears real. How can it be an emanation? Well, how can my uncle's neck become red, as if a spider bit him, there's no spider? I'm sure many of you, when you were children, used to stand at the railroad tracks and look way down in the distance. It would appear as if both tracks became one, optical illusion. When you're in



the desert and you're thirsty, you see an oasis with water, but as you investigate it closer, there's nothing. No thing exists, it's an illusion.

This world appears to be a world of effects, no cause. The world is egoless. It didn't come from anywhere. How can that be? Think about when you're dreaming. Does your dream have a beginning? It just begins. Everything is already there. The trees are there, flowers are there, people are there, situations happen. Everything just begins. There is no beginning. There is no cause. Yet where did the dream come from? Psychiatrists and psychologists tell you the mind, the nerve impulses in the brain cause the dream. The world and the universe are just like a dream. But how does it affect you?

Being a world of effects, the whole world is impersonal, totally impersonal, until you identify with certain situations and you make it personal. As an example, take a cold. A cold is impersonal when it doesn't affect you, but you have been brainwashed to believe that you catch a cold. Therefore when people have a cold, instead of just watching and not identifying with the cold, something within you subconsciously from your upbringing believes a cold is normal and you say to yourself, "Everybody catches a cold." And sure enough, you do also.

I recall when I was about nine years also, I used to run out every day when it snowed in my t-shirt, and play in the snow. I would do this every day my mother didn't see me. I had fun. I'd throw snowballs, build a snowman, yet I never caught a cold. One day my mom saw me going out in a t-shirt and she screamed at me, "Robert, get back in the house and put on your coat this instant or you'll catch your death of cold." Sure enough that day I caught a cold. Why? Because I identified with what my mom told me. After all she's my mom, she must know what she's talking about.

Let's take something else, a cancer. What we call cancer, again, is impersonal. Yet when some of us identify with it we appear to have it also. If we looked at cancer like we do a cold, the cancer would disappear by itself. Yet what is the first thing that comes to your mind when you've been diagnosed as having cancer? Death, and so you start deteriorating. But in reality there are no cancers. There are no colds. There's nothing but consciousness. Yet, you are seeing the world, you are believing the world and you are identifying with the world. It's not the world or any condition that has come upon you. You have created your own condition by what you have accepted, believed, and identified with.

Take a look at your life right now. Think what's going on in your life. Are you happy, are you miserable, are you healthy, are you sick, are you rich, are you poor? Doesn't matter. The only thing that matters is everything you are is what you have identified with, somewhere, somehow. There is no power outside of your Self. There is no world outside of your Self. There is no creation outside of your Self. There is no universe outside of your Self. There is no God outside of your Self. You have given birth to all of these things. You are playing a game with yourself. You're putting on an act. Why? Ask yourself.

This is called, in Sanskrit, leela, the grand illusion, the grand play, or maya, which is the grand illusion. You identify with the world and you suffer accordingly. Think about what's hurting you right now, what upsets you and makes you angry. Something you have to do, something that's going on at home. It makes no difference what it is. The fact remains that you're giving it power because you are identifying with it.

Now to solve that problem all we have to do is to change identification. We have to start identifying with the reality. But you say, "I don't know what the reality is." Then all you've got to do is to get rid of that which is not the reality, and the reality will come by itself. In other words you have to realize and start working on yourself. By knowing that I am not the world, I am not the physical universe, I am not my situation, I am not my body or my mind. Therefore who am I? That is the question. You never answer. You merely remove the obstacles, for you can never really know who you are by verbalizing it.

It is only in the silence that the ultimate truth comes to you. It is only when your mind becomes quiescent, calm, like a motionless lake. A motionless lake reflects the stars, the moon, the sun. But a lake that's noisy, vibrating, reflects absolutely nothing. In the same instance, a being whose mind has become motionless, whose mind has become calm, relaxed, peaceful, begins to reflect their own divinity, begins to reflect pure awareness, nirvana, emptiness. That always comes by itself. The ultimate reality is already there. You do not have to search for it. No one can give it to you. You have simply to remove the things of the world.

A person asks, "Am I to give up the world? Am I to give up my profession, my family, and go and meditate in a cave?" Of course not. You are to give up these things mentally, not physically. Physically you give up nothing, but mentally you begin to realize, "Everything in my life is an emanation of my own mind." As you start to give up these things mentally, by realizing, "I am not my body, I am not my mind, I am not the world, I am not any condition," you will notice you become calmer and calmer, happier and happier. Yet your body will continue to do whatever it came here to do. But the things will be done better, for you are not interfering with them. You are no longer interfering in trying to make things happen.

As an example say you're a salesman. Before you used to plan and scheme how you're going to make the sale. But with this new knowledge there is no one to plan and there is no one to scheme for your mind is becoming empty. Yet your body will continue it's work of being a salesman, and because there was no one to interfere, you will become a super salesman. Why? Because the real nature of the universe is total joy and total bliss. That is your real nature, for you are the universe. And, as you get yourself out of the way, the same power that appears to grow the grass, that causes the flowers to bloom, that grows oranges on orange trees, will take care of you. You have nothing to fear.

How do you start? By realizing you know nothing. Not by trying to be smart and recite affirmations that you learnt in a book, but to realize, "I know absolutely nothing. I have no idea how a tree got here. It just appeared. What came first, the seed or the tree? I

don't know. How did Henry's dog get here? Where did his dog come from? Where did the first dog come from? Nobody knows. Where did the earth come from, the moon, the stars?" You have to admit to yourself divine ignorance, that you know absolutely nothing. That's how it begins.

This is also why the great Sage Lao Tze said, "The more you talk, the less you know. The less you say, the more you know." Why? Because when you talk you're talking about the world and worldly things. What else do you talk about? And since the world doesn't really exist the way you think it does, then you don't know too much. But the less you say, it means you're beginning to go within, to dive deep within yourself, where your reality is. Then you begin to become your reality itself. That's how it begins, by saying, "I know nothing."

The next step is to realize that you exist. That's the only thing I'm sure about, I exist. Who exists? I do. Well, who is this I that seems to exist? Where did it come from? I don't know. Who doesn't know? I. We're back to I. So something within you begins to tell you that I is responsible for everything I believe. Where did I come from? Who am I? You begin to search for the source of the I. You do not affirm where the source is. There is no use affirming the source is consciousness if you have not experienced it, but what you do is you follow the I to its source. How do you do this? By asking yourself "Who am I?" or "What am I?" Taking a pause and asking yourself again, "Who am I?"

As you keep practicing this something very interesting is going to ensue. You are going to find that you're becoming happier and happier, that you're acquiring a feeling of immortality. You don't know why. You just feel it. All these truths become revealed to you. You start to understand that there never was a time when you were born, and you don't even prevail now as a body. There will never be a time when you disappear. You, as consciousness, has always existed as pure awareness, as absolute reality. This will all come to you.

You will try to share this with your friends and your relatives, yet you will not be able to, for there are no words that can describe it. What has happened to you is you have merged in consciousness. You have become the Self and you realize that the whole universe is none other than yourself. There are not two selves, or three selves or four selves. There is only one Self and you are that. It becomes very clear and very evident to you. Then you become an asset to the world, for you treat everyone as you would treat yourself. This is all done automatically. I'm trying to use words to explain it. When it happens to you those words become foreign. You become a living embodiment of consciousness. Consciousness is your real nature. What you think you are now does not exist. It is mass hypnosis. The situations you are involved in are false. Nothing is as it appears to be.

Therefore begin to work on yourself. Find out if what I'm saying is true. Do not believe a word I say. Experiment on yourself. You do not have to go anywhere. Just where you are yourself at home, begin to spend more time diving within yourself, watching, witnessing. When thoughts pop up, simply ask yourself, "To whom do these thoughts

come? To me. I think them. Who am I? What is the source of the I?" As you do this, my friends, I can assure you a marvelous change will take place in your life, sooner or later, and you will become free.

No one is doing anything to anyone. We are not the body or the mind, either subjective, or objective or universal. It only appears that way to you when you're dreaming the mortal dream. But when you wake up that no longer exists.

*SL: How do we know that we were always here and that we will always be here. Isn't that just a theory?*

R: It's a theory if you have not experienced it. (*SL: How can you experience that?*) Find out for yourself. Go within. (*SL: Then if you experience it your mind is still there.*) How do you know? Your mind is what hinders you. (*SL: The mind is a part of the source.*) No, it's not. (*SL: Everything is.*) Nothing is because nothing exists. (*SL: What do you mean nothing exists?*) To be part of the source means that the source had to produce these conditions. That's what you're implying. But in reality what you call the source, or absolute reality, only knows itself as consciousness. It doesn't know anything about this. You do. You know that there is a world, but the world really is not there. What you call the source only knows itself, that's all. But find this out for yourself. (*SL: But then you're saying everything always existed, the dog always existed too.*) In the appearance. (*SL: We're an appearance too.*) Your body is an appearance, the world is an appearance, but it's not really you. You are not the world as it appears. You appear to be. (*SL: But we all work together. It all goes together.*) No, it doesn't. It appears that way. But there's no one to work together. There are no others. It's just as if you tell me, "The sky is blue." But if you go into the atmosphere you'll find that there is no sky and there is no blue. It doesn't exist. (*SL: But I'm relating to you because you're there. Without you being there I don't have the same illusion, if that's what you want to call it. If the dog isn't there I don't have the same perception, even though that perception, that leela, whatever you call it, is very important.*) That's how you see it from where you are coming from. (*SL: I mean, just being, I don't mean it's important to the person as a person. It's important because that's what life means.*) To whom? To you. (*SL: To me. That's my life.*) That's how you see it right now. But let's imagine you are in kindergarten. (*SL: Kinder...pardon?*) (*Laughter*) Kindergarten.

*SK: No, grade school.*

R: In grade school. When you were in kindergarten that was your life, and that's all you knew. (*SL: Fine.*) But then you grow up. (*SL: Good.*) And now you're somewhere else, and you're saying, that's your life. (*SL: Good.*) But life is a series of growing. (*SL: Good.*) Therefore you'll grow out of what you believe now, one day, and you'll see something else completely. (*SL: But you know that after certain stage you begin to suspect that this is so. But I still feel grateful to the flower, to whatever is here.*) When you were in kindergarten you felt grateful for the spit balls you were throwing and the hair you were pulling. That was your reality. So now this is what you are telling me about yourself is your reality. But there is more to it than that. (*SL: I don't mean to contradict you.*) You can! (*SL: But if you oblit-*

erate all of that, then you have to be nothing!) That's it, you got it! You got it. That's it! When you become nothing, you're everything.

*SJ: Is there ever a point that one feels they know something?*

R: There is nothing to know because you are everything. Consciousness knows itself. (*SJ: So there is no knowing. There's not going to be any knowing.*) There is no knowing as it is now. There's just pure awareness, total awareness, pure intelligence. You know yourself. (*SJ: And you know everything else as yourself, but as to where it came from, what it is, you don't really know?*) That all becomes clear to you. It didn't come from anywhere because it never existed. It's only an appearance, and it appears real to you at this time. But there will come a time when all of this will be gone and you'll be free.

*SB: So Robert, the only thing to really do is to hold on to the nothing, but then there is nobody to hold on to it.*

R: When you follow the I to its source the I dissolves into consciousness, which is called nothing, no-thing. An another word for that is bliss, harmony, love, you become a living embodiment of that and you can't explain it because there are no words. Remember the finite can never comprehend the infinite. You can only find the truth in the silence, not by words. (*SB: To the mind it looks like zero, but in reality it's reality. Right?*) The mind is zero. (*SB: It's just the opposite then. The mind thinks it's something and that the nothing is zero. And in truth what you're saying is, the zero is the real reality and the mind is really zero.*) Well you can say, "All the world loves a lie. Therefore when I tell the truth, it thinks I'm telling a lie."

*SK: So the dreamer can't wake up because he's not dreaming a dream. (R: Exactly.) I don't understand that.*

R: No one is dreaming. You appear to be dreaming as long as you believe you're a body. But when you awaken you will realize that you've always been awake. There never was a time when you were anything else but pure consciousness.

*SG: Would that be referred to sometimes as your soul, then?*

R: No, the soul is part of your mind. The soul doesn't exist. You're giving credence to that. Just like reincarnation, karma and the rest of it. As long as you believe you're a body, then all these things are true and real, but as soon as you realize you're not the body or the mind everything else becomes redundant.

*SB: It's like the soul is supposedly an individual and you're saying there is no such thing because there is only consciousness, which is not an individual.*

R: It's the same thing as people believe, when they die, their soul becomes something else. You go to a causal plane, or an astral plane or whatever. That is true for people who believe they're the body, because you are creating all these things, but as soon as you wake up to your true nature, none of that exists.

*ST: Robert, how do we appear to you?*

R: As my Self. There is only one Self. When I speak of myself, I don't mean as Robert. I mean as consciousness. There is only one ultimate reality and I-am is that.

SB: *But you see our body, right? You see a body.*

R: Yes. I see a body like a mirror sees reflections. You see reflections from a mirror, but you're not the reflection. You're the mirror. In the same way, I see everything as a superimposition upon the Self. There is one Self, and I-am is that. (SB: *Can you see actually consciousness? Does consciousness have an appearance, a physical appearance?*) Nope, I see you. Like when you go to a movie and you see the images on a screen. You forget about the screen and you think the images are real. But if you try to grab them you grab, the screen, because there really are no images. So I see you as consciousness. So I see the screen rather than the impressions. (SB: *But you can't see it with your physical eyes. Do you feel it or do you know it? A knowingness way of it or beingness way of it?*) I experience oneness. (SB: *Oh.*) Everything is one. Things come and go but the oneness never changes. (SB: *Then you feel that you are each person.*) No. I feel that I am a unit, unity. There's one. Nothing is divided. There's only oneness.

SK: *Do you feel it or do you know it? (SD: Omnipresence?)*

R: Omnipresence. Feeling and knowing are both wrong. There is a state of being where you just become that, and the only other word for it is silence. (SB: *Is it a great happiness?*) Total bliss! (SK: *One of the songs you play says existence, knowledge, bliss. Is that true?*) Sat-chit-ananda, existence, knowledge, bliss, those are all part of reality. That's all reality. But it's beyond that. You're looking for words to explain it. Again remember, the finite cannot describe or explain the infinite. There are no words to describe it. You've got to dive within yourself and prove it to yourself. This is the reason I tell you so often, do not believe me. Do not believe a word I say. Why should you? But dive within yourself and find out. Prove it to yourself and then come and argue with me. Let's sing some more songs.

(After singing)

SQ: *Did you say that there is no karma and there is no reincarnation? (R: Yes.) Would you put karma on the current Middle east crisis?*

R: The current Middle east crisis is a part of the illusion. (SQ: *It's an illusion?*) It's part of what you see. It's something that you have created in your mind. (SQ: *Well I think right now they're not coming from my mind.*) Sure they are. Right now we are sitting here too, but that's your perception. The whole idea is to transcend the perceptions and we see something else completely. (SQ: *What is my perception?*) What you're telling me. (SQ: *Why would I...unclear*) Of course. it's like you are having a dream and in your dream we're talking like this. And you are telling me what you just told me and I'm telling you it's a dream. But you say, "No Robert it's not, can't you see we are all sitting here? I can walk over and pinch you," and you come over and pinch me in the dream. And you say, "There is a war and there is a war going on in the dream." Everything is happening, but then you wake up. (SQ: *I can't really understand. Why is there no karma and no reincarnation?*) Because you believe in it. Because you believe in it. Only because you believe in it. (SQ: *Well.*) That is why it exists. (SQ: *But then why are you saying they don't exist?*) I'm taking of my own experience. (SQ: *But can you prove it? (students laugh) I mean I can't really understand what you're*

saying.) I don't want you to. (SQ: *I know but it's different.*) Whatever I would tell you wouldn't matter because they're just words. This is why I say, "Find out for yourself." (SQ: *Well I have.*) That's where you are right now. But there's more than that. (SQ: *Oh. I know there's more. Are you saying that you are better than I am?*) No I'm not, I'm worse than you are. (laughter) (SQ: *But you don't know that. How do you know that?*) Because you just told me. (laughter) (SQ: *These are just words.*) That's right they're words. That's why we're talking. (SQ: *So if you go into consciousness there's nothing?*) What is pure consciousness? (SQ: *Well I would think that from what you say, I hope we can communicate in it or God consciousness whatever you want to call it. It's just consciousness.*) Why do you say something that you haven't experienced? (SQ: *Well I had experienced it because you said so.*) So you've experienced it? (SQ: *Yeah I have experienced it.*) Then you'd have nothing to say. (SQ: *So, I don't know about that. Your statement of no karma and no reincarnation I'm solving that because I've found them to be true and so have lots of people.*) Well enjoy it. Enjoy it (SQ: *Well you've got to find your own concepts. You learn to ride on the things you feel are correct.*) Dive within yourself and find out. Go deep within yourself. The answers are there. (SQ: *Okay I think I understand there's no argument.*)

SG: *Well why should there be reincarnation if what we really are hasn't been born and doesn't die?*

R: But we don't know that. (SQ: *Yeah but if one experiences that like an explosion in the self.*) Then there is nothing else. (SQ: *Right. But I wondered about, why should there be reincarnation of a person if all we truly are isn't born and doesn't die?*) Because she believes she is the body. As long as you believe that you are the body there is not one body, there are many bodies. (SQ: *I can't agree with what you're saying Robert, that I am not the body. I know that I am not just the body, I know that.*) But you believe in your body. You believe that your body is real. (SQ: *Well for now.*) Why should it be otherwise now? (SQ: *You also said there was no soul?*) Umm, for whom is there a soul? For the body. (SQ: *Yeah.*) As long as you believe that you are the body then there is a soul, there is karma, there is reincarnation, then there is God there is everything. But as soon as you transcend the body then it all disappears. (SQ: *Robert are you an atheist?*) Umm? (SQ: *Are you an atheist?*) (Robert laughs) I believe that God is all things. What we call God is another name for consciousness.

SK: *Did you meet Nuni Yogananda?* (R: Which one?) *Shri Ramana Nuni Yogananda?* (R: No.)

SN: *How did we get in the state of hypnosis?*

R: You never did. You believe you did that is why everything happens. But you are completely free. (SN: *I am, but my mind isn't.*) As long as you believe that it'll be bound. You have to go within yourself in the silence and see for whom the mind is. (SN: *But how can you speak of freedom if you see you're still bound by the laws of mortal existence, you're breathing yourself?*) Say that again? (SN: *But how can you speak of freedom if we can see with our eyes that you're still bound by mortal existence that ties you to logic?*) You use the mind to destroy the mind. So when you examine the mind it disappears because it never existed. (SN: *But*

can you prove transcendence of the body by ceasing the breath and heart beat?) By ceasing what? (SN: *The breath and the heart beat?*) Ceasing the breath and the heart beat has nothing to do with transcendental meditation. It's just totally another feat of the mind. (SN: *But transcendental that we use is beyond reason and even beyond the mind.*) If you go beyond the mind you become free. Everything else is of the mind. (SN: *If you are still longing for breathing and eating then you must be part of the body which isn't separate of the mind.*) It's all part of the mind. But when the mind is transcended the body will still eat and will still do everything it does. But it has nothing to do with you.

ST: *Robert the last time we were talking about angels.* (R: Umm?) *Is there such a thing as angels?* (R: In your mind. As long as you believe you are the mind and the body. Angels exist, the devil exists, everything exists. But as soon as you realize who you are, then you become free and liberated.)

SL: *But isn't that part of the creativity? Like an artist to make a painting because he wishes to?* (R: The creativity comes out of your mind.) *Yes but of your own free will.* (R: Of course. As long as you think that you are the mind you can do all kinds of things.) *But you know that they don't exist but you enjoy the play.* (R: Who enjoys?) *Whoever is here.* (R: Who is that?) *Whoever it is. You won't catch me on that one.* (Robert and students laugh) (R: When the mind is gone everything is bliss and everything takes care of itself.) *Yeah but mind is also bliss.* (R: The mind is a conglomeration of thoughts. The mind is a bunch of thoughts of the past and the future.)

SX: *Is emotions just generated by thoughts then?*

R: Yes. Everything is part of your mind and part of your thinking process. That's why the mind has to be transcended. (SX: *Your story about the fig. At the centre of everything is nothingness.*) Emptiness. (SX: *Emptiness?*) Emptiness is consciousness.

SK: *And the mind has a hard time accepting that it doesn't exist, is it right?*

R: The mind will not accept it at all. So you have to examine the mind by watching it, by being mindful. By asking, "To whom does the mind come?"

SX: *So it's ultimate fear is death then?* (R: Fear of death?) *No thought, no life for the mind.* (R: The mind does that. The mind plays all kinds of games. Death, birth and everything else in between. When the mind goes everything goes.)

SD: *Does that mean that once the mind has been transcended there is always emptiness?*

R: There is emptiness as consciousness, as bliss. It's not emptiness like you know. It's a cessation of thought and there is a total joy. A total bliss that is beyond understanding. That takes its place.

Let's try to experience it. You can practice this in the privacy of your home. So close your eyes, try to focus your attention on your breath. Just watch yourself breathing. If any thoughts come to you just ignore them. Become the observer of your breath. (pause) Now ask yourself the question, "Who observes the breath? Who is the witness to my breathing?" And the answer comes, "I am." Now this is the meditation. With your respiration as you inhale you say, "I" as you exhale you say, "am", "I am." (tape ends) [TOC]



*Transcript 44*

**SIGNS OF PROGRESS**

*14th February, 1991*

*Robert:* I'd better be careful what I say. Tapes are being made. They are being transcribed in the lessons and I've got to watch my mouth.

*SM:* *They're great. Every time I read them I get more out of them.*

Robert: Om namah Shivayah. Om shanti. Peace.

I should really let you take home a blank tape tonight, and say nothing. Then Ed can transcribe it and have blank pages. And those pages can go all over the world and there'll be nothing. And everybody will become enlightened.

Everyone is still looking for words. Words are meaningless. When you listen to words you're really taking the power away from yourself. You have all the answers. All you have to do is to become still long enough and everything will be revealed to you. Then what am I doing here? I'm simply a mirror for yourself. I'm here so you can see yourself, your true nature. There's no difference between you and me. What do you see? What you see is what you get. You can see your own divinity as the Self, or you can see the personal I getting involved in all kinds of problems. The choice is always yours. Identify with the world and you suffer accordingly. Identify with your true nature, the Self, and you're happy and blissful. Of course your true nature is omnipresence, pure intelligence. Therefore if you are experiencing your real nature, wherever you look you see harmony and peace, because you're seeing yourself.

Many people still ask me, "Robert, how can I tell if I'm making progress on the path? How can I be sure?" There are many signs. The first is a sense of peace, when you are no longer disturbed by worldly conditions. The world appears to go on. You begin to see it as a picture, a movie. You begin to recognize what the world really is, an expression of your own mind. And when you can do that the world will never harm you again. It will lose its power over you.

Of course your body is part of the world, and so is your mind. You therefore have to give up those also. When there is no thought for the body, no thought for the mind, and no thought for the world, then divine right action is taking place in your life and everything becomes joy. Everything becomes love. Without you thinking about it, without desire, without need, you become free.

Another way to know if you're making progress is you're no longer disturbed by any condition. You may lose your job, you may lose a family member, you may go through various experiences, but you're not disappointed, because you're able to see through the experience to the other side. And the other side is the fourth state of consciousness besides

dreaming, sleeping and waking. And in the fourth state of consciousness there's always happiness, for that is the substratum of every thing you see. Again the choice is yours. You have the freedom to identify with the world, to identify with your Self. There is no one, there is no thing, that can harm you or disturb you or bother you if you focus your attention on God or the Self.

Yet most people do not understand how to do this. How do I focus my attention on God?

By remembering I-am. I-am is the first name of God. When you think of I am you're invoking the name of God and you're focusing your attention on God. So, when you have some kind of problem or something disturbing you, if you feel out of sorts, if you believe something is wrong, if the war affects you, you do not have to turn off your television, or change your environment, or change your circumstances. You simply turn within and invoke the name of God by saying, "I-am." What happens when you do this? You're really saying, "I-am absolute reality, I-am pure awareness, I-am nirvana, emptiness, ultimate oneness, I am sat-chit-ananda."

All this transpires when you simply say, "I-am." This is why, in the beginning stages, the I-am meditation is very important, with the breath. When you're doing that you're pushing all your false notions, samskaras and the rest of the garbage out of the way, and you're coming into your true identity.

You can tell if you're making progress by how happy you're becoming. When you see you're just happy, without any condition making you happy, then you know something is working. If you need something or someone to make you happy, the same someone or something will make you sad. When the person who makes you happy leaves your presence you'll be sad. When the thing that you're enjoying is taken away from you, you'll be upset. Therefore do not depend on any condition for your happiness. Happiness is your real nature. All you have to do is to invoke I-am, and you're radiantly happy right there.

People still believe that they if become enlightened, or awoken to themselves, they will have to stop working or stop going out, they will just want to be by themselves and they will care about nothing. On the contrary, remember that you are not your body. Your body will carry on and do whatever it came here to do, but it has nothing to do with you.

And that's hard to comprehend for some people. I am not my body. Your body is the body of the world, and as long as you identify with your body you have to identify with the world, because the universe is the body of God. You are the microcosm in the macrocosm. That's got to go or you'll be playing games in the world, in the universe. You may acquire occult powers, you may do all sorts of things with the chakras, but you're still working out of the mind. All these things have to do with the mind. Do not play these games. Go beyond that. Do not seek anything. By not seeking you'll find. By seeking you will lose. Everything is planned, everything is preordained, and everything is on your side. There is absolutely nothing against you.

If you really knew what was going on you would rejoice. If you really, really knew what was happening you would cry for joy. The universe loves you. What you call God loves you. Brahman loves you, for you are that, your Self. Therefore your nature is love. When I say these things love you, I am reversing the process to make you understand that your nature is love. It is your love that creates the universe. It is your love that loves. Otherwise where would it come from? So to make people understand that their nature is love, I tell them the universe loves them, God loves them.

But if you think about it, where would the love come from? Is there a power outside of yourself that generates this love? Of course not. You are the only power. You are the only love. There is no one besides you. Yet you are not what you appear to be. Stop identifying with worldly conditions. Every time something comes up simply say to yourself, "I-am," and the I-am will begin the process for you. The I am is like a switch. Whenever you get caught up in the world you merely turn on the switch by saying, "I -am," and all of a sudden you'll find that you begin losing your identity and you merge into your own consciousness.

When I say that you merge into your consciousness I do not mean that there is consciousness and there is you. What I mean is you really awaken to your Self. You awaken to your true nature. There is not a consciousness hiding somewhere and you have to go and find it. Consciousness is you. Simply stop thinking. Quiet your mind and you will begin to shine. Do not plan for things. Forget about goals. Forget about desires. Simply work on quieting your mind. And as you unfold you will find that things are getting better for you. Life appears brighter, more harmonious, more loving. It happens by itself. You merely have to slow down your thoughts.

Do you see a difference between this and psychology? You're not trying to resolve your problems. You're not trying to figure out why something happened in your life. You're going the other way. You're trying to become quiet, peaceful, no words, no thoughts. That's when things happen. You have to make up your mind in which direction you wish to go and realize that the more talkative you are, the less you're going to awaken, because talk is part of the relative world. The voice has been given to you to express the material world. When you quiet down your voice, when you become still, then reality begins to shine forth of its own accord.

Now you can see why some Saints and Sages become silent and they do not talk for years and years, perhaps never, for they realize that talking is a waste of time. If you do not believe me, think back on your own life. Since you were a kid, look at all the words you used, all the words that come out of your mouth. What has it done for you?

I know some of you are saying, "I can't function if I don't talk. I've got to express myself and people have to know what I mean. How can I work? How can I relate to my family? How can I do anything if I don't talk?" Of course I'm speaking of mental quietness. As I'm talking to you now I'm not really saying anything, for within me there is quietness, stillness, emptiness. Yet words come out, but they affect me not.

This is what I mean when I tell you that your body will continue its work by itself, yet you have nothing to do with it. For you're looking at me and I appear to be a body and I appear to be talking, yet I'm not. I'm not a body and I'm not talking, but it appears to be doing that, just as the world appears to be real. The talking and the body's all part of the relative world, that's how it appears. But as you become quiescent, calm, still within, the world begins to disappear. Your body disappears, but you still see it, and you still see the world. That's the paradox. I see you, I'm talking to you, I see my body, yet they don't exist. Nothing exists, but everything goes on. There's no one to do anything, but the doing continues.

To find out what I'm talking about you have to turn within. You have to see yourself for who you are. You have to stop thinking that you're Robert, or James, or John, or Mary, or anyone else, and begin to grasp that you are consciousness. You have no shape. You are not limited. You have no distinguishing marks. You are total freedom, like the air, like space, and yet you are conscious.

Remember consciousness is conscious of itself as absolute reality. So when somebody asks a question, "Do I have to give up my life to become consciousness?" You never had a life to give up. You are consciousness. But until you have experienced it for yourself it seems silly, nonsensical. But as you come to satsang, as you begin to understand, as you invoke the I am, as you practice self-inquiry, as you become mindful, as you do all of these things, the body begins to drop away. I don't mean you die. I mean mentally the body drops away, the mind drops away, yet you're still you, and you appear human to all the people that you associate with. But you know who you are. You become fearless, for how can an illusion hurt you? How can the dream hurt you? It cannot. Yet you have to prove this to yourself.

Worlds come and worlds go. The earth is billions of years old. Every couple of years science tells us that the earth and the universe is older than we ever dreamed. There have been many civilizations on this earth. They come and they go. We're just another speck of dust in the universal plan. Everything you worked for you're going to have to leave. The intelligent person begins to see that there is no substance behind the world, there is no real cause and they stop identifying with worldly things.

Remember that this doesn't mean that you stop acting. Everything takes place mentally first. You disassociate yourself mentally with the whole universe, and when that happens the mind disintegrates by itself. After all, the mind is only a conglomeration of thoughts about the past and worries about the future. That's all the mind is.

When you begin to recognize that the world is like a dream, like a bubble, the mind becomes weaker and weaker, and one day it just dissolves. It really doesn't dissolve because it was never there to begin with. Yet you awaken. We call it an awakening, and you realize that I and my father are one. You just become the unity of all existence. There is no longer any diversity. You have become the imperishable Self.

Remember when I say you I'm referring to consciousness which is omnipresence. Therefore you have become the Self of the universe. Everything that's transpiring is transpiring within yourself, and you watch, you observe, like you watch a movie. The movie has a beginning, a middle, and an end, then you go home. So you've expanded your awareness and you realize that the world has a beginning, a middle and an end, and it's gone. You are simultaneously the world and you are consciousness. You become free.

Another reason you shouldn't react to any condition before this happens to you, is because you do not see the whole picture. Imagine you become terminated from your employment. You feel upset. You've been working for twenty five years and now you no longer have a position. The average person would become very upset. But as you observe, and you realize, you know, as I mentioned one Sunday back, you're simply looking through a keyhole and you're seeing limitation. You're limited. For you can only see one part through the keyhole, and the part that you see is that you are terminated from your position. But when you expand your consciousness it's like opening a door, and then you see a completely different picture. You see that karmically you deserve to have been terminated, no matter how it seems. And as you go forward, when you look you will see that if you stayed in that job, the building would have blown up, and you would have been destroyed physically. And as you keep looking you will see nobody dies, nobody is destroyed, life never began and life never ends. You are able to see the whole thing.

This is why a person who is on the spiritual path gradually begins to expand their consciousness and the door opens wider and wider. You're able to see more clearly. Therefore you are not disturbed, for things are not like they appear. The end result is nothing is happening. Nothing ever began, nothing is going on, and nothing will ever end. You are simply bliss consciousness. You are sat-chit-ananda, Parabrahman. You are a spiritual divine being. Water cannot drown you and fire cannot burn you. You were never born. You can never die. Your true nature is the Self, and your Self is the Self of everything, and all is well.

Any questions?

*SG: That part about choice that you mentioned. Do I really have a choice. Have I chosen my life or have I been just a pinball and just been affected by it?*

R: As long as you believe you are the body and the mind you have no choice. But as you begin to understand this you realize that the choice you have is to turn within yourself. And to realize that you are not the body or the mind. That you are not the world. This opens up new vistas for you. You are able to go further and examine that. You start to see that your real nature is consciousness. All this happens by choosing to turn within. And that is the choice you've got. Everything is preordained. If you didn't have that choice you'd be an automaton, a robot. Where you would never have the chance to progress any further and as you realize not to identify with the world you begin to identify with the Self automatically. The way you identify with the Self is simply by not identifying with the world. And the Self appears by itself. Of course that's your real nature. Your choice is al-

ways to identify or not to identify. (SG: *And when you said preordained, I mean that's like predestined and...*) Yes. Everything is predestined. (SG: *So why do I have to do anything?*) Because if you did nothing you merely become pretty human and you'll have to be... (SG: *Well I might be predestined to do that also? Is it...*)

R: You are predestined to do that as long as you identify with your body. Then you are predestined to have another body and another body and another body and it goes on eternally. It's all a game. But as you turn within and you stop identifying with the body then it becomes clear to you that there is no predestination, there is no karma, they are nothing. You become free.

So you have the choice to get off the wheel by not identifying with the body any longer. By not identifying with predestiny. By not identifying with karma...

(tape break then continues abruptly as student readies tape to continue recording)

R: The problem always appears to the one who believes they are the body. When you begin to see that you have nothing to do with the body, then the problem dissolves by itself. And of course you can do that by asking yourself, "To whom does this problem come?" and the answer will be, "The problem comes to me. I have the problem. I appear to have this problem. Where did the I come from? What is the source of I that appears to have a problem?" The source is always consciousness. And as you inquire, "To whom is the problem?" or "Who am I?" consciousness will eventually take over and you will become free. Do not hold onto your problem, do not try to solve it.

Try to understand that I has the problem. The personal I. And follow the I thread to the source. It's called an I-thread because everything is attached to I as a thread. Your idea of a body your mental concepts, your preconceived ideas, they are all attached to the personal I. By trying to resolve the problem another one will pop up sooner or later. So get to the source and the source is the I. there are not two I's.

Many people make a mistake in believing I is the ego, but there is a real I that is my Self. I try to explain to you there is only one I and that I is yourself. It has no problems, it has no misconceptions, it is pure consciousness. That is who you are. As you follow the I it brings you awareness, reality. Your Self appears by itself and you are home free.

Remember you are not trying to become I or become the Self. You are already that. You are simply following your error, which is your belief in an ego, or your belief in a personal I, to the source and then you are awake. Do not go into profundities, do not make it complicated for yourself. Just realize I am that. I have always been that there is nothing else. I am free now and stick to your guns. Do not allow the world to change your thinking. Hold on to the I.

So what do you think? Is it going to rain tomorrow?

R: Will the war ever become resolved? (SH: *Probably not.*)

R: See you think and you think and you think. Stop thinking about those things. You may think that is very selfish and in the beginning it looks selfish. When you see man's inhumanity to man, what's going on in the world. Yet you have to understand that

if you identify with those conditions you simply become part of those conditions. But if you identify with yourself you become a light in the world of darkness and that's how you help the world, by becoming your Self. Not by thinking about the problems.

Since the beginning of time we've had wars and we've had peace demonstrations. That is part of the duality. You have a war and you have to have a peace demonstration. One brings the other. Yet the person who wants peace and the person who makes war is of the same limited consciousness. They both have to awaken. You can't be limited and bring peace to this world. For you can only bring yourself to the world and what you are is what you get.

A better example is: If you go to a psychologist or a psychiatrist you can only get what the person is, not what they've learnt in school. So if the psychologist, psychiatrist is limited in their understanding about life, they may have a PhD hanging on the wall but it means nothing, they will simply give you their confusion and their misunderstandings. For they can't give you anything higher but what they are in consciousness. And you will leave the office thinking that you've been helped, but of course by the time you get back your problems are attacking you back from all directions. It keeps going like this and going like this until the psychiatrist gets tired of you not getting healed and gives you drugs. And the drugs make you forget everything for a while and the game continues over and over again or until you wake up.

*SG: And this so called suppressed, repressed feelings that you had all your life, that's the body? So identifying with that or not even identified, just conscious of it. You could be in a good place and then all of a sudden something happened and you are right back to where you were. It just sucks you right back into that old feeling.*

R: And the way to handle that is to ask yourself, "To whom do these feelings come?" and follow it down. Always practice self-inquiry. "Who has these feelings? I do. Who am I?" and wait. Ask yourself again, "Who am I?" and wait. Something will begin happening. The suppressed feelings will become transcended and you will feel better than you ever felt in your life. But you have to do it, not think about doing it.

*SN: Is "who am I?" and "I am." The same thing?*

R: Same thing yes. (*SN: They're both the same?*) I suppose. "Who am I" is a name for God and "I am" is a name for God.

*SF: Do they work in any different way because you are saying it gives the same results. Do they work the same way?*

R: They're all the same. (*SF: It just seems to me that the words are different but do they work the same way?*) They work the same way.

*SD: So, "Who am I?" is not really a question?*

R: It appears to be a question but it turns into a statement. (*SD: It could be, "I who am."*) It could be what? (*SD: It could be "I who am."*) You can use that if you like as long as you understand what you are doing.

SF: *I always pause after the "Who am I?" I don't know this but when I say, "Who am I?" when the words have finished the thing isn't finished there is still like a few seconds something goes out. Like a pause and then you start again, it feels like something like I have to wait. So I say, "Who am I" and then again at that moment it'll start again it just seems to be right to wait because the thing or something is not finished yet?*

R: Something within yourself will take care of it for you. You just have to use the procedure and you'll be taken care of. You will know what to do next.) (SF: *Is it okay to change from one to the other one or should we stick to one?*) You can change. For once in a while you get bored with the same routine. Change it to something else.

SK: *Does it get mechanical?*

R: Not of you keep changing. You can practice mindfulness. Watching your breath. Watching the sensations in your body and then asking yourself, "Who watches." And you say, "I am, Who am I? Who is this I that watches?" There is no answer there is silence. And in that silence everything takes place.

SF: *Is "Who am I?" and "I am" the quickest procedure, quote unquote.*

R: The quickest procedure is silence but those methods are simply to make you silent, that is all they are for. The idea is when you get down to "who am I?" there is nothing. but the reason you say "who am I?" again is because your mind starts to think again. To keep your mind from thinking you say, "Who am I?" But the practice will make you silent more and more.

SM: *How about surrender Robert?*

R: Oh yes, Mary said, "How about surrender?" Every once in a while you can say, "Not my will but thine." And surrender everything to the God within yourself. That is for the person who cannot use the method of self-inquiry. It appears to be too intellectual for some people who are steeped in religion. You therefore can surrender completely to God. But you have to surrender totally. Not just partially. In other words you can't surrender the things you don't like only. You have to surrender your whole life to God. Everything. You have no existence of your own any longer. The only existence is God.

SF: *And that means not surrendering with the idea of becoming free?*

R: You just surrender without any idea. it leads to the same goal, liberation. Because when you are surrendering you are giving yourself away, your small self. You are surrendering your body and your mind and everything else. Just like in self-inquiry. Then what is left over? Consciousness. For you have given everything away to God. (SF: *For some people that would be easier for me it seems harder.*) Whichever method suits you use it. But by all means do something. Do not allow a day to go by where you do not give up your identification with the world. Either through surrender, or through self-inquiry, or through mindfulness, or through observation. Do whatever you have to do. But do not let a day go by when the world has a hold of you and you do nothing.

If you can take the time to sit down in a chair and practice these methods. If you have no time to sit down in a chair, do them while you are working or whatever you are



doing. There is always something you can do. There is no such thing as I don't have any time. You have enough time to do all the foolish things you do. (laughter) So take the time to do this also.

*SG: You were talking about Gods will, "thy will be done," are you saying something about there is a God? There is no will, like that? Why would I put a will on something?*

R: There really is no will, but from the stage you are coming from you are preferring God's will than your own. So you are saying, "Thy will be done." which means God's will is always goodwill. So you are referring to the consciousness, to the absolute reality, to the oneness to the perfection which is called God. So if Gods will is done then you will awaken to your reality because that is Gods will. Reality, perfection, pure awareness.

*SD: So thy will be done is the same as surrender isn't it?*

R: Yes. So you are saying, "Gods will rather than my own will," because my will is human and it's nonsensical. So Gods will is your invoking your higher Self.

*SG: I start my day off with turning it over more or less, as I get out the door...*

R: How do you do that? (*SG: How do I do that? Through meditation and using the whole thing of I-am.*) As soon as you get out the door the world has grabbed you. (*SG: Yeah, my old behavior, the old same cycle starts again.*) So simply ask yourself, "To whom does this come?" that is all you have to do. Ask yourself, "Who is going through this?" and then something will start automatically within yourself. Just by asking that question, "To whom does this come?"

So let's practice this together shall we. Make yourself comfortable and you can close your eyes to...

(tape ends) [TOC]

**FOLLOWING THE 'I'**

*February 17, 1991*

*Robert:* I welcome you with all my heart. Anyone here for the first time? I ask you not to believe anything I say. Don't believe a word of it. Why should you? When I tell you that you are sat-chit-ananda, that you are absolute reality, why should you believe me? After all, you believe you've got problems, and you believe you are living a life of humanity, and you're part of the community, and you've got a job and a family. That is your reality. Why should you believe anything else? But I ask you to have an open heart and ponder the things that we discuss. I am not a philosopher. I am not a preacher. I am nothing. And our teaching is a teaching of silence. Even the words that I appear to speak are words of silence. If you listen to the silence you too will become silent and experience the bliss which you are.

To begin with, chanting is very efficacious. It is something that makes your mind one pointed and allows you to accept the realities as outlined. So we're going to do a little chanting first. Everything we do is part of the unfoldment. All is well.

(chanting)

Looking at some of you, you look too serious, as if you're carrying the whole world on your shoulders. No thing is ever that bad, so I guess it's time for Robert's two finger formula. Put your right index finger in this side of your mouth, and put your left index finger in this side of the mouth, and pull. (students laugh) That's better. This world is a cosmic joke. Do not take it seriously. Everything will take care of itself. You are not who you think you are.

As most of you know, I walk my dog every morning in the park and people start talking to me and we have nice conversations. I have been talking to a certain gentleman for about three months and I gave him one of the lessons that we put out now. And by the way I think these lessons that Kerema and Ed so graciously transcribed are very important for you to have and read, for it is the entire teaching, if you are interested.

And to digress a moment, the way you should read these lessons is not like you read a book, but when you get hold of a lesson, go over the whole thing first, read it through, and then every night before you go to sleep, take a paragraph and ponder on the paragraph, for the whole month, until you get the next one, going over paragraph, paragraph, paragraph. Don't read it through and go on to the next one. Assimilate it and digest it. And if you do not have any of the lessons and wish them see Ed after the meeting. He'll take good care of you.

Back to the park. So I gave this person a lesson to read and I saw him this morning. And he said to me, "You know what's wrong with you Advaita Vedantists? You only think of yourselves. All you care about is moksha, awakening, liberation, self-realization. But what about the world? What about the war and man's inhumanity to man? The new age philosophy only talks about me, me, me."

Of course we have nothing to do with new age philosophy, and I'll take the remainder of the time this morning to sort of answer that question, because that's a valid question, and it's in the minds of many people today. There's a war going on, there's man's inhumanity to man, which has always been so. What's going on? What's happening?

Well, the way I usually answer a question like that is I ask him, "What do you mean by peace, that you want peace in the world, and you want us to pray and meditate for peace?" That was his request. He requested, he said, "Why don't you Advaita Vedantists pray and meditate for peace in the world, to end the war?" What do you mean by peace? What is peace? To most people peace simply means having the world turn the way that they want it to turn. If everything goes their way, in other words, they've got peace. If they have everything they think they should have, they're peaceful.

But there is something else. You can only give the world what you are yourself. In other words, you cannot be confused, and angry and upset and walk around with a peace sign, shouting peace, and hitting everyone else over the head with your sign if they don't agree with you. Peace is your real nature. But it's been covered up for years, as the clouds cover the sun. You do not say the sun doesn't shine any longer. You realize that in due time the clouds will dissipate and you will have the sun shining once more in all its glory and splendor.

So it is with humanhood. There are certain people, because of God's grace, karma, they're able to understand the truth about the world, about reality, and these people become the peacemakers, for they become an example. By their very presence peace follows. They do not go out and try to demonstrate for peace or talk about peace. They become an example. A rose need not declare, "I am fragrant." By its very presence it exudes fragrance. A being with peace in his or her heart need not say, "I am peaceful and let's make peace in the world." By their very presence people become peaceful.

Another way to look at it is this planet earth is unfolding the way it's supposed to. We can say that this planet is a third grade planet and everything is happening on this planet the way it was intended to. There's a greater power than you can ever imagine that looks after the welfare of the planet. It's not your business to really get involved. What is this power? You can say God or Ishvara. As you know I'm going to deny it all in the end. But for the sake of talking, something takes care of this planet and doesn't need your help. If you observe the animal kingdom you'll see that there are lions who eat sheep, but yet there are a lot more sheep than lions. It's a cleansing process. The earth cleanses itself after a while and we have what we call a war.

Now I know some people don't take this lightly, what I'm saying right now. Everything is necessary. There are no mistakes. No mistakes have ever been made, none are being made, and none will ever be made. Your job is to find out who you are, and then you will understand what's going on in the world.

Take, as an example, if you were the size of a molecule and you were in the earth. Someone plants a rose seed. In order for the rose to grow the seed has to be destroyed. And if you are the size of a molecule standing next to the seed, it would seem like a nuclear holocaust, a nuclear explosion, as the seed becomes destroyed in order for the beautiful rose to grow. In the same way, everything that happens on this planet is necessary.

If you do not understand, do not judge anything or anyone, but work on yourself. As you awaken you will find that you begin to see clearly. You begin to realize that you are the Self of the universe. Everything in this universe is an emanation of your own mind. You are creating everything that exists. You will understand this and you will rejoice. Yet you must do what you must do. It is the dharma of yourself and the dharma of the earth to unfold the way it does. Everything is right.

As an example, there was once a traveler who was walking down a dirt road. He saw a sadhu on his knees bending down, looking at something. The traveler was curious. He kneeled down next to the sadhu. He noticed something very strange. He noticed there was a puddle of muddy water and there was a scorpion trying to cross from one side to the other. And every time the scorpion got to the middle of the muddy pond, the muddy water, it would begin to drown. So the sadhu would pick up the scorpion, and the scorpion would sting the sadhu, but he would put the scorpion down on the other side. And again the scorpion decided to walk across the puddle and begin to drown. So the sadhu would pick up the scorpion, and the scorpion would sting the sadhu. And he would put down the scorpion on the other side of the pond. And he did this over, and over and over again. The traveler said, "Excuse me sir, but can I ask you what you're doing? Why are you doing this? Every time you pick up the scorpion you get stung?" The sadhu looked at the traveler and he smiled and he said: "It is the scorpions dharma to sting, it is my dharma to save." And so it is with us. As we go through the vicissitudes of life we're always finding something that does not please us, as if we were that important. We try to change people, places and things, to no avail. There have been peace movements since time immemorial. There have been wars since man first came on this planet. There has been man's inhumanity to man since the beginning of time. What does this all mean? It means you live in a world of constant change. Everything is always changing, a world of duality. For every back, there's a front. For every up, there's a down. For every forward, there's a backward. When a jet plane flies it has to have friction to oppose it. This is all duality.

But who are you? That is the question. Never mind the world. Begin to leave the world alone. Stop feeling sorry for yourself. It doesn't matter what you're going through. It doesn't matter where you live or what you do. This is all preordained. This is all karmic.

What matters is how you react to what's going on. What matters is what you see, what your senses tell you. This determines what is going to happen to you, thereon in.

The first step you should take is to realize that you exist. You can never deny your existence. So you may say to yourself, I exist in this world. I hate my job. I hate my family. I hate the world. I hate everything. But I exist. Then you ask yourself, "Who is it that exists? Who exists and who's going through these particular things that are disgusting to me, my job, my environment, the war that I see everyday on television? Who is going through all this? Is this reality? How can this be reality?"

The thinking person begins to ponder these things. You begin to realize it's a mystery. But if you ponder these things enough, there's an inner guru within each one of you that will awaken, simply by pondering the questions of life. And the inner guru will push you towards the right book, the right teacher, the right situation, where it will be explained to you what life is really all about. And sometimes there is no outer experience that you need.

With your pondering and with the grace of God, which is always available, you awaken to your true nature. However it happens, the first step is to be dissatisfied with life. I don't mean where you feel sorry for yourself. But be dissatisfied by realizing everything comes to an end. What was the use of being born and working and slaving when I'm going to die in the end anyway? What is life's purpose? And one day something within yourself will tell you, life has no purpose, as we know it.

But then you say, "I exist," and you go back to your existence. As you have pondered this long enough, and gone over this in your head, over and over again, something will finally catch on and you will say to yourself, "All of these years or months I have been saying I exist, I. Who is this I? It appears to be the same I that says I am awake, or I feel hurt, I feel angry, I feel upset, I dreamt, I slept. There is always this I. Where does it come from? Who gave it birth?" And you begin to ponder the I. You think about the I. By thinking about the I, you're following it. Just by thinking of I, I, I, you are following the I to your heart center, without even knowing what you're doing.

See, you do not have to understand the ramifications of how this works. You just have to do it. Do not try to figure out what's going to happen. Do not try to ask yourself, "I wonder if I'll be enlightened tomorrow?" but merely look at the I without qualification. The steps that you take will be made available by themselves. You simply have to take the first step, to be curious, to be dissatisfied with the world, to realize that you exist, and then to realize that you exist as I.

And you remain on the I for as long as it takes. It's called following the I. You will go deeper, and deeper, and the next realization that comes to you, will be that everything, everything in this universe is attached to I. My job, that's I, I've got this job. My family, I has a family. My disappointments, I has been disappointed, and onward, and onward and onward. The whole universe, all the physical existence, including your body and your mind, is attached to the I.

Wisdom begins to take over and you laugh at yourself. You say, "Wait a minute. I no longer have to try to change conditions. I no longer have to get even with anyone. I no longer have to feel out of sorts. I simply have to follow the I to its source. And to the extent I follow the I to the source, will I experience my own reality." The wisdom comes to you also, "My own reality isn't really mine. It is simply called reality. It is omnipresence. What this means to me is this: When I discover my reality I will also discover the reality of the universe. For I am the microcosm in the macrocosm. The universe is simply an extension of I." You therefore begin to spend all of your time abiding in the I. This becomes foremost in your life. Everything else becomes secondary if you really want to wake up. You become mindful of all of your actions. As you react you catch yourself and you say, "I reacted." But you're getting to the point where when you say, "I reacted," you're no longer speaking about yourself. You say something like, "I has reacted, I got angry."

You see, I is becoming separate from you now as you advance. "I felt disappointed." And you keep laughing to yourself because you beginning to understand that I is not I. You ask, "Where did I come from? Who gave it birth?" And all the time, remember, you're following I to its source. On the way to the source you notice that your life physically appears to become more comfortable. You're becoming happier. The things that used to annoy you stop. Your anger has left you. Your moods are becoming transcendent. You're becoming even minded, one-pointed on the I.

One day, as you keep following the I, as you keep abiding in the I, you find that your mind stops working. I don't mean you drop dead. I mean your thoughts have dissipated and you have found the silence. Now you stop abiding in the I and you begin to abide in the silence. You sort of realize you're finished with the I. Now you've got another battle, so-to-speak. You go deeper and deeper in the silence.

This is an advanced state. You have now reached the second plateau where you begin to see occult things happening in your life. You begin to envision geometrical figures. You hear the sound of ohm. You're able to understand what people are thinking before they tell you. You have expanded your consciousness. But this is also a beginning stage. You do not get caught up in that stage. This is why a true aspirant of Advaita Vedanta needs to have a teacher that's been there. Otherwise you may believe that the sounds you hear, the lights you see within, the figures of Saints and Sages that appear to you, you begin to believe that they're real, and you get caught up in that.

It's like the example I always like to use. A king invites you to his kingdom to share the kingdom with him completely. But he has 150 acres of land and you have to drive through the acreage before you get to the king. On the way you see all the beauty, and the clouds, and the mountains, the grass and the wonderful flowers. You become enthralled, and you stop your car and you get out, forgetting about the king. You spend years enjoying the flowers and the beauty of the land.

Then one day you remember the king again. So you get back in your jeep, or your Rolls Royce, or your bicycle, and you're on the way to see the king again. But then you see

beautiful caves of all sizes and dimensions, with lovely creatures coming in and out. So you stop to examine them and you become so enthralled that you forget all about the king and you spend years.

You remember the king again and you start driving. The same thing happens again and again. The years pass, and you've lost your opportunity. If you had driven straight through and ignored everything, you would have been able to share the kingdom with the king. But instead you got caught up with the beauty of the land.

And so it is with realization. According to your karma you went through the occult realms, you may perhaps materialize things, tell peoples fortunes, do all kinds of occult things, astrology, and you forget what you're searching for. That's why it says in the Upanishads that the one who becomes waylaid, and has fallen in the occult realms, will have to go through thousands and thousands of reincarnations before they get out of it again. So we ignore the occult. We're looking to awaken. We're looking for liberation. And in your mind you bypass everything. You say, "I don't want to see visions of Saints. I don't want to have powers, siddhis. I do not wish anything of the sort." And you go beyond.

The silence is becoming more acute. You're going deeper and deeper into the silence, and your consciousness is expanding. Your awareness is expanding. You finally begin to understand that you are consciousness, and that consciousness is pure awareness, and that pure awareness is absolute reality, and all of that is bliss. You have become sat-chit-ananda. You have become Parabrahman. You have become nirvana. And then you are able to say to yourself, "Everything I behold is the Self, and I am that." You have become liberated while still in the body. You have become a jivan-mukta, a free soul.

It doesn't mean you stop functioning. You still do, perhaps, the same things you've done before, only this time the only vibration you can emanate is love. You have become an embodiment for peace, and joy and happiness, yet you do not think of those words for you have simply awakened to your true Self.

Now you see the world differently. You see the world as a superimposition upon your Self. You are the Self, and the world and the universe is an appearance. It is real to others, for they believe that they are the body-mind phenomena, but your body-mind has been transcended. You have become space while in the body. You have become free. Wherever you look, you see yourself, and because you are an embodiment of loving kindness, peace and harmony, that's all you can see. You cannot explain this to anyone for there are no words to describe it. People are looking through their senses. They see a war, they see man's inhumanity to man, and you keep silent for they will not understand. For all you see is love. All you see is joy. You are free.

It all begins with you. Won't you begin today to awaken? It's worth it.

Let's sing oh God beautiful.

(After everyone sings)

This is your meeting so we'll have some questions. Feel free to ask anything you like or make any kind of statement do whatever you want.

*SU: Robert I have had some massive experiences with the occult and I take it that just getting through that it is just necessary to, with some help from the guru, but not to react to it and see that it's all unreal, is that right?*

R: Of course what you do with something like that is you simply understand that all these things come out of your own mind and you ask yourself the question, "To whom do these things come?" realizing that they come from me. And since I am absolute reality those occult things really do not exist. They never did and they never will. But you exist and you are an embodiment of divinity. You are absolute reality. Where there is absolute reality there is no place for occult or anything else. In other words, the more you focus on your reality the weaker the occult becomes. Due to the fact that the occult has no real power except the power that you gave it yourself. Now you are taking it back by focussing your attention on yourself, the absolute awareness. And the occult cannot stand up to that. It will dissipate and go out of your life. Focus your attention on your absolute reality, on your real Self and you will be free of it. Do you follow that? (*SU: Um-hm.*) Good.

*SB: Robert how do we know that sometimes we have a good day and you just wake up and all of a sudden you just feel full of joy, for no reason. How do we know that that's a joy from the Self or if it's a joy from the ego mind?*

R: As long as you feel that you feel that you are full of joy, it's from the ego mind. For the real Self has no feeling like that. The real Self is just a beingness. There are no words to describe it. (*SB: Well isn't there a joy of beingness?*) No there is no joy of beingness. There is just beingness. Only a human entity can experience joy. Bliss is not joy. Bliss is absolute consciousness. Ultimate oneness is bliss and that comes by itself. That is another word for beingness. But the average human being feels a joy when nothing is happening sometimes. But as soon as the first thing happens that they don't like, their joy disappears and it's changed to worry and fear. So simply observe your joy. Say to yourself, "Is that really me? Who is experiencing this joy?" As you pose those questions the real bliss will ensue and you will find that it never leaves you. That when you go to sleep you are not really sleeping you are in bliss. When you wake up you are in bliss. There is no longer anyone sleeping or anyone waking. It's all one continuum and you are that. It has nothing to do with human feelings. Is that sort of clear? (*SB: Is that the bliss of life? Is that the bliss of life itself? Life as it is...*) The bliss of life itself has nothing that can describe it, it's silence, it's knowingness, it is the Self, it is beingness, it is you. Your whole body is a body of bliss.

(A student is moved by the silence and says) Oh, oh, oh, oh. (students laugh)

*SH: All bliss. (laughter) (R: She's blissed out.) (more laughter) (SG: She's tired.)*

*SE: Robert there are many expedient devices such as the presence of the teacher, the teachings themselves, like some Advaitans emphasize, practice of self-inquiry, chanting, many, many expedient devices, which ones are the most powerful?*

R: Satsang and being in the company of the Sage, after that comes self-inquiry and then whatever. (*SH: Can satsang occur without a Sage being present?*) Yes, to some people. Some people feel the presence by the grace of God. And they do not need a teacher, they



do not need people, they need nothing. But those are very few and in between. Rather than wonder about these things dive deep within and right action will ensue by itself. In other words, don't think to yourself in the beginning, do I need a teacher, do I need satsang, do I need a book, do I need anything or can I just sit here by myself and everything will happen? Do whatever is presented to you. The inner guru as I've mentioned before will move you if you ponder your own existence. And the next step will be taken for you. So there is really nothing you have to do except ponder your own existence. Everything else will take care of itself.

*SV: Robert when you ask the question, "Who am I?" do you actively seek the source or do you stay in silence and follow it?*

R: You stay in silence. But, when you are practicing with "Who am I?" you just don't say, "Who am I?" once and forget it. You say "who am I?" you wait a few minutes and you say, "who am I?" again and you wait a few moments, and as you keep practicing day after day the space in between "Who am I?" will become larger and larger and larger. And in that silence you will discover who you are.

*SF: Does that mean that automatically when it gets larger and larger you are asking for "Who am I?" will take longer in terms of minutes or seconds. I mean you ask, "Who am I?" and then you keep quiet, and then later on you ask again will there be a longer period of time in between? (R: Yes.) By itself? (R: Yes.) So you will automatically keep your mouth shut when it's ready to come? (R: Yes.) Thank you.*

R: Your words will not help you. Silence is the best teacher.

*SV: Robert, Ramana always suggested we actively seek the I, the source of the I?*

R: You abide in the I. You always abide in the I until the I becomes transformed into the Self. In the beginning remember abiding in the I is abiding in the ego, in the mind. As you continue to abide in the I, the I becomes the real I, which is the Self. Because there is only one I, not two and you are that. So abiding in the I is following the I thread to the source and the source is I-am.

*SH: The ego then is an emanation of I-am?*

R: Yes, the ego has never existed to begin with. (*SH: But the appearance is there?*) The appearance appears to be there. (*SK: Superimposed on it.*) Yes. (*SH: And that appearance arises from the I-am?*) No. (*SH: What occasions it's arising?*)

R: The I-am is another name for absolute reality or consciousness or bliss. I-am, consciousness as I mentioned before in previous meetings is self-contained. It only knows itself. It does not produce this world. It does not produce the ego or the mind. The ego, the mind, the world, the universe, God is non-existent to the Self. As long as you believe you are the body-mind, the world, the ego, everything else appears real to you. And then you also believe that consciousness creates these things. Why would consciousness create it? It has no reason to. Remember it's like you have been hypnotized. That's why you believe you are a body and that's why you believe you live in a world of many bodies. (*SH: What is that hypnotism about?*) No thing. (*SH: How does it happen to occur at all?*) It doesn't. (*SH:*

*How does it happen not to occur?*) It doesn't not occur. It neither occurs, it doesn't occur. (*SH: What's going on?*) Nothing? (*laughter*)

*SJ: We want to know. (SK: What's cookin'?) (laughter)*

R: Nothing is going on and nothing ever went on. It is all a product of your mind that doesn't exist.

*SL: Is the bliss also an appearance? (R: Excuse me?) Is the bliss also an appearance?*

R: The bliss is something that cannot be explained in human terms. So what you call bliss is reality, and these words have no physical or verbal meaning. They can only be experienced as being. There are no words to describe them.

*SE: So everything you told us is a lie?*

R: A big lie, a blatant lie. That's why I say, "Do not believe a word I say." It's a lie that might bring you on the right path. (*laughter*)

*SV: Robert I've got one more question on saying, "Who am I?" Are you looking at the ego asking the question or is it like the witness asking the question, "Who am I?" Who is asking the question?*

R: Both, both, first the ego asks the question and after a while the witness asks the question. And after that there is no witness and there is no ego and there is no question.

Let's sing a song first. Give people a chance to think. With their no mind.

(*tape played then Robert responds to students comment.*)

R: Good. (*students laugh*) I know it's sort of difficult to do some of these things. So this is why I sort of devised the "I-am" meditation which really helps you get started. And you should try to do this in the morning and the evening. When you are alone without being disturbed. Let's practice this now.

You sit in a chair, you close your eyes and become comfortable and you focus your attention on your breathing. You look at your breath, you watch it. You become aware of the sensations in your body. If other thoughts come in, simply observe them also and gently go back to listening to your breath, observing your breath. You do not emphasize your breathing. You breath normally like you always do. Only you observe it. If you feel uncomfortable, you watch yourself feeling uncomfortable. Whatever feelings, sensations come along, you simply observe them and let them go. Do not become angry at yourself. Do not have any goals, desires. Simply observe your breathing.

(*pause*)

After doing this for approximately five minutes you ask the question, "Who is the observer? Who is the witness that has been observing my breathing? Who is the observer?" And the answer comes, "I am." With your respiration you inhale you say, "I" you exhale and you say, "am." When you do this for quite a while you will find yourself doing it all during the day. You will find yourself becoming "I-am." So with your respiration inhale and say, "I" to yourself, exhale and say, "am." Pay no attention to anything else.

(*long silence as tape ends*) [TOC]

## **IT'S A BLESSING IN DISGUISE**

*21st February, 1991*

*Robert:* I welcome you with all my heart. It's good to be with you again.

Once in my house nobody was home. I sat down in front of a picture of Ramana Maharshi and I stared at the picture. When I looked at my watch twelve hours had passed. What does this have to do with anything? Nothing, I have nothing else to say, so I thought I'd share that with you.

Something you should bear in mind, if you want to awaken and find peace, is that you can make certain statements to yourself, or out loud, which will help in the awakening process. One such statement is, "I am consciousness. I am consciousness." Think of what that means. I am consciousness. All three of those words mean the same thing. When you say I am you're not referring to your physical self. You're referring to omnipresence, and when you say consciousness, again you are referring to omnipresence, to the Self. It's like saying God, God, God. "I am consciousness," means the same thing. They're all synonymous, all of those words.

Now what is consciousness and what does consciousness mean? We hear all the time, those of us who have been practicing Advaita Vedanta, "Everything is consciousness." Then are you consciousness? The way you appear does not seem to be consciousness, but you are. The word consciousness denotes a power that is conscious of itself. It is not conscious of you as a person. It is conscious of itself.

When you understand what this means you realize that consciousness is also another word for pure awareness. Pure awareness is consciousness. Just think of the word awareness. What does it mean? You are aware of something. You are aware that you are consciousness. All those words are synonymous. There is only consciousness as pure awareness, and I am that. Said with the right understanding this will immediately awaken you, to an extent.

Now when you realize that you are consciousness as pure awareness, it equals bliss. Now we have another word to ponder, bliss. I am consciousness, as pure awareness, expressing as bliss. That's powerful stuff. You're dealing with dynamite. If you say these words with sincerity you'll disappear, you'll evaporate. Think of that. I am consciousness, as pure awareness, expressing as bliss. Bliss is another word for consciousness and awareness. Those words cannot really be defined. They can only be experienced.

When you realize that you are bliss, you are no longer the body. You become something else completely. People see you as the body but you are not the body, and you know that you are not the body. You feel something so wonderful that in the beginning

stages you start crying, you start laughing, all at the same time. The body does this. It's an expression of bliss. Every cell of your body becomes bliss. Bliss is your real nature. Consciousness is your real nature. Pure awareness is you. Therefore as you ponder these things something definitely begins to change within you.

"I am consciousness, total awareness, expressing as bliss." Now what does this do to you as a human being? It transcends your human experience. It lifts you beyond the relative world into reality. There is no explanation. You try to explain this to your friends. You cannot. As a matter of fact, you find that your friends disappear because they think you're crazy. And you probably never needed those friends to begin with.

You begin to identify with the substratum of existence. You are no longer part of the world of effects. As you are aware, this is a world of effects in which we live. There is no permanency in this world. Everything comes and goes. To identify with the world is to suffer. Therefore to find the truth is to experience bliss. No matter what you may acquire in this world you still suffer. As long as you believe you are the body-mind concept this is what causes suffering, if only because of deterioration. As most of you know, as soon as you're born you start to die. It's therefore foolish to be satisfied only with a material existence. I realize even as I say this, if I wrote some of you a cheque for \$10,000 I'd probably never see you again, because you would think foolishly you've got something special. But that will be gone soon, or you'll worry about it.

There is nothing in this world that can really bring you true happiness. No, I'm not a prophet of doom. I'm telling you the truth. It is only as you discover your true identity that the real happiness and the real joy begin to be expressed through you. You don't have to wait until you are self-realized. Even if you believe that you are the body, still, just by understanding that there's something greater, something higher, something more beautiful, begins to make you feel good. Or shall I say, as you dis-identify with the world, as you begin to disassociate yourself with identification of the world. I'm not speaking of leaving your job or going away from your family or changing anything at all. I'm speaking mentally. As you disengage your mind from worldly attachment, goodness takes its place, to that extent.

Say for instance, as an example, you really love your job. You've been working for fifteen years and you love your job. As long as you love your job something will happen to you to make you change your mind. Some kind of suffering will ensue. But if you realize, "This is the work I'm doing now, and I do this work because this is my karma, or this is where I find myself, but I am not that, I am consciousness, appearing as total awareness, expressing as bliss. That is my true nature." As you begin to identify with the higher power your job will become more smooth and perfected than you can ever imagine. You're no longer thinking, "I love my job." You're beginning to understand that you are an embodiment of love yourself. Love just is. It has nothing to do with the job at all, and you become happy. Happy not because you've got a job, not because you own a home, not because you've got what you want, but you become happy because you realize happiness

is bliss, happiness is consciousness, and consciousness is all that there is. And everything takes care of itself.

So you see, you do not have to make any physical changes. You do not even have to question, "Shall I stay here or leave here? Shall I stay with this person or leave this person? Shall I stay in Los Angeles or go to San Francisco?" There is nothing you have to do but remember who you are. Isn't that amazing? All you have to do is identify with your reality and everything will take care of itself.

The place to begin is your own mind. When you get up in the morning make that statement to yourself, "I am consciousness, appearing as total awareness, expressing as bliss."

Do not focus your attention too much on your body, or on your work, or on your home, or anything else that has to do with the personal I, but lift up your thoughts. Your mind will automatically come to rest in the heart, all by itself, and you will experience bliss, all the time. You do not really have to think about these things. You simply have to remember. For when you voice, "I am consciousness," you are speaking the truth about yourself. When you say I am John, or Mary, or Jim or Henrietta, you're speaking a lie about yourself. And the lie pulls you deeper, deeper, deeper into materiality.

But when you say, "I am consciousness," and you sort of ponder that for a while, all of a sudden you start to feel good, for no reason. You just became bankrupt, but you feel good. A family member died, you feel good. You just feel good.

I'm not saying you make a fool out of yourself, and say, "I don't care what's happening." When you feel good the way I'm describing, spiritually good, you have a great compassion for everyone, for everything. You give out loving kindness to everything, to humans, to animals, to vegetables, to minerals. It's all the same. It's all consciousness. And finally it dawns on you, there's a whole universe that is none other than myself. I am is the universe. Therefore from that moment on, when this realization comes to you, you understand that whatever you give outside of yourself, you are giving to yourself. If you give out hate, you're hating yourself. If you give out love, you're loving yourself.

Now speaking as a person who is just beginning to unfold, once you awaken completely there is no longer any hate, there is no longer any love, there is no longer thinking about giving out or taking in. There are no others. You just become silence. But on the path to that you see signs. You notice you are becoming kinder, more loving, more compassionate. So when a family member dies you have a great compassion, a great love, and you help the suffering family members. You do not say, "I don't care."

Many people take these teachings the wrong way. They believe they're not supposed to care, I don't give a damn, attitude, but that's wrong. You just understand. You give of yourself completely, simply because you are the Self of all. There's only one Self. That Self is consciousness, pure awareness, bliss. All the words are synonymous.

Therefore when you get up in the morning, think of these things. Start your day thinking of those things. The worst thing you can do in the morning is grab a cup of coffee

and put on the TV. And you can see why. Because you're influenced by what's going on the TV. The TV becomes your God, or the radio, or the cup of coffee. Rather think of yourself, as consciousness. Think of the highest truths. Then if you need a cup of coffee you can drink the coffee while you realize the coffee is consciousness. If you want to watch the TV, as long as you realize the TV is consciousness it makes no difference. But until you can see it that way it's better not to watch too much TV.

Think of how opinionated you are right now. You have your ways. You have your ideas, your opinions. You stick up for your rights. What rights? You're simply sticking up for your ego. You want the world to know this is me, and you're making a big mistake, because you're inflating the ego. The ego gets bigger and bigger and you think you're more important than anyone else.

So when you get on the spiritual path, many times life comes along and pulls the rug from under you. This is to make you understand that as a human being you're nothing. It doesn't mean a thing. This is why so many people tell me, "Robert, since I came to you things have gotten worse in my life." And always I say, "That's good. Now you're beginning to make progress." If humanly things got better would most of you take this path? Unfortunately not, let's face it. The only reason most people come into spiritual life is because usually their life is all screwed up. (students laugh) Am I wrong? And they're looking for answers, therefore that's good. The people who are not here, their life is all screwed up, but they don't know it yet. (students laugh) So you're ahead of the game.

And again the reason things go wrong in your life when you're on the spiritual path, is because of your meditations, it's because of your practice. You're bringing all of your past karma to the surface, not only from this life, but from previous experiences. It's all coming up, only you have learnt how to handle it. Whatever happens to you, you don't start crying like you used to do, or get upset, or get angry or get mad. Instead you ask yourself calmly, "To whom has this come? Who is experiencing this?" And soon you will say, "I am," only you will realize that the I you are referring to, the personal I, is your ego. And you will conclude that only your ego is going through this experience, not you. And you'll be happy. And when you become happy and you have not reacted, then that experience will be done with. You will not have to go through that again. The reason you go through experiences again, and again and again in your life is because you react. Whatever you react to becomes a part of your life.

But, let's say you go home tonight and you find your house is burned down. If you say, "I am consciousness, I am absolute reality expressing as bliss," and then you ask, "to whom does this come?" you will be safe. You will realize that this too shall pass. And you'll probably wind up getting an insurance policy that you had, and you'll get more than the house was worth. And you will have to move somewhere else, and you will find more happiness when you move than what you had before. In other words, everything is in your favor. There is nothing against you.

You must always remember this, that no matter what you're going through, no matter what appears to have come upon you that you consider negative, it's a blessing in disguise. Sounds strange, but true. It's a blessing in disguise, believe it or not. If you handle it in the right way, and you work through it by not reacting to it, it will turn into something so beautiful you can't imagine. I can assure you of this. But, if you react you may win, you may get your point across. That will only last a short while. Then you'll have to go through the condition again and again, perhaps with other people, and you'll never know why you suffer so much.

The choice therefore is yours. Whom shall I follow this day, God or mammon. God of course is consciousness. Mammon is the world. That's the only freedom you've got, to make a choice whom you will follow. If you turn within yourself and realize your identity you'll be safe. If you weep with the world, you will continue to weep. It will never end.

So you begin in the morning, and you try to remember during the day, "I am not the body, I am not my experience, I am consciousness, expressing as pure awareness. I am bliss." And as soon as a situation befalls you that you don't like, you ask yourself, "To whom does this come? To me? Who's me? I am. Where did the I come from? What is the I? Who am I?" And you abide in the I, following it to its source. Its source of course is the statement that you just made to yourself, prior to that. "I am consciousness, expressing as pure awareness, resulting in bliss." That is the source. In that source there is no personal I. In that source there's nothing happening. In that source all is well and everything is unfolding as it should. That source is you, and you are the universe.

I'll take questions.

*SV: Robert I have a question. These different ways that you teach like, "I am" and "I am consciousness." I was wondering is it better to just stick to one instead of mixing "I am" with "Who am I?"*

R: No not really. You know why? Because it becomes boring after a while for the average person. I've known so many people who have worked with "Who am I?" and they give it up after a month because of boredom. Nothing is happening. The human mind is made like that. It becomes bored after a while with anything. So when you are working with "Who am I?" and you see that nothing is happening after a while, you give up the whole practice. But when you have something to fall back on and you can change then you will start seeing results. (*SV: But should one stay with one like what I'm doing "I am" sometimes the question "who am I?" also arises in between the "I am."*) Then work with that. (*SV: So it's okay to work like that?*) Of course. Make your spiritual practice simple. (*SV: Also in the "I am" is the "I am" stressed more than the silence? Or does the silence follows...*) The silence is the I am. (*SV: That should be emphasized?*) The silence is very important. When you say, "I am." It is the ego speaking, the mind. When you are silence then you are in reality, consciousness. Consciousness is really silence. All the words I spoke tonight are from silence. Everything leads to silence. When you practice "Who am I?" the purpose of the prac-

tice is to become silent. If you are practicing it correctly after a while the "who am I?" stops all together and the silence becomes very strong. So silence is the greatest teacher.

*SG: Robert, is saying, "I am consciousness" the same as saying, "I am Shiva?"*

R: Yes, it is. But when you say, "I am Shiva." You usually think of a form or some people do. When you say, "I am consciousness," it's more omnipresent. It makes you see that consciousness is the universe and everything in it. Especially for Americans because they believe Shiva is an idol, or a person or a form, a sort of a limitation to Americans. Therefore it's best to say, "I am consciousness," but it's really the same thing.

*SK: When I do the "I am consciousness," it tends to invoke a kind of quality of beingness. That seems to be different from the silence which is just a sort of blank.*

R: Yes, whatever it invokes simply become the witness. Watch, observe and that will go away and silence will ensue. (*SK: But it's not only silence, it's a very lovely feeling of a kind of full emptiness.*) Well what's the question? (*SK: Well I'm just questioning the difference between this full emptiness and the emptiness. In other words, if emptiness being a blank as opposed to this quality that seems to be kind of a beingness.*) When there is a quality present it's still the mind. Emptiness is total emptiness, it's unqualified, it's bliss. But it's no quality whatsoever. It's something beyond explanation. It's a state of nothingness. Yet it's the state of God, of total awareness and yet it's beyond that too. But as long as you are feeling a quality try to go beyond that. Where you feel absolute zero and that is the true state of silence. Does that make sense to you? (*SK: I'm not sure about the words in a sense. Certainly this quality it invokes is quite pleasant and it's almost as if it brings a kind of a foreground, feeling of a kind of open full space as opposed to chatter or blank.*) That is a good place to be, but as long as it invokes anything at all, pleasantness. It's not the ultimate. The ultimate is beyond that.

(tape break then starts abruptly in the middle of a question)

*SY: The looking at his picture, (Ramana) 12 hours went by without you being aware of it?*

R: Oh yes. (*SY: Same situation? You're not really there?*) When you are in the silence there is no time, there is no space. Those things do not exist on that plane.

*SF: I get questions come up and then I realize what am I going to do with the answers I don't have the question. (laughs)*

R: You are getting smart Fred. (students laugh) (*SF: And I get the answers and the questions and I throw them both out. It's about time too.*)

*SH: What took you so long? (laughter) (SF: I don't want to put myself down)*

*SV: Robert can I ask another question? (R: Of course.) Can you tell me like which is the most direct way. Is "who am I?" the most direct way if you don't get bored with it?*

R: "Who am I?" is the most direct way, yes. That is a wonderful way to go if you can handle it. You can also change it to "What am I?" You have to go with your nature. It's some peoples nature to say, "I am that I am." If you learn to become still enough then



whatever you have to do will become revealed to you. It will come of its own accord. Be gentle with yourself. Be like this dog. He doesn't care what's going on. He's just happy.

*SF: (talks about dog) He's very disrespectful, he's snoring. (laughs)*

R: He's being himself. *(SF: A lot of good that will do him.)* How do you know? *(SF: I don't.) (SH: He's doing okay.)* The dog is blessed to be in Henry's house to see all these different teachers that come here. It's a special privilege for a dog.

*SJ: I think the teachers are blessed to have the dog here?*

R: That is true too. (students laugh) I have been told by a lot of you that you have been making wonderful results with the "I-am" meditation. That things are happening. So we will continue practicing that. Let's do it now.

Make yourself comfortable. Close your eyes if you want to. And the first thing you do is relax every muscle in your body. After you relax all your muscles, you simply begin to watch your breathing. If you have ever practiced Vipassana meditation you do that. You become aware of the sensations in your body and you watch your breath.

(pause)

Now you ask yourself the question, "Who watches? Who is watching the breath?" and the answer is, "I am." With your respiration you inhale you say, "I" and you exhale and you say, "am..."

(tape ends) [TOC]

## **HOW SHALL I ACT IN THE WORLD?**

*24th February, 1991*

*Robert:* I welcome you with all my heart.

I want you to ask yourself, "Why did I come here this afternoon? What's the purpose of coming here?" You're looking for something. You're looking for a solution, the answer to a problem. You're looking to change your life. You're looking for something outside of yourself. And as long as you do that you'll never find it.

Truth, reality, rests within you. There's no problem on earth that enough truth cannot solve. By truth I mean understanding your reality. Understanding who you really are. It makes no difference what the situation may appear to be. It makes no difference what's going on in the world or in your life. If you would only turn within yourself, everything would be resolved, everything. It begins by first resolving yourself, and then the world follows suit.

This is the only way, for remember, the world is only an extension of yourself. What you see within yourself, what you feel within yourself, you see and feel in the world. This is why all the great Masters and Sages have told us to, "Seek ye first the kingdom of God and it's righteousness, and everything else will be added unto you." In other words, find out the truth about yourself.

Of course if you don't like yourself, if you think you're a sinner, if you think you made mistakes and you're no good, you're going to see those things in the world, and the world will respond to you accordingly. People who have problems with people, who see the world as a vicious place, who only see negative conditions, do so because they're seeing these things within themselves.

The world is very flexible. It has no mind of its own. It has no cause, no substance. The world merely turns into you. You are the world. There's nothing else but you. When you unfold, when you discover the truth about yourself, that you are absolute reality, that you are pure consciousness, you will see this wherever you look.

You are not what you think you are. Investigate, find out, discover it for yourself. You're not what you think you are. You must stop identifying with your humanhood. You must stop believing that you are flesh and bone, and you have only four score and so forth in which to live on this earth. For in truth the earth does not exist as it appears. You do not exist as you appear. And your so called problems, situations, are not what they seem. You must go beyond it. Find out. Do not believe me. Find out for yourself. Dive deep within yourself. Try to understand that you are not the body. You may appear to have a body, but

you're not the body. The world is not the world that you think it is. Nothing is as it appears.

There is a substratum of all existence. It is love. It is absolute reality, pure awareness. And the substratum is your existence. That is what you are. You are God. The person is not God, the body is not God, but you are God. If you identify as God how can you possibly have a problem? Can God have a problem? Can God feel depressed? Can God believe something is wrong?

The reason you will not accept the fact that you are God is because of your orthodox upbringing. You still believe God to be an anthropomorphic deity up in the sky, and if I tell you you're God, you think it's blasphemy. That only shows me that you are identifying with your body. You believe you are a body, and there is a God somewhere up in the sky that you've got to pray to, and if he is in a good mood, hell give you a boon. If he's not feeling too good that day, hell throw a lightning bolt at you. People still believe that.

The question is, what do you believe? It's your life. What you believe, what you accept, becomes your life style. You create it, you cause it. This is why everyone sees a different world. We see ourselves. It stands to reason therefore, why not see your real Self? Why not experiment? Why not begin to believe that you are God?

What is God? God is consciousness. What is consciousness? Something that is conscious of itself as pure awareness. And all of that is not someplace outside of yourself. It is you. You are that. The whole universe is yourself. The whole universe is happiness, joy, love, peace. But you will never see that in the world until you see it within yourself. You must consequently practice seeing yourself as a loving person, as a kind person, as a joyous person. And then you will drop the person, and you will see yourself as omnipresence, omniscience, omnipotence. You are the power. There is no other power but you. Many of you, most of your lives, have been dwelling on occult powers, trying to find the golden fleece, so-to-speak, outside of yourself. It has never been outside of yourself.

It's like the story I told of the Kimberley diamond mines. This Englishman decided to go to Africa to discover mines, diamonds. He heard there were diamonds in Africa. So he sold all his possessions and he moved to Africa, bought a little hut, and everyday he went out searching for diamonds. Years passed and he got disgusted. He was never able to find any diamonds. So he put an ad in the paper to sell this piece of property and the shack that he lived in.

Somebody came to see him, to buy it. His name was Kimberley, and he sat down on a rock and signed the papers. When the guy left Kimberley moved a rock by mistake, and saw a diamond. The diamonds were always at the place where he started from. They had been at his feet all the time. And that's how the Kimberley mining diamond fields were discovered. It's a true story. Everything you're looking for is within you. Stop searching outside of yourself. Everything you want is within you. The potential, the possibility for everything you can imagine is within you. You are a universe unto yourself. But when

I say Self, I don't mean with a small "s." The omnipresent Self is your real nature. Think about that.

(tape break)

A question I'm asked over and over again is, "While I practice self-inquiry, atma-vichara, Jnana Marga, how shall I act in the world? What shall I do in the world as I keep practicing? What should my attitude be? If everything is preordained, it's going to happen anyway, so what should I do in the world?" Well, it is true that everything is preordained, but you should act as if it's not. You should forget about that, and not think, "It doesn't matter what I do. I can be evil or I can be good, what's the difference? If it's preordained, I'm supposed to do it anyway." On the contrary, act as if you are making the decision and you will have to suffer the consequence of what you do. That's how you should act in the world.

You should develop loving kindness to everyone and everything, not only to human beings, to animals, to vegetables, to minerals. You should treat everything with loving kindness. You should acquire a good disposition and stop getting angry. You should develop joy within yourself, humility. You should not be concerned with what the world is doing. You should not be concerned with what appears to be happening to you. But every reaction of yours should be based on love, on peace, on loving kindness, compassion.

Do not try to analyze it. Just become it. The world will react to you accordingly. After all you are the world. And as you practice on yourself, automatically what you give out comes back. Leave people alone. Do not try to change anyone. Do not look for problems. Do not allow your mind to think past your nose. Yesterday is gone and it can never come back. Every human being makes mistakes. Do not regret the past, it's part of your learning experience. You are not a sinner. You are not a bad person, makes no difference what you've done. The deed may be evil, but you are not. Look at yourself as total existence, and act from there. Expect nothing and you'll never be disappointed. Give of yourself. Expect nothing in return.

Why do I do what I'm doing here? Why am I sitting here talking? What do I want? I'm not looking for name or fame. I'm not looking to be recognized as anything. It's just a happening. I never asked for it. It happens by itself. My experiences in self-realization, I never asked for it, I never went after it. It unfolded by itself. This means that everyone can experience self-realization. But you've got to take it easy. You've got to stop fighting the world and stop fighting yourself. Let things unfold as they may. Do not react.

The signs of spiritual progress are thus: You may still get angry, you may still get upset, but now you are aware of it. Prior to this, prior to your practice, you have allowed your anger to take you over completely, let's say. You became your anger. But now as you're practicing "Who am I?" self-inquiry, you notice that when you get angry you are aware that you are angry. And you begin to laugh at yourself, and the anger goes away. You notice all of your emotions and all of your moods that you've had all of your life are

declining. And when the situation confronts you of a negative condition, you are able to observe it and not immediately react. You watch, you become mindful.

What's happening to you is you're separating yourself from the condition. You're beginning to understand, "I am not the condition, I am not my anger, I am not my depression." It is true you may still get depressed and have various moods that I mentioned before, only now you are beginning to watch, to observe, to see. You're catching yourself and you're asking the question, "To whom does this come? Who feels out of sorts? Who is feeling depressed?" You may still not understand completely, but you're beginning to realize slowly but surely that you are not the condition. Then you realize you are not the body because the condition is part of the bodily feelings. And you begin to see and realize, "There are times when I am happy, there are times when I am depressed, there are times when I am angry. But I is always present. Therefore who am I?" And just by asking that question you begin to feel good.

You realize there's a war going on in Iraq, people are dying. But what is the truth about this? What is the reality about this? And the answer comes, I am. I am is the reality. Then where does the war come from? Where does man's inhumanity come from? Where do all these dastardly things in the world come from? And as you keep inquiring, you will realize that I have nothing to do with these things. Yet all these things are attached to the I. The war, the bad disposition, the hot temper, the anger, it all belongs to the I. Then you begin to know, "I see the war, I feel it, I feel out of sorts." You begin to know that as you follow the I to the heart center everything disappears. The reason that everything disappears is because it was never real to begin with. What is real can never disappear.

The reason that I can say truly to you that the world is not real, it's like a bubble, like a dream, that disharmony is not real, that your body is not real, is because somehow I have been able to see the fourth state, and experienced the fourth state, beyond waking, dreaming and sleeping. And that fourth state is the reality, whereas everything else appears to be reality. Therefore the war appears real, very real, the world appears real, your body appears real, but you are not that. You are beyond that. Yet if you have not experienced this state of consciousness, you can never really know that it exists.

I'm speaking to you of a state of perfect peace and harmony, a state of absolute goodness, of nirvana, of sat-chit-ananda. This is a true state. It is real. It is real to me, just like this world is real to you. And even if I were involved in the war with bombs dropping on me, guns shooting all around me, I would not be afraid. Not because I'm an idiot, but because I know what exists and what doesn't.

To me it's like a chalkboard. I am somewhat like the chalkboard and somebody draws on the chalkboard, Iraqis fighting Americans, people getting killed, people getting bombed, and that appears to be going on in the blackboard. Then somebody comes with an eraser and erases it, and it's gone, but the blackboard remains. Then they draw another picture, that war is over and everyone is living in peace for a while. And everybody is quarreling over land, they're quarreling over property, they're quarreling over jobs, over

employment, and everything else, and then that's erased. But the blackboard remains ever the same.

So somehow I am aware that I am like the blackboard. And all these happenings are superimposed on consciousness. The blackboard is consciousness and I am that. All these happenings are like reflections in the mirror. You can't grab them. You can only grab the mirror. The mirror is always the same. The chalkboard is always the same, consciousness is always the same. But somebody asks, "That's all right as far as a blackboard goes and as far as the mirror goes. But how come those incidents seem to appear? How can this world seem to appear?" And the best analogy I can give you is due to the fact that most of these things are ineffable, these higher realms. There are no words to express them. There is nothing you can do to explain it, but they're an analogy. And the analogy is of the dream world.

You go to sleep tonight and you dream there's a war, and you're in the army and you're fighting, say, with the Iraqis, and you get wounded. Then I come along, and I tell you, "This is not real. You never got wounded, and you never fought. No one is killing and no one has been killed." And then you say, "They have. There, I'll show you." And you shoot me. And I appear to be killed. But then you wake up. All this was a dream. It never existed.

It's difficult to say to you that the world is a dream, because it looks so very real, and some of you really feel the world very deeply. But I say to you that the deeper you get involved in the world, the more the world controls you, and the harder it is to break away. This is why self-inquiry is called the direct path, because it is found to be the fastest way to awaken. You simply look at yourself whenever a situation in the world confronts you, and you ask yourself, "To whom does this come?"

Say you're watching the TV tonight, and you're seeing all these soldiers getting killed. Instead of feeling the situation, ask yourself, "Who feels this? Who sees this the way it is? Who thinks it's real?" Of course you have to do this by yourself. Don't let other people hear you. They'll send you to the happy farm. Merely look at the situation, try to understand that it is a part of the dream, and even though you feel it, it is still not real. This is the beginning of wisdom, when you can at least say this to yourself.

Most people cannot say this because they don't believe it. The world is so powerful to them, that even if they say, "To whom does this come?" the world gets to them first and makes them believe they're foolish. Why everyone can see there's a war going on. These people are just not mature yet to practice self-inquiry.

Therefore what they should do is submit to God. They should say something like this, "God, I have no idea what's going on. I don't know if this is real or not. Help me to know. I surrender to you totally, completely, body, mind and soul. Do with me as you will. Reveal the truth to me," and wait. All of a sudden you will start feeling very happy. And if you practice this enough, submitting yourself to God, surrendering completely, the day

will come when you begin to feel that the God you've been surrendering to is none other than yourself, and you will be able to practice self-inquiry.

Now if you can't even do that, if you cannot submit yourself to God, you should practice mantras, sing Kirtans, pray, but do something. Do not let a day go by where you do not do something. If you have to pray, pray. If you can submit yourself to God completely, do that, but the highest and direct path is self-inquiry. Whatever happens in your life, whatever you see, ask yourself, "To whom does it come?"

Do not attempt to analyze the condition. Most of you like to talk about your condition. Say you're going through some kind of bankruptcy. You're going through it? Do the best you can, but do not dwell on the condition. Dwell on your sat-chit-ananda. Dwell on your pure awareness. Dwell on God.

If you have to, imagine your heart on the right side of your chest. I'm speaking of your spiritual heart. It has nothing to do with chakras or your physical heart. The spiritual heart is in the right side of your chest. Why is it there? Well, look at it this way. When you speak about yourself, you always point to the right side of the chest, don't you? Say, someone says, "Hey, you." You say, "Who me?" and you point to the right side of your chest, because that's where your spiritual heart is. You do it inadvertently. You do not think about it, but you do it because that's where your spiritual heart resides.

You can see a ball of white light in your spiritual heart, a sphere of light, radiant brilliant light. And in the center of the light, you may see your favorite saint or Sage. Perhaps if you're of the Jewish tradition, you can see Moses, if you like. Christians can see Jesus. Arabs can see Saddam Hussein, if you want to, or Allah or Mohammed, whatever they please. Whoever means something to you. Just by doing that alone, you will feel a sense of peace and relief, and you will feel good.

And after a while, see your favorite Sage expanding, expanding, until you are totally immersed in the Sage. The Sage has become as big as your body. And see the Sage expanding also, expanding again further and further, and go on with it until the whole universe is immersed in the Sage. Then realize there is nothing but that Sage, and I am that. Where else would I be? If the whole universe is immersed in the Sage, I am also immersed in the Sage. I and my father are one. If you have seen me, you have seen the father. That's a beginning.

Everything leads to self-inquiry. The reason I am sharing these things with you, is because you need to practice something. Do not get caught up by the world. Do not allow your feelings, your emotions, what you see, what you hear, what you taste, what you touch, to affect you. Transcend it. If you think of God, God will think of you, because you're one. Therefore it stands to reason that if you keep thinking of your problems, and your needs and your wants, they will also think of you, and you will be caught up in all of this.

So getting back to reality, this world and this universe and everything in it is like a dream. Where did the dream come from? The mind. Where did the mind come from? The Self? Why would the mind come from the Self? It doesn't. The mind never existed.

It's like the examples of hypnosis I give you. In hypnosis you can imagine something to be real that is not. It doesn't even exist. But yet as long as you're hypnotized you believe it does. We're all hypnotized. We're hypnotized into believing the world is real, my body is real, my mind is real, my fears are real, and we react accordingly. As you practice these things you'll begin to catch yourself. You'll catch yourself reacting and you'll laugh at yourself. It makes no difference how serious you think it is. As long as you can catch yourself and say, "Wait a minute, who is going through this? Who is feeling down and out? Who feels terrible? I do. Well, who am I?" And you follow the I thread to your heart center. You abide in the I. You hold on to the I.

Still the mistake some people are making with this method of self-inquiry is that they are concentrating on the I. I've told you this before, you concentrate on the Self. You abide in the I. By abide I mean you follow the I, you observe the I, and you follow it deep into your heart. But your focus is on the source. The source is consciousness, the only reality. There's nothing else.

The more you think of words to explain these things, the more confused you get. This is why it's important, when you go to a teacher, to make sure that the teacher has been able to realize this for him or herself, and not something they read in books or heard somewhere else. That's the only way you can cross the ocean of delusion. With a person who's been there.

As I mentioned before, when you go to a psychologist or a psychiatrist, the only help you're going to receive is the consciousness of the psychiatrist or psychologist, not what he read in a book, not his schoolwork. He may know the subject matter backwards and frontwards, but if his life is all screwed up, and he has no idea what life is about, but has a good memory to memorize books, you're going to get out of him or her what he or she is. You can only get from another person what they are, not what they say.

So you may get a good feeling when you leave the office and it feels as if you have been helped. But as you know, it goes away shortly or it turns into a different problem, due to the fact that you've only been able to be helped on the level of the therapist. What he or she sees doesn't make any difference.

So it is with spiritual life. All the answers are within yourself. If you are sincere, and if you really want to awaken with all your heart and your soul, the guru within you will lead you to a guru outside of you. And the guru on the outside will push inward, and the guru on the inside will push outward, and you will awaken.

So you have to analyze your life right now and see where you're coming from. Do not fool yourself. Do not play games with yourself. See where you're really at, what you really want, what you're really looking for. And try to understand that one of these days, you're going to leave it all behind, maybe tomorrow, next week, next month, next year.



Going after material things as you know by now, does not bring happiness. Karmically what you're supposed to have, will come. Compare yourself with no one. Be true to yourself. Learn to love yourself, to be yourself. Always understand and know that you are not what you appear to be, that you are sat-chit-ananda. You are ultimate oneness. You are pure awareness. You are Parabrahman. That is your true nature. Attend to that nature. See it. Feel it. Worship it. Become it, and you will be free.

(tape break then tape restarts abruptly)

R: ...all kinds of crazy questions.

SC: *I'll ask a question. In the analogy of the dream where the Iraqi was wounded and he woke up and it was only a dream? In the dream the soldier was wounded? How about in reality? It's probably happening right now over in...?*

R: Well that's the point I'm trying to make. The reality is a dream because when you are dreaming about this, you are saying, "That's reality." You swear up and down it's reality. It's just like if we were dreaming that we were at satsang right now and all of this is going on. You're dreaming it and I tell you, "Nathan you are dreaming," and you say, "no I'm not!" I'm talking to you right here, sure you are but you are dreaming that you are talking to me. But you can't see it and you can't accept it. But then you wake up. (SC: *You mean when you wake... I got it, I got it... (laughs) yeah right. I haven't woken up but I got it in my head what you are saying that I woke up and...*) You're living the mortal dream. You believe that your personal world is real. (SC: *I do.*) And that is why you get affected and that is why it hurts. (SC: *Umm.*) But as soon as you can convince yourself somehow. When you can go deep within yourself and you can see that this world is not what you think it is. (SC: *It's such a strong feeling though, this...*) Of course it's strong. That's because you believe you are the body. (SC: *Yeah that's true.*)

R: You start by realizing that you are not the body and when you can come to that conclusion then the world will no longer be real to you. (SC: *How can one feel that they are not the body?*) By realizing that the body changes. You were not the same body you were twenty-five years ago. (SC: *You mean twenty-five days ago.*) (laughs) Of course. So how can you be the body because it changes, changes, changes. When you were first conceived as a body you were no larger than the size of a pinhead and look at you now. You are bald and grey and you're falling apart. (SC: *Yes I know it's true. Yeah you're laughing but I am really aware of my mortality and it's really no joke...*) That's what I'm telling you. (SC: *...and only a person who — when they hit seventy or whatever, is eighty, the reality is there. I'm going to tell you it cannot be denied.*) But if you look at the past and you will see you were different, you look different, everything was different... (SC: *Yes, yes.*) So how can your body be real, what kind of a body are you? Are you a real body as a teenager? Are you a real body as a baby? Or are you real now? (SC: *You're saying the body is an illusion?*) The body is an illusion, it doesn't exist. (SC: *But I feel this. I know I've been silly probably all the way through.*) Sure you feel it but if we were talking about the dream in the dream world you would feel it also. (SC: *No the dream world would be a dream.*) No you would think it's real. Say we were

dreaming right now and you say, "Look Robert this is real." You're dreaming that, you think this is real. Do you follow? Then you wake up. (SC: *Yeah I follow. Now these are both dreams, one dream I believe and the other one I don't.*) Because you are living the mortal dream. (SC: *Yeah right.*) You're attached to this world and believe it's reality so it hurts you. (SC: *It's frustrating is all I can say. (laughs) When you think you've got it, like a bubble, you know you've got it and it's gone.*) You have to ask yourself through self-inquiry, "Who is frustrated? To whom does it come?" (SC: *I haven't been doing that, I'll be honest.*) Of course I know you haven't. But you've got to do something. (laughs) (SC: *You what?*) You've got to do something. You've got to practice some kind of spiritual discipline. If you want to make progress you've got to put some effort into it. You cannot just exist in the world and go from meeting to meeting to meeting and expect to find something. You've got to buckle down and do the work.

SL: *Robert when the I am discards the body, the physical body, is that what you mean when it has no beginning and no end, it's just a continuum? And how does it decide to take on another physical body?*

R: I-am doesn't do those things. I-am doesn't take on another body and I-am has nothing to do with the body. I-am is consciousness. But you are speaking from your mortal viewpoint. You are speaking from I the ego. The ego takes on a body. The ego has to do all these things. But if you realized I-am you would be free of it. You've got nothing to do with these things. (SL: *Would it still happen?*) Nothing would happen because nothing happens in consciousness. There would be nothing to happen. (SL: *Does it appear to happen?*) It appears but only to the ego. To the ego it appears as if you have a body and you have a mind and the world is real. But to consciousness there is only consciousness and nothing else. (SL: *And that exists?*) As yourself, concentrate on your Self which is consciousness. By asking , "Who am I?" And if you do the "I am" meditation that will also lead you to freedom. So keep practicing.

SB: *Robert can I just make a statement, tell me if it's true? Is awakening from the dream the mortal dream? Awakening from the mortal dream only happens by virtue of realization, not by understanding this mentally. We can understand what you are saying mentally and convince ourselves mentally that this is a dream? But that is not going to awaken us but by virtue of realization that we will see that it is?*

R: Yes, but you have to start somewhere. You have to use the mind to destroy your mind. It's like Ramana's example of a thief becoming a policeman to catch a thief. (SB: *So by establishing in consciousness which is the practice, that will eventually... then it will come up, you will be established in that.*) It will eventually awaken you. (SB: *And realization will happen.*) To the extent that you make the mind rest in the heart and you stop thinking. (SB: *It's just simplicity itself by just establish in silence of consciousness.*) Yes. The mind is the big problem because the mind thinks. All these practices are simply to make you mind quiescent. To make the mind quiet. When the mind is quiet realization comes of its own accord. So all these practices are to quiet the mind.

SB: *It seems to be too overwhelming to take a whole day and try to do this. What I do is I take...can I be silent for one minute just one minute, maybe if we take it small doses can we be completely released just from one minute or thirty-seconds? Maybe that's a place to start? Just silent for thirty-seconds, fifteen-seconds, and then increase it?*

R: And as thoughts come ask yourself, "To whom do they come?" (SB: *And fall back into that silence.*) And go back into it. (SB: *Okay, it seems overwhelming to try to take a whole day and do it. I do it that way but...*) Whatever you have to do, do it. As long as you are doing something besides reacting to the world.

(Robert continues) We're a strange group of people because we are not going to allow the world to overcome us. We are going to realize what the world is and become free. So that makes us different to most people. Keep it to yourself. If you try to share this with friends or even family there is a tendency for them to put you down. And then you will begin to believe that maybe you are wrong. So you have to become strong. You have to really want this.

SB: *If you feel very loving without any reason, any cause, causeless is that an indication of something?*

R: Oh yes that's a high spiritual state. If you have unqualified love that's great. (SB: *Like if you just look at the animals, it's like an unbelievable miracle and just the simplest thing, just an animal is unbelievable.*) Everything is a miracle. A bug, a cockroach, they're all miracles.

SS: *But they are not real?*

R: But they are miracles because they appear real. (SS: *This isn't real, gosh fantastic - I'm hung up on those...*) Imagine that you are in the dream and that you are dreaming this. You are dreaming this whole thing right now and you are going like this, and then you wake up. So you were dreaming all this. (SS: *When we wake up Robert is it still that wonderful? Is it better than watching cockroaches... not the right words...*) (laughs) Another word for awakening is bliss and bliss has no explanation. (SS: *If you look at both states? Are there both states?*) There is only one state. (SS: *Oh yes, well this ain't bad.*) Both states is duality. There cannot be two states. There is one underlying cause for everything and you are that. (SS: *There is only one state. There is not the dream as a state?*) That is for the ego. The ego dreams. The ego has experiences. (SS: *But you exist on this plane too?*) As what? (SS: *A Jnani?*) What you see is what you get.

SN: *But the dream can be bliss too?*

R: The dream can be bliss but can't be the real bliss because the real bliss is beyond the dream. (SN: *We're always questioning everything can't we just be as that word, I mean it seems to me that it is the ego that says that this is not bliss?*) Say that again? (SN: *It seems to me that if this ego or the I who says that this bliss that is, is not bliss?*) Any bliss that you experience in the dream or in this world cannot last. It must change. For every good there is a bad. For every up there is a down. This is a world of duality. (SN: *It seems to me that it could last, why couldn't it last? Maybe I'm not capable of it. There is no reason why this bliss could not last.*) No. Due to the fact that the world is made up of atoms. And the atoms of the world

come and go and change continuously. So the bliss that you experience in this world is made up of worldly atoms... (SN: *Only atoms?*) Excuse me? (SN: *Where do the atoms come from?*) The dream, it's all part of the dream. They do not exist. But when you are explaining the dream you go back to creation, to atoms. (SN: *I don't understand why atoms are part of the dream, who is doing it?*)

R: You are doing it through your mind. When your mind is quiet everything stops. All of creation stops. When your mind is active, atoms are born and they create more worlds and more bodies. So the idea is to stop your mind from functioning. Then you become free. (SN: *But even if I stop my mind from functioning the atoms will still be going on?*) No they won't because you created them with your mind. It's your mind that created all of the... (SN: *I understand they're not going for me but they will be going on for someone else and I still think there is still someone else beside me.*) Don't worry about someone else. If you understand the truth about you, you will understand the truth about someone else. (SN: *So then that's true for everybody else. Truth obviously but still... what happened before there was any human beings?*) There was nothing. There was no thing. (SN: *I don't see how we could say that.*) Well from your point of view you say that. (SN: *From my point of view I don't know.*) But you are making a statement. Ask yourself, "To whom does this come?" Investigate, go within yourself, find out. Question yourself until you get down to the barest I. (SN: *I feel very finite.*) Ask yourself, "Who does? Who feels finite?" You have to do it to yourself. What you are trying to do right now is to listen to my words and try to see if they are real or not. But as I say most of the time. I don't want you to believe me. Do not believe a word I say. Why should you? Find out for yourself. Question yourself and see if I'm right or wrong.

SD: *Robert would it be helpful to ask, "To whom does this dream come?"*

R: Of course yes, sure. "To whom does this dream come?" (SD: *But you could apply that to everything then?*) Everything. (SD: *Like in the four principles it would be sort of like the first principle.*) Yes. Remember the dreamworld is part of the personal I. When you say, "Who am I?" you're referring to all the worlds. The dream world, this world, the psychic planes, the astral planes, the causal planes. "To whom does this all come?" It all comes out of my mind. When there is no mind everything stops. (SD: *Then how should that we agree on anything? I mean how are we all projecting the war in Iraq or...*) Because we're all dreaming the mortal dream. (SD: *We're all dreaming the same dream?*) We're all dreaming the dream. We're not all dreaming the same dream. You are dreaming the dream that we're all dreaming the same dream. (students laugh) It's your dream.

SB: So Robert the essence is for us to wake up is to be established in consciousness? Deeper and deeper... (R: *Of course.*) ...more profoundly silent to infinity?

R: And then the one who is established in consciousness disappears. And there is only consciousness. (SB: *And the thing will, it'll come up by itself, it'll bubble up by itself.*) It doesn't really come up because there is nowhere for it to come. It just is. It appears and we can see it. (SB: *So if we're really serious about this we will have to practice being established in*

consciousness otherwise all the mental understanding is a waste and all the talking is a waste.) Exactly.

SC: *I'd like to ask a question. I heard Douglas Harding speak the other day. Are you familiar with him?* (R: Yes.) *He says you look out and you look in at the same time?*

R: Because there is no out and there is no in. (SC: *When I look at you I am seeing my feelings. When You look at me you are seeing your feelings.*)

SG: *You're projecting yourself.* (SC: *Pardon?*) *You are projecting yourself.*

R: There is only one and that one sees itself. (SC: *So by looking at you or anyone else I'm really seeing myself, my feelings.*) Yourself, yes. (SC: *So how about an inner feeling comes up? When I look out I see myself and when I look in I see nothing because of this...*) If you really look in you will see reality, if you go deep enough within yourself. And you'll see yourself. (SC: *Which is emptiness, which is nothing?*) I don't like to say it's nothing. It is a thing that cannot be described. It is bliss. So we use words like parabrahman, beyond Brahman. It is beyond reality. (SC: *It can't be put in words?*) The finite can never describe the infinite. It's impossible to talk about that. But it can be experienced. (SC: *Even momentarily.*) Yes to an extent.

SB: *Who experiences it?*

R: The Self experiences the Self. (SB: *Experience isn't a good word then because to experience you have to have an experiencer, experiencing something.*) You experience a glimpse... (SB: *Oh, okay.*) ...And then the experiencer disappears. (SB: *Well the whole English language has to be thrown out because it's irrelevant.*) The English language is part of the world situation. (SB: *Maybe if you threw out the English language you can throw out ourselves also. (laughter) The little self, I mean the ego self.*) Not really because if you throw out the English language without throwing yourself out then you won't communicate with anybody. (students laugh)

SH: *If you throw out the subject and the object then there is just pure experiencing left?*

R: Yes. Of course. (SH: *Which is much closer?*) Yes. So you don't look to throw anything out, look to transcend. Transcend the body, transcend the mind and become free.

SX: *It looks my mind doesn't want to, I'm not going to find anything through my mind, the mind can only see the mind? That's all I see?*

R: The mind is a conglomeration of thoughts about the past and worries about the future. (SX: *And the other part is that God can only know God? So the mind can only know the mind and God can only know God.*) Yes you can say that. (SX: *And the mind doesn't want to give up. I mean mine doesn't. I don't want to give up anything. I think there is nothing here, that's what my mind tells me. There is nothing here why waste your time looking. I do the work but I see that's what's been going on all my life. I'm doing nothing here why waste my time?*) The mind is what keeps you to the earth. (SX: *Yeah.*) It keeps you earth bound because it's part of your body, remember. But when you ask the question, "To whom is this mind and body?" (SX: *The mind gets bogged. It boggles my mind.*) You simply say, "To me, I feel it." Who is the I that feels it? Where did the I come from? Who feels that's their mind and body? Who am I?"

And keep asking, "Who am I?" And the day will come when something happens and you awaken. It has to.

SC: *Can you do this ... does it have to be done consciously? Do you have to verbally say, "Who am I?" or can you think it?*

R: You can think it. (SC: *You can.*) Of course. The mind doesn't know whether you are verbalizing or silent. You know it. It doesn't matter if you are silent or verbal.

SP: *Robert is it necessary or useful to practice celibacy to practice self-inquiry?*

R: No, you don't have to.

SX: *So you've mentioned hypnosis before or it's like coming out of being de-hypnotized?*

R: You can say that, yes. You wake up.

SQ: *Robert about ten years ago I had meditation and only a few times since then, there was a moment where I just felt I was gone. I didn't realize it until I felt myself returning. There was nothing there. I didn't know about time or anything there was nothing at all to record. I felt myself, it felt like I was aware of my body again. There was a tremendous amount of joy. Was I in that state for a short time or...?*

R: You had a spiritual experience. If you are fully in that state there is no return. But there are glimpses of the state. That is not the complete state, there are glimpses of it where you can see that there is something worth fighting for.

SD: *Is that what Samadhi is?* (R: That's what samadhi is yes.)

SX: *Well how can you do that when the mind just doesn't want to leave?*

R: If you practice certain forms of meditation there will be a time when you bypass the mind. (SX: *Yes I've experienced that but when you say, you are going to leave and not come back?*) By "not come back" I mean, you do not come back to your old way of thinking. You stay realized all the time. You're no longer fooled by the world. The world becomes subservient to you.

SA: *How is it Robert that you are just appearing in our dream? Is it that we're dreaming you're here? Is that's what's going on?*

R: The whole thing is a dream. My body's a dream, my talking is a dream, your sitting there is a dream. Reality is beyond that. (SA: *And why are you here?*) No reason. I am not going to give you an altruistic answer and say I came back for your behalf (laughter) Like the Buddha did or somebody else did. I never asked to this at all, it just happened. I don't consider myself any body important. I'm just like you except I see reality, it's no big deal.

SH: *But doing practices is dreaming too whatever it may be?*

R: Of course. (SH: *But it's the type of dream that may awaken you, if you don't watch out?*) (laughs) Yes, exactly. (SH: *Let it catch up with us.*) It's like the thief becoming a policeman to catch the thief.

SE: *The fourth state becomes the first state?* (R: The fourth state becomes the only state.) *And the first three states disappear?* (R: Yes.)

SB: Robert in some of the books they don't call it a state, they call it a non state because a state is something you come in and go out of. So they don't like to call it a state.

R: So call it a non-state whatever makes you happy. (students laugh) What's the difference what you call it?

I have been getting good reports about the I-am meditation and we should all be practicing that. When we do it together here good things happen. That is why I always include this. So let's practice it shall we?

SB: Robert if we're saying, "I am" the mind is still thinking though, right?

R: The thief becomes a policeman to catch a thief. So you have to use your mind to get rid of your mind. (SB: So it's slowing it down?) It makes it quieter and quieter and quieter. (SB: But isn't there after the I-am meditation that you should stop the I-am meditation and be in consciousness?) No. Another name for consciousness is I-Am. So the I-Am becomes consciousness. They are both the same. (SB: But by saying, "I Am" the mind is still working?) In the beginning. (SB: Okay.) It slows down as you keep saying it. (SB: And will it stop eventually?) Yes. (SB: Oh.)

SC: Then there is hope.

R: Of course there is hope for you Nathan. (SC: Well according to the other teachers like Ramesh - I'm quoting what I heard - It will either happen or it won't happen there is just nothing you can do to make it happen.) Well that's true because you don't try and you don't read books or try to see every teacher in the world to make it happen. When you are ready to go within yourself and you become still and quiet and stop thinking, it will happen.

So let's close our eyes and become still for a couple of minutes. First become aware of your breath. Relax your body..

(tape ends abruptly) [TOC]

*Transcript 48*

**I AM IS BRAHMAN!**

*28th February, 1991*

*Robert:* Good evening. It's good to be with you again, I welcome you with all of my heart. It's nice of you to come here and get in out of the rain. Something to do. You got tired of watching the war on TV. It's over.

*SH:* No more war.

R: Now you can come here.

It's interesting to note how much you are looking for self-realization. When I say, "How much you're looking," I mean self-realization is nothing you look for. But you think you have to look. So you come here and this is good. Whatever you put first in your life that's what you achieve sooner or later. By taking the trouble to go out into the rain and driving on this mountain path to come here, shows that you are interested in your Self.

When I was about sixteen years old, I lived in the Bronx in New York and I used to go listen to Joel Goldsmith. Anybody heard of him? (um-hm) He was in Manhattan. In the middle of the winter I had to take the train, change and take a bus. The temperature was maybe seventeen degrees but somehow something in my heart made me go because I wanted to be there. Not particularly to listen to what he had to say, because I already knew what he had to say. But I just wanted to be in his company, with like minded people.

It's the same thing here. When you go out of your way to come to satsang, especially in inclement weather when it's hard for you to do. Especially when you can be in a nice cosy home watching TV or drinking wine or whatever you do at home. You have come out of your way for spiritual life. This means something, not to me but to yourself. It means that you are on the path and that is all you need to do.

Now your attitude at satsang is important. What kind of an attitude do you have? What do you expect? Those who expect nothing get everything. If you expect me to say something profound you will always get disappointed. If you expect me to make a great speech you will always get disappointed. If you expect me to give a sermon, again you will be disappointed. But if you expect nothing, then my nothing and your nothing merge and becomes everything. So your attitude should be, no attitude. You should never have any attitude and you shouldn't expect anything. That is called empty mind. When your mind is empty your true Self automatically emerges and you feel a great joy. You feel a great happiness, a great bliss. You begin to feel awareness, joyful awareness. You just become aware not of something, you become aware of no thing and the no thing is consciousness. So by coming here with an empty mind you feel pure awareness. You don't really feel it because you can't feel pure awareness. You become pure awareness.



How do you become pure awareness?

You become conscious of pure awareness. You can't really become anything. The personal self can never become pure awareness. The personal self can never know consciousness. When you came here with an empty mind, you gave up the personal self. Therefore you experience pure awareness as consciousness and that results in bliss. Bliss you can feel. Pure awareness, consciousness you cannot. But in order to feel bliss you have to become pure awareness. Which means to be aware of something, to be aware of consciousness. When you are aware of consciousness, but who's consciousness are you aware of? Not yours because you don't exist. Consciousness exists but you don't. Therefore you can never say that, "I am experiencing pure awareness," or "I am experiencing consciousness." You cannot say that because I can never experience those things. Therefore when somebody tells you, "I think I am experiencing consciousness?" Look at that person funny because I can never experience consciousness. I can never experience pure awareness. Pure awareness and consciousness just are. They are not this or that they just exist as themselves.

Now somebody tells you, "Well in the Upanishads and the Vedas it says, I am Brahman." So they are saying that they are Brahman. No, they are not. Now get this and remember it all the time. They are saying, "I am is Brahman." They're not saying, "I the personal I is Brahman," or "consciousness." They are stating their true confession that I-am Is Brahman. I-am is consciousness not you. You don't exist. But I-am, Brahman, consciousness, pure awareness, bliss are all synonymous, they happen at the same time.

The reason we speak about these things is because of time and space. When you are the body speaking, time and space appear to exist. When time and space appear to exist you have to use words to explain what you mean. So you say your real nature is pure awareness. Aware of what? Aware of consciousness, which leads to bliss, which is absolute reality. Yet these words are all synonymous they all mean the same thing therefore a realized person to make you understand that they all mean the same thing is silent.

Now can you see why silence is the ultimate teacher? As long as you use words you confuse yourself and you confuse people. But as you become silent like Fred the real Self becomes domineering and the personal self rushes back into the heart. Therefore those of you who talk too much realize that you are the most confused, for words merely confuse. And remember again because you believe you are the body time and space exist for you and in that space and in that time you are speaking words. You have to speak them one after the other so that somebody else who appears to be like you listens to your words and then they react. They become happy if you said something nice and they become angry if you say something ugly and life goes on.

So the reason we come to satsang is to understand that there is no body, there is no mind, there is only the Self. The Self cannot be explained by words, can only be experienced as pure being. And that being is consciousness, that consciousness is pure awareness which is absolute reality and results in bliss.

This is why you hear me say so many times that the first sign of progress on the spiritual path is when you begin to feel a profound peace within yourself. That's the bliss I'm talking about. You perhaps not experienced it completely but you just feel a profound peace that you never felt before. Things that used to bother you cease. People who made you angry cease making you angry. They haven't changed, you have grown. Words become meaningless. You begin to spend more time by yourself and you become very, very happy. The question therefore arises, do you mean if I become self-realized that I have to be by myself? I have to become a hermit? On the contrary, I'm talking about mentally.

For instance: There was a birthday party in my family recently and there were about fifteen-twenty people there. As usual I sit in the chair and watch. And there was all kinds of noise and dancing and everything going on, but I am eternal peace. It makes no difference what anybody does or says. I am at peace. I do not say, "I can't stand it in here there is too much noise and I have to go be by myself in peace." I am at peace wherever I go. You see the difference?

Those of you who believe or think that you have to run away from your environment or from certain people because they drive you crazy, these people are a blessing in disguise. For they make you see yourself.

What do they make you see?

They make you see that you are not at peace with yourself. Do you really think that if you go to a monastery or to an ashram or to a cave you will be at peace? If you cannot be at peace at a party? Don't you see? Wherever you go you've got to take yourself with you. And if you are not at peace where you are, if you go to a cave to live by yourself you'd go insane. Your mind would drive you out of your mind! (laughs) Which is good!

The world is your laboratory, where you practice on yourself. Do not try to escape from the world. Do not try to change things, but watch yourself, see what you're all about. Watch the things that upset you. Watch how many words you use during the day. How you talk and talk and talk and talk and talk and talk. Watch how you react to what people say.

How many of you react to your TV? You watch a program you laugh if it's funny, you cry if it's sad, you get angry if they do what you don't like you are not in control of yourself. The TV controls you. I know a person who turns on the TV as soon as they get out of bed and they turn it off at about twelve o'clock at night when they go to sleep. They can't stand to be alone without somebody telling them something. Because when they are by themselves without a TV or without a radio, their mind drives them crazy. All sorts of thoughts pop up, so to escape they watch the TV. And then before they turn off the TV they are already thinking what am I going to do now. So they go to a movie before the movie's over they are already thinking what am I going to do when the movie is over? They go bowling, they've got to be doing something all the time. They cannot be alone because their thoughts confound them.

You have to examine yourself. You have to see who you are. You have to begin to understand, you are not the doer and become still and relaxed and peaceful with yourself. The way you become peaceful is by realizing I am not the doer. I didn't ask to be born the way I am. I didn't ask to be born of certain parents, in a certain country, at a certain time. I didn't ask to be born into an impoverished family or into a wealthy family or into a spiritual family or into an atheist family or into a family of agnostics. You didn't ask for that yet you find yourself in that particular family.

If you are fortunate enough when you get to the age of reason you begin to question, "How did I get here? What am I doing in this environment? Who put me here? What is my purpose?" As you sincerely ask yourself these questions, the answers will be revealed to you and you will begin to understand that everything was predetermined, pre-ordained. If you are fortunate enough to come under the tutelage of a guru, or a Jnani it will be explained to you that you may appear to think that you were born into this particular family under these circumstance but in reality that is not you. You are not that. You are boundless. You are free. You are of the unborn. You have always been and you will always be. That is your true nature.

Can you imagine learning these things when you are young? Having this type of understanding? That even though I may appear to be a body. Even though I may appear to be doing something. In reality I am doing nothing and I am not the body. And if you are not the body and you are doing nothing then who is doing the work? And the answer is, noone. There was noone ever born, there is noone who subsists and there is noone who disappears. And you are that noone.

Now as I share this with you, what do you personally think you are? The first mistake you make is to believe that you are the personal I. Identification with the body. That's your first mistake. The second mistake is that your mind identifies with the world. And the third mistake is that your mind and body reacts to your environment.

We therefore begin with the body. You say to yourself, "I exist, there is no doubt about this, I exist. But who is this I that exists? It's the personal I. Yet when I go to sleep I am not aware of that I. But yet I still exists even though I am asleep. And when I'm dreaming, I dream about all kinds of things. Yet I say I dreamt." I is always persisting itself to remind you that you are I. And you keep identifying with I, most of your life.

When you begin to question, you begin to question your own existence. "How can I exist the way I am? For when I was a baby I existed as a completely different body. As a teenager I also existed but I was different than I am today. And look at me today I exist as I am today. But I, I, I, always seems to be present. Therefore, who am I? Who am I really?" And the questioning begins. You have shown yourself that you are not your body because you've been different at different times of your life. You've appeared different so you cannot be the body that seems to appear one way at one time and different ways at different times. Am I my mind, how can I be my mind. My mind is only a conglomeration of

thoughts, thoughts of the past and thoughts of the future. So I cannot be my mind. Therefore what am I?

If you ask sincerely something will tell you within yourself that if you get to the source of the I, all your problems will be over. So you start thinking about the source. As you think about the source you think of nothing because the source of the I is no thing. And you begin to see that the I that has been confronting you all of these years has to have a source and the source is no thing. If the source is no thing how can there be an I?

Now you begin to wake up and you laugh at yourself. You finally realize, "I don't exist, I never have existed, I don't exist as consciousness, I don't exist as pure awareness, I just don't exist. But the source is omnipresence, is ultimate oneness."

Then you can say, "I am the source." Because at that time you will realize when you say, "I am," you are not referring to your body any more you are not referring to your mind. You are referring to God, to pure awareness, to consciousness, to absolute reality. At that state you don't even think of those words. For as I mentioned before those words only exist in time and in space. And in your realization you understand that there is no time and no space. So there are no words, there is only the source and you become free and liberated.

Now I know some of you don't even know what I'm talking about. So let's ask some questions.

*ST: Okay so Robert is there an almighty God? An all knowing God?*

*R: Aside from you? (ST: An almighty, all knowing God?) Beside yourself? (ST: No that's not what I'm asking. I don't want to relate myself to God. I'm asking you is there an almighty and all knowing God?) What do you think you are? (ST: No I'm very limited.) Then there is a God for you. (ST: No that is not what I'm asking. I'm asking you if there is a God? An almighty, all knowing God?) For you? (ST: Forget me. I'm asking you.) As long as you believe that you are limited there is. (ST: No I'm asking you, for you is there an almighty, all knowing God? Not for me, forget me.) Why should there be one for me and not for you? (ST: Well there could be, I don't know?) Then there are two Gods, or three Gods, or four Gods. (ST: Well maybe I don't know of them, and you do.) I don't know of any God? (ST: You don't.) No. (ST: So all this teaching I have perceived is all baloney?) Sure. It's all baloney. (laughter) Now what? (students laugh) (ST: Just wanted to know if that...you know?) That is why I say, "Words are all baloney." The more you talk the less you know. If you can become still and go into the silence and ask sincerely, "Who am I?" Then you will know who God is. It makes no difference what I think. (ST: So there is no all knowingness? All pervasiveness?) I don't know? What do you think? (ST: I don't know? I'm not there.) What's the difference what I think or what I know? What good does it do you? (ST: I'm just trying to see what you would...) Find out for yourself! (ST: Well I've been trying but I could not find anything in that sense.) Try harder. (ST: I've heard of people who claim they know a lot more than I do, you know. People who I have been in contact with which they have told me that they have merged with eh, ...who knows?) Well when somebody tells you that be careful. (students laugh) How can I merge with anything. There*

would have to be two of me, a mergerer and a mergeree. There is no one to merge. (ST: *Well how do you explain intelligence? In my opinion nature is intelligence.*) You don't explain intelligence you become intelligence. (ST: *Yeah but if you are intelligent you're supposed to be able to demonstrate intelligence?*) Says who? How do you demonstrate it, by talking? (ST: *No, let's say if I was nature, I would be able to create flowers, trees whatever, right?*) How do you know you don't? (ST: *Well I know I am not able to create.*) Who knows? (ST: *I do, as I'm sitting here.*) That is the answer, "Who is the I?" What I are you talking about? You are talking about a personal I? And a personal I can never know anything. Except the world as it looks. So the whole idea is to transcend the personal I and you wouldn't have that question. (ST: *But you seem to say that if you are in the awareness of the higher I or what you call it the "I am" presence or whatever. You are just in silence there is no knowing involved, is that so?*) That's so, silence. (ST: *And silence creates intelligence?*) No, silence doesn't create anything. (ST: *Doesn't create anything?*) Because nothing exists but silence. Silence is synonymous with the Self, with consciousness, with pure awareness it's the same thing. You see the difference. Silence isn't created. Silence is that. (ST: *I understand that but still when it goes into pure awareness, awareness meaning to be aware of everything...*) To be aware of consciousness. (S: *Pardon?*) To be aware of consciousness. (ST: *Yeah but that would imply that you were aware, like all knowing, aware of everything, aware of pure awareness.*) What do you mean by everything? (ST: *Like I say, all knowing, represents to me pure awareness.*) You are referring to knowing about material things? (ST: *No not just that, everything, from the highest to the lowest, the whole scope.*) But there is no highest and there is no lowest. (ST: *Okay I just made that in a sense that there is multiple differences, a diversity in oneness, let's say?*) No there is not, no there is not at all. There is only oneness and there is no diversity. (ST: *But there is unity and then there is diversity we have many things in the universe.*) To you. That is how it appears to you. That is your precept. (ST: *Okay.*) That's your opinion. That is how you see it. (ST: *But then you are saying when you are in pure awareness you do not know anything?*) You are nothing. As far as this material world is concerned. When you are nothing you are everything. (ST: *Okay.*) I know what you are referring to. You are still interested in Siddhi's, powers. (ST: *No I'm just referring to, like people to God or to religious God, you know. Most religions believe in a God who knows all.*) But what do you care what most religions believe, what do you believe? (ST: *I don't know?*) Find out. (ST: *I'm guessing.*) Question. Question yourself, find out! (ST: *That is what I've been trying to do but I can't find my answer so...*) Go deeper. That is all you've got to do. Ask yourself, "Who doubts?" Find out and get rid of that person. Then you'll be free.

(pause)

Feel free to ask anything or say something. Throw a pie in my face. Do whatever you like.

SG: *Robert, I don't know whether this is just something I want to say or maybe see what you think about it. I am beginning to think that this state is, maybe I've read it before ... the problem is that it is beyond our senses. It's beyond seeing, feeling, touching, hearing...* (R: *Indeed.*)

...therefore it is, it's a whole other thing it, we can't perceive it in any other way that we are accustomed to perceiving it. (R: Exactly.) And also my explanations of things are also limited because they're all done in terms of my senses. (R: Exactly.) And so this state is beyond that?

R: Exactly. That is why you have to go into the silence. Where you are not disturbed by words and people and things and go deep within the silence and then you experience the bliss of the silence. And you become free... (tape break) ...beyond things. Words cannot describe it.

ST: *How old were you when this happened to you?*

R: What happened to me? (ST: *When you went through this state?*) You make it sound like a catastrophe. (students laugh) I was fourteen. (ST: *You were fourteen?*) Umm. (ST: *And you've got a family and everything?*) Yes.

(tape break)

R: (tape starts abruptly)...people are crying, people are moaning, it's not that bad you know.

SU: *Robert are children closer to their I am?*

R: Are children closer? (SU: *Yeah.*) Definitely, because they were recently born and they have not been brainwashed by the world yet. Just like animals. So they are much closer to themselves than grown ups are. Grown ups become opinionated and brainwashed and brain dead. (laughter)

SG: *That's truth.*

R: That's why we have wars and man's inhumanity to man. Can you imagine fighting over a piece of land? It's ludicrous. Or fighting over anything? Yet this is the way of the world. Children in their natural state do not really fight until they learn from grown ups. So become as a little child. What this injunction means is to see the world with awe, fresh and new. See everything as a miracle and wonder where it all came from?

Again if you sincerely inquire, "Where did the world come from? Where did the trees come from? Where did the animals come from? Where did the insects come from?" If you ask the question deep within yourself, the answer will come that it's all a projection of your own mind. It comes out of you just like a dream does. When that answer comes to you, you will be happy. You will be at peace.

SL: *But didn't you say it doesn't exist?*

R: It doesn't. (SL: *How can something that doesn't exist and then it makes us happy?*) No the happiness doesn't come from that. When you look at the world with awe and you see the miracle of creation... (SL: *That's easy.*) ...and you inquire, "Where does this come from? How did it get here?" If you are sincere enough the answer will come through you that everything came out of your mind. Is a projection of your mind and the answer makes you happy, to know.

ST: *But if somebody dies? The mind is gone but the body is still going to be here.*

R: If somebody dies? (ST: *Yeah.*) The body is going to be here? (ST: *The corpse is going to remain here, whether you are here or not.*) That is how you see it. (ST: *No. Everybody sees the corpse.*) Everybody who thinks the same way who sees the corpse. (ST: *Yeah, so that is something that...*) What does that mean? (ST: *...isn't attached to the mind. The corpse is not a product of the mind then, when the mind is gone?*) The mind doesn't go anywhere... (ST: *When you die what happens?*) You don't die, nobody dies. (ST: *What is the process of dying? Do you simply become unconscious like you fall asleep? What is it?*) You are thinking that you die, but you don't die. When you are awake you watch everything like a movie. Nobody dies. (ST: *Life energy leaves the body isn't that an effect?*) No that is on the relative plane. (ST: *Pardon?*) It's on the relative plane only. That is how it appears and as long as you believe you are the body mind that is true. (ST: *No that is not what I'm saying. I'm saying the body is separate from the mind, it appears to be because if a man dies the body is still here but it's a dead corpse.*) That is how it appears. But to whom does it appear that way? (ST: *To everybody who sees the corpse.*) No. To the person... (ST: *No the person is gone, he is no longer here.*) No you are still a person... (ST: *Pardon?*) You are still a person. As long as you still believe you are the body you go nowhere. (ST: *No, no. Robert the person is dead, he's gone, he's maybe in heaven or who knows where that person is.*) So how can you be dead? If he goes to heaven how can he be dead? (ST: *He is no longer in the body. If the person is still in the body it's still alive.*) So you have gone to heaven? (S: *Yeah.*) And you have left your body? (ST: *Right the body is dead, here just a corpse.*) And you have left it and gone to heaven? (ST: *Pardon?*) You have left your body and gone to heaven? (ST: *Yeah.*) And the corpse is lying on the floor, dead. (ST: *Right.*) Says who? (ST: *Everybody knows that.*) No they don't. (ST: *A corpse is a corpse. It starts rotting immediately when the mind finds out, she leaves.*) That is how it appears just like everything else in the world. (ST: *So why does it start rotting?*) To whom does it rot? Who sees it like that? (students laugh) It's just like you are saying, "Why is the lamp on? Why is room blue? Why is the sky blue? Why does everything exist the way it appears to exist?" Who is doing the seeing? (ST: *Because there is intelligence involved in it.*) But who is doing the looking? Who is doing the seeing? (ST: *Everybody his own way.*) Forget about everybody, talk about yourself. As long as you see these things you have to ask yourself, "Who sees?" And you will realize that your ego sees all these things. All these things happen to you on an ego level. But if you go beyond the ego it doesn't exist. (ST: *Are you saying, nothing exists then?*) Nothing as you know it. (ST: *Yeah.*) See all the things you are telling me is coming from the point of view that you are at now. (ST: *Right.*) That state that you are in. (ST: *Right.*) But there are other states. (ST: *Tell me Robert how do you see if somebody dies? What do you see? What is happening?*) I see through it. (ST: *But what actually do you see? What happens?*) Nothing happens. (ST: *Nothing happens?*) Nothing happens. (ST: *Something must have happened or you wouldn't see a dead corpse here?*) Look at it this way, when you see a reflection in the mirror what happens? Does the mirror suffer from the reflection? Does the mirror see the reflection? The mirror remains the mirror, but the reflection appears to be in the mirror. But the reflection always changes. (ST: *What happens to an ordinary person who dies a normal*

death in bed, let's say. What kind of tremor or what kind of experience do they go through?) But you are talking about them. Speak about yourself. (ST: *Mate I've not died yet, I don't know?*) So you are saying in other words, when you die what am I going to go through? (ST: *Yeah okay, yeah.*) You will go through whatever you are going through now. (ST: *What?*) If you stay the way you are, you will go through... (ST: *I'm asking you for the process what if that...?*) But there is no process because there is no death. But as long as... (ST: *What is happening when I fall asleep?*) You dream. You sleep. You wake up. (ST: *Okay is that the same experience as falling asleep?*) There is no going to sleep when you die. (ST: *Well what is the difference between falling asleep and death?*) Falling asleep is when you are still conscious. (ST: *No, if I fall asleep I don't know nothing nobody's here, if I was asleep right now I do not know what's going on?*) But your real Self is conscious. What you really are is always conscious. (ST: *Yeah.*) It's consciousness. (ST: *Okay. My question is if you could just explain to me what's happening when you die? Not just falling asleep not just...?*) What I'm trying to tell you is nothing happens. (ST: *Nothing happens?*) You want something to happen. (ST: *There is some kind of process happening there.*) It's happening to you as long as you believe what you believe. So you will go through a process. You'll appear to leave your body. You'll go to the astral plane, take a rest or vacation and then you'll go back into another body. And you will continue forever because that is what you believe now. (ST: *Well not necessarily, I grew as a Catholic so I have no experience of reincarnation, you know.*) So what experience do you have as a Catholic? (ST: *None except their teachings.*)

R: As you believe it is done unto you. So whatever you believe now, that's what happens to you, forget about others. Do not think about other people think of yourself. That's the whole point. Whatever you believe about yourself now, that is what happens to you when you die. In other words if you believe you go to heaven and hell, that is what you will do. But it is all a reflection of your mind. You are creating all those states.

Therefore find out, "Who is doing all of this? To whom does this belief come?" Find out and be done with it and you will be free. Do you see what I mean. The mistake you are making is you want to bring everyone into the picture. There are no others. Whenever you want an answer to a question, it's between you and the questioner, you and your Self. So ask yourself, "Where do I go after death? Who wants to know? I do. Who am I? Who am I?" And when you find out who I is, all your questions will be answered, but it's always between you and your Self. Never mind the other people.

SV: *Robert there are people who have been listening to teachings like this for fifty or sixty years. They could stand in a room and have an angry outburst in front of other people or to someone, they can vent your anger, say unkind things, be hostile and think of the rut and then after doing that they can sit in a room and glare at people and give them hateful looks. And they think that they are self-realized, can you comment on that?*

R: Well of course people like that are growing and they are trying and one day they will awaken, so what's to say? We must learn to have compassion for everybody. (SV: *I understand. Could you comment on the stupidity of that host. To be angry and not know that you*



*are angry is to be deluded?*) Well nobody is stupid. Somebody who is angry will one day ask the question, "Who is angry?" And they will begin the path. (SV: True, let it begin.) But what matters is what do you see? (SV: *I already know that.*) If you feel the anger then you have to work on yourself. (SV: *I understand. Until they've seen that they haven't even got on the path yet, they think they are already at the end.*) Well forget about them. Leave them all alone. (SV: *Well I'm just trying to help them out the right now.*) That's okay. Just be your Self. That's how you help. Can you see that? (SV: *I understand.*) When you become yourself you are omnipresent and your vibrations go into everything. (SV: *I understand.*)

ST: *So do you feel one with me? (laughter) There's no me, there's no me, practically. There is only you?*

R: There is not me and there is not you. (ST: *Okay.*) And I can't pick you out and say... I can't pick you out and say I feel one with you. (ST: *Huh?*) I can't pick you out and say I feel one with you. I feel one, period. (ST: *Yeah but if you feel one you don't give a damn about me?*) (students laugh)

SH: *Oh yes he does. (students laugh)*

R: Because I give a damn about me I give a damn about you because there is only one. I am you. (ST: *It appears to me like that. You are too self-centered you don't know nothing about what's your business, how you feel doesn't really ... it's none of my business right?*)

SH: *Well you think I'm the separate self, like you believe you are... (ST: Yeah fine. That's the reality to me.) Is that true? Question it. (ST: According to Robert no, according to me yes, you know.) Well you can question it. Some time you will. (ST: Well maybe?)*

R: Be gentle with yourself and watch the things you say. (ST: *But can you be practical in that sense?*) Of course. (ST: *Yeah?*) Of course. (ST: *Because how free are you in that state?*) Totally free. (ST: *Totally free?*) True. (ST: *You still have to maintain your separate existence, like when we talk to each other.*) That's how it appears. (ST: *Yeah and also you cannot express yourself in a way that there is oneness. That I feel it. You couldn't express yourself to me that I feel it that there is no separation. As two persons speaking to each other I mean.*) I can only be my Self and you can only be yourself. (ST: *That's what I mean. This is the dilemma of humanity that we cannot see oneness in each other. I am just myself and I have nothing to do with the rest of the people.*) On the contrary because if you remember when I say, I'm myself, I'm not speaking of Robert I'm speaking of the Self that I am. (ST: *That is what I mean. Can you not as Robert can you be oneness that you express?*) I don't have to feel oneness. Oneness already exists. (ST: *No, I mean you express it to the individual? That the individual will feel oneness with that almighty oneness.*) It's like asking for Gods grace. (ST: *Yes that's what I'm saying.*) God's grace is always present... (ST: *Okay.*) ...but it's a mature person that can feel it. (ST: *It's only a mature person...?*) ...that can feel it. (ST: *I was just recently reading a book of Clia Prophet, you know and she says prayer only works if you have a degree, meaning demand to God to manifest his grace.*) So what can I say? (ST: *I don't know.*)

R: Everybody says all kinds of things.

SR: *I think what Rama Krishna says, "The Grace of God is always flowing, you have to run through it with your sails."* (R: Umm, that's good.)

SS: *Robert a few years ago my eldest son had a profound spiritual experience. He was with a large group of people in the presence of a Master and he said he really couldn't explain it to me. He said that words don't explain it but he felt the oneness of everything and he said that people looked at him after that experience as though he were different. As though he was special, as though he was as something really different had happened to him and what he experienced as nearest he could tell me was that he could see them and he felt that they were looking at themselves when they saw him and he kept telling them, don't you know you are seeing yourself? And then after that he said mum it's so easy, it's so easy, it's right there, just right there. Could you comment on that?*

R: Yes, that's the example I gave of the mirror. Look at me as a mirror and when you look at the mirror you see yourself. You see your reflection, but that doesn't change the mirror. I see a reflection superimposed on myself, but I realize I am the mirror and not the superimposition. Therefore the whole world is a superimposition on the Self and when people become the Self, there is only one Self. And superimpositions are reflections of that Self. But your son realizes that he is the mirror and everything else is a reflection. It comes and goes but he never changes. The whole universe is that Self. And he is that. Do you follow that? Is that clear?

SS: Yes very clear. But he wasn't able to retain that state, he tried very hard for quite sometime to keep that state but it was very difficult for him in the world to retain it. He's been trying to get the state again since.

R: He had a glimpse of reality. (SS: *Yeah he did.*) That's good.

SD: *Why would it go away or become dimmer?*

R: Because it wasn't fully developed.

SJ: *What do you suggest to fully develop that kind of state?*

R: To go deeper within and to be able to see that you are consciousness by keeping silence. (SS: *I do remember him telling me that he did want to stay quiet. He wanted to stay silent but that was very difficult to stay in the silence.*) If he would ask himself continuously, "To whom does the world come? Who is experiencing the noisy world?" And follow the I to the source, he would become totally free.

SD: *Robert would you explain again your answer to the Master Maharshi's teaching as to the explanation of what the Self is?*

R: What the Self is? You want to know what the Self is? (SD: *Yes.*) Umm, what is the Self? The Self is the Self when everything else is removed. When the world is removed, when the thoughts are removed, when the mind is removed, when the universe is removed then the Self is left over. (SD: *So the Self is both everything and nothing. It makes up all that is.*) Everything is the Self and everything is no thing.

SH: *It doesn't seem to make much sense.* (R: That's good.) SG: *It's not supposed to.*

R: You're making progress. (*SH: Thank you Robert, it's the sweetest thing you've ever said.*) If it made sense you would be in trouble. (laughter)

SG: *So in that "I Am" condition is there no experience whatsoever?*

R: For whom is there an experience? The experiencer has been eliminated.

SL: *Is that the continual state of your day? What is your day like? What goes on inside?*

R: My day is like everybody else's day. (*SL: But how can...? it's a trap, I knew that, I shouldn't have asked the question.*) (laughs) There is nothing special about me.

SD: *Except that you're awake and we're not, or we don't think we are.* (laughs)

R: Well to me that's just natural.

SL: *You have experiences but there is no experiences?*

R: What kind of experiences do I have? (*SL: Well thinking about your day?*) I just go through the day spontaneously. (*SL: Excuse me?*) I go through the day spontaneously, doing whatever has to done at that moment. (*SL: But you do not experience it?*) I'm not the doer, I watch myself doing, but I realize that I'm not the doer. (*SL: Is that all there is to it?*) That's it, simple. What do you want? (laughter) (*SL: That's really all there is to it? There's just standing back and realizing that life is beautiful.*) (laughs) *But if it doesn't exist why is there even an adjective?* You become spontaneous and the adjective is consciousness. You realize yourself as consciousness like the screen and you enjoy watching all the pictures on the screen. But you understand that you are the screen. (*SL: So if a person is going through this alleged life, enjoying everything and not reacting but simply being spontaneous then is that all there is to it?*) That's it. (*SL: Besides knowing that, besides even living that there is still an experience?*) For whom? (*SL: Well, like the experience that her son had. Probably most everybody here sees everyone else here as themselves.*) Again never mind everybody else. Speak only about yourself. (*SL: Well that sounds, sounds egotistical?*) It has to be because if you know you are egotistical that is how you get rid of the ego, by knowing you are an ego first. So that's a good point. (*SL: But what are we all lacking?*) Nothing. (*SL: We are lacking an experience?*) No we are not. See that is your point of view. (*SL: Then we are exactly where you are then?*) Of course. (*SL: If we live in beauty and in love we are where you are?*) Forget about living in beauty and love. (students laugh)

SH: *If you throw out the beauty and love then you're there.* (students laugh)

SL: *Well if we're living the miracle then, as you said everything is a miracle?*

R: And you ask yourself, "To whom does it come? To whom does the miracle come?" (*SL: To nobody.*) That's right. So you're nobody. You're no body. You're just no body. You have no body. Now you've got it.

(long silence)

If you truly wish to repent just sit in silent meditation and see the perfect reality within. For all manners of evil merely arise in erroneous thought.

(tape ends) [TOC]

*Transcript 49*

**I ACKNOWLEDGE YOU**

*3rd March, 1991*

*Robert:* Good afternoon. It's good being with you again. I welcome you with all my heart.

There's some of you who come hear to hear me speak. This is not exactly right. The message is between the words. The words themselves are fine but the real message is in between, in the silence, in the quietness. That's where reality is. The less you talk the more you achieve. Learn to be quiet. Learn to find time at home where you do not speak. The world will still go on without you. You don't have to worry. The power that runs this world does not need your advice. When you become still, quiet, you make a connection with a great power, and then things happen.

I would like to acknowledge you, not by name, but just to acknowledge you. There are those of us who believe that in the transcendental state you do not care about anyone or anything. This is not true. I am aware of each one of you. I am more aware of you than you'll ever know. I may not talk to some of you or say anything, but I know all about you.

How do I see you? It is true that I see everything as consciousness. Imagine consciousness as a gigantic screen and you are images on the screen. So I am aware that I am the screen and you are the images of myself. There is only one Self and I am that. Therefore I am aware of both, that your appearance exists on the screen, yet you are the screen, or you are consciousness, but you are still seeing yourself as an image, as a body, whereas I see you as consciousness and also as the appearance that you see, as a body. But I know the truth. Therefore I am aware of you.

There are some of you who come to see me from far away. We have people here who come from San Jose, Santa Cruz, San Diego and other far places. I'm aware of that.

Thursday it was a rainy day, yet we had quite a few people here. That's why I explained, first things first. If you're really interested in your spiritual life, if you really wish to transcend the body, you've got to make this first in your life. You cannot compare satsang to watching the TV, or going to a movie, or going bowling or anything else. If you put satsang in the same category, then there is a total confusion within you, and you don't even know what you want. But where you put your energy, where you put your life force, what you go after with all your heart, with all your soul, this is what you ultimately become.

I appreciate you. I appreciate those of you who support me financially, who put funds in the collection box. Most of you realize this is my only source of income at this

time. I appreciate that. Always remember whatever you give of yourself, you're giving to yourself, because there's only one Self. When you give away your love, you give your joy, you give your truth, you give your happiness, you give your finances, you give whatever you give, it's like your right hand giving to the left hand.

If you took away all space and all time there would only be one person. The reason we appear as many, is because of time and space, maya, the illusion. It appears as if there is time and space. Therefore there are many. But as you go within yourself, as you begin to identify with pure consciousness, time and space seem to disappear, and wherever you look, you see yourself, for there's no room for anyone else. There is only one Self. This is why you should never be angry at anyone, never judge anyone, never become upset with anyone or react to any one, for you are really doing it to yourself.

Whatever is going to happen will happen. Your job is not to react. Your job is to understand that everything is predestined. You are in your right place where you are supposed to be. If there is anything that appears in your life that you don't like, it's wrong to try to change it. It's right to go within yourself and see the truth within yourself. And then the appropriate changes will come by itself. Change no one. Change nothing. React to no one, react to nothing. Do not live in the past and do not worry about the future. Stay in the eternal now, where all is well.

So I acknowledge you. After all you are me and I am you. There's no difference. I love you all, for I love the Self. Love and the Self are synonymous. And since the Self is omnipresent, how can I not love you. Love is consciousness, absolute reality. We are all that.

Why do you see others? Why do you see perverse situations? Why do you see all these dastardly things that seem to be apparent.

Your eyes are meant for you to see, but to see the truth, whereas with most people the eyes see an object and sends the message to the brain, according to your programming, and you react accordingly. When you begin to realize it's all a game, no one is born, no one dies, and in between no one prevails. There is only God, pure awareness.

There are many methods to use to recognize this truth. This is why I share these with you. Not everyone can practice atma-vichara, self-inquiry. Therefore I share these other methods with you. There are many things that you should do. How many more years do you think you've got in your body? Why go after the fleeting things that change and disappear. Forget about trying to win the lottery. Forget about who's hurt you. Forget about your sins of omission and commission. Let go of everything. Be yourself. Do not react to the world. Do not even react to your own body. Do not even react to your own thoughts. Learn to become the witness. Learn to be quiet.

I know sometimes you get up in the morning and you feel out of sorts. You may feel depression, you may feel the collective unconscious of the world, which is a negative vibration. You should immediately snap out of this by realizing this is not the truth about me. The truth about me is I am love, I am consciousness, I am absolute reality. Identify

with the truth about yourself. Do not allow your mind to tell you one iota of negative thinking. Catch yourself. It makes no difference what position you're in. Do not believe and think, "Well, when things get better I'll have time to do this." There's no such thing. You've got to start where you are. You've got to be yourself now and forever. Things will never change.

Get rid of your arrogance. Develop humility. Become humble. By that I don't mean become a door mat for people to step on. In humility there is strength. You understand the truth, therefore you do not get involved in pettiness, in nonsense. The truth shall always prevail, regardless of appearances.

People were bored, then a war started. It became exciting for some people. Something to do, to get rid of their boredom. Now the war is over and they become bored again, always looking for excitement, looking for something outside of themselves. I can assure you my friends there is nothing outside of yourself. Remember the whole world is a projection of your mind. Never forget this. It is you who make the world real. The world picture is very strong in your mind, and the stronger your mind, the more real the world. This is why in all the higher teachings we are told we have to destroy the mind.

What do they mean by that?

The mind is known to be a conglomeration of thoughts about the past and worry about the future. That's all the mind is. As you begin to understand your true nature, the mind settles down and goes back into the heart, where it's supposed to rest. The heart is the Self. Therefore the mind becomes the Self. The Self is the universal. The universal is absolute reality, which results in bliss. Therefore your life can be blissful while you're still in the body.

You do not have to give up anything really. You simply have to put everything in the right perspective. You can work, you can play, you can go on vacation, you can do anything you like, but you'll always be aware of the truth of your being, that's all. Do not think when someone attains liberation they have to go and live in a cave and forget about the world. On the contrary, you're in the world but not of the world. You see through appearances and you become happy.

Now one of the ways of quieting the mind is chanting. It has been known for centuries that chanting makes the mind one-pointed. It works through the nervous system, bringing peace and tranquility to the mind. Then the mind disappears of its own volition. Let's do that now, shall we?

(Chanting)

Anything to stop the mind from thinking.

I receive mail from various parts of the world and sometimes, when I think it's apropos, I share it with you, for many people have the same questions. We're going to do that now, Mary. We have one of the letters from Taiwan who by the name of Andy used to come here. He now lives in Taiwan and he's been practicing these things. This letter will describe how he's doing.

Mary: *This was written on February 19th: He says:*

*"Dear Robert,*

*Namaskar. I'm happy to say what a joy and a precious gift it is to know you and have your presence in my life. From our first meeting I felt a warmth and friendship that I've continued to find companionship as well as pure shining light of my own true being. I share thanks.*

*I am writing now with a feeling of needing to express something that has been a source of ambivalence and unclarity for quiet sometime. I often experience a subtle conflict that seems to result from infrequent but clear insights into my true nature which render all other spiritual issues irrelevant and unnecessary. In other words when the truth is clear as it often is when I hear your words or more accurately what they express there simply is no consideration of anything else. What could possibly be worth considering including the question of the truth. But this is not a living understanding my mind is mostly busy and continually dreaming.*

*However even though these moments of living clarity are rare and elusive. Just having reference to them sort of dissipates any motivation toward spiritual action even when I desire it.*

*This must sound quite comical to you as it does somewhat to me as I write it. That is why perhaps I have neglected to acknowledge it concretely until now. It's always felt more worthwhile to just go back to the whole truth on whatever level it's perceivable at the time. Knowing it's the only reality and all else is BS.*

*Yet here this body is feeling that the only real purpose of living is to realize fully my true nature and embody it in every breath. My day to day experience says that I'm far from this, but the echo of insight says there is nothing but this. Every time there is inquiry, every time there is meditation which is never with prescribed intention, this conclusion is quickly reached regardless of the experience of identification. Regardless of reaction, attachment, aversion these are all insubstantial appearances which are of one consciousness and to say that is, to say far too much.*

*The meditation renders the life of Andy Kincart unworthy of consideration. I guess Robert the essence of it is doubt. The ego's last stand, like yeah right you think you know the truth when your life is like this. But it's not just that I don't, don't doubt the insight, the simple clarity is beyond doubt. It just feels like there is something more to come to fruition and it's really not even like I desire for something to be fulfilled in the sense that I will be relieved of suffering.*

*But I'll read the words of Maharaj or yours, of your experience along with his or your advice on actions to do, or ways to be. But when I go through the words to the space that he or you are coming from I just feel like, why? What is being done to what? And that even feels like too much consideration to give to the issue.*

*When I mentioned doubt, I think I was referring to the doubt of fear that my understanding is largely intellectual. Based on experiences of clarity.*

*But even as I write this it sounds ridiculous. Why am I entertaining these silly thoughts? The understanding is all there is and there is nothing to do but to dwell in it. Well with saying that, it feels like this letter expresses through embodying some of the cyclic ambivalence that arises from*

me. I beg your pardon if what I've shared is boring and monotonous. I'll leave you, so-to-speak, with something I just wrote a day or two ago that brought me back to the place I belong.

With the understanding that all forms are of one universal being. Which is void of any existence what can be done. Can there even be anyone to carry this understanding. The truth is regardless of it's acknowledgement through understanding. So how does the form pursue its own emptiness? See the nature of emptiness already within the form and there will be nothing to pursue. See that the seer as well and even the seeing are all empty and illusions of memory. Just be quiet and allow the light of awareness to burn away the clouds of forms in perpetual change. Only pure being is free of form and change and becoming. Just be by burning through the illusion of identified perception. The kingdom of heaven is now, simply give up all lies to the contrary.

Once again the friendship which shares our being is a true joy.

Andy"

Robert: Now, Ed would you answer that letter for me.

SE: His understanding being said.

R: In essence, tell him he's too wordy and all of his experiences are a manifestation out of his own mind. And he has to become still by going deeper within himself and if anything comes up tell him to catch himself and through self-inquiry ask, "To whom does it come?"

SM: What did you want Robert? (R: That letter.) That letter? Or the other one.

R: This one. And send him lesson number three. Now there's one more if you would like to read Mary.

SU: Robert didn't it show a rather good understanding he said, I create exactly reality with regardless of the understanding, that is regardless of mind or concept or anything else so it sounds to me that it was coming from a very quiet place?

R: It's a good letter and he shows a lot of understanding but all he has to say is, "All is Well." (SU: Regardless of the understanding?) Yes, because if you really had an understanding there is nothing to say. See that is something we all have to realize. It's not how much profound knowledge we know intellectually. It's how much we don't know. We have to transcend the mind that wants to be worthy and profound. We have to go beyond that to wake up. As long as your mind is filled with beautiful poetry and beautiful quotations and profound knowledge you can never become free. The idea is to give it all up. Then in your freedom you know all these things but there is nothing to say.

Would you like to read the next one?

Mary: All right, do you want the letter part first then the card?

R: Read the card first. (Mary: The card first, okay.)

Dear Robert,

Thank you so much for showing me the trust that I can have for myself and that everything is truly all right.



*With love and oneness*

*Jim.*

*And then heres a little letter from Jim also.*

*Dear Robert,*

*Enclosed is a cheque sent to me from Joan whom I knew ten years ago in Syracuse. She was a spiritual friend and I have been sending her your tapes. From the letters she has writtten to me they seem to be beautifully changing her life. If you feel inclined you could write to her. I am sure this is actually a lot of money for her to be sending.*

*Take care love and blessings,*

*Jim.*

*Joan is in New York.*

Robert: Ed would you send her lessons 1, 2 and 3? We conduct all of our business here. (laughter)

We have to understand that we do not come here to overcome a problem. We do not come here to acquire profound knowledge. We do not come here to memorize words that I say, or books that you've read and you memorized, the beautiful quotations, and you're able to repeat these things. We come here to empty ourselves. It's only when you become an empty vessel that the truth, which you really are, can shine forth. When you have too much head knowledge you keep yourself from awakening. When you have too much book knowledge, you keep yourself from awakening.

This is why words are always inadequate. You are already liberated. All you really have to do is to get rid of those things that tell you you're not. When thoughts come to you, when ideas come to you, whatever comes to you, realize that's not what it is. Neti-neti, not this, not this. Reality is your real nature. You don't have to go anywhere to find it. You don't have to travel the world looking for teachers. All you have to do is become humble, have humility, go within, and the truth will reveal itself. It makes no difference what your condition may be. This is totally irrelevant. You can be rich or poor, sick or healthy, deformed or otherwise. Makes no difference. It has nothing to do with reality.

It's like you go and see a movie and you identify with the plot and the actors and the actresses. Then the movie ends and you're nowhere, for you've spent all your energy identifying with the actors and the actresses, the roles they're playing. This is what we do with our lives. We identify with conditions, with situations. We try to protect our interests, and that's only ego. We have no interests. We own nothing. We come into this world with nothing, and we're going to leave it with no thing. What you do in between birth and death determines what happens to you from thereon in.

If you're like most people and you've been bound by the earth, identifying yourself with earth things, believing you are the body, you'll come back again and again as a body, until you wake up and realize it's all a dream. You have to wake up. There's nothing

else you have to do but wake up. Forget about the world. I'm speaking of mentally. Allow your body to do what it must, but mentally forget about the body, the world.

Keep your mind on your heart center. Practice self-inquiry. Become the witness to all of your movements and to all situations. Do not react to anything. Watch. Behold how the world keeps changing day after day after day. Realize that you are not the world. You are watching the world, but you have really nothing to do with the world. You are consciousness, you are the Self, this is your true nature. Identify always with the pure Self.

It's like the story of a bird who lived in a gigantic tree. The bird represents most of us, and every time it would eat sweet berries on the tree it would be cheerful and happy and sing. But when the season changed, and the berries became sour, he would stop singing and become angry. Isn't this like us? When things appear to be going our way we say we are happy, because we are getting what we think we want. But when something does not go our way, we become despondent and angry.

One day the bird was flying around the bottom of the tree and it looked up to the top branches, way far up in the air. On the top branch it saw a translucent, beautiful, gigantic bird, smiling and happy. And the little bird said, "How I wish I can be like that big bird. I'm going to fly up there and discover what makes this big bird happy." Isn't this like most of us? We get tired of the run around of life, and we discover some truth that we go after. But look what happens.

On the way up to the big bird, when the little bird was a quarter of the way up, flying up, it saw some delicious berries on one of the branches. It therefore forgot all about the big bird, landed on the branch and started to eat the beautiful, succulent berries. When they were all finished, there was all these sour berries left. So again it became despondent. Again it's like us. In the beginning we go after truth, after reality. But if something wonderful happens to us materially, or physically, we forget about it. We say I can go after that later when things are bad. And we get caught up in our experiences.

So when the little bird became despondent enough it remembered the big bird. It looked up and there it was again, sitting so majestically on the top branch, translucent, shining, happy. And it said, "This time I'm going to go right up to the big bird and find out its secrets." Halfway up again it saw a branch with beautiful berries and forgot about the big bird once more. Just like we. We search for truth, we read books, we see teachers. But let's say we win the lotto, and we have a million dollars. How many of us will continue to search? Not too many, I'm afraid. We'll get lost in riches and what they can buy for us, until the IRS comes knocking, or your relatives steal your money, or the stock markets go down, and you become despondent. That's like the little bird eating sour berries.

After it was despondent enough, again it remembered the big bird. That's like us. When things get too bad, we start thinking about God. So again the little bird started to fly up and up and up, and this happened again and again, until when it was three quarters up and the berries became sour again, it got completely disgusted and said to itself, "I'm tired of sweet berries, I'm tired of sour berries. I'm tired of the whole game. I don't care

about anything I see on this tree again. No matter what I see on this tree, it doesn't make any difference. I'm going straight to the big bird." And that's like some of us. When we've been kicked around by life enough we become determined to go all the way in the pursuit of truth.

So the little bird started to fly closer and closer to the big bird. It bypassed all the sweet berries and the beautiful berries it saw on the tree. And the big bird became more and more translucent, and shining, and beautiful and majestic. And it finally landed right in the center of the big bird. And when it did, it found out something very interesting. It found out that it was the big bird all along. So it is with us. When we finally awaken we will realize we've always been awake, there never was a time when we were not, and become free.

Let's sing, "Oh God Beautiful."

(After singing Robert continues)

Many people ask me is there any short method that I can use when I become depressed or disillusioned. When I start feeling out of sorts is there anything I can say besides practicing self-inquiry? Is there a little fast method some words that I can use as an affirmation?

Well we don't use affirmations because they are just the workings of the mind. But there is something you can do that is very simple and you hear me saying it all the time. You can interrupt your feelings and your mind, worries, thoughts by merely saying, "All Is well."

You hear me saying this all the time, "All is well and everything is unfolding as it should." When you say, "All is well," it contains everything that we teach. All is well means that everything is the way it should be. There are no mistakes. There is absolutely nothing wrong.

No matter how things may look, no matter how things may appear, if we believe something is wrong, it's because we misconstrue the way things really are. When you say to yourself, "All is well," a calming effect takes place in your nervous system and you find that you become relaxed and peaceful. For in reality you are saying, "Nothing is wrong, nothing has ever been wrong and nothing will ever be wrong." If I think it is, it's because I don't understand. So, "All is well."

Remember you have been brought up to believe certain things about life. How your life should be. In other words you have been brainwashed. Just about everything you believe is anti-reality. Think about your belief system. The way you think that things should be in your life. Things shouldn't be any way in your life. Things just are, they come and they go. You have no life. You are reality. You are the Self, and that's not a life that's just being, pure being. Pure being is your real nature.

I reiterate again. Stop looking and stop judging at appearances. Leave the world alone. Stop coming to conclusions. Do not be for or against anything. Be easy with yourself, be gentle to yourself. Catch yourself when your mind starts telling you all of these

depressing things and starts worrying you. Realize that you are greater than you can ever imagine. You are God in all its essence. You are not a piece of God or a parcel of God. You are the whole. You are absolute oneness, nirvana, emptiness. You are the Self.

Why not accept this?

All you have to do is intellectually accept the truth and the intellect will cause it to go into the subconscious, the subconscious will go into the reality, the reality will turn into consciousness and consciousness will express itself as bliss. This means that while you appear to be wearing a body, it will be a body of bliss. Others will not see it like that. But you will not be concerned with others, for you are others. And as you see your body of bliss, of course it includes the body of the universe because your body of bliss is omnipresence. Therefore you see everything as bliss and you have unalloyed happiness, joy and peace.

(tape break, tape starts abruptly with students laughing)

...(laughter) You do not have to agree with me. Feel free to condemn me, to crucify me, to do whatever you please. If there is anything that needs clarification or something you don't understand or something about your spiritual life or anything else, we're one big happy family here. So if we get into a fist fight don't worry.

*SB: Robert when you are looking up at the ceiling are you seeing the ceiling or are you absolutely not connected, your consciousness is not connected to your eyes at that time?*

R: I'm not aware of what I'm looking at. I'm not doing it for any reason. (*SB: What are you aware of?*) Of you, asking a question. I'm not aware of anything, I'm just blank. (*SB: So you're dwelling in consciousness at that time.*) I'm not dwelling in anything, not even consciousness. I'm not dwelling. To dwell in consciousness there has to be somebody to dwell in it. So if there is no somebody who is to dwell in consciousness? Consciousness is your real nature but body does not dwell in it. Nothing dwells in it. Consciousness is self-contained. Self-contained absolute reality. It is just pure being, there is no dwelling. The dweller has been destroyed. (*SB: So is it like absolute release from everything?*) Well again there has to be someone to be released and no one was ever born that needed to be released. There is just is-ness, pure being. (*SB: It seems to be inconceivable to the mind?*) We don't care what the mind tells us. Let the mind think it's inconceivable. Be in control of the mind, don't let the mind be in control of you. Go beyond the mind. Ask yourself to whom does the mind come and you will realize you never had a mind to contend with.

Fred's getting cold, "It's all in your mind Fred." (students laugh)

*Sf: Robert, you used to always come out and just tell everyone to wake up. I wonder why you are not doing that as much. I think maybe that's what we need here.*

R: Well when you say, "All is well," it's the same thing. All is well means you are absolute reality and you wake up.

*SG: I think we need a joke then. (R: I'll stick your thumb in the electric fan.) (laughter)*

SK: Robert you mentioned something earlier that one of the things preventing getting in touch with being at home or whatever, is humbleness and removing the arrogance. In my daily life I see that pretty often lately. How my ego does not want to give up, there is not much humbleness. To be humble seems to be the hardest thing in the world to tell somebody. You know I'm really sorry, make amends and stuff like that. And that is as far as my humbleness goes. That's what I'm dealing with it on my spiritual plane, you know.

R: To be humble and to have humility, you don't really have to apologize to anyone, but in your own mind you apologize to yourself for believing you were a person who can make another person angry. You reconcile yourself. It's not something you do to anyone else. When you reconcile yourself with the whole universe you automatically become the living embodiment of kindness and compassion and then, "By their fruits ye shall know them." Everything will take care of itself from then on.

SD: *Is reconciliation the same as forgiveness or is it forgiveness so-to-speak?*

R: When you reconcile yourself with the universe, you are coming to terms with your own Self. (SD: *Right if we come to terms with ourself is that the same as forgiving yourself?*) Yes of course, because your real Self never had anything to forgive. So when you come to terms with yourself you become total joy and total bliss and all sins of omission and commission have been transcended. (SD: *I guess what I'm saying is that even the word forgiving implies an ego action.*) Yes it does. That is why I said in the beginning that you don't have to tell somebody you forgive them or ask for forgiveness. (SD: *That is why reconcile would be better than ask for forgiveness.*) You reconcile yourself with the universe and you automatically become the truth, the reality, consciousness.

SK: *But would that forgiving another person in a sense be more like and ego deflating situation? I mean to do it by myself at home, I can do that, I think I can, but to do it to another is person very difficult.*

R: In a way like Dana said, when you ask for forgiveness or you forgive somebody else, it's the big ego that does that because you think you are good. You say, "Now I have forgiven that person. I have asked that person to forgive me." It's like saying, "I can do it again and again." But rather forget about that, but go within yourself and ask the question, "Who needs forgiveness?" And you will realize that forgiveness and your ego are synonymous. When there is no ego there is no idea of forgiveness. There is just loving kindness and compassion and everything is reconciled. And things take care of themselves.

SD: *So you are saying you wouldn't have to make amends, for example?*

R: No, amends are from the past. Forget about the past, stay centered in the moment. (SD: *So loving yourself at the moment...*) Is good. (SD: *...is great because you love everything.*) But remember you are not loving yourself as an ego. (SD: *Right.*) Most people get confused when I say, "Love yourself." They love themselves the way they are and they say, "I don't care what anybody thinks, this is me and I'm going to stay like that. I love myself." (students laugh) That's the self that has been getting you in trouble. (laughter) Realize that

there is a Self within you as you. That is beyond comprehension. That is God and that is the Self you love. (SD: *And how could God need to forgive himself.*) Exactly.

SC: *Robert going along with that, what about guilt? If you harmed someone in the past and is still haunting me, you know?*

R: It's the same as forgiveness. When you know the truth about yourself all guilt is transcended. It's like being born again. The past becomes dead wood. And you go forward into the new dimension, as consciousness. (SC: *It just keeps nagging at me, you know?*) Well you've got to work on yourself. You have to ask yourself, "To whom comes this guilt?" It makes no difference what you've done in the past we've all made mistakes. Everyone makes mistakes as long as you've got a body then everyone's made mistakes. But as you stick to the truth, as you adhere to your true nature, as you work on yourself through self-inquiry your guilt ridden self will begin to disappear and your true nature will come forward, at that time there will be no one to forgive and there will be no guilt feelings. But when you feel guilty it's because you are identifying with the body and the body does all sorts of things. (SC: *I think it's more than that. It's what I have done to the other person.*) That was in the past, this is now. As you know the truth now, you grow out of that. But as long as you're still thinking of yourself as a body you will be ridden with guilt feelings it will not go away.

This is why it appears that nature doesn't make us remember our past lives. You feel guilty now, can you imagine if you knew about your past life? (laughter) Then you would really commit suicide. So nature makes you forget. You'd be surprised what things that you've done in previous existences.

SD: *Does suicide necessarily keep you on the karmic wheel?*

R: Sometimes it does and sometimes it doesn't. It depends from where you are coming from. (SD: *What if it's only ???*) Then you will immediately return and you will have to go through it again. (SD: *Is it worse for that person?*) It's about the same, depends. There are many things to consider. (SD: *What would be an instance when you can transcend karma and still commit suicide? Would that just be something like a woeful leaving of the body more or less?*) Well you have an understanding that karma doesn't exist and you realize that your life has been a mess, but it's not really you. And you have an inkling of the truth of reality, but you no longer wish to have a body. As long as you stick to the truth, at that time suicide doesn't make any difference. (SD: *Would you be like reincarnated however under those circumstances?*) It depends on your realization. (SD: *Umm.*) How deep your realization is. (SD: *But if you were fully realized it seems like you probably wouldn't reincarnate anyway.*) If you are fully realized you don't have thoughts like that whatever because you are not a body and you have transcended the past and the future and everything else. So it's a completely new ball game.

Don't get hung up on reincarnation and karma. For you are aware that they really do not exist. They only exist for the person who believes they are the body-mind phenomena. Do not think next time I'll come back in a better life. Forget about that. Rather ask

yourself, "To whom does this life come? To whom do these experiences come?" And get rid of everything at one time. Realize it's the personal I that has gotten you into trouble all of these years. Follow the I thread to its source and become free.

*SK: Robert, I have heard what other people say, "Look at what you are not, rather than see what I am." A process of elimination.*

R: Yes, that's what we were talking about before. (*SK: Trying and finding out what you are not. All is false.*) Yes. You are not only not your faults but you are not your body. When you realize I am not the body I am not the world. I am not the conditioning. I am not karma I am not reincarnation. I am not my mind, I am not my blood or my heart. Whatever is left in the end is what you are.

*SJ: That seems like a good process because when you are left at the end you don't know what it is anyway. You've negated everything and you are left with yourself and you don't ever really know what anything is. Sounds a very good process.*

R: It's good to work on that but there is so much to negate you never finish. (students laugh) (*SJ: So what would you do?*) You keep going and going and going it never ends. I am not a leaf, I am not a worm, I am not a cockroach. It's easier to follow the personal I because all these things that you are not are attached to the I thread and as you go following the personal I to the source and you ask, "Who am I?" Everything falls away and you become free.

*SL: Why is the world not interested in these teachings?*

R: The world is the world and if you look at the evolution of the planets. This planet if you go by astrology and you go into those things — that don't exist — this planet is equivalent to a third grade schooling and beings are just running around doing all kinds of mischief. So they are interested in the world and worldly things, not in reality. Leave the world alone, find out who you are and then you won't be interested in what the world is or isn't because there will be no world for you.

*SD: Robert I can — at least it lets me understand rather that I am not the body and perhaps not with the mind but where does personality fit in, or these traits or the compilation of experiences that individualizes a person?*

R: Personality is the ego. Your personality is you, as an ego. It is a combination of all the things you've been through and all the things you know as an ego. (*SD: It's easier for me to realize that, "I am not a body," but I'm not used to, "I am not the ego."*) You are not the person. The person is the ego. When you follow the I thread back to the source the ego is attached to the I. The I and the ego are synonymous. So when you look at the I and you hold on to the I and go to its source the whole thing will go away, the ego, the personality. You become your radiant Self. (*SD: Is that how the ego is afraid of annihilation because I think we all have to get lost in the same routine?*) Well of course the ego is afraid of annihilation. The ego mind is very powerful and it will fight you at every inch so that you do not destroy it. This is why it's usually only through self-inquiry that the mind is used to get rid of the mind. Other methods usually enhance the strength of the mind. They make you

think that you are powerful and that you've got siddhi's and you can do all kinds of things. It increases the power of the mind. It makes you into an ego maniac.

So this is why we don't want to develop siddhi's, powers, occult knowledge. We want to transcend all of these things and become free and liberated. And the best way for doing this is to ask yourself, "To whom do these things come? Who wants powers? Who wants to rule others?"

*ST: Robert, the same thing with virtue, is that correct?*

R: The same thing with virtue, that's correct. Virtue and non-virtue are two sides of the same coin. Virtue comes from the mind, it's from your upbringing that you say, "I am virtuous because I live this kind of a life." Get rid of all the concepts, all the preconceived ideas about virtue and non-virtue. They've all got to go to become free. If you think you are virtuous, you think you are proud. They are both of your mind, makes your ego stronger. I'm a virtuous person I don't drink. I don't fool around, I do nothing I'm boring. (students laugh) All those concepts have to go.

Another good form of meditation is in relaxing yourself and saying to yourself, "I, I." What you are really saying is, "I Am That I Am." But you are shortening it, you are saying, "I, I."

Let's try that now shall we? Make yourself comfortable and relax. Become happy within yourself. Listen to your breath and with your respiration say, "I, I." You inhale you say, "I" you exhale you say, "I." And notice how good you begin to feel, it happens very fast...

(tape ends) [TOC]



## **PUT FIRST THINGS FIRST**

*7th March, 1991*

*Robert:* Peace. Good evening. It's good to see you again and be with you. Try to remember that I'm not a speechmaker or a minister or a philosopher. It's not words you want to hear. Many words can be spoken and nothing said. The answer you are looking for is within yourself. Everything you are looking for is within yourself. When I say within yourself I don't mean your physical self. I mean within the Self. The Self is not within you. You are in the Self. So when I say everything you're looking for is in the Self it includes your physical body and everything else. Everything is the Self, and you are that. All is well.

From your upbringing you've probably heard of the word blasphemy. The only blasphemy that exists is the fact that you believe that you are human. That's blasphemy, to believe that you are a human being. It's the ultimate lie. You are not what appears to be. No thing is what it appears to be. Then who are you? You have to find for yourself. Is there really a you? Are you really an individual? Are you separate from a tree, an animal, the world, the universe? Is there any separation? Find out. Do you really exist? Find out. Do you have a purpose in life? Find out. Again, it's blasphemous to believe that you were born as a human, and you prevail and you dissolve. That's true blasphemy.

It all begins when you awaken in the morning. That's the time that you should work on yourself. As soon as you open your eyes you should make a statement such as, "I am pure awareness." But never believe that your personal self is pure awareness. You're saying I am is pure awareness. Your personal self, your ego, the personal I, can never be I am. That doesn't even exist. Therefore think what you're saying when you say, "I am pure awareness." You're not speaking about your little self. That doesn't count because that doesn't even exist. You're speaking of I am, pure awareness. Awareness of what? You're aware of something, for you claim, "I am pure awareness." You are aware of the fact that I am is consciousness. Pure awareness is consciousness and I am is that.

Do you realize the revelation when you really know what you are saying, and you announce it with feeling, where you disregard the body-mind phenomena and you simply state the truth about yourself? I am pure awareness. Awareness of I am is consciousness. When you make such a statement, you will notice that you become blissful. You just begin to feel wonderful all over, due to the fact that pure awareness, I am, consciousness, expresses itself as bliss. They all really mean ultimate oneness.

But as you express yourself this way, as soon as you open your eyes, something profound happens to you. You begin to feel the joy of your Self. You begin to feel total

happiness, goodness, and then you can state, "All is well," and you will know and feel that you are the beginning and the end. You will understand what sat-chit-ananda means. You will know Parabrahman. You will feel a divine emptiness, nirvana. You will be at peace, for you will understand that you are the universe, and no thing exists but yourself. You are the Self of the universe.

Just to hear this, doesn't it make you feel good, when you realize your divinity, that you are not a man or a woman, that you are not reincarnation or karma? There never was a time when you are not. That you, are all-pervading, transcendental bliss. Abide in your true nature. Stop believing that you are a sniveling human with problems. For whom are there problems? How can you, pure consciousness, absolute reality, think about a problem?

Even if you say, "Well, life still goes on. I've got to meet my bills. I've got to go to the doctor. I've got to do this and I've got to do that." That's blasphemy, that's what you call blasphemy. Not that you're not going to do it, but your body has nothing to do with you. Your body-mind and all of its affiliations, does not even exist. Even Jay who thinks he's blowing his nose, that's an illusion. You think, "I've got a cold. I've got an allergy, I've got to go to work tomorrow morning, I've got to wear my clothes. It is this, that keeps you from realization. You'll wear your clothes. You'll go to work. You will do whatever your body came here to do, but don't worry about those things. Do not concern yourself about those things.

The more human you are, the more you will say, "If I don't take care of these things, who will?" What are you talking about? There is only one I, and that is consciousness. Try to get it through your thick skull that the powers that be, know how to take care of all your needs and meet them most abundantly. There is something that cares about you, the great mystery. Something loves you, when you get your bloated nothingness out of the way. As long as you believe that you've got to solve a problem, then you will have to solve a problem. Something will take care of you.

Put first things first. And the first thing you have to remember is that you are pure awareness. You can tell yourself that. "I am pure awareness." Sure it's the mind that does this, but there is something that grabs hold of the mind and annihilates it as you turn into I am. These are the things that you should think about. I know it sounds strange when I say this, but do not concern yourself with the world. The world was here, with all of its destructive mechanisms, before you came upon the scene. It will be here after you leave.

People who do not understand Jnana Marga, Advaita Vedanta. They say it's your duty to help others, to make this a better world in which to live. But they do not understand that if you awaken and you become liberated, you become others. You are others. There's no one to help. This doesn't mean again that you will do nothing. Your body will appear to be helping, to do all kinds of things. But the truth is, when you help yourself, you help others. And when you help others, you help yourself. It's all one.

You wonder what to do with the rest of your life. Should I work? Should I sit home? Should I join the army? Shall I become a dictator of a country? All these great thoughts go through your mind. Do not allow that to happen. Catch your mind. Catch your mind thinking and stop it. The mind is necessary as long as you are a human being. You make decisions. You know what's wrong or right, good and bad. Your mind creates the world of duality. But as you progress in the spiritual life you begin to realize that the mind is a hindrance, not a friend, for it brings up all the things of the past, and worries about the things of the future. Who needs a mind like that?

Therefore take control. And again, the best time to do this is early in the morning, as soon as you wake up, for the first thoughts that you think about will carry you through the day. And before you fall asleep, the thoughts that you think about before you go to sleep will continue when you wake up. So fall asleep understanding that I am pure awareness.

And you'll have a tendency to think, when you say, "I am," you're referring to your physical self. Catch yourself when that happens. Your physical self can never become enlightened. The finite can never know the infinite. The personal I can never become the universal I. I am is pure consciousness. So you're consciousness. Conscious, not personal, not "I am this," or "I am that," but pure consciousness, existing as I am. I am that I am, absolute reality, beingness, nirvana, sat-chit-ananda, emptiness. I Am that.

If you focus on those things during the day, before you fall asleep, when you wake up, most of the time you will discover an amazing secret. You will discover that your work is being done better than when you were thinking about it. Everything will unfold the way it's supposed to. Yet you have to, sort of, in a way, feel that in the beginning. Make yourself feel it and put it first in your life, before anything else.

Think, if you will, of what comes first in your life now. It may be your husband, your wife, your job, your house, your car, your friend, your ambitions, your desires. This is what is keeping you back. You have to desire to rid yourself of past mistakes, past experiences. Stop thinking of the future. And this is hard for most people to do, for they are always anticipating the future and worrying about the past. Yet this is exactly what they have to do to let go, of past and future problems.

Your physical life is already planned, and all you have to do is to unfold beautifully into it. Everything will happen the way it is supposed to. You have to remember there is no evil in the universal, so nothing evil can ever happen to you. If you think it can, it's because of your imagination. You have a certain concept, a preconceived idea, of how you think things should be. And of course you're always disappointed because things are never the way you think they should be. Yet everything works out for your benefit, due to the fact that there's nothing in the universe that can or wants to hurt you.

Everything is on your side, from the minutest blade of grass to the giant cosmos. Everything is on your side, due to the fact that you are that. Everything is on your side because there is only one. There is ultimate oneness, and that ultimate oneness is perfec-

tion, absolute reality, consciousness. That is omnipresence, all-pervading. So where is there room for evil? Where is there room for anything wrong? Why do you worry? Why do you fear? Why do you become upset? The power that brought you to this class, knows what to do to continue your spiritual growth. But you have to put it first.

It's like the story of the student who was in a class like this, and he kept asking his teacher, "Teacher, explain it more. I don't understand, tell me more." And this went on and on. And at the end of the class, when all the students left, the teacher told that particular student to stay here, and then he told him, "Follow me," and he took him to the edge of a river. And he said, "Look into the river." The student did, and he pushed him into the water and held his head underneath the water until he nearly drowned. Then he pulled him up by the hair. And he looked in his face and he said, "What is it you wanted more than anything else in the world, while you were under the water?" And all the student was able to do was to gasp for air. And he said, "Air, air, air." And the wise teacher said, "When you want to awaken as much as you wanted air, you will."

This is true of all of us. Just take a look at your personal life. Just for today, what did you want more than to awaken today? If you were angry, then you wanted that, more than awakening. You see, whatever you put your feelings into, that's what comes first in your life. If something upset you? Then that became your God. You wanted that more than anything else. If you were in doubt that became your God. Whatever turns you on, whatever turns you off, became your God for that time. And that's what you give your energy to, so you increase that condition. As an example, if you are having problems with somebody, the more you think about it, the more you fuel it. The more you try to take any kind of an action to stop it, or to prevent it, or to change it, the more you are saying, "This is the truth about me."

How should you react to something like that? You should not react. Something within you will do what it has to do, and you will be at peace if you will allow it to do so, first things first.

"Seek ye first the kingdom of heaven and all of it's righteousness, and all of these things will be added unto you," which means first things first. Focus your attention on the Self. Realize that you are pure awareness, that you are aware that I am consciousness, resulting in bliss. Therefore you are a body of bliss. Not as a human body, when I use the term body, I mean the body of the universe. You are a body of bliss. Bliss is your nature, and in that bliss there is nothing wrong.

Calm down, mellow out, relax. You are the body of bliss, and your divine nature is consciousness. You can never have anything wrong in your life unless you put your mind on it and make it so. This is why you have to control your thinking. Do not allow your mind to tell you what's going on. If you learn to live in the moment, if you learn to center yourself and stay only in that moment, then you will be expressing consciousness, for consciousness is a moment thing. Consciousness is not yesterday or tomorrow. Con-

sciousness is this moment. It's the gap between yesterday and tomorrow, the fourth stage of life. After waking, dreaming and sleeping, then there is consciousness.

So putting first things first will alleviate all of the negative conditions of your life, if you have any. It will awaken you. And as you work on yourself, and your mind brings up all kinds of things, as it will sometimes. In a very gentle way ask yourself, "To whom does this come?" and keep still. And of course the answer will be, "It comes to me. I feel out of sorts, I feel depressed, I feel as if I'm not getting what I want, I feel that somebody is taking advantage of me." Further questioning, "Who is this I? What is its source? Who gave the I birth? Where did it originate from? Who am I?" There is never an answer to the question of, "Who am I?"

By doing this process you will immediately feel better. And every time the mind brings up something else, you use the same procedure. "To whom does this come? Who is feeling this? I am?" Just by saying, "I am," it will immediately take you out of your personal thoughts about yourself and lift you higher to what "I am" really is. Yet if you don't feel that, you can ask again, "Then who am I?" And you keep doing this over and over and over.

Someone called me the other day and told me, "Robert, I've been practicing for twelve years, and I feel despondent and I feel depressed." So I said, "Why?" And he said, "Because all my friends are enlightened except me." I had to laugh. "How do you know?" "They told me."

How can you explain that there are no others? It makes no difference what anyone else is doing. Let them all do what they will do. What does this have to do with you? When you try to straighten things out, when you try to change other people, when you try to make other people do what you want, you're holding up your spiritual progress. Bless everyone and let them go. Leave the world alone. The world doesn't need your help, thank you. This world, remember, is an emanation of your own mind. Therefore you are seeing yourself when you look at the world.

As you begin to go within, you will realize that you've always been within. There's nowhere to go. The within and without is the same, pure consciousness. It begins with you.

I can sit here and talk all night, but what are you doing about your life? How do you see yourself? Forget about time. Even though you say, "I'm getting older, I haven't awakened yet. I hope I awaken before I die," this is all false thinking. No one is getting older, and no one has to awaken before they die, because no one dies. Get rid of that type of thinking. Forget about your age. Forget about your body and identify with consciousness. Identify with your Self. If you can just do that, everything else will take care of itself. I can promise you that.

Be happy. Be radiant. Have a good word for everyone. Stop thinking of your needs. They will be met if you stop thinking about them. How will they be met? Remember there is only ultimate oneness. And the ultimate oneness has never needed anything. It

is self-fulfilling, self-contained, all-pervading. So the one who thinks they need something is the deluded self, the personal ego, the I.

But reality is present here and now. This means that you are fulfilled here and now. There is no thing you need and there is nothing that has to change. I'm not saying you're going to keep on suffering if you think you're suffering. What I'm saying is simply that the one who thinks they're suffering is deluded. No one suffers. Take your mind off the pettiness and begin to realize that your mind is causing you to feel these things, the belief that you are a body and a mind.

Begin to dwell on, "Who am I? Who is going through these experiences? Who thinks they're getting old? Who thinks they will not make it in this life? Who? I. I do. Who am I?" Continue the work. Do not worry about the world or other people. Work on yourself, diligently, constantly. Never let up, and you'll find that you become happier and happier. The old you is fading away. And you will awaken to yourself.

Any questions?

(tape break)

*SK: (tape starts abruptly) ...So this person is saying deal with the contents. Look at what is. Now what I just got from you what I just flashed on, what he is saying is dealing with what is, is keeping me in the now, I think?*

R: You're right, if you are thinking about your problems and dealing with what is, then you are stuck in that place. You have to let go of what appears to be and identify with your real nature which is God or consciousness. And to the extent that you can identify with your real nature, to that extent will you find that everything is resolved in your life. It's not the other way around. If you are dealing with psychology it is. For all psychologists and psychiatrists and mental people will tell you to deal with the problem. But you realize that even if you deal with the problem and even if you seem to resolve it a new one pops up again. *(SK: I don't understand that?)* And another one pops up and it never ends. *(SK: What I'm saying, it's duality I guess. Instead of looking for peace in the world, there isn't any peace in the world there is violence in the world. So if I look...)* No, no, no, no, no. There is no violence in the world and there is no peace in the world. Do not say one is different than the other. They are two sides of the same coin. But rather ask yourself, "Who sees the violence? For whom is there violence? For whom is there peace?" It is the ego that is part of those things. *(SK: Yeah I understand, I understand.)* Get rid of both.

(Robert continues) We have a tendency to look at what is going on in the world. We see the Iraqi situation, there was a war, there is man's inhumanity to man and we tend to say, "I see violence." Violence is for the ego. Violence is for the personal I. Therefore, "Who am I? Am I the personal I? Am I the ego? If I am then there will be violence and I will have to help to alleviate it. But if I am consciousness that is completely transcendental." It is like you are a chalkboard and the violence are images that you draw on the chalkboard. They come and they go, the images, but the chalkboard always remains the same. So the world comes and goes but consciousness always remains the same. It never

fluctuates. Identify with consciousness and become that. And you will be free of all these concepts.

*SV: Robert I have a question. If one is serious about realization, can one do it by himself in solitude by practice alone or is it necessary to be a devotee to a teacher or guru?*

R: It depends on the person. It is very difficult to go all of the way by yourself. There are very few people who have done this. For it's difficult to transcend the mind. Being in the presence of a teacher who has transcended will cause you also to transcend. Being by yourself with the world pushing in on you from all directions makes it more difficult but it's possible. *(SV: By being in the presence do you mean by just attending satsang?)* Yes, just being in satsang is sufficient.

*(Robert continues)* Most of you think that you came here because you wanted to. But that is not true. You're being here tonight and being at satsang most of the time, there is something within you fulfilling itself. You have earned it there are no accidents. If you took the average person walking in the street tonight and brought him or her to satsang. They would be filled with fear and run out of the room because their evolution has not come to that place as yet.

This is why I say, do not concern yourself with others. Rather look to yourself. If you have been devoted to yourself at home, understanding that you are the Self that you are consciousness and you've been pure to yourself, something will guide you to your next step of spiritual unfoldment. Everything takes care of itself. But you have to take the first steps. This is why there is no one here tonight that has not been in spiritual life for quite a while. Otherwise Jnana Marga will be foolishness to you. So you are where you are supposed to be. The universe never makes mistakes.

*SK: Robert... (R: Umm.) ...You said a part of reasoning, I'm telling myself that I have a pure consciousness. I do that, how do I get myself to that place where I believe that or am I just in another delusion?*

R: See you already made a mistake because when you said, "I am," you are thinking of your physical self aren't you? *(SK: But that's what I heard you say.)* I am... did you come late? *(SK: Pardon.)* Did you come late? *(SK: No.)* Were you here from the beginning? *(SK: You spoke of pure consciousness.)* When you say when you wake up, "I am pure consciousness" or "pure awakening, pure reality," you are referring to I am. You are not referring to your physical self or to what you think you are. I am is consciousness, I am is pure awareness, I am is not your body it has nothing to do with you. That is why I repeat this so much. When you say, "I Am," you are not referring to your body or to your state of being. You are referring to absolute reality, to parabrahman. So when you first wake up and you say, "I am pure awareness," immediately you will get a feeling of joy and bliss. *(SK: How do I differentiate? Do I know that is the truth or a delusion or am I in another fantasy with that?)* Do not try at all to know. Simply make the statement and leave it at that. Now when questions come up like you just asked, "I wonder if I am saying the truth or am I in illusion?" ask yourself the question, "To whom comes those thoughts?" That's how you

follow it up. "Who thinks they are in an illusion," or "Are they fooling themselves. To whom do these thoughts come?" And follow it through. If you do that, you will wake up one morning and you will state, "I am is pure consciousness," and you will be in bliss. (SK: *Just by saying the words?*) Just by saying that and identifying with them in their reality, but again if anything else pops up in your mind ask yourself, "To whom does this come?" And follow it through. You're killing two birds with one stone.

That's a terrible expression isn't it? (laughter) Who wants to kill two birds with one stone? That's a terrible expression isn't it? Who wants to kill two birds with one stone? Who came up with all these expressions? (SK: *Nobody.*) (students laugh)

R: If you think about that you'll see you're getting double credit because you are saying, "I am is pure awareness," and when the other thoughts pop up in your mind you're asking, "To whom do they come?" So you are attacking yourself from all directions. Something has got to give sooner or later. But put it to practice make it work for you. (SK: *So by doing that it creates a surrendering, a giving up, a letting go?*) You can say that, yes. But if those words come to you as you are doing that again, ask yourself, "Who has to surrender? Who is there to let go?"

SI: *So Robert is it that which recognizes itself?*

R: That which you speak of is self-contained consciousness. It only knows itself and you are that Self.

SK: *What happens when ego intercedes?*

R: Ask yourself, "To whom does it come?" Whatever pops up you do the same thing, "To whom does this come?"

SI: *Robert, asking, "Who is aware of this?" be equivalent?*

R: Who is aware of this? (SI: *Yeah who is aware of whatever comes up? Is that the equivalent question?*) Well that is not too clear. It's better to ask, "To whom does this come?" For all different thoughts arise. You have to take them one at a time. If you say, "Who is aware of this?" it's sort of ambiguous. But if you're feeling some kind of fear or you think you are wasting your time, you merely ask, "To whom does this come? Who feels this? I do. Who am I?"

SG: *Robert I almost feel like I've been hearing this and it's just occurring to me that I'm missing something very basic, I don't know what it is exactly, but it's who is asking this question?*

R: Ask yourself, ask yourself, "Who is asking the question?" Whatever comes up go right back to self-inquiry until you get rid of everything. (SG: *In this life is there an entity other than the mind that is operating?*) There is no entity at all. Nothing is operating. What is operating are your thoughts that appear to be operating. So you must keep asking yourself, "To whom do these thoughts come?"

SK: *When I said it's trying to be an empty vessel. It's identifying with an empty vessel?*



R: No, again, you have a concept of an empty vessel that has got to go. All concepts, all ideas, all preconceived ideas have to go. If you think you're an empty vessel then you keep seeing yourself as an empty vessel and that keeps you back. It's all got to go.

*SG: Then the one that asks the question must go also?*

R: Of course, the one who asks the question is like the stick that stirs the fire. You throw in all the twigs and you keep stirring. In the end you throw in the stick also. It all has to be burnt up in consciousness.

*SJ: After you throw in that stick it takes a while for that stick to burn though? Is that like the aftermath or...?*

R: Says who? (*SJ: I'm asking?*) If you believe it takes a while it takes a while. (laughter) But why should it take a while? Your real nature is here now. (*SJ: Speaking to us.*) (laughter)

*SL: Robert in the silence which doesn't seem to last very long before thoughts come up. Also I'm aware of this physical grip. Something like when I'm aware of the thought I'm also aware that with this thought has come this tension. And when I can really release the tension I can stay in the moment. Can you help me with that?*

R: Yes you are making it complicated for yourself. As soon as you feel tension ask yourself, "To whom does it come?" (*SL: Yeah, I realize that.*) And then keep going down further. (*SL: Is that related to the thought at all or is it just...?*) Of course it is. Tension is related to all thoughts. Thoughts bring tension and tension brings thoughts. (*SL: I'm not aware that the thought is a tension provoking thought. They just seem to be just arrive to me.*) Then no matter how they come, ask yourself, "To whom do they come?" No matter what it is use the same procedure until you get rid of everything.

*SK: Can I use the same procedure when I experience physical pain?*

R: Yes, sure, you may ask yourself, "To whom does this pain come?" And you will realize that it's your ego that feels it. So when the realization comes that you are not the ego, the pain will disappear.

*SK: Pain disappears?*

R: Why not? Where does it come from? It's part of the body. The belief that you are the body. When that belief is eliminated, everything that goes with it is also eliminated.

*SK: What are useful way or ways to work on for disbelieving we are the body?*

R: What are useful ways...? (*SH: How do you get rid of the body idea?*) That's what we've been talking about all night. (laughter) Ask yourself, "To whom does the body come?"

*SK: Robert is this not - all these thoughts — is this not a manifestation of ego? So what would the process - I can't kill the ego, that's my belief maybe I can - What is a process to go beyond that? Does the ego reconstruct itself through a series of spiritual growth or do I have to watch for that constantly?*

R: As you continue to work on yourself the ego like a balloon begins to become deflated and it bothers you less and less. As you keep inquiring, "Who am I? Who am I? To whom does this come?" Your ego becomes smaller and smaller until it finally disappears.

SF: *Robert when I'm inquiring, in the process of inquiry when I seem to face silence, I should ask, "To whom does this silence comes to?"*

R: If you are thinking about silence you ask. The real silence is not a thought. (SF: *Right.*) So if you are thinking about silence, ask, "Who is thinking about silence? To whom does the thought come?" (SF: *Yeah, if I'm aware or I believe that I'm aware of certain silence for it's erroneous thinking about it?*) The real silence comes when there is nobody to be aware. The one who is aware has been transcended. (SF: *So in that position there is no need for any...*) No. (SF: *..."To whom this comes to?"*) No, in that position there is only silence. (SF: *Right.*) It doesn't come and it doesn't go. It just is.

SG: *What relationship should we have to the body, body-mind phenomena, the personal I?*

R: You shouldn't have any relationship because it doesn't exist in reality. This is what I meant before, that your personal I and your body will always take care of itself. It has nothing to do with you. Your job is to identify with consciousness and your body will take care of itself.

SK: *If a person was born in the jungle or something, lived their life according to the natural way of life, no concepts, no ideas. Would that person be in the silence atmosphere?*

R: It all has to do with karma. It depends on your karma. (SK: *I thought you said there wasn't any karma.*) There isn't. But you are speaking of a person being born in a jungle.(laughter) So as long as somebody is born there is karma. (SK: *Well unconditioned then.*) Well if you understood that there is no karma, there wouldn't be any jungle and there wouldn't be anybody being born. But as long as you feel there is then there is karma. (SK: *And you are caught up in it.*) Sure and all kinds of stories, you have analogies, stories, predicaments, it's all karmic. It doesn't exist.

SL: *So it's all just to stop the thinking.* (R: *You've got it, that's it.*) (laughter)

SL: *You said that when you had your realization that you haven't learned anything since?*

(R: *Okay?*) *Did you go to school then after that?* (R: *Nope.*) *Nope?* (R: *Nope.*)

SJ: *Actually noone went to school.* (SL: *Oh, okay we're back to that.*) (laughs)

R: What would I do in school after that? (SL: *Well you became a psychologist, am I correct?*) Nah (laughter) (SL: *Then you were a fake psychologist?*) I faked it. (SL: *Faked it. But you've read things, you've read...*) I still read things. (SL: *Umm-hmm, but as you said justifying what they were about rather than - like you've never read all the works of Shakespeare?*) Not really, I've been through it, I know about it and I have read lots of books, but it's meaningless. (SL: *But not to learn but just to see what they are about?*) Just to see what's going on.

SK: *Robert can I ask you what your relationship was with Krishnamurti... he deals with I guess he deals with more of looking at the contents...*

R: Well what can I say? (*SK: I don't know?*) I didn't have any personal relationship with Krishnamurti. He had a message.

*SV: Robert in inquiring doesn't there come a time like you just have to stay silent and you feel yourself just being drawn in. Do you still look at it, as long as you are aware of it, do you keep still questioning it?*

R: As you keep asking yourself, "Who am I?" You become quieter and quieter until the day comes when you stop asking and you remain in silence. (*SV: But I'm talking about during the inquiry, like you have an experience of like, almost like your awareness is going somewhere, is to keep questioning continuously?*) You automatically do what you have to do. As you keep questioning you will find that you are becoming calmer and quieter and more blissful and you will question less and less. (*SV: But as long as you are aware you question?*) As long as you're physical you question.

Okay, let's close our eyes for a few moments. Pay attention to your respiration. Become the witness to your respiration. Realize that the breath is part of the bodily procedure, but yet you are able to watch it, to observe it. You become the witness to your breathing. If thoughts come to you simply observe them also and go back to watching your breath. Now ask yourself, "Who is the witness?" Who watches? "I am." With your breathing, inhale and say "I," exhale and say, "am."

(tape ends) [TOC]

**EVERYTHING LEADS TO SILENCE**

*10th March, 1991*

*Robert:* Peace. Good afternoon. It's good to be with you again. I consider this my spiritual family. We are all one, there is no difference.

People still ask me, "Robert, what do you see when you look at us? Do you see energy? Do you see consciousness? Do you see a play of lights? Do you see emptiness?" If I saw any of those things I wouldn't be able to function. I see what you see, you! The only difference is, I realize I am not the body. And when I say, "I'm not the body," I'm speaking of the universal body, which contains you. Therefore, if I'm not the body, and I see that, I see that you are also not the body.

I simply see the world as superimposed images on the screen. But I'm always aware that you are images. And so is the body, and so are the trees, and the sky, and the planets, and the animals, and the insects, and everything else. For some reason I'm always aware of that. I'm aware that it's like a bubble, and the bubble bursts, and the reality expresses itself as consciousness.

Therefore I see you as you see me, but I see you as consciousness, the reality. Or I see you as I see myself, as a screen, and the whole universe is simply a superimposition on the screen. I do not see you as a human being. I do not see this radio, or the lamp, or this table, as an entity of itself. I see it as consciousness.

This doesn't mean that consciousness manifested these things. As I always explain, consciousness is self-contained, and only manifests itself. These things are like optical illusions. They do not really exist, as a dream does not really exist. In the dream you're carrying on, you're flying back from New York to California, you're experiencing all kinds of things in your life, and everything appears to be real. But you wake up and the bubble is burst.

So I guess the only difference between you and me is that I'm always aware of that. If you're always aware of that, there's no fear. Fear only comes when you believe the world to be real. When the world proves to be an illusion, where is there fear? What in the world can upset you, if you know the world is but a dream?

You may say, "Well it may be a dream, but I don't want to be hurt in the dream. I want my dream to be smooth and easy. I want to be happy and harmonious and healthy." If you think in those terms, you are not aware yet of what consciousness is. Consciousness transcends all of that. Consciousness is divine harmony. None of those things exist.

I realize that's hard to comprehend. The worst things can appear to happen to my body, to my affairs, to my life, yet I am aware that it's not happening. I'm not imagining

that it's not happening. I'm not repressing it. I'm not saying to myself, "Robert, you've got to see only the good." It's beyond all that. There is no good. There is no bad. It's total freedom, total liberation.

Look at it this way. You have an idea what God is because God has been branded into your head since you were a little kid. Can you imagine God having fear, of anything? Or God going through any kind of experience? Or God saying, "This is good, this is bad, this is right, this is wrong, I'd rather have this than that?" There is no duality in God.

So the universe is ultimate oneness. Ultimate oneness is another word for divine harmony. It is beyond all concepts and preconceived ideas. The human mind cannot comprehend it. Suffice it to say that all is well. It is when we begin to quiet the mind that you come closer and closer to this understanding. It's when the thoughts begin to stop, when they slow down, that you become more aware that all is well and the reality comes to you by itself. As long as you keep identifying with the world and the things of this world, you can never know the truth about yourself.

And again you may say, "Well, I've got to function in the world. I've got to work, I've got to have a family, I've got to look after my interests." Who says you don't? But it has nothing to do with you.

You have to understand that your body will take care of itself. The dream will go on by itself. You will do whatever it is you came to this earth to do, without you thinking about it, without you trying to make something happen, without trying to straighten out anything in this world. This is what I mean when I say, "Be yourself. Just be yourself. Live in the eternal now." That's being yourself. Be spontaneous. Allow the world to unfold as it should. Do not be judgmental. Look at everything fresh and new, with awe. Have reverence for all of life, and ask yourself, "Who am I?" Then things will begin to happen.

The closest thing you can come to, to having an experience of quiet mind, is chanting. Chanting has a vibration in the nervous system that actually causes the mind to slow down. There are many people who cannot do atma-vichara, self-inquiry too long. And for those people who are practicing self-inquiry, sometimes you are meant to take a break. So put on a chanting tape and chant along with it to yourself, or out loud, and you will find that you go deeper within yourself and the mind begins to become quiescent, still, calm. So let's do that right now, shall we.

(Chanting)

Some people tell me they like the talks better than anything else we do. Some people tell me they like the chanting better. Some people tell me they like the question and answers better. Some people tell me they like the silence better. Remember what this is. This is satsang. It's not a lecture or a musical festival. Everything we do is important, even if I spoke about the weather and nothing else. It's being at satsang that causes something to take place within your consciousness and lift you higher.

There was once a holy man who died and went up to heaven. He came to the pearly gates and banged on the gate. And God came out and said, "What do you want?"

And the holy man said, "I am your servant. I have come." And God came said, "Sorry, there's no room for you here. Goodbye," and left.

The holy man was perplexed. He sat down in front of the gate and started to ponder. "Why didn't God let me in?" And he sat for two years thinking, "Why couldn't I get into heaven?" And finally it came to him. So he banged on the gate again and God came and said, "Who are you? What do you want?" The holy man said, "I am your servant. I have converted thousands of people on your behalf. I have preached the bible to millions. I have done good deeds. Let me in." And God said, "Sorry, I don't care what you've done, there's no room in here for you," and went away.

This time the holy man was really disturbed. He couldn't understand this. "Why won't God let me in?" he said. So he sat down in front of the gate again. Centuries passed. Remember he was dead anyway so it didn't matter. He was pondering why God didn't let him in. Then it came to him. So again he got up and he banged on the door, on the pearly gates. God came out and said, "Who are you? What do you want?" And he said, "Lord, I am your humble servant, but I must confess my sins. I have had sexual affairs with my female devotees. I have eaten meat and told people I was a vegetarian. But I confess everything to you. Can I come in now?" So God looked at him and said, "I don't care what you do, there's no room for you here." And went away.

Again the holy man said, "What is this? I've done everything I can. I'm going to sit at this gate if I have to sit here for all eternity, until I find out what the problem is." So he sat for years and century after century, pondering. "I confessed my sins to God. I confessed my good deeds to God. I want to get into heaven. Wait a minute, who is this I? Who is the I that committed sins? Who is the I that committed good deeds? Who is the I that wants to get into heaven? Who am I?" And all of a sudden he started laughing. It came to him. He rolled over in laughter and he got up and banged on the gate. And God came and said, "Who are you?" And he said, "I am yourself." And God opened the gate and said, "Come in. There never was a room here for me and you."

And so it is with us. We claim we want to be self-realized. We do not realize that we are already self-realized, and we just have to let go of believing, "I am the doer." It makes no difference what you've done in the past. It makes no difference if you've done good deeds or bad deeds, as far as self-realization is concerned. Once you know the truth, you become free. The truth is, there is no past. There never was a past. The universe has no foundation. There is nothing to hold it together. Therefore there is nothing that you have done that can keep you out of heaven, so-to-speak.

Now remember, this doesn't give you license to go out and hurt people and rob banks, and do whatever you think you want to do because it doesn't matter. That's not what I'm saying at all.

As far as you're concerned, as long as you believe you are the doer and you are the body-mind phenomena, everything you do has to be accounted for. The lord of karma is going to get you, as long as you believe you are human and you are the body. Then you

can't get away with anything, for you run into the law of cause and effect, karma, and you have to deal with the personal god, Ishvara.

Henry likes Ishvara, good friend of his.

*SH: That's your dream. (laughter as Robert continues)*

As long as you believe you are human, you are the doer, and you are a personal I, then there's a personal god, and that's where prayer comes in. You can pray to your personal god, and you will be helped. Your personal god will take care of you if you surrender and submit to him or her, whatever your personal god is.

But when you submit you are giving up your ego, are you not? You're saying I am nothing and you're everything. This helps you. As you keep going in that direction one day you will awaken to the fact that the god you've been praying to is none other than yourself. For how can this god be separate from you? Where would he live? What would be his nature?

You begin to understand, I am that. You find freedom in yourself. You begin to see that god is not within myself, actually, I am in God. What I call God, is consciousness. I am conscious. I am aware. I exist. I am. And there's nothing else. You begin to see yourself as omnipresent. You are no longer limited to your body or to the personal I. You have broken through, and you live in glory.

Your job is to keep the mind from wandering. The mind has to be held by you, to stop it from thinking. Stop it from going berserk. The mind is not your friend. It makes you human. It makes you believe you are a body, separate. As soon as you can see that your body is an emanation of your mind, it has no existence whatsoever except in your mind, you also begin to see that the body of the universe is the same as your body. Therefore it is a manifestation of mind. This brings a semblance of freedom. Bondage begins to break up, when you can see this. You look at the world and you realize the world is the Self. I am that Self. There is nothing else.

You want to share this truth with your friends, with your family and with your associates, but you cannot, for there are no words to describe this. Everywhere you look, you see freedom. Everywhere you look, you see love. All the trivialities are gone. The judgments have dissipated. You have nothing to fear and nothing to fight. All is well.

It comes as an idea. Have you ever seen those cartoons of a light flashing when somebody gets an idea? Something like that happens to you. It's as if you're awakened from a long sleep. In this awakening there is no past and there is no future. There is just beingness. You have just become yourself. You have not become anything foreign or anything strange. You simply awakened to yourself, and you feel wonderful.

You have to ask yourself, "Who do I really think I am?" And you can tell by the amount of sorrows or happiness or human endeavors that you go through. If you believe you are human then you experience human happiness, human sadness, you go through human experiences. You can never know the Self that way. But as soon as you stop reacting to your human goodness...

There are people who tell me, "I've never had a bad day in my life." So I tell them, "You're just as stuck in your good days that you are in your bad days. For realization is not having good days." Try to understand that human goodness has nothing to do with this. Human goodness is karmic, and when the karmic patterns wear off you will experience the opposite. You want to go beyond, beyond all understanding, beyond all conceptual thinking, beyond all intellectual concepts, beyond anything that is known to man, and of course that's silence.

Everything leads to silence. It is in the silence that you experience pure awareness. It's in the silence that you experience bliss. It's in the silence that you are. You are not anything that you can describe. You have become the pure Godhead. You have awakened.

Why not awaken now? Why continue to play games? Wake up. Know who you are. Be yourself. Leave the world alone. Again, your body, as it appears to you, will function in the world. And it will do whatever it came here to do. But leave it alone. Do not interfere with the process. Do not react to any conditionings. Keep identifying with the Self. The Self is I-am. You simply become aware that I-am. That's how you identify with yourself. You feel, "I-am, I-am, I-am."

If anything comes after that, inquire, "To whom has this come?" I am not this and I am not that, "I am." Even if the word God comes after I am, your mind is playing tricks on you. Ask, "To whom does this come? The word God?" I am will suffice. That's all you have to be is I am. Everything else is redundant, superfluous. If your mind tells you, "I am the body," again inquire, "to whom does this come?" Whatever words are put into your mind, get rid of them. Listen to the silence. Listen to I am.

(long silence)

Some people wonder if it's good to ask questions. Some people are afraid to ask questions because they think somebody will think they are stupid. Nothing can be further from the truth. The answer to that is yes and no. There is a certain point about this teaching, you may be wondering about, something you do not understand, so you should ask a question. On the other hand if you come in here with the right attitude, all your questions will be answered from within yourself.

Therefore do not feel strange if you ask a question. That's all part of the teaching. There might be something going on that you'd like to know, that I haven't covered. Therefore feel free to ask any question about spiritual life or anything else. Doesn't matter what you ask. I don't have the answers, but you can ask anyway.

*SG: Have you found a deepening as you continue, a deepening of the experience of your Self, has it deepened as time has gone by, or has it stayed the same? In other words when a person realizes that, does it continue to deepen and mature with time or...?*

R: There is no deepening involved, you either become awakened or you're not. But on the other hand the appearance is, you become more peaceful on the path. And all the things that used to disturb you, seem to dissipate. (*SG: So there is a process as realization occurs, there is a sort of process...*) It's not really a process for realization. (*S: Yeah.*) It's a proc-



ess for yourself to become a better person. But awakening comes by itself. And it has nothing to do with that. But the appearance of what you've said happens also. (SG: *As a better person you continue to be a better person after that self-realization?*) No, not after. After self-realization there's nobody left to be a better person. The better person comes before. On the other hand, there have been thieves, murderers, who have, all of a sudden for one reason or another, have become self-realized. It depends on the person. But again, you're either awake or asleep. There is no in between. Once you wake up you realize that you've always been awake. There never was a time when you were not. But before that you go through all kinds of games and rituals and experiences, sometimes. It all depends on the maturity of the person. (SG: *What if the person is immature and they have, as you say, a realization itself. That immaturity, is that healed in the course ... in the presence of self-realization? Is that immaturity healed and so the person becomes more established in their...?*) If a person awakens, there is no question of immaturity. Those questions are gone. For again, there is no one left to be mature or immature. You're just awake. And all concepts are finished. All the things we're talking about go on before awakening. But once awakening comes, there's no question. (SG: *So those beings, those - I'm sorry to keep going...*) That's okay. (SG: *Those individuals, those so-called sinners who suddenly have realization, what happens to all those tendencies, those samskaras? Are they burnt up in that realization?*) Completely burnt up. They never existed.

(break in tape)

R: (tape begins abruptly) ...has the bubble gone? There's no bubble because there is no one to experience the bubble.

SU: *But you said that the divine harmony was part of the bubble, or did you?*

R: I didn't say it exactly like that. (SU: *You didn't say it?*) I didn't say it exactly like that. There appears to be a bubble which is a manifestation of the world, but the bubble bursts, and then there is total freedom. The bubble is the world. It's like a bubble, like a dream. Once someone bursts the bubble, the dream is over and you're free. So where is the need of a bubble? There has to be someone to experience the bubble. When there is realization, the experiencer and the experience, both have been transcended. In other words, there is no one to experience anything. (SU: *You won't experience the freedom either.*) That's right. Freedom is only a word that's spoken before realization. For whom is there freedom when one is realized? One becomes freedom. There is no such word for the realized person.

SG: *If someone is sleeping, can you go over to the student, shake him and wake him up? Can you do that to me?*

R: Walk over and wake you up? As far as I'm concerned you're already awake. But you have to be able to see it yourself. (SG: *Can one person do that for another person, help another person to wake up?*) That's very rare, but it's possible. That usually happens to a person who in many lives has been on a spiritual path, a high path, and then through a touch or a glance, they go all the way, and they break through maya, and become free, that's possible but very rare. As far as asking if I can do that, there's no I left to do any-

thing. If I did something like that, there would be a me and a you. But there is no me and there is no you. There is only ultimate oneness. So I have no reason to do that. If you can understand, there is one Self, there is no one left to do anything for anyone else. The doing is part of the dream. When the awakening comes, there is only one, there is no doer. People who do things like that are yogis. But Jnanis never do things like that.

Yet there are people who claim that that's happened. Many awakened people in the time of Ramana Maharshi used to claim that when he looked at them or touched them by mistake, caused the awakening process. He denied everything. That's why it depends on the maturity of the individual. Anything is possible.

*SB: Does eating a non-vegetarian diet cause the awakening to take longer or prevent it.*

R: As far as I'm concerned, it's morally correct to be a vegetarian. The quality of the soul becomes purified and you come closer to realization. Eating meat makes the human body gross and pulls you down to the earth. That's why they speak of the three gunas in all spiritual teachings. Meat eaters have tamasic qualities, which are the lowest qualities of humanhood. Therefore it's better not to eat meat. Your thinking becomes clearer, you become more purified, and you're able to absorb the higher teachings. Spiritual aspirants should eat satvic foods, which are grains, fruits and vegetables mainly, some milk now and again. And they should eat small meals. And perhaps observe a day of fasting once a week. Food should not be very important to you. Whatever is set before you, you should eat, and not think about it too much. People get lost in food these days. Which food is right? Which food is bad? Which food makes you live long? Which food makes you healthy? In the end, everybody drops dead anyway. So really it doesn't make that much difference. *(SB: You said the soul becomes more purified, what is soul?)* Soul is something that the human body thinks it has. As long as you believe you're human, then there is a soul that leaves the body after you drop your body. And it goes into the astral plane and plays games with itself. But as you begin to understand that I am not the body or the doer, then for whom is there a soul? There is no body, there is no soul, there is no astral plane. There is only the Self. *(SB: Isn't the soul identical to the Self when it is purified of all mind?)* No. If the soul were identical with the Self, then there would be duality, there would be two. There would be the soul and the Self. *(SB: Isn't the soul the Self?)* No. *(SB: When it is purified of all personal I and mind?)* The soul cannot become purified. The soul is part of the personal I. The Self is soul-less. Why would the Self need a soul? *(SB: So then you're saying the soul is the mind?)* The soul is the mind. The soul is the personal-I. *(SB: Okay.)*

R: All those things are manifestations of your own thoughts of the mind. But in truth, there is no thing but the Self, and I am is that.

We get caught up in all these concepts that keep us earthbound. For instance in my diet, I eat grains and fruits and vegetables, but I don't give much thought to it. My body automatically gets up and it goes for the food it needs to sustain itself. Yet I have nothing to do with that.

SS: *If I am not my thoughts...not being my body, this being my life, I'm looking at everything as if through it, and I don't see how I can live my practical aspects of being the body and with all the things I have to do in this stage of life?*

R: If you really knew you were not your body, that question will never come to you. (SS: *Pardon me?*) That question would never come to you, due to the fact that your body will always take care of itself. Who grows the oranges in the orange tree? Who grows mangoes in a mango tree? Who grows the grass? Who takes care of the world and the earth? The same power that takes care of all the things on this planet, will take care of your body. You don't have to worry about it. Everything will be okay.

Your body will not walk into the street and get hit by a car unless you are day dreaming. You will be awake. Being awake is not being in a stupor or walking into walls, or getting hit by a car purposely. Being awake is being aware. Everything just happens spontaneously. But it happens better than you can ever imagine, if you were thinking about it. Therefore be yourself and you will see what transpires.

See I picked up a glass of water and I drank a little bit. I didn't think about it. It was spontaneous. I didn't say, "I wonder if I'll be able to drink the water. I wonder if the water is pure and fresh, or if the glass is going to break." It's the same with your body. When you stop thinking about your body, it'll take care of itself better than you can ever do it.

SL: *To those of us who have expressed verbally, "Oh, I'll never get this, or, it seems so difficult, or, it may take life-times," you say, "don't say that." Is this from knowing that our words have power, because our lives have power to create what we expect?*

R: As long as you are in the physical plane, words and mind do have power. The words come from your mind. When you say something negative about yourself you're keeping yourself earthbound. Even if you make a mistake, realize you made a mistake and forget it, and go forward. Do not dwell on the mistake. Do not dwell on the error. See what it was, correct it if you can, and go forward. But keep your mind on your Self, on I-am, and you will find everything will go well for you.

SL: *In the bible it says, "In the beginning was the word." Was that teaching meant to show us that our words are powerful, that they begin a process?*

R: They're actually talking about a primeval word "Om." The first current of creation was "Om." That was the word. And out of that came creation. So if you want to go back into creation you chant Om, and you'll get to the cause of creation. But we teach and we understand that there never was a creation. (SL: *Except that when were living on this level there is?*) So you have to ask yourself, "For whom is there creation?" and you'll find out that it never existed. No thing has ever been created. (SL: *In the exercise that we say in the morning — we understand that everything is a projection of my mind, but in fact we're working on this level to tell ourselves that we are not realized?*) No, you're not doing that at all. You never want to tell yourself that we are realized. (SL: *Now, that we are realized.*) Oh, you are realized? (SL: *Is that what you're saying?*) What you are really saying is, everything that you observe

with your eyes is a manifestation of your own mind, and your mind doesn't exist. So there is nothing that exists. First you realize everything comes out of your mind, everything, everything! And then the realization will come that your mind doesn't exist, and you'll be free.

*SG: When realization starts, I believe Ramana Maharshi used to say that it occurred on one side of a part of the heart area it starts in the heart area. Is that in your experience, mainly in that area where the heart is or...?*

R: The reason Ramana Maharshi said that is because people wanted to pinpoint him. They said where is God located? Where is realization? So he pointed to the right side of his chest and said, in the heart, the spiritual heart. That's trying to make people realize it's someplace. But in truth, there's no heart. There is no spiritual heart. There is only the Self. There is only absolute reality. But to those naive people who need a place to work from, he'll point to the heart center. *(SG: So there is no specific center itself. The body is no longer a part of man's feeling.)* You never had a body, so why would you want to feel things in your body? Anything that's felt in the body is part of the illusion of a body. Remember when I'm speaking of your body I'm referring to the body of the universe, for what you see as an individualized body, you will see many bodies. But when you realize there's one body, and that is the body of the universe, then everything becomes one. And then that goes, and there is no body whatsoever. And you become free.

(tape break)

*SU: You put so much on freedom?*

R: We're not putting too much on freedom. It's just a word. It's a word to explain that you're not what appears to be. You're not bound to anything. There's no bondage. There's no limitation. Therefore freedom is the word that expresses that. You are not earth-bound, and you are not bound to your body. That's a lie. *(SU: But you are not bound to not have a mind either. You're not bound to anything. You can be — you can have a dream and not have a dream. The minute you say, "Oh it's not right to have a dream, it's not right to do this, it's not right to do that.")* I'm not saying it's not right. I never use those words. *(SU: I don't mean you, but it's kind of understanding, kind of makes you nullify everything that is. And what is that could be beautiful.)* Anything that's beautiful in this world is temporary. *(SU: So, what's wrong with that?)* What's wrong with that is you're living the mortal dream. And whatever is temporary has to come to an end, and then you'll experience the other side, unhappiness. *(SU: Do you experience everything?)* You experience everything as a mortal being. But who wants to go through life experiencing good and bad, bad and good, up and down. And then you have to die and go through all kinds of rituals, and karma's, and repeat it again and again and again. You want to get off the wheel and become everlasting joy, bliss, pure awareness, sat-chit-ananda, Parabrahman. You want to go beyond what appears to be.

Remember it's your mortal self that sees the goodness and the badness of the world. So surely you don't want to stay in your mortal self. You want to go beyond, you

want to go beyond yourself to eternity, to total bliss. But if you don't want to then stay where you are. This is why I always say, everyone is in their right place. There are no mistakes. I'm merely voicing where I'm coming from. You can listen, or you don't have to. You can practice, or you don't have to. The choice is always yours.

You see, our relationship is different from what you think it is. It is not a guru-disciple relationship really. I am nobody's guru. I am just here, and you can look at me anyway you like. I didn't ask to be a teacher. It just happened. So here I am and here you are. What are you going to do about it? (laughter) You can shoot me, you can do whatever you like.

*SL: Cream puffs or with a pie. You suggested last week that we hit you with a pie.(laughs)*

R: Do that. (students laugh)

*SR: Remember when you said, here I am, here you are. I got thinking, "How did I get here?" But I couldn't remember and I still don't remember how I got here. I know intellectually there is something that could be totally from my mind. But I thought could that be from my intellect at the moment is a very strange state of affairs. Whew.*

*SK: Robert from your orientation or whatever orientation is happening around here is there any value to heart center experiences?*

R: Heart center experiences? Yes, because a heart center experience fills you full of bliss and makes you realize there is something higher, and there is something else taking place. It lifts you up. There is nothing wrong with that. (*SK: Apart from nothing being wrong with it, is it useful for the process of liberation as apposed to...?*) Nothing is useful for liberation, except realizing I-am. Every experience you have, including your heart center experience, you have to inquire and ask, "To whom does this come?" Eventually everything has to go, including all spiritual experiences.

(tape break then Robert continues)

If you truly wish to repent, just sit in silent meditation and see the perfect reality within. For all manners of error merely arise in erroneous thought, and like the morning dew before the rising sun, can perfectly be eliminated through the benevolent light and wisdom.

Do we have some announcements Ed?

*SE: By popular demand, Easter Sunday Bhandara has been moved from 2 to 6. And there is a new talk back there, of Robert's talks. And beginning next week we're going to handle designer loin cloths as part of the ... forget it. (SL: Not a bad idea. Is that the new dress code?)*

*SE: New dress code, right. (laughs)*

*SL: Another announcement, it's Edward Muzika's birthday today!*

*(happy birthday wishes from everyone).*

Robert: Let's sing happy birthday.

(Everyone sings happy birthday to Ed as tape ends)

[TOC]

**JNANA MARGA - THE PATH OF KNOWLEDGE**

14th March, 1991

*Robert:* Om, shanti, peace. Good evening. I welcome you with all my heart. It's good to see you again. It's very commendable on your part that you can be here tonight. After all, you could be watching TV, you could be going out with your girl friend or boy friend, you could go to a good movie, you could go get drunk.

Student: Then what am I doing here? (students laugh)

R: I don't know. Ask yourself. But you decided to come here and that means something, not to me, but to yourself. It means that you're tired of the world, to an extent. It means that you realize what this world really is. It's not bad, it's not good. It means that you want to wake up, so there is something within you pushing you. All you have to do is to quiet your noisy mind and allow it to happen, that's all. You do not have to go through rituals, initiations or anything else. You simply have to quiet your mind and everything will take care of itself.

Let me ask you a question. What do you think is the difference between this teaching, Jnana Marga, and the rest of the yogas, prayer, religions and whatever? What is the basic difference? Who can tell me?

*SJ: Jnana Marga is not concerned with anything of a relative nature, not even calming the mind, really.* (R: Well, in a way that's true.)

*SG: No object?* (R: In a way that's true also, but there's a more rational explanation.)

*SF: There is nothing to be obtained. Just to recognize.*

R: Well that's true too. Actually, the answer I'm looking for is this: In every teaching besides Advaita Vedanta, there's a personal I. Think about that. Let's take Hatha yoga. The I learns postures and the ego becomes expanded. Because you can say, "I can stand on my head and twist my feet," and you give it a Sanskrit name. (laughs) But you still say, "I can do this," so the I has become inflated.

*SJ: Or it can be, right?* (R: Sure.) *It can be, propensity is worth a bit.*

R: Take raja yoga, the eight limbed path, now these things are good. There's nothing wrong with these things. I'm not putting them down. But there has to be someone to learn the jamas, nijama, the virtues. There is somebody who is learning all these things. The I has learned to become virtuous. Take Kundalini yoga. I am focusing on the chakras, on each chakra. There's always I and I and I. Take prayer. I am praying to God. Again there's nothing wrong with these things, but the reason we call this the direct path is because this is the only teaching that investigates the I. We're not interested in effects. Whatever the effect may be, we realize that the I is behind it. We realize that if we find the I, and

follow it to its source, everything else will be wiped out and we'll become free. This is why it is called the direct path.

Also what is the difference between meditation and Jnana Marga, because I mean most of you realize that on this path it is not really necessary to meditate? So what's the main difference between meditation and this path?

*SJ: There has to be someone to meditating.*

R: True, but that's not the answer I'm looking for. In meditation there's always an object of your meditation. And again the I is concentrating on certain words, mantra, or whatever. Therefore you're not getting rid of the I. You're concentrating on something else, where you exclude everything except that mantra or the words of your meditation, whether it's God, or whatever.

In this teaching you simply inquire for the source of the I. "Who am I? Where did I come from?" Even when I say to you, "Where did I come from?" some of you are relating to your body, aren't you? You're thinking where did I come from, as a body? But that's not what we mean. You want to know where the I came from, not where you came from. If you find out where the I came from you will realize that you do not exist. You never did and you never will. That's the point. Where did I come from? And as you get used to this kind of thinking, whenever you use the word I, you will never refer to your body again.

For instance, if you have a cold you usually say, "I have a cold." Only now you will catch yourself and you will laugh, because you will say, "I has the cold." Sounds like bad English. "I has the cold. It has nothing to do with me. So where did the I come from that has the cold?" And as you follow the I it will lead you to the source, for there's no I and there's no cold.

You can use this method for everything. "I am hungry." Well catch yourself, and realize that I is hungry. I is not my real Self. I is hungry, yet my real Self can never be hungry. I'm tired, I'm depressed, I'm happy, I feel beautiful, I feel wonderful. It's all the same thing. As long as you are referring to your body you're making a big mistake. Separate yourself from I.

There's only one I actually, and that I is consciousness. When you follow the personal I to the source, it turns into the universal I, which is consciousness. Begin to catch yourself. Begin to realize your divine nature. And you do this by keeping quiet. The fastest way to realization is to keep silent. Yet you have to know why you are keeping silent. This is why you can't tell this to the average person. If a person has no inkling of Advaita Vedanta, you cannot say keep silent. For to them it means just to be quiet. They don't realize it means to go deep, deep, deep, deep within, to that place where absolute reality lives, and that's the silence.

Actually the human body cannot keep silent. There's something else that enters the silence. It has nothing to do with your humanity. It's only after years perhaps of meditation in previous lives, that you can be mature enough to really know what this path is all about. When I give you these practices, it's not for you as a human being. You appear to be

able to go through it as a human being, but I can assure you your humanity has nothing to do with it. When you enter the silence you enter a profound peace, bliss consciousness, pure awareness. That's what the silence is. It's not being quiet. It's beyond that. It's not just quieting your mind, like I say all the time. It's understanding that there's no mind to quiet. When you realize there's no mind, you automatically become silent. When you still think you've got a mind, you make every effort to quiet the mind, and you can't.

How many of you believe you can quiet the mind through effort? You can't do that. It's not the effort that makes you quiet your mind. It's the intelligent understanding that you have no mind to begin with. Then you just keep still and everything takes care of itself. If you have to meditate, by all means meditate. This path is never against any other method, due to the fact they all eventually lead to awakening. You have to do whatever you have to do. But for those who can understand what I'm talking about, and realize you're dealing with no mind, no body, no world, no universe, no God, an awakening comes immediately, because there's no one who is sleeping. Do you follow this?

If you think you've got something to overcome, if you're going to believe you've got to work on yourself, you've got to make some kind of effort, it will be hard. After all, who makes the effort? The ego, who's telling you all these things you've got to overcome? The mind, you think you've got to overcome your bad habits, you've got to overcome past karma, you have to overcome samskaras. That's all a lie.

I realize that I talk about these things sometimes. It sounds like a contradiction, but I am sharing with you the highest truth. There are no samskaras to overcome, because they never existed. There's no karma to overcome because it doesn't exist. But for those immature students, they have to work on something, so we explain to them there's karma, there're samskaras, there are latent tendencies that have got hold of you, and you have to transcend them. Yet I'm telling them a lie. But they really need to hear that at this time of their evolution, otherwise they couldn't work with anything else.

But the truth is, you have nothing to overcome. Think about that. If you had something to overcome you would never overcome it, for it is the nature of mind to play games with you. As soon as you overcome one thing, another thing pops up, and you have to overcome that. When you overcome that, something else pops up. Say you have a drinking habit, and you say, "I've got to overcome this." You may overcome it. It leads to a bad temper. Then you have to overcome the bad temper. It leads to telling lies. Then you have to overcome telling lies. It never ends until you begin to realize I has nothing to overcome.

Then you start working on the I. It is then you finally realize it's this personal I that's been giving the trouble. That's an advanced state, but that's also a lie, due to the fact the personal I never existed. But you don't know that. Because you think the personal I exists, you have to use self-inquiry to lead you to the place where you realize the personal I does not exist. It never has, and it never will.

Yet wouldn't it be wonderful if you could just sit down and realize all this in a flash and become free. We will not allow ourselves to do that for some reason. We want to



play the game of overcoming. So we say, "I've got to work on myself. I've got to practice. I've got to meditate. I've got to be alone. I've got to do this and I've got to do that." But I say to you tonight, there's no thing you have to do. You just have to realize what I'm saying and awaken, and that's it.

Again, who has to awaken? It's all a pack of lies, but I'm using words. How can the Self awaken? The Self never went to sleep. Do you not realize who you are now? You're not a mortal human. There are no words to express what you are. You have to find out. So you practice. But while you're practicing your sadhana, keep in back of your mind someplace, there's really no one who practices. After all who does the practice? It's your body and your mind. If you can only remember there's no body or mind that exists, then there's no one to practice. So while you're practicing, remember that.(laughs)

I know you're going to walk out tonight and say, "Well, what do I do now?" (students laugh)

Look at it this way. As long as you feel body consciousness, and as long as your mind, so called, still has the power to make you feel this way and that way, then you have to do some practice. Otherwise your body-mind will control you. The highest practice is atma-vichara, self-inquiry. The reason I'm talking to you like this tonight, is because I can feel that all of that who are here have been through many paths and you're not newcomers, so you're ready for this. You're ready to hear that there's no practice, there's no God, there's no enlightenment, there's no past lives, there's no you, and you're free.

People still want to know, when everything is gone, what's left, what is the substratum, the cause, the underlying cause of all existence? There has to be something that holds it all together. Says who? There's nothing to hold together. Remember also, that the finite cannot comprehend the infinite. So when I say there's nothing that holds any thing together, I mean there's nothing that words can describe.

When I use the words like bliss or pure awareness, consciousness, sat-chit-ananda, Parabrahman, and Parabrahman is very powerful because it means beyond Brahman. What can be beyond Brahman? Silence. There's no such thing as Parabrahman, due to the fact when you think of it, it signifies an object to you, for instance, a place to be in. A place to be in the silence, that is Parabrahman. You're wrong. There's no place, there's no silence and there's no Parabrahman. Then what is there? Find out. Only you can know yourself. For there are no words to describe it.

You have to come to terms with your life. It takes total honesty to do that. You can't go on fooling yourself. Look how you run around from pillar to post. You go here, you go there. You're always searching, you're always looking, you're always striving, for what? Some of you think that you're going to find a teacher up in the sky someplace, and you're going to go searching for that teacher until you find him or her. No such teacher exists. When you finally settle down and start going into the silence more often, your teacher will appear to you and you will find he's none other than yourself.

You may ask then, "What am I doing here with you people?" I am your Self. I can see that very clearly. There's no difference between you and me. When you feel depressed, when you feel angry, when you feel out of sorts, that's me you feel. When you feel happy, when you feel enlightened, when you feel beautiful, that's also me you feel. All this is the Self, and I am that.

Some of you still think I'm talking about Robert. Robert has nothing to do with this. I'm speaking of omnipresence. I'm speaking of no-thing. And I think to continue speaking is a waste of time.

(silence)

Om, Shanti, shanti, shanti.

I'm just going to sit here like this and you can do whatever you like. If you feel like asking a question, ask a question. If you feel like making a statement, make a statement. If you feel like throwing me out of the door feel free to do so. (laughter)

SS: *Purely an academic question...* (R: Umm.) *Unimportant but...* (R: Everything is important.) *Pardon me?* (R: Everything is important to you.) *Okay, Advaita Vedanta, what does the term translate and where is it from? Who created that term and when?*

R: The ancient Rishis in the Upanishads, they came to the conclusion, and most of them never knew each other, that there is only ultimate oneness. Advaita Vedanta means, "The Oneness of the Vedanta." There is only ultimate oneness and this was about four or five thousand years ago. They handed the teaching down by mouth to mouth, from person to person. Again the interesting point is, in those days there were many Rishis and it came through them, they just awoke, they became realized and the message was always the same. The same message we're presenting here. So it's a very old antiquated teaching. (SS: *When that was written down what was it written down in?*) The scriptures called the Upanishads.

SJ: *The Veda's is a big body of work and the Untas or the end of it is Vedanta, which is the cream of their work.*

SG: *Robert you spoke of, there was no need for initiation and I was reading Osbourne and a lot of other devotees of Ramana, talking about the initiation of Ramana's glance.* (R: Umm.) *From their perspective and from their imagination that there was initiation. They even had a court case...* (Robert laughs) *...they took Ramana to court saying that you initiated me as Vedanta.*

R: Well this is from their own perspective. They feel that is what happened. Just like many people who were in front of Ramana, used to claim that he did this for them, he healed them, he saved their lives, he did this, he did that and he denied everything. But they all claimed that because of him all these things happened. A Jnani is never aware of anything they do because there is nobody left to do anything. It's like a burnt rope, it's good for nothing.

ST: *And Robert you call that absolute awareness.* (R: I call what?) *A burnt rope like you say is that absolute awareness?* (R: You can say that.) *Okay and there's nothing left, no knowledge, no nothing.* (R: Yes.) *Is there a state where there is awareness of the minutest detail?*

R: Is there a state where there is awareness of the minutest detail? In reality there is no state at all. (ST: *And how can it be created?*)

(tape break. Tape restarts abruptly)

SR: *Robert, from the perspective of doing practice. (R: Doing what?) Doing practice. (R: Uh-huh.) Are the words, "Who is I?" as appropriate as "Who Am I?"*

R: If it's good for you, if it works for you, it's good. Whatever works for you? If you were able to say, "Chocolate bar," and you felt something and it worked for you that'd be great. (SR: *What does working for me mean beside from feeling good?*) It means that for you it means something sacred. It means something wonderful, something that you wanted to attain. That is the beginning and all of that leads to silence. Beyond words and thoughts. It automatically leads you there. That is why I said in the beginning, "All methods are good."

For instance: If you have a mantra and believe in the mantra and keep repeating it over and over again. The day will come when the mantra becomes less and less for you and the silence becomes more and more, until you drop the mantra all together. The mantra is only to make you one pointed. So you can exclude other thoughts but then the mantra has to go too. With the blow of the nose you awaken. (Laughter)

SS: *What about his question about the "Who is I?" If there is no small I and there is also no big I... (R: Umm.) In that sense it doesn't make any difference but if I'm asking, "Who is I?" small I - this is a very different kind of a feeling of a question from asking, "Who am, big I?"*

R: Yes, due to the fact when you inquire deeply, "Who is I?" the I begins to disappear. It turns into the big I which is pure awareness. So you use that method to lift you up and make you free.

SN: *Robert, what if you ask, "Who am I?" and you get confusion and from that you get fear?*

R: Then you have to ask yourself, "To whom does this confusion and fear come to?" And realize it comes to me, then you say, "Who am I?" again. "Who is this I that feels fear and confusion?" And keep still. And the fear and confusion will ultimately disappear because it never existed to begin with.

ST: *Robert how did this illusion start? (R: It never did.) Why is it here then?*

R: It doesn't exist. (laughter) See that is your perception. (ST: *Why do I have perception?*) Because you believe you do. (ST: *Why do I believe?*) That is what you want. It's like when you are hypnotized you see things that don't exist.

SL: *But how do we all get hypnotized to be able to make a butterfly and a snowflake?*

R: We never did. It appears that way. But nothing ever happened. (SL: *It's the agreement of illusion is what baffles me.*) The what? (SL: *The agreement of the illusion between us... (R: (laughs) ...this ego and that...)*) It baffles you? Then ask yourself, "Who is baffled?" I know some of the answers I give you sound like a cop out. (laughter) But believe me it's the highest truth. (SL: *We believe you.*) (laughter) See I know some of you want real pro-

found answers. (more laughter) You want me to talk for a half hour and we go into all kinds of technical terms, why?

SR: Robert, my name is Richard. (R: Hi Richard.) I want to thank you for allowing me into your home. (R: You are welcome.) I've been on a spiritual quest for many years in this life. And something is happening with me and happening to me in the past two, three months from a certain individual, in my living situation. Although I've been coming here briefly, I'm using as much as I can what you have talked about and what has entered my heart but in truth, I still do not know how to deal with my pain and my stress and unfortunately the reality is, is that my body hurts and my head hurts at times and I become nausea from the unpleasantness that...well what I call my karmic reality of my life. I know that everything is an illusion but it is hard for me to dismiss, to over ride what I'm actually going through. And that is where I'm at right now.

R: I understand perfectly what you are saying and I have great compassion for you. But look at it this way: What's the worst thing that could possibly happen to you? Is there really anything to fear? What is the worst thing that can happen?

SR: You see it's not that I even fear death so much anymore you see I just don't want my life ... see I just turned fifty-five in January and to be very truthful I have now nineteen months and eleven days of not using any mind altering substances including pretty much caffeine now. But I feel like I'm being reborn and things aren't veiling me over like substances that I have used for thirty-five years. And I don't want my life to have been in vain and I've been searching for realization for a long time. And I come here tonight and I swear like this is the first peace I have felt in a long time.

R: Everything will work out for you. (SR: Excuse me?) Everything will work out.

SR: I keep hoping that. I really do and I have flashes of moments that it's okay, you know and then something happens and I am downward spiraled and sometimes I really fear for my life more often I fear for my sanity and I've got to keep remembering that God doesn't give me any more that I can handle and I just keep hanging in there.

R: Try to remember the one who is concerned is your body. It is your mind telling you all these things. But in truth what difference does it make? What can really happen to you? Nothing. Look at me for instance, I'm good for nothing, I have no visible means of support. I'm not worth anything, I've accomplished nothing in this life. So that is wonderful. (students laugh) What I am trying to say is that you are probably better off than most people. All is well, you'll be okay.

ST: Robert. (R: Hello.) You have mentioned you have a lot of compassion. If somebody says that I have compassion that does mean it should have some influence or is it just an empty word? Or should real compassion have some deep meaning that there could be something done about the dilemmas of life? (R: You can take it anyway you like.)

SJ: Here's something interesting, there is a guy in the war and he is being interviewed or something. He is in the first battalion where they are going to start ground war. And he says, preparing for a battle here and it makes the Southern California gang wars he grew up with seem like a

*schoolyard shuffle and then he's quoted," If old J.C. up in the sky pulls my card there is nothing I can do about it, is there? (students laugh) (SG: Is that Advaita?) (students laugh)*

R: That's good. If I can only make you understand that it makes no difference what the body goes through. If Saddam Hussein tied me to the rack and cut off my fingers and my toes and poked out my eyes, what can I do? What difference does it make? I am not that. It is the ego that makes us feel sorry about ourselves and our lot in life. Always remember that there is always somebody worse off than you. No thing is ever that bad, rejoice.

(pause)

For those of you who don't know we're having an Easter celebration. The last sunday of the month at six o'clock. We're going to have eating and music and other music and have a lot of fun. So feel free to come, but bring something to eat for at least thirty people. (students laugh)

S: Is that the 21st?

R: The last Sunday of the month whatever it is. (SM: *Do we have a satsang at 2 o'clock first?*) No we'll have a satsang at 6. It'll give people a chance to be with their families during the day. (SL: *So then we'll be eating after that?*) We'll be eating after the satsang. And then we'll have music and tell dirty jokes. (laughter) I notice that nobody checks with Henry anymore when we want to do something at his house. (students laugh)

SK: *Who's Henry?* (SH: *That guy checked out last week. (laughter) He's old hat now.*)

R: Henry is very kind to allow us to wreck his house like this.

SL: *Robert when we meditate is there a way to avoid hypnotizing oneself rather than being in awareness?*

R: Well sure, you simply use the method of your meditation to bring you to the place where you are not hypnotized. What makes you think you are being hypnotized? (SL: *Because I seem to lose the time, I lose awareness, but I am quiet and my mind might be going on but I don't even know it.*) Well what makes you think that you are hypnotized? You probably are going deeper into yourself. (SL: *I don't really know what hypnotism is, but it has occurred to me that way.*) Well you are better off if you don't know. (SL: *But it's felt as if I might just really have been asleep?*) That's good! Even if you are asleep the work is carried on while you are sleeping. And when you wake up it will continue. You definitely are not being hypnotized, don't even think of it. You might ask yourself, "Who believes she is being hypnotized?" And you will come to realize it's your ego that makes you think that. Yet in reality that is not happening. But every-time you feel that is true that you are being hypnotized, ask yourself, "Who is being hypnotized?" and you will realize that it's only for the ego and not for you and you'll go beyond it.

SG: *Is there other techniques that will bring you into a state of, I think it's called laya?* (R: Yes.) *Does there seem to be a place for peace to keep all the tendencies you haven't cleared them out yet?* (R: Umm.) *How does one know the difference?*

R: You will know because you will feel a bliss, you will feel a joy that you have never felt before. You'll know. There is quite a difference. It's like being asleep and being conscious. When you get into a real Jnana state, you are consciously asleep, you are aware but not of the world and you will know.

SL: *Who will know?* (R: Umm?) *Who will know?* (R: You will know.) *Who?* (R: You.) *Phew.* (Students laugh) *Who would I be?* (R: Whoever you want to be. Whoever you think you are.)

SG: *Robert does momentum count?* (R: Does what count?) *Momentum. I mean if you keep this up does it tend to reach a critical mass? It's like a feeling when I come to the stage, it seems to build to build up some momentum where the thought is, if I didn't, I would lose it.*

R: In a way that is true, in a way it's not. (SG: *Thank you.*) If you're speaking of realization it's like when you are in a room filled with darkness and you trip over the furniture and you can't see where you are walking. So you finally figure out where the furniture is, and you miss a few pieces. But once in a while you bump into it. But then one day you hand accidentally puts on the light switch and the light comes on and the darkness has been dissipated. And it will never be dark again, that is how it works. You bump into things spiritually, you have a few small awakenings, little things happen, but when it really happens it's like turning on the light. It happens all at once and you are free. (SG: *Can it happen like a sunrise?*) Excuse me? (SG: *Can it happen like a sunrise? A gradual dawning and finally the sun?*) The real awakening comes when the sun is in its full glory. But there appears to be slight awakenings like the sunrise sometimes. But the real awakening comes all at once.

SE: *And you know when that happens?* (R: Oh yeah, don't worry.) (students laugh)

SL: *Robert you said you feel no pain, does that mean you also don't really enjoy a hot shower either?*

R: No I didn't say I didn't feel no pain. I said it doesn't matter. I like a hot shower also. Not too hot.

SJ: *It's an experience, it's not a concept to believe or not believe. That is why you can't grasp it, you just experience it.*

R: The hot shower? (SJ: *And everything else.*) Don't make the shower too hot.

SL: *Hot as you can stand it is the best way, we all know that.* (laughs)

R: I never take a shower as hot as I can stand it. (SG: *Do you like a hot shower that it doesn't matter to a Jnani?*) No I don't take a hot shower. (SG: *You don't take a hot shower?*) I take a medium shower between hot and cold. (SG: *You like a medium shower but it doesn't matter, is that what you are referring to?*) I get wet. (students laugh) (SG: *I didn't understand your words.*) I never thought about it whether I like it or not. (SG: *I really what to know about the pain. If the pain doesn't matter. Do you just like pain?*) Do I just like pain? (SG: *Yeah.*) Why would I like pain? (SG: *You may not, that's what I was just trying to find out. It seemed like you said you like a shower. You like some kind of a shower.*) Medium. (laughter) (SG: *You've got this liking for medium showers, is there any liking or disliking for pain?*) Pain it's the same thing,

medium. I don't feel it as much as the average person but I can feel something, if that is what you mean?

*ST: So Robert you are never asleep right?*

R: Never asleep? I'm asleep but I'm aware I'm asleep. (*ST: Awareness?*) I sleep about three hours a night. (*ST: But you are still aware...*) I'm always aware, yeah. (*ST: Then what do you do in those three hours?*) Nothing, the same thing I'm doing now. What do you want me to do? (students laugh)

*SL: Do you dream?*

R: Hardly. (*SL: So when you are aware is the awareness the same as it is when you are not sleeping?*) It's always the same. (*SL: Are your dreams good if you have dreams ever? Or are there any value to them?*) Well the last time I had something like that was more like a vision. But then there has to be someone to have a vision. But I was flying through the air and I went to Arunachala the mountain in Tiruvannamalai, by Ramana Ashram. And I went into the mountain it was hollow inside, and inside there was Shiva and Ramana and Vishnu and Krishna and Jesus and more people I didn't recognize, and Moses. We all smiled at each other and we walked toward each other and we became one beam of light which turned into a lingam. And that's it and that was a couple of years ago.

*SU: I didn't hear, the beam of light turned into a what? (R: A lingam.)*

*ST: Is there any truth to the power of a lingam? (R: If you believe in it.)*

*SH: That's a nice dream. (R: Could be worse.) (students laugh)*

*SS: When you "woke up" in the morning, did you then, ...no because you knew you were having a dream while you were having the dream? (R: I was aware of the whole thing yeah.)*

*SH: So the body then goes to sleep nightly, lies down in bed and konks out but you never go to sleep?*

R: The body doesn't really konk out. The body just rests. (*SH: Yeah, and you are observing the resting.*) I'm observing the resting, yes.

Some of you who only come on Thursday nights are not aware that we've got transcripts of some of these lessons. And we have lessons one to five they are free of charge. (*SJ: Except on Sunday. (laughter)*) Well they are going to be free from now on. (laughs) The fellow who prints them up, went to a lot of trouble so he was charging for them so I told him not to do that. I think the way we should do it is when we get some of these lessons some of us should make five or ten copies each and hand them out to each other. That would be the best way, so Ed doesn't have to make two-hundred copies by himself.

S: Yeah every time.

(silence)

*SF: Robert if somebody goes to the satsangs and doesn't understand English?*

R: It doesn't really matter, as long as they are here that's all that matters. Satsang transcends language.

SG: *They are probably better off. (R: You're right.) (laughs) Often I could fall asleep when you're talking, does that make any difference if I sleep in a church. Does it make any difference?*

R: It doesn't really make any difference, no. There is a very subtle vibration in a satsang and it goes into your heart whether you are sleeping or whatever you are doing. As a matter of fact if I remember correctly, before we came to Henry's house, we used to have a guy who came to satsang and he'd lie down on the floor, stretched out and go to sleep. And he always used to tell me he felt the best he's ever felt in his life. He seemed to have made the most progress than anybody else. (students laugh)

(silence)

SG: *There seems to be a difference between the Sunday and Thursday nights, like Thursday nights seem to be a little deeper, is that just my perception?*

R: Well nothing is done on purpose. Maybe because there is no music Thursday night?

SJ: *Maybe there is less new people also. (R: Could be that.)*

SU: *It's the dog. (R: It's what?) The dog. (R: Dog.) (laughs)*

SS: *When you say it's important to be here and it's not a matter of language because you could be sleeping and you do not understand the language. It would be equally beneficial to walk down the street with you, right? (R: If that's what you believe.) What if I had satsang with a person who wasn't realized? And what if we both just sat there and tried... what is it about it that makes... are we open to it or is it that there is a vibration coming that we're getting or what is it that makes it beneficial even though we don't comprehend the language?*

R: Apparently what they say in the scriptures is a person who is realized has a very positive influence on others. It's like a light bulb. The average light bulb can be twenty-five volts ... or watts but then you put a hundred watt light bulb and you get a brighter light. So the more realized a person is, the more watts he has. And so the people around him feel the illumination and they also become illumined. So satsang is about a thousand watt light bulb. And those of you who are twenty watts or thirty watts or forty watts increase your wattage by being here.

Speaking of wattage, Alan Watts is on the radio did you know that? Every Monday 2 o'clock, on Pacifica.

SS: *Did you know him? (R: No.) I know him well, he used to come here, have parties here. (R: Really?) Yeah this was one of his party places. (R: I heard he was quite a party goer.) Oh he was. (laughs)*

SL: *His girlfriend was my room-mate. (SH: Yeah? Give us the low down of discovery.) I pass. (students laugh)*

SH: *You don't approve do you Fred. (laughs) He was a great entertainer. (R: He was.) And that's how he looked at himself, as an entertainer. He had no pretensions at all. (R: Yes I know. I know, that's true. He was very down to earth.) He never claimed to be enlightened, never.*



SL: *Now that's a back handed compliment. (laughs)*

SF: *What's the best way to give thank you to a Jnani, Robert?*

R: The best way to say thank you to a Jnani? (SF: *Yeah.*) By losing your ego. (laughter) That's a good point Horat. Being devotional you give up your ego to the Jnani. As if you are praying to God. You say, "Take my ego God I no longer want it."

SS: *But in what sense does the Jnani care one way or the other?*

R: The Jnani is just an instrument to relieve you of your ego. There is a sort of a contradiction you're right, because there is a lot of love and a lot of compassion. Never believe that I don't care. A Jnani usually cares more than anyone else on earth, but it's different. (SS: *I guess you talk so much about ... I mean it just gives a person an image of that suddenly you would be full of joy as if you hadn't been the moment before and so it's ... I mean it suggests this variation in your moods or feelings or fullness that doesn't... but of course you are that!*) (students laugh because it didn't make sense)

SH: *You say that a Jnani cares more than anybody on earth but it's different. How is it different?*

R: It's different because it's a universal care. A Jnani sees you as the infinite. Sees you as already being realized. So a Jnani has a great compassion a great joy because he sees you as himself. (SH: *Uh-huh.*)

SJ: *Or like knows you?* (R: Same thing, yeah.)

SG: *Is that exercise a thing of the personal I?* (R: No there is no personal I involved.) *Is it the Self?* (R: The Self.) *Exercising through a human being?* (R: There is only one Self there is no human being. There is one Self and I am That. When I say "I am," I'm not saying Robert. I am, consciousness is that. The one Self.)

SH: *But that one Self does appear to operate through a body-mind?* (R: That's how it appears, yes.) *In that particular body-mind, right?* (R: If you say so.) *What do you say?* (R: "Who am I?") *I don't know.* (R: Neither do I.) *Okay that ends it. (students laugh)* (R: If you don't know then I surely don't know.)

SG: *In a way a Jnani couldn't really have compassion or any relationship because relationship implies two, I mean that just...* (R: There is a thin line when you talk about that because there is a relationship and yet there is not a relationship. On one level there is a relationship another level there is not. But if there is a relationship it because you need it, so there is a relationship.) *On the highest level there is no relationship.* (R: True.)

SJ: *You could just as easily say that all there is, is a relationship it seems because it's all unthinkable to the mind. It's beyond the mind.* (R: You can say that. You already said it.) *I did, didn't I?* (laughter)

(tape ends) [TOC]

## **WILL SADHANA IMPROVE MY HUMANHOOD?**

*24th March, 1991*

*Robert:* I can assure to you, I can swear to you that you are not the body-mind phenomena. I can assure to you, I can swear to you that you are not the doer. That no matter what appears to be is not. No matter what experience you're going through mentally, physically or otherwise, it is not the truth about you.

The truth about you is absolute reality, parabrahman, sat-chit-ananda, pure awareness, ultimate oneness. This is what you are.

Why don't you believe me?

You think you are a frail body that goes through the world for maybe seventy, eighty years and then that is the end of you, but that's not so. You are not that body at all. That body does not even exist. It appears to exist. It appears to exist as the personal I. When you investigate the personal I you will find that there is no body, no mind, no world, no problems, no God, no universe. You are that!

You are that absolute consciousness which was never born and can never die. You are that absolute reality that has always been and will always be, the same yesterday, today and tomorrow.

Know who you are. Do not depend on the world for your sustenance, for your maintenance. But dive deep within, deeper than you've ever dove before. Deep within, deeper and deeper and you will see the truth that you are omnipresence. You are pure consciousness. This is the truth about you and there is no other truth. Accept it, be it.

There is a certain question that people ask me continuously. People from this group, people I've never saw before that call me on the phone, people I meet in the park, homeless people, aliens, wretched people, people of all nationalities. What they ask me is this: As I am practicing atma-vichara, self-inquiry in the process will my humanhood improve. In other words what they want to know is while they're doing this sadhana, whether it's the I am meditation or self-inquiry, it may take weeks, months, years, will my personal life improve. If I am sick will I become healthy, if I am poor will I become rich, if I am miserable will I become peaceful so forth and so on.

The way I answer this is, first tell me what you mean when you say, "Improve your humanhood?" What do you mean by that? And the answer is: I mean to make myself a better person. To get a better job. To be able to buy a new car. To be able to get rid of the cancer that is eating up me. To get a companion, a mate that is compatible with my way of thinking. Will all these things happen while I practice.

We'll discuss this for a while.

This question presupposes that you are a human being and you wish to improve your humanhood. What you are really doing is building up your ego making it more powerful. What is a human being to begin with?

If you looked at a human being under an electric microscope you would find something very interesting. You would see billions of molecules and if you look deeper you would find trillions of atoms, that make up the molecules. You would see space in between the atoms. If you were as small as an atom, the space between the molecules would be the equivalent distance between the planets, between the earth and mars, the earth and jupiter, the earth and the sun. There is space between the planets also. That space is consciousness. And the space out of the body is also consciousness.

What I am trying to say is that there is one space and you are that space. Your body is in a state of flux. Your body is not what you think it is. It only appears to us to be solid. Just like every other thing on this earth, the chair, the radio, the rug, the wall. These things appear to be solid but they are not. What determines your body as compared to the wall is the movement of the atoms. How fast they move or how slow they move. The atoms of the body are moving at a certain speed. They become a body.

But again if you see what I'm talking about you're really space. You are not the body because the space between the atoms is larger, more than the atoms themselves. And the space becomes expanded taking up all of space. What is behind space? What causes space? What is the substratum of the space? You are, your real nature, absolute reality. So you see you are not what you appear to be. By trying to improve something that does not exist brings upon itself suffering. For you are identifying with the appearance rather than with the reality. As long as you identify with the appearance you go through all sorts of living conditions, all sorts of experiences. And you try to improve your living condition, as it were.

You are wasting your time, for in this world you have to experience both sides of the coin. When you improve your human condition something happens sooner or later so that you may improve an experience the other side of the coin. For every up there is a down, for every forward there is a backward.

Then who are you? Who is it that wants to improve their condition? That is the first thing that you should ask yourself. Who wants to improve the human condition? And the answer is always I do. Then "Who am I? What is the source of the I that wishes to improve the human condition?"

As you begin to search for the source you will find that the I disappears. As you begin to realize the truth about yourself, that you are not the body-mind, you are not the doer, happiness ensues. This happiness comes all by itself as a result of your realization that you are not the body-mind. But you still ask, "If I'm not realized why can't I live a total harmonious life in my illusion?"

It's impossible. Everything that is born, so-to-speak, must die. You begin to die as soon as you're born. But what does happen to you, to the extent that you begin to know the truth, to that extent do you begin to transcend the so called human condition.

In other words your body may still have cancer and you're no longer trying to heal it of anything. You're simply identifying with the reality. To the extent that you identify with the reality, to that extent do you no longer feel a body with cancer.

So to other people you may appear to have cancer, you may appear to be deteriorating. Like Ramana Maharshi did before he left his body so-to-speak. Like Rama Krishna and many others. The people see a deteriorating body, but the Sage does not have a body to deteriorate. He just has no body. The body does not exist for him. This is the problem because when I speak of this I know a lot of you get lost.

How can there be nobody when I see? Ask yourself, "Who sees? What do you see?" You see poverty, you see man's inhumanity to man, you see this and you see that. The seer that sees has to be transcended. There has to be a seer to see these things. When you ask, "Who is the seer?" Both the seer and the object seen dissolve into the nothingness from whence they came. This means you should not accept what is seen.

Let the world spin, let people go through their karma, leave things alone. Let the higher power take care of the world and universe, but you identify with the real Self. The Self that is the omnipresence. The Self that is the higher power. Know that you are that. You are no longer a limited personality. You no longer are a frail human that's dying of cancer or experiencing lack or limitation or experiencing happiness, human happiness, or experiencing vibrant health.

Even Arnold Schwarzenegger is going to waste away. He may believe in his body but he's getting weaker as he gets older. He's wasted all this time identifying with the weightlifting room. When he could've become free and identified with reality.

Nobody lives forever. No situation remains the same forever. Everything ends in this world so it appears. Everything has a beginning a middle and an end. But you are not that, you have nothing to do with that picture. You are immortal, you are nirvana.

You must begin today to stop judging by appearances. The more you begin to feel this the less you talk. For what is talking all about. Except to talk about the world and people and things. Think how long you've been talking since you were born. You started with dada, mama and you expanded your vocabulary. You thought you were doing something great, you've wasted your time. The more words you know the larger the ego. The less words you know the closer you are to the Self.

What has the Self to say, to whom shall it talk to, itself? The Self is self-contained consciousness. Aware of itself, itself is omnipresence. So to whom shall it talk to, itself? It is perfect bliss consciousness. There need be no words, just a look, a touch, a glance is all you have to do.

Yet you say, "How can I do this? I work for a living, I have to eat, I have to earn my bread and butter, I have to talk." Don't worry about details. If you dive within yourself

and you spend most of your time thinking about the I am, practicing self-inquiry, the details will work themselves out. You must not believe that it is up to you to work out all the details of life.

There is a higher power that knows where the appearance of your body is supposed to be and what work it's supposed to do. Trust that power. You will find out one day that the power is none other...is you. That power is your Self. But until then trust the power. I like to call this power, "The current that knows the way." It's a beautiful power, it only knows love. It wants you to become a living embodiment of love. It wants you to merge with itself.

Yet as long as you identify with the world you can never know reality. As long as you identify with your personal I, by always voicing what I feel, I feel hurt, I feel angry, I feel sick, I feel depressed, I feel happy because somebody gave me something, I feel good because I'm getting my own way. That I has got to go. The whole world, the whole universe, people places and things are attached to the I. If you follow the I to the source the whole universe will disappear.

And the question arises, "Then what? If the universe disappears will I be in outer space? Will I be in a fog?" It's a paradox. The universe disappears, yet you exist in the universe. Your body will continue going about its business but you will not be identifying with your body any longer. You will not even feel that you are in the body. But you will feel the body is in you. You will feel like a gigantic screen. Where all the items of this earth, trees, plants, flowers, bugs, murderers, lovers are all superimposed on the screen. They are on the screen and you are the screen. The screen is not in them.

So it's a misnomer to say that, "God is in me." The body that you think you are in God and consciousness. Just like the body you draw on the blackboard. But the body you draw on the blackboard is not the blackboard. The blackboard is self-contained and you may draw items on the blackboard and erase them and draw new items on the blackboard and erase those. That is like life going from one life to the next life, from one experience to the next experience.

The whole universe is superimposed on consciousness. When you change identities and identify with consciousness everything disappears. Yet you continue experiencing not as an ego but as the Self. And what do you experience? Pure awareness. You are aware of the truth, the reality. Your body will continue its sojourn through the world doing whatever it came here for, but you will not be your body.

Again this is paradoxical for you appear to be your body but you are not your body. You become a living embodiment of pure happiness, total joy and bliss. The world can no longer fool you or disturb you. You have a feeling of deep immortality. You know without words that nobody dies because nobody was born. You understand and realize without words that there is no causation for the universe. Nothing ever brought it into life. It has no cause.

If it has no cause, again you ask, "Where did it come from?" And the answer is it didn't come from anywhere. It's like hypnosis. You are hypnotized into believing something is real that is not and to you it's real when you come out of the hypnotic trance, you are part of the waking world again and that something that appeared real is gone. So it is with this world, it appears real, yet it's like a dream. You wake up and the dream is finished. When you wake up out of your mortal dream the idea of body-mind, doer is also finished.

Now is this teaching practical? Is finding your real nature practical? Of course it's practical. Remember you do not become a burden on society by practicing self-inquiry and coming closer to the truth. Many people still think that they will stay home everyday and just meditate. I remind you again it doesn't work that way. If you were meant to be active you will be active. If you were not meant to be active no matter how much you try to be active you will not be able to do anything.

Again do not concern yourself with details. Simply practice everyday. Be aware everyday. See who becomes frustrated, see who feels slighted, who is hurttable, see who is trying to give a one upper-ship on somebody else, see who competes with others, see who you are. Find out the truth. Become free.

It's wonderful to realize that your real nature is parabrahman. Beyond consciousness, beyond words and thoughts, beyond human experiences of any kind. That is how you bring peace into the world. Not by trying to make up peace slogans or demonstrations, but by becoming self-realized, awakening. Then automatically your consciousness expands and people feel it and they too automatically begin to turn within. In the beginning do not concern yourself with these things whatsoever.

When you awaken then see if you want to bring peace to this world, because I kid you not, there is no world to bring peace to. We are looking at things from both sides. When you still believe in your humanity you want to do good deeds, you want to bring peace to the world, make this world a better world in which to live but the further into truth you go, the more you become self-realized the more you are able to see, "I am the world. All this is the Self and I am that." And you live a wonderful life.

Again it begins as soon as you wake up in the morning. Try your best to see the fourth state of consciousness beyond waking, sleeping and dreaming. The fourth state is between sleeping and awakening. Try to catch yourself there.

People tell me they try and just can't. If you keep trying you will. That place where there is no thoughts. A place where there is no thinking of any kind. That still place, that is bliss consciousness. Before the I comes out and starts to do it's dirty work. Just before the I wakes up ask yourself, "Where did the I come from? What was its source? Who am I?" And the last thing before you fall asleep, same situation. When all thoughts stop and you are about to sleep, catch yourself in that state and ask, "Where did the I go? The I seems to be disappearing as I fall asleep. Where is it gone? What is its source?" And yet as you sleep

as you dream as you awake there appears to be another I that is the observer of you sleeping, awake and dreaming. That is the real I, that is consciousness.

Actually there is only one I but as long as you identify with the body it appears to be a personal I. As you begin to become aware of the higher I the personal I simply disappears, for it never really existed. And the large I comes into play, which is pure awareness.

(tape break)

You will find something very interesting happening to you. You are becoming happier and happier for no reason. Your fears just melt away. Your past dissolves. The new man is born. All the guilt dissipates. You have awakened. Try it, it works.

We are one big happy family here. I'm sure you have something to say or questions to ask, feel free to do so.

*SU: Robert I find the concepts of immortality, those in the physical and in our state of being, why have we chosen if we are immortal, why have we chosen this mortal, fearful part of this life, what is it about?*

R: You have never chosen it. You have to ask yourself, "Who has chosen?" and you will find out that the I that you think has chosen doesn't exist. You never chose to be mortal. The mortality of you doesn't really exist. It appears to exist as personal-I. As you follow the personal-I to the source, you will find that the mortal never began and the mortal never ends. There is no mortal at all.

*SU: So there is no mortal? (R: No.) So we are immortal?*

R: You are immortal. That is your nature, you appear to be mortal. It's as if you are watching a movie and on the screen you see all of the different pictures. They cover the screen. You have no idea the screen exists, but the reason you are able to see the pictures is because of the screen. And if you try to grab the picture you're going to grab the screen.

So it is with us. We as mortals are superimposed on consciousness and we appear as mortal. It's all part of the grand illusion. That is what is called maya. It appears to exist but it doesn't. When you awaken you will realize that there never was a time when you were born. And there will never be a time when you cease to be. So the mortal is false. It's an appearance.

*SC: Is it possible that if one does some of the things like I've said and there is an armor around us and the armor could be broken we could see our true Self?*

R: You can only go so far with that method that you explained. To go all the way comes through self-inquiry. You have to get rid of the person who breaths, as well as the breath. It's all part of the false identification. From the breathing techniques that you just explained to us, it improves your physical status it makes you feel better as a mortal, but that is as far as it goes. To truly break away from that you have to ask yourself, "Who breaths? Who is a better mortal? Who is healthy?" It's the ego, be rid of the ego and you'll be free and blissful, and happy. *(SC: You know as you talk and it's true and I've heard this over and over, it just seems like throwing a ball against the wall, it comes back. The ball doesn't pene-*

trate the wall.) What you see is what you get. So if you see your stuff that you put out coming back, and it does, stop seeing. Go beyond seeing. Find out who the seer is and what is seen, they are both the same. The seer and the seen are the same. Go beyond that.

SC: *It's almost like ... I know I'm talking but, it's almost like you're talking Greek to me in that sense. Unless you understand Greek it doesn't mean anything.*

R: No it's a little different. (laughter) For you simply have to inquire within yourself, "Who doesn't understand?" It's always going back to you, "Who doesn't understand? I don't. Well who is this I that doesn't understand? Where does it come from? Who gave it birth? How does it originate? It seems to originate only when I open my eyes in the morning, the I begins its work. So what is its source?" As you identify with the source, the I will disappear and you will be free.

SC: *How did it happen to you?*

R: Well that is a story in lesson number four. (SC: *I mean was it gradual?*) No. (SC: *Or like that or... (flicks fingers)*)

R: I was sitting in the school during high school when I was 14 years old taking a test. I'll make the story succinct. All of a sudden I found myself disappearing, merging into consciousness, not as a body but as pure awareness itself. My body had merged, like melted, but I never went anywhere, there was no change. As consciousness, I realized that there's no body. No body exists. There is only consciousness itself expressing itself as pure awareness. I don't know how long it lasted but the next thing I remember is the teacher shaking me and that experience has never left me. (SC: *It wasn't a preparation like we're doing it just happened out of the blue, I mean...*) It just happened out of the blue.

SS: *It seems to me that there is no screen.*

R: There is no screen but for... (SU: *Screen.*) Screen, I agree with you. There is no screen, there is no consciousness, there is no self-realization, there is no reality. Then there is silence. So if there is no screen then there is no words. In order to explain these things we need illustrations and words. But you're right, there is no screen.

SN: *Robert isn't self-inquiry though a very advanced state, one should be established in concentration before that becomes effective. So when you say to find the I, abide in the I, follow it to its source. To find the I, requires one-pointedness and if that is difficult is it useful to do japa to try to have that concentration to even find the I and to inquire ... to do the inquiry?*

R: It depends on the maturity of the person. Not everybody can do the self-inquiry, you're right. The next best thing to do is to surrender, totally and completely to God. Give God your ego, your life, everything. You have no will of your own. And as you do that you can practice japa, mantras. Those help to make the mind one pointed and prepares you for self-inquiry. But you can know yourself where you are coming from, by the amount of attention that you can hold on self-inquiry. If it's a little too difficult don't worry about it, surrender completely. Surrender completely, everybody can do that, sing bhajans, do mantras. If you are sincere, whatever you do you will be led to the next step. The current that knows the way will take care of you if you are true to your Self.



SN: *Also isn't there a difference between witnessing and self-inquiry?*

R: Oh yes. Self-inquiry is not witnessing. Witnessing is very good, it helps. To become the witness of your thoughts without trying to change them, to become the witness of everything. But when you practice self-inquiry you ask, "Who is the witness?" The witness is still attached to I. The witness ultimately has to go and then there is pure awareness. (SN: *It seems that in witnessing the thoughts still come and go but in inquiry if you get into the state of abiding in the I there is almost a cessation of thought, there is only I am-ness.*) When you abide in the I you are I am-ness, itself. When you watch your thoughts you are still the ego.

SH: *So the thoughts have to come and have to cease completely before that step can occur?*

R: Thoughts have to cease completely. There is no one left to think. There is nowhere from which the thoughts arise. And there is no place where the thoughts go. They just cease as if they never existed to begin with. (SH: *Which is true.*) Yes.

SS: But they appear again?

R: To whom do they appear again? (SS: *Consciousness I think?*) Thoughts cannot appear to consciousness. (SS: *To whom can they appear to then?*) To no one. (SS: *To no one but as I say, but they come out of this consciousness they are received and then come out.*) They do not come out of consciousness. (SS: *They are consciousness.*) Consciousness is self-contained. Nothing can really come out of consciousness. (SS: *Is it the self-contained, is it this I, is it this ego?*) No it's self-contained as I-am, not as the ego. (SS: *It's everything.*) The ego is an illusion. The ego never existed. Consciousness cannot give birth to an ego? (SS: *How did this arise? If you become consciousness and you become ... and you are silent. The silence ends and it seems that these thoughts appear. They just appear.*) If you are in the true silence then no thoughts will appear. (SS: *Ever?*) Ever. They will just be spontaneous. They will appear to keep your bodily functions going. (SS: *But even if they are spontaneous they're there?*) They are just to keep you going as a body. But that doesn't exist at all. That is an illusion.

SC: *Do thoughts come to you?*

R: As I function, thoughts appear to come. I raise my hand, I talk. I eat. So the thoughts are there doing those things but they do not go further than my nose.

SH: *Why do you let them go that far?* (R: I don't.) Good. (students laugh)

R: I am not that. But that is what appears to happen. I can sit here and tell you that I have no body, even if you are looking at me. There is no mind there is no appearance of a body, even. Yet you tell me, "No you're wrong I see it, so it must be true." But if you catch yourself when you say, "I see it." You'll find the culprit, I. I sees it. Find out who the I is that sees the body. The body and the I are attached to each other. If you get rid of one you get rid of the other.

See life is like an optical illusion. I go back to the illustration of the sky is blue. You look at the sky and you say, "What a beautiful blue it is." Not today. But if you investigate you will find out there is no sky and there is no blue. It's an optical illusion.

It's like the snake in the rope, which is another illustration. If you are in the dark and you see a rope coiled up you'll think it's a snake and you'll get fear and you're frightened to death. But when you turn on the light you see it's only a rope. Once you discover this you can never be fooled again.

*SS: But that was a rope?*

R: There was a rope but it was not a snake. (*SS: But there was a rope or you wouldn't have seen the snake?*) (*students laugh*) You thought the rope was the snake, but you find out upon investigation that it was not a snake it was only a rope. So in the same instance, you think I am the body but upon investigation when the light is turned on in your consciousness you will see that there is no body. There is only consciousness. There never was a body. (*SS: Where does the rope come from? Is the rope the Self? Where did the rope come from?*) The rope is just an illustration the rope is just there. The rope you understand, it appears to be a snake to some people and frightens them. So your body and your affairs sometimes appear frightening, but that is just like a snake it doesn't exist, it's a rope. You are pure consciousness and you are bright and shining.

*SE: What if you think it's a rope and it's really a snake? (students laugh)*

R: Well you've got a problem?

*SH: Then you get death. (laughter)* (R: Then you really have to work on yourself.)

*SY: If the sky being blue is really an illusion, why do we all share the same illusion? Why can't we see the sky, different people see the sky in different colors.*

R: It's like saying, why don't we all have the same dream? We dream individually. No two people have the same dream. In the same way no two people see the same thing the same way. You see the sky is blue in different ways. But collectively we see the sky is blue. This is called the grand illusion. We all come from the same oneness, the same delusion. There is only one. There are not many. So the collective consciousness of humanity appears to see the same thing because it's coming out of the same bag. When you destroy the illusion you no longer see the fake sky, you see reality. You no longer see yourself as a human being. You see yourself as the universe and the sky, the moon, the stars are all taking place within yourself.

*SY: What is it when you can see something actually change shape like right in front of your eyes, like a persons head. For instance you're looking at a persons head and it can change into something ancient, like another ancient person and it can change into different shapes and forms and colors?*

R: It means you have been taking too much LSD. (*loud laughter*) (*SY: No I mean without any LSD, without any drugs.*) Well somehow your brain has become a little warped (*laughter again*) and you're seeing all these different things. The idea is not to see these things. There could be many reasons, hallucinations, too much thinking. There are many reasons why we see things change and shapes change. But the truth is we have to go beyond that and you have to ask yourself, "To whom does this come? Who sees these things?" It's all part of the personal I. Everything we're talking about is part of the personal

I. Shapes, people, places, things, occult visions, astrology, numerology, it's all part of the personal I. As long as we get stuck in that scene we have to repeat it again and again karmically, so it appears. Until we get loose of the personal I and we become the Self. So all these things, visions, dreams, everything is part of the personal I.

SF: Robert, in the illustration of the rope and the snake how do you explain within that context, how do you explain the rope?

R: The rope is an illustration of reality. (SF: *As the Self or something...?*) As reality, as the Self. The rope exists but the snake does not. (SF: *Uh-huh. Right.*) So when you see the snake you have fear but when you turn on the light or when you awaken in consciousness, you see the rope. You see yourself as the way you are pure, pure awareness. So the rope illustrates the Self. (SF: *Right. So if we don't know the Self it's a real mystery?*) The Self is a mystery when you don't know it, that's right. (SF: *Until more or less...*)

R: Even if you realize it's a mystery you're on the right track. When it makes you think about it, it makes you say to yourself, "There must be something else than what I appear to be. This can't be all to me than there is. Going to sleep at night getting up in the morning, going to work, watching TV, there must be something else." That is the beginning of wisdom. And then you start asking, "What is this something else? Who is it? Is it God? I can think of God. Who thinks? What kind of God am I thinking of? Where did these thoughts come from?" And then one day you'll say, "I think them. Wow this is amazing. All these thoughts that I've been looking where they come from, I is the one that thinks them. Therefore if I eliminate the I the other thoughts will go also and I'll be free." So you spend the rest of your life with self-inquiry, eliminating the I.

SG: *So Robert the whole thing is a full blown hallucination. It's what we're experiencing. If you know it's hallucination it gets you out, moving out of it?* (R: Yes, of course.) *It has that quality like life beyond LSD but you can't quite get yourself off the trip? But you know somehow...*

R: ...there's got to be an answer. (SG: *Yeah but somehow this is sort of unreal.*) And the answer is always within yourself. And if you inquire deep within yourself the answer will come.

SC: *It just struck me that, how about these monks that live up in Tibet are they doing the same thing, self-inquiry? Sitting in meditation, living an austere life? Is that their motive?*

R: It depends what sect they belong to and what they are doing. I have no idea what they are doing up there? (SC: *I mean not only in Tibet, but India and around the world?*) There is no need to go to a monastery. For you have to take yourself with you. And if you can't think now about your real Self it will be worse when you go to a monastery. (SC: *I didn't mean that I meant the men who were in those monasteries.*) Who knows where they are coming from, they are probably all reading Playboy. (students laugh) (SC: *That's a big one!*) We have no idea what they are doing. Forget about them. (laughter) Find out what you're doing.

SK: *Robert, it seems like in the practice of self-inquiry that there is a different kind of spectrum of thoughts, there are random thoughts and there are highly charged emotional thoughts like*

anger and there are perhaps things that are very close to having perception. Like you're kind of doing self-inquiry and there is a loud disruptive noise right near you and there are semantic perceptions like a pain in the body. Those all essentially are handled the same way as far as self-inquiry is concerned?

R: Everything is handled the same way. (SK: But it seems to be all the same type of thing but the experience is different somehow?) It's all attached to the I. The difference is in your mind. (SK: So when some of those things seem more disruptive to handle when doing self-inquiry and when they persist is it best when you can and something will get...) The disruption is the best teacher you can ever have because the disruption makes you see that you have to go beyond it. (SK: Well let's take the most disruptive can be physical pain so if you were saying, "Who am I?" and then it's there again. Do you go to "Who am I?" again?) No if you have physical pain, you should ask yourself, "To whom does the pain come?" Do it that way. "Who experiences the pain?" Again, "I do." Then you say, "Who am I?" (SK: And so it benefits...) It slowly does benefit, of course. (SK: As diligently as possible.)

R: Practicing "Who am I?" for the average person is really the greatest psychotherapy that was ever invented for it gets rid of emotional problems, by inquiring, "To whom does the problem come?" And then you realize that you are not the problem, I is. So where did the I come from? It didn't come from anywhere, that is the realization you come to. It never was born, nothing gave it birth, it's a liar. Then you're free.

SN: But "Who am I?" is not a mental process?

R: No, and it's also not a mantra, it's simply inquiry. You're inquiring. See what happens to the mind when you inquire what it is, it gets weaker and weaker until it disappears. That is the only way to annihilate the mind. By investigating it and realize that it doesn't exist. (SN: When you say to investigate it, it sounds like a mental process again?) No you're simply looking at your mind and asking, "To whom does it come?" It's true you are using a little of your mind to get rid of your mind. That's the only instrument you have got to use. When you investigate your mind with your mind, it dissolves, it dissipates. It becomes transcended. (SN: Yeah but the idea of abiding in the I seems to give a different feeling than investigating the I?) Abiding in the I is the same as investigating the I. You're abiding in the I, that means you're watching the I. You are holding on to the I. You're looking at the I most carefully. And as you keep investigating the I, following the I thread to its source, the I just is gone.

SF: So Robert there is a sort of a sequence in self-inquiry. First comes the "Who am I?" That's number one. Number two, the thoughts slow down the mind tends to dissipate or disappear little by little and abiding in the Self may or may not happen, but that's not my concern. I just keep on self-inquiring and the most that I could hope, if I hope for something is that my thoughts slow down and abidance in the Self may or may not come up, it's not my concern, again...

R: What you're saying is true. Nothing is your concern. You should have no concern whatsoever. (SF: I just keep asking myself, "Who am I?") This is a real radical teaching, it happens differently to different people. There are some people just by asking, "To whom

does this come?" And there is sort of a flash and everything is gone and they're home free. There are other people who have to carry it through and do what you said. Don't make it a practice with number one, number two, number three, number four. (SF: *Oh that's for explaining it, sort of.*)

R: Yeah, but when you're doing it yourself let it come naturally do not force it. For instance, when you react to a condition and you catch yourself, do not force anything to happen or to take the place of the reaction. In a gentle calm way, observe what happened and something within you will say, "Who reacted" and something else will come and say, "I did. Then who is this I who reacted? Where did it come from? What is its source?" You do everything in a calm gentle way. You may have to go through all the steps and you may not have to go through all the steps. Do not have any preconceived ideas about this. Have no concepts. Simply allow whatever happens to happen.

(Music played with Mary singing)

R: We have a lot of prashad today. We have to eat until we bust. Do we have any announcements? Ed.

SE: *Easter, next Sunday is Easter and at six o'clock, we're going to have it here, we're going to have a bhandara. And one more interesting thing is for some of those who feel doubts from time to time, one of the persons that recently has requested Robert's talks is Jean Dunn who has written ... is a student of Nisargadatta, written the "Seeds Of Consciousness" and "Prior To Consciousness" she said, his talks are fascinating and she gives them to her students and her friends up there in ... where she lives in Vacaville, just thought you might like to know that.*

R: Is Vacaville not a prison? (SE: *Yeah she is in prison there.*) (laughter)

SL: *Also there is a list on the table that I put up there for the bhandara and if you could just put down your name and what you're bringing so we have an idea...*

(tape ends) [TOC]

**ABIDING IN THE I**

*14th March, 1991*

*Robert:* I hope you didn't come here to hear me talk. That's the worst reason you can have for coming here. Satsang is not talk. Satsang means being, being with the Self. Not myself, or yourself, but the one Self. Therefore when you come to satsang you are with the Self, or you are with God, God again being yourself. There is no usual talking going on in satsang, only a few questions. Everyone usually sits around doing what they do. But no matter what I say everybody stares at me to make something happen. You want to hear a talk. So I'll talk a little. I aim to please.

A question I'm commonly asked over the telephone or in person is this, "Robert, how do you see the world?" How am I supposed to see the world? Someone tells me, "I know you see consciousness, you don't see us." If I didn't see you I wouldn't be able to function. Of course I see you. Someone else tells me, "He sees bright lights and sacred images." Again, if I saw bright lights and sacred images I'd get run over by a truck. I see exactly what you see, nothing. The only difference is this. I look at the world and I laugh, for I realize I don't know, or I don't think.

I realize that the world is none other than myself. The world is consciousness. It is not the world as it appears, but it's still a superimposition. Therefore a Sage sees the world but realizes the world is Brahman, and is only an appearance, whereas most people look at the world and they identify with the world. Therefore they have fears, frustrations, pains, arguments, wars, man's inhumanity to man. Only because they identify with the world.

A good example of this is the example we always talk about, the snake and the rope. That's unconditioned superimposition, where you see the snake and you become frightened because the light is dim. But when you make the light bright again you know it's a rope, and that rope can never fool you again. Whenever you walk by the rope you know it's a rope and it's not a snake, the snake being the world and the rope being consciousness.

But then someone says, "That's a good example, but when I see the world it doesn't change for me, like it changes for you when you turn on the light and you see it's really a rope. The world remains the same to me whether it's dark or light or whatever. How do you explain that?"

So again the answer is this. You are seeing the world like water in the mirage. The water doesn't change, but when you first see the water in the mirage you try to grab it and you grab sand. After that you know it's a mirage but it always appears as the water. It doesn't change like the rope to the snake. You always see the water. Only you don't react

to it any longer. When you walk by the spot where the water is in the mirage, you laugh, for you realize the water is not real. And so the Sage sees the world exactly the same way. The world no longer fools the Sage. It's like water in the mirage. He partakes of the world, but doesn't get fooled by the world. The world has no interest for him. For the identification is with the Self, with consciousness.

Then a pundit comes over and says, 'Well, those are good examples Robert, only look at it this way. When I'm in the world I can grab you, I can grab the lamppost, I can drive a car and I can feel things, whereas with your example of the water in the mirage, you cannot feel the water, because it doesn't exist? How do you explain that?'

So I guess I have to go to the dream world. In the dream world you are born, you grow up, you go to school, you become a doctor, and you get married, you have children, you get old and you die. Only you were a dream baby being born. And you're dream baby who is growing up to be a teenager. You're a dream doctor, and a dream person gets married. And you marry a dream girl and you have dream children. And you get old and you die. It's all going on in the dream.

So you see, instead of asking all these stupid questions, and you can go on and on and on, self-inquiry is the easiest and fastest way to cut through all the rigmarole and find out the truth for yourself. Because what difference does it make what I see? What difference does it make how I see things? Why should you believe me about a dream world, about water in the mirage, about the snake in the rope?

"Those are all great examples but I can't feel that," you say. "I'm identified with the world and I hurt because the world affects me," you say. "Things affect me. When I see man's inhumanity to man, I cry. When I see a funny movie, I laugh. When I get what I want out of life, I'm happy. When I don't, I'm sad. Therefore these examples and all these things you talk to me about, don't do me any good."

Now that's an intelligent observation. You should not accept book learning at face value. You should not accept anyone's experiences at face value. You should develop your own truth. I can tell you the world is Brahman, and that Brahman is absolute reality. Absolute reality is pure awareness, and so forth and so on. What good does that do you if you're hurting? There's things come into your life that you take very seriously. And you don't understand that your social body is going through it's karma, and it has absolutely nothing to do with you. You identify with the conditioning.

That's the first truth you have to admit to yourself. Do not try to psyche yourself out by remembering all these great truths. That's not going to do it for you. You and I know many people who have memorized books by Nisargadatta, Ramana Maharshi and by others, and who can recite these books backward and frontwards. But the first person who bumps into them, they become angry. As soon as they hear they are going to lose their job, they start crying and they get worried. It appears that books are doing them good only when things are going their way. Then they can quote from the books. But as soon as their world tumbles down on them they throw the books away, and they do not

believe a word they read, until things start improving. Then they buy more books. Then something happens to them, and they fling the book across the room and say, "This is nonsense." But then it gets better again, and they go out and buy another book. And it goes on like this and on like this. I'm probably talking about some of you.

When will you grow up? It is only what you experience that matters to you. It's not what you read. So what if you learn a truth you haven't learned before? So what if you say this teacher expresses it this way and now I know it from this angle and that angle? I must remind you again, knowing truth intellectually does absolutely nothing for you. You might as well take LSD, because you only get psyched up. Then again as soon as something comes your way that you don't like, you become an imbecile, angry, mad, upset.

You want to know if you're making progress on the path? When was the last time you got angry? When was the last time that something mattered to you? When was the last time you thought the world was hurting you? When was the last time you became over-elated over something good that happened to you? That shows you you're still in possession of your human faculties. You have not transcended.

You cannot escape in a book. Many people, when they are upset and they don't want to think, will turn on the TV. But people on the spiritual path will open a spiritual book. It's like turning on the TV except you are memorizing spiritual truths. I won't say that that's not any better than TV. Of course it's better than watching TV. But all the same, you can do that for a 1000 years and you hardly make any progress.

How do you make progress? By using books for reference only. By practicing the methods I share with you. By practicing self-inquiry. By watching as you go through life's experiences and not reacting. Watch yourself become depressed. Watch yourself become angry. Do not deny it, but observe it. And if you observe yourself correctly in that calm way, you can ask yourself, "Who becomes angry? Who is feeling depressed?" and follow it through. Do this over and over and over again, as many times as you have to. One day the anger will leave you, the depressions will leave you, your thoughts will leave you. And you'll just be.

Until that happens do not fool yourself. Maya is very powerful. Maya is apparent reality of the world. As long as you believe you are the body, then the world is going to be very real to you. This is why you work on yourself first. Remember your body, as well as all the universe, is a manifestation of your mind. Therefore when the mind begins to dissolve, so does your body, and so does the universe. Also remember when everything dissolves you do not see consciousness. As I mentioned in the beginning, you do not walk around and see empty space. One person even told me he read in a book somewhere that a Sage walks around in a fog and sees fog-like people. Where do they get these ideas from?

I remind you again. The only difference between the Sage and yourself is you see the world and you identify with it. You think it's real. A Sage sees the world and he knows it's a superimposition upon consciousness. So he identifies with consciousness. Con-



consciousness is not a thing. You cannot describe it. It is not the opposite of the world, and it's not an object, and there is no seer to see it. Consciousness is another word for being. Being what? Being nothing.

Now we go beyond the realm of creation, where it becomes ineffable and indescribable. That's why we can only explain to you what consciousness is not. Consciousness is not the world. Consciousness is self-contained, absolute reality. It is yourself when you do not identify with the world, and that only happens to the average person just as they are falling asleep and just as they wake up. At that time you are consciousness. But the feeling leaves you almost immediately. You begin to identify with the world. You forget about reality.

The method to remember is to catch yourself all during the day. "Who believes this? To whom does this come? Who feels this?" over and over again. When you say, "Who am I?" for some people it is better to say, "Who is I?" the same thing. What you are really doing is you're finding the source of the I. You're looking for the source of I, the personal I. Who am I? You're always talking about the personal I. Who is this I? Where did it come from? Who gave it birth? Never answer those questions. Pose those questions, but never answer them. Keep it up. Don't give up. Do not look for results. Because it's your true nature, sooner or later the results must presume themselves, but it comes without your help. You cannot help God. God does not need your help. Just be yourself.

It's difficult to be totally honest with yourself, yet this is exactly what you have to do. Forget about being a Jnani, or enlightened, or having self-realization. I get too many calls like that. People are calling me from all over the world telling me that they are self-realized. So now I just say, "Good, what do you want me to do?" They want the confirmation. So I was thinking of printing certificates, and mailing them out. This is to inform you that you are now self-realized. Congratulations.

Forget about those things. Don't even desire it. Just do the work and you'll be surprised. The more you want it, the more it eludes you. And that's natural, because you're chasing after yourself. You're trying to catch yourself when you're already caught. So the more you chase yourself, the faster you are going to run away from yourself. Stop doing that.

It's simplicity itself. There is really nothing intellectual about it. You don't have to know certain words or certain phraseologies. You don't have to memorize certain text. You simply have to remember the I. Abide in the I. That's all you have to do. Abide in the I. Hold on to the I. Everything is attached to the I, your body, the world, the universe. When you discover the source of I, everything else will go with it, into the ocean of bliss. Bliss is a natural outcome of your search.

When you stop searching and you calm down, and you put your books away, and you confront yourself and see what you are all about, that will bring it faster than anything else, than you can ever imagine, or ever do.

It's not in chanting mantras. It's not in being a good guy or a bad guy. It's not by doing penance. It's simply by observing your I. Abiding in the I. "Whew did I come from?" When you say that you're not saying where did my body come from? You're saying where did I come from? I. I is separate from your body. Your body is attached to I. The I is not your body. I is separate from the world, but the world is attached to I. God is separate from the world, but God is attached to I. Therefore when you ask, "Where did I come from?" something happens to your mind. Your mind becomes weaker and weaker. And when your mind becomes weaker and weaker, the I begins to expand and becomes all-pervading. Then the I becomes another word for the Self and you begin to realize I is none other than the Self. I am that. You become free. It isn't hard and it isn't easy. It just is.

Think about yourself for a moment. Watch what thoughts come to you when you think about yourself. Some of you are saying, "I'm hungry." Some of you are thinking of your needs. As soon as you think about yourself, you think about your body. But your Self is not your body. Your body is only a heap of rotten flesh, but that's not you. You are I. I am. I am not this and not that. I am. There's nothing else. Nothing else exists but I am. There is nothing to say about it. There are no speeches to make about I am. There is only I am. When you say, "I am" to yourself, what happens? Isn't there a quietness that comes over you, a stillness, because another name for I am is silence.

*S: When you talk to us [you say] "you don't have to believe me, you don't have to take my word." But belief, I think, is very important, in the words and in the teacher, because there has to be trust to accept the validity of the teachings, in the method of the teacher as well as on the general instructions he gives, one has to ponder.*

R: I hear you, that's a good point. I'm referring to those seekers who have been around from teacher to teacher, and they just accept everything the teacher tells them without investigation. The way it should be done is if I say something, you should investigate it thoroughly within yourself to see if it has any validity. Do not just accept anything I say on blind faith, but intelligently. Look at what I say. Feel it within yourself. Investigate it deep within yourself, and if it's real, something will tell you, and you will feel something. You will feel love for the teacher. That will come as a result of investigation. So I'm really speaking to all the seekers who run from one teacher to the next and they believe anything. If the teacher tells them flying saucers landed they just believe that without investigation. So don't just accept that on blind faith. Confirm it within yourself. Your heart will tell you if it's real or not, and you'll know. Always listen to your heart.

*S: What does that mean, "Listen to the heart?"*

R: It means your heart is your real Self and it will never lie to you. If you tune in correctly to your heart center your real Self will advise you, and tell you if your teacher is good for you or not, will advise you and inform you of everything you need to know. Your heart is the Self, God.

*S: I'm very confused with my mind and my heart.*

R: Well you know, the mind is nothing. The mind is only a bunch of thoughts. Thoughts about the past and the future, that's all a mind is. But the heart is a center of stillness, of quietness, of absolute peace. When you rest your mind in your heart you feel a joy and a bliss that overwhelms you, and you'll know. Surrender your mind to your heart and you'll feel it.

*S: Will the other beliefs and stuff like that - is that if someone believes in the saying or book that when they feel peace, joy, happiness and have attained this or that, and that's the stuff that shouldn't be believed or accepted because you want to experience the truth?*

R: If you're really going to your heart it goes beyond belief. The true heart is the Self. It cannot fool you. The mind will fool you. But a true surrender of the mind into the heart center, you will actually feel a bliss and a joy that you never felt before. (*S: Well, that's what I mean in reference to believing the teacher explaining something.*) In this day and age there are many teachers, but few disciples. Most people do not want to do anything, but they want to become a teacher. The world is filled with teachers. It is up to you to use your own discernment and find out who the true teacher is. (*S: In reference to that, isn't it true it's really not an external teacher that's really where the unfoldment happens?*) The true teacher is within yourself, and if you're true to yourself, your teacher from within you will lead you to the teacher without, and you'll both be one, and you'll know it.

*S: But even beyond that, whatever I had, have, experienced, I realize very clearly it has nothing to do with the teacher that I've already found and studied... it's always... the Self. It has nothing to do, when it comes right down to it, it has nothing to do with outside teachers.*

R: The teacher is also a catalyst... (*S: Yes, maybe.*) ...for you to find yourself.

*S: Robert, when you were talking about books and how much progress you've made on the path. A lot of teachers and books talk about theory but not much emphasis is really put on practice. In fact, if you look at many books, they go into all of the different theories and how one thing relates to another, and this and that. But not too much of any book really goes into actual practice of what they're talking about. It's why, like I put this little thing together on vichara practice, and when you said how much progress we've really made. Really, we can't know how much progress we've made because progress can be a very dubious thing. On one sense you're making progress you may be aware of it. On another sense you may not be aware of it. On one hand things may seem to get better and you may have a better understanding. On another sense, things may seem to get intense, and you can't tell how far you've come until it's all over.*

R: As you go through the vicissitudes of life, what you're saying is true. But if you abide in the I your problems of the world do not affect you as bad, and you will appear to sail through life easier if you abide in the I.

*S: But as you said, sometimes things intensify.*

R: Things intensify, but to whom do they intensify? You abide in the I and you watch all these things you're going through. You'll find that you're not affected as you used to be. They're not as meaningful any longer. It's like being in a fire and you don't get burned as hard, because you're abiding in the I.

*S: Sometimes though you may be doing that and be unaware. You may think of yourself as being the same when actually you can't tell.*

*R: Sometimes you can't tell. But if you abide in the I, again you'll not be affected by those things and you'll watch those things come and go. You will rise higher by observing and not reacting. Therefore the safe thing to do is to always abide in the I.*

*S: And also actually effort can only take you so far. (R: True.) You can't will yourself into self-realization. You can only go so far again and after a certain point you become pulled into it. And isn't that the goal of the guru?*

*R: You don't even get pulled into it. You simply awaken to yourself. And the guru is a catalyst for that to happen. (S: Well the impression I'm trying to give is that it's not necessarily done with effort and intention. It's more a matter of letting go then, a matter of effort can only take you so far.) Yes, true. (S: Sometimes it's that intense effort before you let go to realize how simple it is...) You wonder why you use effort to begin with. (S: I think it has a valid place.)*

*S2: I think it has a very valid place. It builds up such intensity that one can awaken, and then when you awaken, you realize how simple it is.*

*R: But remember for whom the effort is. It is the ego that uses effort. It's much better to observe the ego than to resist it. (S: I understand that effort because that's a spiritual practice.) You observe the ego effortlessly.*

*S: Well what you were talking about, one can reflect back and seeing when was the last time one got angry and felt out of sorts, when one can't even remember those things that would happen, then what can you use as a gauge?*

*R: You simply watch yourself the way you react to conditions. And see how much you react to given conditions that affect you. Are you still reacting as you always did? You notice how quiet your mind is, that your mind doesn't move so far any more. It doesn't go out so far. It stays still. And everything is happening around you, but not to you. Again you become the observer of all of the things of life going on. You watch but you don't react. (S: Is that what you mean by abide in the I?) Not really. Abiding in the I is holding on to the I, by inquiring, "To whom does this come? It comes to me. I feel it. Then who am I?" That's abiding in the I. (S: When you ask who am I, then the silence comes?) The silence doesn't come, because the silence already is. (S: Your awareness of silence appears.) You simply become still when you ask, "Who am I?" (S: Abiding in the I, is that the silence you abide in?) You abide in the I by asking, "Who am I?" Holding on to the I is abidance in the I. (S: I don't still know what you mean by holding on to the I.) You become aware of the I by asking, "Who am I?" over and over again. "Who is this I? Where does it come from? Who am I? Who am I?" (S: That sounds more like questioning the I rather than living in the I.) It's the same thing. That's the way you abide in the I. It's the only way.*

*S: Once, when I used to do that, what would happen is, I'd follow the I and it would go somewhere and it would seem like it would go into the heart. And once it went there, it dissolved whatever it was attached to. As I was working with it, it dissolved, everything dissolved in that place, and that's when I thought I was abiding in the I. At that point I followed it, and it took time.*

*But it seemed like it went into the heart and then everything dissolved in that place and that's when I thought I was abiding in the I. (S2: And that would seem like abiding in the Self?) Yes, is there a difference?*

R: How did you abide in the I? How did you follow it? (S: I asked, lets see, what did I do? "To whom does this come? To me, to I," and I grabbed hold of that I and I followed it, and there was something to follow. If I do it now, there's nothing to follow but when I was doing it.) What was the thing you followed? (S: Where is the source of the I. And it was nothing that, it was a sense of following it, it wasn't it had nothing to do with anything.) That's right. You don't actually follow the I. You pose the question, "To whom does this come? To I." (S: And you quicken to a sense of following it into a space where everything dissolves in the end.) It happens by itself. (S: Yes. But as for me, it was a sense of actually following, even though there was no other traceable means of following it at all.)

S2: *What is the difference between abiding in the I and abiding in the Self?*

R: When you abide in the I you're abiding in the ego. The I is really the ego, the small I. It turns into the Self eventually. So when you abide in the I, you abide in the Self, because there is only one I. This small I turns into the Self. Eventually only the Self exists, but in the beginning it appears like the I. And as you continue holding on by asking the question, "Who am I?" It turns into the Self, into I-am. (S: So, it's pretty clear.) As clear as mud.

S: *So Robert, all the questions and all the answers are also part of maya. Maya can never be broken up intellectually. (R: No.) The only valid thing is to practice to follow the teaching of the teacher, the method he advises. And that's it. Questions, answers, discussions are out of the question.*

R: You're right. Maya cannot be broken up intellectually, because it never existed. It doesn't exist. There is no maya. Once you realize that, you're awakened to your true Self. (S: So all the instructions, the questioning, the answering, all of that is part of maya too.) It's all a waste of time. But you have to do something. (S: Yes, that's what I mean. Follow the teaching, and the teaching of the teacher, as a practice, the practice. Follow the practice.)

R: If you do that you'll be OK But the teaching is only to show you that there are no teachings. You simply awaken. And then you know you've always been awake. There never was a time when you were not. None of this exists. If you have a quiet mind, you're safe. But if your mind is always thinking, thinking, thinking, looking for new methods, looking for new teachers, looking for new this, and new books, new this and new that, then you've got a problem. Be still and know that I am God.

S: *I would have said it another way, Robert, what I'm looking for is what I'm looking with.*

R: What you're looking for you're looking with? (S: Yes.) Well, if you want to say it, that's good. (S: The hardest part, who am I, that's right.) If it makes you happy.

S: *Robert said all you have to do is be still, be quiet. But it seems as though to find that stillness, that quietness, there's a battle with the mind.*

R: To whom? To whom does it appear that way? (S: Well, when you do self-inquiry, if you're quiet for a moment, then the mind comes back up. And then you do a self-inquiry again, you're quiet again, and the mind comes back up.) Okay. (S: Well, that's the battle.) This is really no battle if you ask, "To whom does it come?" (S: Well, that's your weapon.) So use your weapon to win the battle. (S: Well, that's my point is that it is a battle. It's not so much 'just be quiet.' On the one hand it takes that effort, it takes the...) I understand what you mean. But as long as you talk yourself into a battle, you're going to have a battle on your hands. (S: Well it seems as though if you ignore the battle, you'll have the battle. So when the battle is inevitable, but you can choose the battlefield.) On the contrary if you become indifferent and just watch, your mind will actually slow down by itself. Don't get involved. Watch. Be still. And there will be no battle.

S: Isn't part of the illusion that there is some quiet or silence that one's going to attain because there is certainly no quiet or silence... it really doesn't have anything to do.

R: Quiet and silence is your real nature. (S: Yes, but no it's not?) Silence and quiet. (S: I mean, I understand what you're saying and I agree, but it still has nothing to do with silence and quietness.) That's because you're making noises right now. You refuse to keep silent. (S: It's true, that's what I feel about you too Robert.) I'm not really talking.

S: Well if you were to witness and that becomes effortless and the mind becomes quiet, that's very understandable. But if you're doing vichara, that is like an effort.

R: Vichara is really done to quiet the mind, and if you look at it as an effort, it becomes an effort. Try not to have any thoughts for or against. Just do it in a peaceful way and watch what happens. But don't tell yourself it's a battle, it's an effort, or it's hard. Make it simple. Observe, watch, ask in a simple way, and everything will take care of itself.

S: You discourage reading or watching TV. Is there some kind of activity that we can do?

S: Vichara.

R: It depends on your maturity. Everybody is different. I'm not saying you shouldn't involve yourself in the world. Just do not react in anything you do. If you want to watch TV sometimes, that's OK. But if you're going to react to it and identify with it, don't watch it at all. Simply observe yourself and the things that you react to, and try to keep away from the things that you react to. Make your life simple and comfortable.

S: And do plenty of silence.

R: If you don't react to conditioning then you're always in the silence. You can be in the market place, you can be anywhere, if you don't react, you're always in the silence. You can also be in a cave, but if you have not learned to control your mind, your mind will drive you crazy, do all kinds of thoughts. Therefore it makes no difference where you are. It's how you react where you are, that counts.

(end) [TOC]

*Transcript 55*

**FREEDOM**

*31st March, 1991*

*Robert:* Good evening. I welcome you with all my heart. Chanting has been known to calm the mind, to calm the nerves, and to calm the soul. It makes your mind one-pointed. When your mind becomes one-pointed, you can practice atma-vichara or self-inquiry. And the path of Jnana becomes easier. So let's all join into the chant.

[Chanting]

I welcome you again. Good Evening. Hmm..., I've got a Zen microphone tonight. It has transcended.

Student: There but unseen.

It's appropriate on an occasion like this to talk about freedom. We're celebrating Passover, Easter and the beginning of spring. During the time of Moses, he led the Jewish people out of the land of Egypt, and set them free. Jesus transcended the body and became free. In the spring flowers bloom, leaves begin to grow on the trees, everything becomes brand new. So again it is appropriate that I discuss freedom.

Freedom from what? Freedom from the mind, freedom from fear, from want, from suffering of any kind. Your real nature is freedom. You are not confined to a body, and you are not confined to a mind. It appears that way, but I can assure you, you are totally free.

It's like the story of a man who was thrown into a dungeon. He stood there for many years. No one came to see him. His food was pushed under the door every day. He was confined for forty to fifty years. Time passed. He grew a long beard, long hair.

One day he got disgusted, totally depressed, and he said to himself, "I'm going to commit suicide, but how shall I do it? I know. I'll hit my head against the wooden door." But when he touched the door, it opened. The door had never been locked. He walked out the door and nobody even recognized him, and he was free. He could have been free from the very beginning, but he chose to be confined by not touching the door.

This is true with most of us. We think we have a problem. We think we are limited. We think we are the body, the mind, and we're finite. Little do we know the power that we really are. Little do we know that we have the ability to transcend the universe, and become totally liberated. Instead we identify with the world. We identify with conditions. We identify with person, place and thing. We believe we are born, and we live so many years, and then we die. Then what is the purpose of life? To work hard, to suffer, and then to leave everything to your children, and they go out and spend it all in a week?

What is the purpose of life? I tell you the truth when I say life has no purpose, as it is. The material relative world has no purpose. It has no purpose because it doesn't even

exist. You may say, "But I see it, I feel it, I'm in it," but are you? Aren't you also, in a dream? You partake of the dream. You go to school in a dream. You get married to a dream girl or a dream boy. You have dream children. You have a good job in your dream. You become the President of the United States in your dream. You become a Queen or a King, and you believe it's real. No one can ever tell you it's not.

If I came into your dream and I told you, "Don't identify with this, you are only dreaming," you would laugh in my face and say, "look, I can pinch you. Can't you feel if this is a dream?" And I say, "Yes, it's a dream pinch. So I can feel the dream, hurt." It's all taking place in a dream. But you still don't believe it because you're going through it. But then one day you wake up in the morning. It was all a dream.

Perhaps the world is like this. Is it? As I always say, why should you believe me? There are methods to discover this truth for yourself. As we go through the vicissitudes of life we have all kinds of experiences, some good and some bad. This is a world of duality. For every forward there's a backward. For every up there's a down, and so forth. What this means is if you experience one thing, you have to one day experience the opposite.

This doesn't mean in one particular lifetime. Perhaps you can see now why some children are born into families that are impoverished, in families in Cambodia, Vietnam, Iraq, and they never find a days peace. While others are born in the United States perhaps, to wealthy families. They never have to work a day in their lives. Is this good and bad luck? Is there a reason for this?

We do not live in a capricious universe. We live in a universe of law and order. Everything that you are, you deserve to be. Now that's a hard thing to say. You can say, "Robert, I didn't deserve to get hit by a car and become crippled." You don't know that. Why should it happen to you? Let's just say perhaps in a previous existence, you ran over somebody with your car, and this is just karma returning to you.

Now the beginner in spiritual life goes through this process, wondering why things happen, why some people suffer and some people don't, why some people are sick and some people are healthy, some people are poor and some people are rich, some people are happy and some people are miserable. Why? Does it just happen? There is a reason for everything. And the reason is within you.

But we don't want to get further into that subject. For as I mentioned before, the world has no purpose. So you say, "Is reincarnation real? Is karma real? Am I born again when I die? Do these states really exist, the astral plane, the causal plane, the mental plane?" The answer is, "For whom do they exist?" They exist only as long as you believe you are related to your body-mind phenomena. As long as you feel you are a body, then there will be many bodies, and they'll never stop coming. For it'll come again and again and again. And you'll go through karmic experiences again and again and again. This is the grand illusion called maya.

Many spiritual people who understand maya, believe it only relates to the physical plane. But maya is the universe. The entire universe is maya, illusion. It seems to be



real. It seems to be very real for some people. Then how do they get out of their predicament? People still believe that if I change my status, if I'm poor and I become rich, or if I'm sick and I become healthy, if I'm miserable and become happy, then everything will be okay.

Unfortunately, that's not how it works. To acquire happiness, true happiness, unalloyed happiness, forever happiness — it is your true nature — you have to transcend the world. You have to become non-attached to this world. I'm not saying you have to give up anything. I am not saying you have to go live in a cave or live in a forest. You merely have to give up everything in your mind. And when you give up everything in your mind, then you have to give up your mind also. When you give up your mind, what is left? Pure awareness, consciousness, absolute reality, this is your true nature.

So you see, you are not your body. You are not your mind. You are not the universe. You are not the world. You just have to change your identification. How do you do this? By simply acquiring the knowledge to know what to do. So it's knowledge that you begin the true spiritual path with. What kind of knowledge? The knowledge to realize, "I am that I am." I am not anything that I associate with. Then who am I? That question is never answered, due to the fact that you are the answer yourself. If you answer the question, there has to be a doer, there has to be a seer who sees the question, observes it, and answers it. As long as you do that, it is always the mind or the ego answering the question.

You therefore begin a procedure, and you start this in the morning, just before you wake up. Before you start saying, "I am awake," try to see, observe in your mind, from where the I comes from. Between awakening, and as you awaken, you are in a deep space of consciousness, you are in your true nature. As soon as you say the word I, you spoil it. And you don't have to voice it. You automatically think, without even knowing it, I am awake.

As soon as you do that, you should ask yourself, "Who is this I that is awake? Is it the body? Who is awake?" You say, "I slept." The same I that is awake is the same I that slept. And then you say I dreamt. Again it's the same I. I is always present. You ask yourself, "Who is this I? Where did it come from? What is its source?" You hold on to the I. The way you hold on to the I is by posing the question, "Who is I?" I know that doesn't sound like proper English. That's if you're referring to the I as a body. You inquire, "Who is I?" or "Who am I?" and you keep still.

When you keep still in the beginning, you will find that thoughts are running all through your mind, all kind of thoughts. You ask the question, "To whom do these thoughts come?" no matter what the thought is. Even if the thought tells you I am God, I am Brahman, I am nirvana, I am emptiness. It makes no difference what the thoughts tell you. If you were truly Brahman, if you were truly nirvana, consciousness, you would never voice it. The true Self is silence. It has no voice.

Again you ask yourself, "To whom do these thoughts come? The thoughts that try to tell me that I am Brahman, that I am absolute reality, to whom do they come? They come to me. I think them. Who is I? Where did the I come from?" This is called abidance in the I. As you hold on to the I, and again, how do you hold on to the I? By inquiring, "Who is I" or you can say, "I - I, I - I" Every time you mention the word I to yourself, your ego-mind is becoming weaker and weaker, and the "I - I" is going deeper and deeper within your heart center, and you are becoming more and more peaceful. You can say, "I am." Not "I am this" or "I am that." That spoils it. Just "I am." I am is beingness. Beingness is absolute reality. It is your true nature. As you pose this question again and again, as you abide in the I-ness, it will begin to disappear. It will turn into the real I am, into beingness. You will find bliss. You will find joy. You will find total happiness.

This is the best way in our time, to awaken to your self-realization. This is the best method, the highest method. Other methods are good also, but they don't lead you directly to transcendence. This has nothing to do with meditation. It has nothing to do with yoga. This has nothing to do with prayer. It is called self-inquiry, *atma-vichara*. It is for mature souls, for the mind that appears to be sort of intellectual to an extent. But yet if you're too intellectual, you'll not be able to grasp it, for you will learn theory and dry words. And you will be able to recite all the phraseologies, but you'll never have the experience.

To have the experience there has to be total surrender into the I am, and this requires devotion, love, *bhakti*, total surrender, they both go together. As you practice self-inquiry, you are also surrendering your body, your mind, your affairs, your ego, everything. One day you will awaken and be free. Let that time be today. Thank you. Any questions?

*SB: Robert, is the love that a person feels when they sing or they play an instrument, is that the love of the actual consciousness, the love bliss of consciousness coming through, even though it's filtered through the mind?*

R: Not really. Consciousness cannot be filtered through the mind. The mind has to be totally transcended for consciousness to be aware of itself. Consciousness is self-contained. It has absolutely nothing to do with the mind. But, what you're talking about, when you chant, when you play beautiful music, when you feel that feeling, it's on the way towards that. It makes you one-pointed. If your mind is one-pointed, you can easily practice self-inquiry. When your mind is thinking about so many different things, about the world, about your job, about your family, about your car, about your dog, about all kinds of things, then it's hard to get through. So we chant, we do yoga, we do different exercises, we sing *bhajans*, and the mind becomes calm, quiescent.

When the mind becomes quiescent it is like a clear lake. The clear lake reflects the sun and the moon and the stars. If the lake is murky and moving about, it does not reflect anything. And so it is when your mind is clear, quiescent. It reflects your divinity. When

it's murky, it reflects the world. All these things are good, chanting, yoga, singing bhajans, everything is helpful. They all lead to atma-vichara.

*SB: Can an emotional love become divine love? Can it increase to an infinite proportion to actually disappear into divine love or realize its oneness with divine love?*

R: What do you mean by emotional love? (*SB: Well, like singing and kind of dissolving in a feeling.*) Again, all these things simply make the mind quiet. Their purpose is to make the mind quiescent, calm, and peaceful, and then your Self, your real Self will shine through all by itself, when the mind becomes absolutely still. It will not happen during the singing or during the chanting. The purpose again is to quiet the mind. When the mind is quiet, when all the chanting has subsided, when all the music has subsided, when you have entered that place where there are no others, then you will awaken to your true Self.

*SG: Does there ever come a time when your mind will not need a device like chanting to become quiet?*

R: As you keep practicing whatever method you're using, you can practice meditation, you can practice mantras, whatever you're doing to quiet the mind helps. Of course karmically if a person has been doing this in a previous existence, it will be much easier in this particular life, and you'll fall right into it. But all these things are simply gimmicks to quieten the mind. They're necessary for most people, but not for everyone.

*SI: Bob, in your talk, you mentioned bhakti yoga as a way to lead into selflessness, or the I-am state. Aren't there other variations of Yoga, like Kriya and Raja, which is a culmination of the whole?*

R: The closest thing to atma-vichara, to realization, the next closest thing, I should say, is bhakti Yoga. Kriyas, mantras, Kundalini Yoga, are all very good for themselves. They open the chakras, they make you clear, they cause you to develop siddhis, powers, but they have nothing to do with self-realization. Actually these things must be given up if one wants to acquire self-realization. If you're looking for powers, siddhis, if you're looking for ways to be powerful, then you practice Siddha Yoga. But like it says in the Upanishads, when you get involved in these practices, you can go through thousands and thousands and thousands of incarnations and you'll still be practicing at that level.

But some yogis call self-realization Siddha Yoga. So it depends what you mean by Siddha Yoga. But all the rest of the practices, Ashtanga Yoga, Hatha Yoga, Karma Yoga, and the rest are very good by themselves, but they do not lead to ultimate awakening.

*SI: Would you select one over the others, all of them together, Rajah?*

R: Well Raja and Hatha Yoga are very good for your body, very good for your mind. Raja makes you very powerful mentally. But of course what were trying to do is to kill the mind. We don't want to make the mind more powerful. So again the second best thing to Jnana Marga is Bhakta Yoga, devotion, and surrender.

*SU: Is there something more than beingness? Nisargadatta says beingness was food.*

R: Beingness is food as far as it goes, when you look at it that way. But true beingness — it depends what you mean, they give many terms for different words — true beingness is I am. You can call true beingness ultimate reality. That's the way I see it. That's the way I use it. This is why, when you read so many books, it becomes sort of confusing, because many of these writers mean well. They're talking of their personal experiences and trying to put words to it, which is very difficult. We use a word and it has different meanings to us. We use the word of Parabrahman, beyond Brahman. What is beyond Brahman? Your true Self, your reality is beyond Brahman. It is I, but yet we use the word Brahman. It means the same thing to certain people.

So this is why I always suggest, work on yourself. Don't worry about the words. Transcend the words. Have the experience for yourself, and then there will be nothing to say. But as long as you are a book reader, you never stop reading. There is a time to read, but there is a time to stop also. There's a time to put the books aside and to intensely practice, and give your life up to the practice.

What you put first in your life, that's what you get. So think about it. What is first in your life, a book, a house, a job, a body? Whatever you give your attention to most of all, gives its attention back to you. So if you're always thinking of God, or the Self, or consciousness, by chanting to yourself "I am," with your breath, — with your respiration, inhale, you say, "I," exhale, you say, "am," — this will eventually transcend everything else, and you'll begin by feeling a peace that you never felt before, a profound peace. Then all of a sudden you'll have a feeling of immortality. There will be no words to explain it. You will just realize that you are all-pervading. You have always been all-pervading. There never was a time when you were not. There never was a time when you were born. And there will never be a time when you vanish. You are omnipresent, absolute reality, ultimate oneness. Your true nature is nirvana, emptiness, I am that I am. You have to discover this for yourself.

To continue in our procedure at Ramana ashram every evening they have Aarti to Bhagvan. So we are going to now have Aarti and Jay will do all of the firmi. Jay?

Our service this Sunday evening to the Master. It's a form of respect in an evening prayer... (tape break as Robert continues) ...Devotion, it opens your heart. If you do not have an open heart you can't go any further. (tape break then Robert continues)

This ends our puja part of the meeting. We have some prashad especially made for you on this occasion and you can come up here and get some. Before you do that, let me remind all of the devotees there will be a special meeting at my house, Saturday at 1 o'clock. So please try to be prompt. After I hand out the prashad we'll have some local entertainment. Then we will eat and then we will have the pleasure of having a concert, an Indian concert by Rahul, who has honored us with his presence. So...

(tape ends) [TOC]

**PURE INTELLIGENCE IS SILENCE**

25th April, 1991

*Robert:* It's good to be with you again. What if I told you that you are absolute reality. Would you believe me?

*Student:* Yes.

R: You would? Why? (*S: Because it's the truth.*) Whose truth? (*S: The truth.*)

Robert continues: It's a word. Absolute reality. But can you identify with that? Can that be your truth? Unfortunately most of us believe we have to go through experiences. We have to perform sadhana. We have to practice spiritual disciplines. We have to do all sorts of weird things. And then, if God likes us, we will become self-realized. It's all a lie. You've been hypnotized into believing everything that you believe, everything. For instance, if you think that you accept the truth and that helps you, you're wrong.

As an example, if I ask you is the world real then most of you would say no. But that's ridiculous, because the relative intelligence that said those words is the same relative intelligence that holds the world together. You see, they're both coming from the same place. Do you follow me? The world is relative intelligence. When you say the world is not real you're speaking from relative intelligence. If you knew the answer, you would realize it's silence. The answer is silence, pure intelligence.

Reality is pure intelligence. The world has nothing to do with it. Neither does your mouth, or your body, or your mind. Pure intelligence is silence, sat-chit-ananda, Para-brahman, pure awareness! That's you. As long as you express it and think about it, you're not that. But when you let go and you have become silent without thoughts, then you become pure being, and you have absolutely nothing to do with the world. So the world is real, to the extent that you believe your body is real. You cannot believe in your body and your mind, and believe the world is false. Only when you transcend your ego, then you become pure intelligence, which is what you've always been anyway. Otherwise, it's like the sun traveling all through the universe looking for light, and it asks the moon, "Can you show me where the light is?" And it appears that to the moon, it reflects the sun's light. So the moon believes it has wisdom. It doesn't realize it's reflecting the sun's light. It believes it has a light of its own.

So it is with us. We believe we are alive as a mortal being. We believe we have substance and our mind tells us we've got to go through all kinds of experiences to learn, to become a super being, to become superman, to break through the shell of the chakras, and the rest of it. So we work all of our lives trying to accomplish this. In the end we drop dead. And we continue again. Thinking, judging, manipulating, searching, seeking, we go

through it again and again and again, until the time comes when we become disgusted with the whole thing. And that, my friends, is the best thing you can ever do. Become disgusted with the whole teaching. Then you let go. You stop fighting. You stop trying to accomplish anything. You stop trying to be intelligent. You just relax. And your divinity shines by itself. There is nothing you need. As I make that statement and the following statements, your mind starts thinking. When I said there's nothing you need some of you start thinking of the things that you need. There is nothing you have to become. There is no one you have to search out for, to help you.

Can you accept that everything happens by itself? Well it does. It sounds strange I know, because you've been taught to believe that unless you make it happen, it's not going to happen. But you've been programmed. You've been programmed since you were born. And you've been programmed from other lives. So all you are now, is a bundle of programming. That's all you are. A bundle of programs.

You're predictable. How are you going to act when certain incidents approach before you? How are you going to react when you see certain things in your life? Right now you may think you've got everything under control, but if you went home and you found out that your wife or husband ran away with the milkman, you wouldn't be too happy, would you?

Things still control you. Situations still cause you to react. All that has to go. To become free you have to be empty, no preconceived ideas, no concepts, no judgments, no human knowledge. You have to be completely empty. When you're empty you're like space. Space appears as nothing. Yet space is filled with energy. I recently read an article where scientists are going to grow food in space. Out of space they're going to grow food. You heard about growing food under water. Well they are predicting that all of the land and all of the water mass will be used up in years to come, then we'll have to grow food in space. I don't mean up in space somewhere. I mean in space right here. Out of nothing.

What you call space is Consciousness. It appears as no-thing to you because of your mind/body phenomena. If you actually were able to comprehend and see what you were immersed in, your body couldn't take it. All around you right now, in different dimension, are all sorts of particles, radiations, electromagnetism and much more. But it doesn't affect you, because your body-mind is made that way. Yet you are not your body or your mind. You are pure consciousness. You are space. You are emptiness, nirvana. So what are you going to do about it? Cry? Get upset? Become affected by peoples words or actions?

There appears to be two different kinds of realization. One is when you transcend and you're still aware of yourself. You're separate from the universal, but you have transcended. The other one is when you have transcended the body so completely that you have become all-pervading, omnipresent. You have become the universe. There is no longer me and mine. You no longer believe I own this, and you don't. This is mine. You've become the universe and thoughts like mine and thine no longer enter your mind. But the

one before that, is you're still aware of yourself as consciousness, but not universal consciousness, personal consciousness.

You can tell if you're getting there by the way you see things. If you're beginning to feel that you're like the screen, and that everything, everything that you see, including your body, is a superimposition on the screen, and you feel radiantly happy for no reason, you know you've come a long way. But when you feel like one of the images on the screen, and you do not remember that you are the screen, then you're still part of the world.

It may sound strange but everything, the trees, the sky, the moon, the sun, people, your relatives and your body, your mind, are all superimpositions on yourself. Just hearing this should make you happy. You are the imperishable Self. There never was a time when you were born, and there never will be a time when you disappear. You are that. You are that Self, without others. Wake up. Know yourself for what you really are. Stop believing that you are a man or a woman, and you're going through certain experiences. Stop believing you've got to work out your karma and that everything that happens to you is karmic. That's human thinking. Stop believing that God punishes and God rewards. There is no such God. Wake up. You're living the mortal dream and you're believing in it. Nothing can ever happen to you. There is no one called you. You don't exist. No thing that you can imagine exists. Realization doesn't exist. Liberation doesn't exist. It doesn't exist because you've got to think about it. And of course everything you think about is false imagination. You can only confirm this truth in the silence.

I realize that I only see most of you about four hours a week, and the world has you most of the time. Maya is very strong. Do not kid yourself. It doesn't exist, but appears very strong. Take a look at your actions this week and you'll see what I mean. Everywhere is maya. It's like a magician playing a game with you. Making you believe what is false is real, and what is real is false. And you're accepting it. Give it up. Become free. All you've got to do is give up your thoughts. Stop trying to analyze. Become totally still. There is no one to search for. There is no place to go. There is absolutely nothing to do.

It's too simple, that's why you won't do it. You want to get involved, don't you? You want to get involved in all kinds of teachings. You want to store knowledge in your head. Can't you understand this is what's keeping you back? You're reading all these books, going to all these teachings, accumulating all this knowledge. And you are becoming smarter and smarter and smarter, and getting caught in the trap of maya. Why do you think you have to learn a foreign language, like Sanskrit? Why do you think you have to learn the Kabbalah? Why do you think you have to learn all these different teachings, Zen, Buddhism, Tao? What do you get from all of this? Human knowledge. You learn to out-talk everybody else with your profound knowledge. But then when you get by yourself, you become like a little baby. You realize you're huffing, and you're in need. You have desires. You become a complicated human being.

This is the reason that in the old days beings became self-realized faster. Because they had no paper to make books. No pencils and pens to write with. They didn't have

transportation like we have to day, so you can run from one guru to the next. They had to stay where they were and figure it out by themselves. All the answers you're looking for are within yourself. There is nowhere you have to go. Everything you want you already possess. You just can't see it because you're so involved in the ego.

There is a substratum of existence called consciousness. Another name for this consciousness is bliss. It is all-pervading. As you begin to merge with it, it becomes you. It is your real nature. It is self-contained. The world, the universe, did not come out of it. I'll repeat that. There are teachings that tell you that the world is a modification of consciousness, and we have to return to consciousness. There is nothing to return to.

Consciousness is pure awareness. It is aware of itself as absolute reality. The world is like a reflection in the mirror. Where did the reflection come from? From nowhere, because it doesn't really exist. You can not try to grab the image in the mirror, for you grab the mirror. When you awaken you understand that you are the mirror, and the reflection of the world is like the water in the mirage, like the snake in the rope, like the sky is blue. Why does this happen? It doesn't. It appears to happen. Why does it appear to happen? It doesn't. The appearance appears to happen. Why does the appearance appear to happen? It doesn't. It appears to appear to appear to happen. And we can go on like this all night.

It is difficult for the human mind to grasp that you are not what you appear to be, yet this is exactly what we have to do. As long as you believe you're human and you have to fight your way out of it by learning certain yoga techniques, or by meditation, or by any other method, you've got a long way to go. You're already that. You are that which you seek. There is nothing else. There are no real techniques. The reason that Ramana Maharshi, Nisargadatta and others gave techniques is because the aspiring student expected something.

As an example, if you were in my ashram and you came and asked me all these stupid questions, I would just look at you and wouldn't answer. And you would have the answer. But because there are always new people and you have certain questions, and I only see you four hours a week, I make up all these answers. They are totally meaningless. And you think you found an answer to your question. But you are not the questioner, and there is nowhere for the answer to go. You are pure intelligence. And as pure intelligence, there's no question and there's no answer.

So what are you looking for? What do you want? Your mind should be a blank when I ask you this. If you think you want something, or you need something, you're making a mistake. I am merely a reflection of yourself. You see me as yourself. Therefore, whatever you think of yourself you're seeing in me. But when I see you, I see my Self with a capital S. To me there are no others. Everything is the one Self. When I refer to myself, I'm referring to absolute reality and those of you who are ready, because of my saying the Self is omnipresence, those of you who are ready are merged into the Self and also become that.



But there's no separateness. There is not me and you. There is only me as you. Me, meaning the Self. You, meaning the Self. There is only the Self, and we are that. So wake up. Stop thinking of ways and means to become self-realized. Become free. All is well. All is exceedingly well. All has always been well. Om, shanti, shanti, shanti, Om, shanti, Peace.

*S1: Is there any difference for visions and dreams?*

R: Oh, no. A dream is like this. The only difference is this is longer. It seems to last longer. But otherwise it's all a mortal dream. When you're dreaming, that's your world for now. You're not conscious, through your sleeping, of the waking world. But you believe the dream is a waking world. When you wake up it changes, and this becomes a waking world. But there's no real difference. They're both the same. (*S: And visions are part of the dream?*) Visions are all part of the imagination. They're part of the dream. They're a little higher than a dream. But they are in the dream category, because, after all, who's having the vision. The real Self does not need any visions. So a vision is manifested by the mind. Yet as long as you are in your body, you'll have dreams and visions sometimes. But when you are really awake, you will be the witness to your visions, to your dreams, and also to this world.

*S2: Robert, is there anything you could say for when a person who has a temporary loss of identification with their body and mind, and during those hours that the person has the sense of being, just being. Is there anything that can be done during those hours to help prevent the awareness or focus slipping back into body-mind?*

R: What's going to happen will happen of it's own accord. When you have periods of nirvikalpa samadhi, that's good. All you've got to do is keep on doing what you're doing, and it will intensify all by itself when you're ready. There's something within you that knows exactly when it's going to happen. Everything is pre-ordained. But your job appears to be to dive deeper into the Self. When you feel yourself coming out of it, pose the question, 'Who's coming out of it? Who went in?' The person who went in it doesn't exist any longer. He's been transcended. So who's coming out of it, and in what form? Ask the question to yourself and you will find that you stay in it longer and longer. But everything is right. There are no mistakes. So when you do come out of it do not believe there's something wrong, or you've got to stay longer. After all, that's the ego that says that. But simply watch yourself. Observe, look, be, and everything will take care of itself.

The worst thing you can do is to analyze. Do not analyze what happened. Just watch, observe. The ego is the great analyzer. It wants to analyze everything. It wants to know. When there is no one left to know, then you will be that all the time. After all, who knows? The shadow knows. Remember the shadow? (*S: Yes, Lamont Cranston.*) Right. (*S: What evil lurks in the heart of man.*) That's right. (*S: We're all from the same generation.*)

*S: Would hypnosis be useful as a means to breaking the hypnosis?*

R: No, because hypnosis simply contacts the subconscious. It reinforces your ego. You're already hypnotized. So you don't want to double your hypnosis. Because then you

have to get rid of the hypnotic trance as well as the waking trance. (*S: That's how it appears it should be.*) That's how it appears that it should be? How's that? (*S: That's actually breaking the trance.. Hypnosis can't break the trance.*) Only you can. By admitting and realizing there never was a trance. That you're already free and liberated now.

*S: Robert, scientists and psychologists and other people, they always try to unlock the limitations of the brain. We use only say 10% of the brain. If we somehow get to the point of using 100% of our brain, would that get us more immersed..?*

R: More immersed in the ego. (*S: Yes. It is fortunate that we only use 10%..*) You're right, because after all, what is the brain? It's an extension of the body. And the more you use the brain, the more lost you become in maya. So you don't want to expand the brain. You want to transcend the brain.

*S: Robert. Does a dog take a physical body again and again? They seem so free.*

R: Say that again. (*S: Does a dog take a physical body again and again? They seem so free?*) You mean do they reincarnate? What happens to animals, they have a collective consciousness. And they simply go back into the collective consciousness. And come back out of it again. Whereas humans have an individual consciousness and they reincarnate with the same soul, that's the illusion. But animals go into a pool of collectiveness, and re-emerge from that, for what it's worth. (*S: How do you know that?*) Who knows? (*S: You're supposed to.*) I don't know. It just came to me as I was talking. (*S: It's a nice theory, but is it true?*) The only thing that's true is that you are absolute reality. (*S: Granted.*) That's it. (*S: The rest is all...*) Malarkey. (*S: Thank you. That kind of ends the question.*) (*S2: That's a good question...*) Sure. We can always see where were going.

*S: What is the so-called blue pearl or the sesame seed supposedly. Is that soul?*

R: You mean what Swami Muktananda refers to? (*S: Yes. I heard it referred to by other Swamis or whatever.*) The blue pearl is a point of consciousness. Ramana Maharshi uses the right side of the heart, in the right side of the chest, where the heart which is consciousness resides. So the blue pearl is the same thing. Blue pearl, white pearl, gray pearl, the right heart, left heart, it's all the same. It's just a point of reference. It has no real significance. It's a place where you concentrate for the beginner. A beginning student needs to concentrate on a point in the body, to become one-pointed, so they stop thinking. So they concentrate on the imaginary blue pearl, or in the heart in the right side of the chest, or between the eyebrows or your navel. And that just makes you one-pointed. When you're one-pointed you can give up all that, and stop thinking all together. Then you become totally free.

Catch yourself. What are you thinking about? It's those very thoughts that keep you from awakening. Always catch yourself thinking. And ask yourself, "To whom do these thoughts come?" even if they're good thoughts. Makes no difference. There's something within you that knows what to do. There is a power greater than you that knows how to take care of you without your help. All you've got to do is to surrender to it. Surrender your thoughts, your mind, your ego, to the current that knows the way. It will take

care of you. It will take better care of you than you can ever imagine. Most people are under the mistaken impression that if their thoughts stop they will vegetate and become a vegetable. On the contrary, you will become spontaneous. You will think just enough to take care of the moment and everything will be taken care of for you. Try it. We always think we're very important, and we have to think. Only remember the cliché "I think therefore I am." It should be "I am, therefore I don't have to think." How would you like to sit like this all night? (S: *I could do it.*)

S: *It's funny. Tonight I'm feeling more energetic . . . All this is really, it somehow makes me think this is why it's called liberation.* (R: Good.) (S: *I feel good also.*)

S: (*referring to sitting*) *I could do it. But I don't know if the body would care for it.*

R: Well, you don't have to sit. You can lie down on the floor and stretch. But some of you are always thinking you're going to miss your favorite TV show.

S: *Robert, in talking with some satsangees, some of them they say that "I cannot do much of self-inquiry," or some of them also say "I don't care much for self-inquiry," or "What I want to do is go and sit with Robert." Would you comment on that?*

R: Well, what can I say. Actually our being together at satsang is the entire teaching. The words are merely a pointer to be able to sit in the silence together and find peace. So what you're saying, Jorje, is true. Just being together does the trick. (S: *What's the trick?*) The trick is to wake up. I call it a trick because most people don't realize that all they have to do is keep quiet and then they'll be awake. So I trick them into making a speech, instead of telling them just sit with me and all will be revealed. Thereby hearing the words, people believe they found something out. But the words are to make you sit quietly and behave yourself.

S: *Robert. You're saying that it's the grace that flows from the silence that transforms us?*

R: Oh yes, true. Grace is already there. You simply have to be quiet enough to pick it up. When your mind is noisy you pick up the vibration of the world. Just like with a pool of water. When the water is still it reflects the moon and the stars, but when the water is noisy it cannot do that at all. It reflects nothing. So when your mind is noisy, it reflects chaos, confusion. When your mind is still and quiet, it reflects your divinity.

S: *Would you advise certain kind of disposition, Robert, before we come to the meetings?*

R: That's a good question. It's a good idea, before you come, to sit for an hour by yourself and reflect upon yourself. Still your mind. Become peaceful. Or you can read a spiritual book, if you like, for about an hour prior to coming to the meeting. This will help. (S: *Just to make peace of mind?*) Well, everything is unfolding as it should. Be true to yourself and right action will take place in your life. So thank you for coming. I love you.

Remember to worship yourself, to pray to yourself, to kneel to yourself, because God dwells in you as you. Peace.

(end) [TOC]

## **YOU HAVE TO HAVE BHAKTI**

*28th April, 1991*

*Robert:* I welcome you with all my heart. It's good to be with you again. Get the preliminaries out of the way. Ask yourself, "Why did I come here today?" What is the reason you came to satsang? Is it because you had nothing better to do? Or you are an active person and you've got to go somewhere on Sunday? You could have gone to the beach. You could have gone to play golf. You could have gone to a local bar and got drunk. You could have done many things, but you chose to come here.

Or did you? There is something within each one of us that moves us. The body is like a puppet, manipulated by cosmic forces, and where you go has all been predetermined. In other words, it's no accident that you are here. Perhaps you verbally said, "That's where I'm going," and you believe you made the decision, but the decision was made a long time ago, before you came into the body. This is true of your every act. This is true of everything you do in life. If you can truly understand what I'm saying, why worry? Why fret? Why be upset over anything? Whatever is going to happen, will happen. You simply watch. You do not react. And you realize it's all for the good. You are not what you appear to be. You think you've made decisions today of what you should wear, where you should go, what you should eat. Every thing has been made for you. What I'm trying to say to you is you do not have to carry the load.

It's like when you go on a train and you have your suitcase in your hand. Do you sit with the suitcase on your head and carry the load? Or do you put the suitcase on the train in the compartment? You will still get to your destination. It's the same with life. You're going to your destination. Your destination is awakening, liberation. You do not have to carry the load. The load is desire. You want it very bad, and the more you want it, the more you're pushing it away, because a strong want, a strong desire, is a strong ego. It's not desire you want to develop, it's love, compassion, understanding. Let everything happen as it may. When the smoke clears, you will still be who you are, and you'll be totally free.

There is absolutely nothing in this world, or anywhere else, to worry about. No matter how things may appear in your life, all is well. You are divinity itself, just the way you are. Now when you start to think about just the way you are, you spoil it, for you say to yourself, "How can I be divinity? I'm this and I'm that." Who told you to think? Your thoughts will do it to you all the time. You simply remain in that moment. In that moment all is well. In that moment you are free. In that moment you are filled with joy. As soon as you start to think about that, you spoil it.

The secret therefore is to stay in the moment. Never leave the moment. You become spontaneous. You never dwell on the past and you never concern yourself with the future. For if you are truly in the moment, the moment becomes your tomorrow, and your next week, and your next year.

I've got a new song on tape which is a beautiful poem that comes out of the guru Gita. It was originally in Sanskrit. It was translated into English. The bhaktas here will love it. The aspiring Jnanis, when you hear the term sat guru, you can change that in your mind to consciousness, or absolute reality. I think that should be our theme song. See if you agree with me. Swami Muktanandas name is mentioned a couple of times. If you like, you can change it to what Muktananda really means, bliss of liberation. But listen to it and let me know what you think.

(Robert plays *Kindle my hearts flame with thine.*)

What do you think?

*Student: Beautiful, beautiful.*

*S: I was just feeling the energy. I wasn't even listening to what he was saying. (R: That's good.) Because you really don't have to. You can just feel the energy while I listen to that.*

R: Any other comments?

*S: I think we ought to have a half hour chanting before every satsang.*

*S: And the rest please.*

R: Should we use this as a sort of theme?

*S: Robert, we need someone to get the words down.)*

S: Let me bring a copy in Sanskrit. It's really beautiful in Sanskrit.

R: I want everybody to hear the words to know what they are talking about.

Okay, make no mistakes about it. If you want Jnana, you have to have bhakti, in other words you have to have an open heart. When your heart opens, automatically the Self appears.

But how does the heart open?

Through love, through devotion. Through devotion of that Self. Many people do not understand this. When people get involved in Jnana they become very talkative, and they discuss it, and talk about it, and memorize it, and read books about it. The years pass and you become a walking encyclopedia, but you've hardly made any progress. To make progress there has to be devotion. You have to love yourself, not what you appear to be, but your Self, God. When you begin to truly become a bhakta, and you love your Self, the Self you love becomes omnipresence, all-pervading. So naturally, automatically, you love everybody in this world, insects, animals, insentient and sentient beings, everything. You can only do that when you open your heart and you love your Self. That person becomes self-realized.

I have never known a person, who had a cold heart, who is self-realized. They may say they are, but it's impossible. You have to open yourself to the universe. You have

to have a great compassion, loving kindness, and that's when everything happens by itself. But there are so many mean people around, so-to-speak, not here, but in the world. And they find out about self-realization, Advaita Vedanta. They start to read book after book after book, and they add it on to their arrogance. When you try to talk to those people they throw quotations at you from the books they've read. You've got to have love.

I received an interesting phone call this morning from a disciple who comes to this class, and many other people have asked me similar questions at various time. I talk about this once in a while. So I asked her, "May I share this question with the class today and give you the answer then." She said, "Okay, but I want to be anonymous." I agree. And here's the question:

"Robert," she said, "Why don't you advertise that you are a direct disciple of Ramana Maharshi? Why don't you make circulars? Why don't you put it in the newspaper so you can attract thousands of people, and then you can have ashrams all over the country, and have intensives, and charge a lot of money, and you can travel internationally. You'll be well known, and you'll have a lot of money, you can do with what you like?"

Well, first I kept silent. Because usually when people ask me ludicrous questions like that, I will try to explain this. Number one, Bhagvan Ramana Maharshi never had any direct disciples. He was not a guru. It is true there are many devotees who claim he is their guru. When they used to ask him, he would keep silent. He does not acknowledge devotees or disciples. Yet thousands claim to be disciples and devotees of his.

When I came to see him many years ago, I came because I wanted to confirm my own experience. I first went to see Yogananda, and I wanted to become a monk, because I no longer fit into the world patterns. But after a couple of weeks talking to me and observing me, he told me to go to India and see Ramana Maharshi. Of course I'd seen him before when I was a baby in the crib. We won't go into that right now. When I got to India and went to Ramana Maharshi, it was about 5 o'clock in the evening. He was about to take his stroll. He was with an attendant and I was climbing up the hill with my knapsack on my back. He turned around and looked at me, and he gave me one of his beautiful big smiles. I smiled back at him and he continued his walk.

For the three years I was there we had many conversations. Most of them are personal. But the first day I saw him personally he told me we had been together before in a previous life. I never thought that I would be a disciple of his, or a devotee or anything else. While I was sitting in the hall, during this talking with people, there were people who insisted that he is their guru, and he would keep silent. And they would pressure him. They wanted confirmation. And once in a while he would say, "If you believe I am, that's sufficient." But in all of his life he never claimed to be a guru or to have disciples. That's number one.

Number two, find out what ajnani really is. Read the works of Shankara, the Upanishads, the Bhagavad Gita. Another word for Jnani is an Avadhoot. The literal translation of that means a crazy, adept, non-conventional. This body has no desires. This body

runs from fame and name. There is nothing that this body wants. If it usually appears that I'm in need of something, it's for others.

The only reason we have the transcriptions of the talks is because so many of you wanted them. And if you want the transcriptions, you should use them in the right way. And I talk mainly for the devotees now. The right way to use the transcriptions. I would suggest that for about six months, do not read any other materials. It's not because I do not want you to see what else is going on, but because it becomes confusing if you read the transcriptions, and then read books by others. Sometimes there are many transcriptions that are not only confusing, but contradictory.

You only see me about four or five hours a week. That's another reason why we have transcriptions. If we were together every day I'd tear them all to pieces and throw them away. But since you only see me four or five hours a week at this time, the rest of the time everything you need to know is in the transcriptions. So the proper way to read it is this. Go through it one time completely. Before you go to sleep is the best time. Then go over it again, paragraph by paragraph. Read one paragraph and ponder that particular paragraph, until you go through the whole thing. Do this for about a week for each transcriptions. If you do this and you come to satsang, I can assure you that you will make fast advancement.

Any questions about that?

As I always tell you, I would rather have five devotees that are really into this, than have a thousand seekers and disciples who come and go, and compare notes, and compare me with other speakers and other people around town. Everything takes care of itself.

Think about your purpose. What do you really want? You should be an empty vessel. When you empty yourself of all your preconceived ideas, all of your concepts, all of your desires, when you empty yourself out completely, then reality shows itself. But you cannot add on what you learn here to your existing self with a small 's.' Remember you've got samskaras to work out. You've got the brainwashing you received since you were a baby to get rid of. You are full of nonsensical ideas, and that all has to go. Being here is the focal point for going further with your self-realization. It makes no difference what I say. I can be talking about ice-cream, or chocolate bars. It doesn't make any difference. Just by your being here there is a subtle energy that takes over and pushes you forward.

Many people call me, they want me to talk about this, or to change some of the things I do, or to do this, or to do that. If I were a minister or a philosopher and rehearsed the program, and had a written text to go by, then there can be changes. But I am what I am, and that's what I am, I'm Popeye the sailor man. I do not plan anything. I do not have any rehearsals. This body just does what it does. What you see is what you get, nothing more and nothing less. Any questions about that?

*S: What is this energy, how does it come about? It always happens when I get here?*

R: It always happens when you get here? *(S: When I come here it always happens without doing anything.)* The seat you're sitting on is charged. I have a little button here when you sit in the seat. *(S: I couldn't understand it, why, it just comes about naturally, without doing anything.)* There is no real explanation for it. An explanation would be futile. Accept it. *(S: Amazing.)* You know what's interesting. That's a good point. The people who do not try to analyze these things are the people who make progress. What difference does it make where it comes from as long as you are receiving it. *(S: Then why do I have to come here for it? Why not analyzing it? It happens consistently here. Instantaneously without any effort.)* It has to do with our relationship.

*S: You know, you say you are not the doer. And I was thinking you're not the thinker either. So if you're not the doer and you're not the thinker, then you can let it all go.*

R: Exactly. There's nothing to hold on to. *(S: There's nothing at all there.)* And when you let go you feel the subtle energy you're talking about. Just be yourself. Everything we do here is important. Every song we play, every chant we do, every word, every silence, it's all important. I know there are some people who would like to keep quiet all the time. They'd like me to shut up and not say a word, and just sit still. There's a time for that also. But remember, if you will, that the words that come out, are words of silence. Even though I may be appearing to talk to you, you're sitting in the silence. Think about that.

What I'm trying to say is, do not look for faults. Do not say to yourself, "Well, I'd rather be doing this," or "Why don't you give us more of this and less of that." Remember it's you that says this. This is coming out of your ego. Allow everything to be.

That's what I meant before when I said you have to become a bhakta first. That means you just give out love, compassion, joy, kindness. You become a living embodiment of that. Then Jnana starts to develop inside of you. But if you always find fault with others, you're always trying to correct something. You always see what somebody else is doing. When your mind is full of doubts, apprehensions and suspicions, all of this negative energy pays a price in your consciousness and you develop in reverse. As the years pass you wonder why you haven't made too much progress. Give of yourself. Open up. Love. And then see what happens.

The chanting we do has a very positive effect on the nervous system. It clears the chakras. It makes you one-pointed, so you can turn into your original Self. The whole object of everything we do is to make you one-pointed, so you can ponder "Who am I?" The mind becomes quiet and everything unfolds as it should. So let us do a little chanting.

*(Chanting)*

There is only one problem that affects everyone. And that is, you think. It's your thoughts that get you into trouble. You have an opinion on almost everything. If you would only learn to control your thoughts you would become absolutely free. Even now, while I'm talking to you, there are many thinking of something else. Your mind appears to have complete control over you. Now if your mind were real you would have a battle on your hands. But, since your mind doesn't even exist, you merely have to see the mind for



what it really is, the Self. There is no mind. There are no thoughts. There is only the Self. All the scriptures of the world have tried to explain this. Be still and know that I am God. Focus your mind on God, and all will go well with you. They're saying the same thing.

Do not allow your mind to persuade you with all the different thoughts that come into your head. Your mind is not your friend. It appears that it wants to survive, so it's going to do everything in the book to cause it to survive. It will tell you all kinds of stories. It will bring up everything from the past. It will bring out doubts, apprehensions, suspicions, anger, greed. It will make you believe that you're right to act the way you do, and to feel the way you do. Great Rishis, Sages, since time immemorial have realized that the only problem you have to deal with is your mind. If you can only stop your mind from thinking, self-realization will come of itself.

How do you do that? Through self-inquiry, no matter what thoughts come to you. Makes no difference what they are. Were not talking about negative versus positive thoughts. Were talking about all thoughts, no matter how true they may appear. Even if your eyes show you, even if your brother is over to your house and while you're sleeping he takes \$50 out of your pocket, your eyes are showing you something is wrong. It doesn't mean that you let him go away with the \$50. You confront him, but you do not react. You simply take back your \$50 and you forget it. It's finished. It doesn't even mean that you have to continue inviting your brother to your house. Yet nothing is done with malice. The secret is to forget and forgive as fast as you can. Remember your brother is going through his own karma, and this is what he was supposed to do, so how can you hate him? You have a vocabulary of different names. You are ready to call him thief, crook, no good and so on. All this has to be forgotten. Remember again, you do not become a doormat for him to step on. You merely take the right action that you will do, and you forget it. And that's the end of it.

Your body knows what to do by itself. It's your mind that makes up all these things, that holds grudges, that holds malice, day after day, week after week, that's hurt by words. Give it all up.

Even the job that you have. You don't have to think about your job. Your body will know what to do. But if you allow your mind to get into control, you will hate your job. You will wonder why you have to do this kind of work. You will compare yourself with others, and cause all kinds of problems for yourself.

Remember where you are at the present time is your right place. There are no mistakes. Do not try to analyze it. Just be. And if you identify with God, with the Self, with absolute reality, with consciousness, it will not even seem like work. You will always be filled with joy, with happiness, for your mind is on God, and your body is doing the work.

Now how do you keep your mind on God? By asking, "Who am I?" By inquiring, "Who am I? Who does the work? Who has the problems? I do. Who is this I? From whence did it come?" In other words, "How did the I arise?" and trace the I back. Trace the I back to it's origin, which is your spiritual heart at the right side of your chest. As you abide in

the I by tracing it back, that's how you're thinking about God. It's just another name for God, I.

Then you will do your work without thinking about your work, whatever you have to do.

So you see, it's your mind that causes you the problem. Your mind is just another name for I. If there were no I there would be no mind. Whatever pops up, ask yourself, "To whom does it come? Where did it come from? Who gave it birth?" Remember, you're not to do this only with things you don't like, but with all the stuff that comes to you of a good nature. Materialism, good and bad, are both sides of the same coin. They've got to go.

*S: Robert, I want to ask you a question. Is it possible to realize the Self through a Jnani without a body? (R: Yes.) It is?*

R: Yes it is. Because the Jnani is all-pervading. And if you focus your attention on his presence, you'll make contact, if you are sincere enough. (*S: So even at a distance one could just focus on your picture for example.*) It doesn't make any difference. The only difference is your mind. Your mind will tell you all sorts of stories. But if you do not listen to your mind, then the Jnani is everywhere. People are still getting healings from Ramana Maharshi. And they claim that he comes into their lives and solves their problems. For a Jnani there's no time and space. That's been obliterated. There is only the Self as omnipresence, so he or she is everywhere. Of course it's up to you to exude the right energy from yourself, so you make contact. It's just like grace. Gods grace is everywhere, but it's up to you to make contact with it. And of course the easiest way is through devotion, through love.

*S: When one has doubts, does self-inquiry help to bring oneself from doubts?*

R: Of course. That, to my way of thinking, is the easiest way, for you merely ask yourself, "To whom do these doubts come? Who has these doubts?" Every time they come up, ask the same question, and the doubts will eventually cease.

*S: I don't understand this thing about love, because it seems to me that grace has nothing to do with anything. It just is.*

R: Grace just is, and so is love. (*S: Well yes, but you don't necessarily...*) If you surrender your heart to grace, surrender your heart to grace and you'll feel it. Love, grace, Self, they're all the same.

*S: Robert, I was reading the other day, there was a guy in India who said that he felt that the human body was very precious. That it was very difficult to obtain. And he says that a number of beings around him were humans, reincarnated as animals who seek their liberation that way.*

R: This is part of yoga. That's all possible on a lower plane. It depends where you are at yourself. The body is very precious so that you become self-realized by having a body. But since you are self-realized already, for whom is the body? There are all kinds of psychic, physical, causal planes that you can play with and get lost in those planes. Go beyond all that. Always try to remember that everything is an emanation of your own mind. Causal planes, astral planes, other bodies, demons, spirits, genus, it all comes out of

your own mind. When the mind is controlled you no longer see these things, and you have nothing to do with them. They exist on lower planes.

*S: Robert. On this business of letting the body do the work, according to your mental work...*

R: What, if you never work? (*S: That's one thing. But what if you are doing mental work?*) Mental work? (*S: Yes.*) You mean you work with your mind? (*S: Yes.*) Actually it seems that you work with your mind. But even if you're an accountant, you have to write figures, you have to calculate, and your body has to do those things. So your body will use the portion of your mind that it has to use, to make all those things happen. The body and the mind are synonymous really. When the mind goes, the body goes also. But for appearance sake in this world, the body appears to carry on. Therefore in order for the body to carry on, it has to use the mental energy that's available for it, to carry on. Consequently it will take care of itself, and the work will get done, without you being identified with it.

*S: Or it comes through in the practice. It seems like there is a procedure when you're doing physical work. It is easy to see how you can do self-inquiry. Or, if you're trying to calculate figures for example, it seems to interfere, seems to be different.*

R: I understand what you're saying. It appears that when you're using your mind and you have to concentrate on what you're doing, it's more difficult. That's not true. When you get up in the morning, if you prepare yourself well and practice self-inquiry at that time, it will carry on when you go to work, by itself, and your mind will concentrate on the figures. And at the same time, the self-inquiry will go on.

You've probably hummed a song before, and the song was in your mind. And while you're doing your work, mentally you're humming the song. Yet you're still calculating, you're still doing whatever you have to do mentally. You're doing all the mental work, but the theme of the song never leaves you. The song is in the mind also. And so it is with self-inquiry. When you begin to practice as soon as you open your eyes, it will carry you through the day. No matter if you're doing mental work or physical work, self-inquiry will still go on.

*S: Robert, is there a reason why you are a vegetarian? Does it have a practical benefit in your practice?*

R: There are so many ways to explain that. When I was about thirteen years old, I had eaten meat until that time. And then one day my mom gave me a steak, and I just blurted out, "I don't eat dead flesh." And I've never eaten it since.

Now if you're in the body, and you believe you are the body, you have to look at the moral reasons. What right do we have to kill these thousands of cows and pigs and chickens, so we can stuff our face with dead flesh. Think about that. Right now there are cows standing in line to get killed. McDonalds alone uses a million cows a year. All these cows are grown and they put them in a feedlot, and torture them with all kinds of antibiotics, and then slaughter them, so we can eat them. Morally it doesn't seem right. It's been proven a pig is smarter than a dog. It makes a better pet. Would you like to see your dog

or your cat slaughtered and people eating them? You have preference. All animals are the same. On one level, the reason the world is degenerating is t cause of what were doing to all of the animals and the earth. But that's on one level. So you have to take it for what it's worth.

*S: You know, we see in the zoo, we see them feeding one animal with another animal, and you give your dog meat. And you say, well my dog can eat meat, why can't my husband?*

R: No comment.

*S: Her husband doesn't bark.*

*S: So if you could stop all the animals...?*

R: Well one thing leads to another. Because of ecology reasons the animals know how to take care of themselves and eat certain other animals, to balance everything out. But human beings are mercilessly killing animals for the fun of it. We think we have to eat animals, but we don't. Humans are not supposed to be carnivorous. You want me to prove it to you? Look at your teeth. Now look at the vegetarian animals that don't eat meat and look at their teeth. Like horses, cows, elephants. They have teeth like ours, gorillas. But when you look at your carnivorous animals, they have fangs, to tear flesh apart. This shows us that we're supposed to be vegetarians. We come from the animal family of vegetarians. You know when man started to eat meat? In the old days during the floods, thousands of years ago. Prior to that, man was vegetarian. But the floods destroyed the earth. It was impossible to plant, and man degenerated and started to eat meat. We've been carrying on ever since.

It's a personal thing. You've got to look at yourself, and see what you're doing, and ask yourself, "Why?" I know somebody can be a smart ass and say, "Well nothing exists anyway, so what's the difference? If nothing existed, you would know not to eat meat before that, and you wouldn't do it anyway. If you realize you're not the body, you would not eat animal bodies. You would eat very little, and mostly grains, vegetables and fruits. But you have to come to that conclusion yourself.

(end) [TOC]

**BHAKTA AND JNANA**

*2nd May, 1991*

*Robert:* It's good to be with you again. I welcome you with all my heart. On Tuesday I attended my mother-in-laws funeral. So somebody asked me, why am I not crying? I therefore started to cry, and I cried louder than anybody else. They had to go get me a towel. That's how much I cried. And it made everybody happy. (students laugh) I cried for about ten minutes. I don't know why? (laughter)

*SH:* *Just thinking about it you're starting to cry again.*

R: (laughs) Somehow when people ask me to do something, I do it. Yet my feelings never change. And what feelings are those? All is well. Those words never come to my mind, but there is something that knows all is well.

There's some mysterious power that is continuously felt. This power of course is the Self, consciousness. It is beyond consciousness, beyond the Self. What is called I is simply an image, superimposed on this power. Therefore I can be the body and the power at the same time. So the body can cry, can laugh. It can go through all sorts of experiences, but nobody is affected.

The experience is like a burnt rope. They're of no value. You can't do anything with a burnt rope. If you try to touch it, it falls apart. So the feelings, and the emotions, and everything else that this body expresses, is like a burnt rope. It's of no value. There are no words to explain this. But I can assure you that everything is unfolding as it should. No matter what's going on in your life, or what appears to be going on in your life, believe me it's all for your ultimate good.

There is nothing in this universe that can ever hurt you, no matter how things appear and how they look. First of all, you're not your body. There is nothing hurt-able. You're not your mind, so there are no thoughts that can attract you, or destroy you, or repel you. Your beyond that, you're above that.

What you really are, you have to find out for yourself. And you do that, of course, by stopping to identify with the body, and do not react to conditions, that's being yourself. It's not knowing words, or paragraphs, or phrases. It's not by memorizing scripture and trying to impress others. It's by being yourself. To be yourself you just have to stop the thinking process.

Always remember it is your thoughts that keep you from yourself. Every thought that comes to you is your enemy. Even the good thoughts, for the good thoughts are just leading you on. It is your mind playing tricks on you. The good thoughts are trying to make you feel that this world is real, and you should strive after certain things, you

should enjoy the world, and take it for what it's worth. But then you have to come under the law of change, and you become disillusioned because the things in your life are no longer the same, after a while.

Then you have to jump back into yourself and take refuge in your Self. When you take refuge in your Self you become happy. When you take refuge in your Self you have peace. When you take refuge in your Self you have harmony, you have joy. It's a mystery to me why people would take refuge in the outside world, in person, place or thing, when you know the outside world is subject to the law of change, and is never the same continuously. So whatever you take refuge in becomes a disappointment, whether it's a person, place or thing.

There was once a young girl who was brought up in a house of prostitution. This was her destiny, at the time. She couldn't get away from it. But she used to pray to Ramana Maharshi, "Oh Lord, if I must go this route, be with me. I'm not praying to change my life, if this is my destiny. But I'm praying that your strength and your love will always be with me."

Now across the street, there was a so called Jnani, and he used to stand in front of the market place, telling everybody they're consciousness and absolute reality, preaching and screaming. This went on for years.

Finally the time came when they both died and they went before God. And God told the girl, "You have to go back to the earth, and you have to be a Jnani." And he told the so called aspiring Jnani, "You have to go back to the earth as a snake." And the man said, "How come Lord? I extolled your virtues to everyone. I told all the people they were consciousness and they were absolute reality, and you send me back as a snake. What did I do?" And God said, "You have no heart. You come from the talking school. All you did all your life was to talk, talk, talk, talk, talk. But this girl gave me her heart. She surrendered to me. She didn't bemoan her fate. She just wanted me to be with her during her trials and tribulations. And I gave her the strength to carry on, so now she is free. But you still have a lot to learn. So you have to go back as a snake."

This makes us think. What are we really doing with our lives? We read lots of books, see lots of teachers, have a lot of head knowledge, but how many of us have given our hearts to God? And God is not far away. God is really the Self. But in order to contact that Self you have to have a lot of humility. To feel God's grace means you have to surrender completely, have a lot of humility. You have to have the attitude, "I know nothing, you are everything." This kind of an attitude will set you free.

And yet, how many of us have an attitude like this? Many of us think to become a Jnani, to become self-realized, we become proud, and you actually become more egotistical than you ever were before. We have a holier than thou attitude. This will never do it.

There is really no difference between a bhakta and a Jnani. One surrenders to God, and they have no other life. They realize that whatever they do, it is God doing it. There-

fore it's good. They never complain. They never think of their problems. They think of others and their problems, rather than their own.

And the other one realizes that the I is responsible for all their problems, and for their existence. So they trace the I back to its source, to the heart, and they become free. At that stage there is a merging of both bhakta and Jnani. So a bhakta is a Jnani and a Jnani is a bhakta.

Therefore if you see a teacher who thinks they are better than anybody else, and they seem egotistical, be careful. Most Jnanis never take on a teaching role at all, and they have very little to say. After all, what is there to talk about?

This is what I was trying to explain on Sunday. Just being is enough, not being this, not being that, just being, being at satsang. And whether I talk about ice cream, or jelly beans, it makes no difference. The words themselves have value because the sound of the words are the grace that you feel. But the meaning of the words are only interpreted in your mind. That's why whatever I say is taken differently by each one of you, for it filters through your mind, and your consciousness and your beingness mix with the words, and the words come out according to your way of life. But if you listen with no mind, then you get the true meaning. In other words, do not put too much value on everything I say, but open your heart so the grace portion of it may enter, and you may pick it up, and lift yourself upward.

How do you do this? Just by becoming still, by stopping the mental activity. And you may stop the mental activity by any method you know. If you like to do pranayama, do that. If you like to practice vipassana meditation, do that. If you wish to observe your breath, do that. If you wish to practice self-inquiry, do that. In other words, do whatever you have to do to stop your mind from thinking. Vichara, self-inquiry, is only to keep your mind from thinking. That's all it is. All the practices of yoga lead to the place where you stop thinking. All of the higher religions are to make your thoughts one-pointed. And when your mind stops, you become your Self. You're free.

There are no rituals you have to go through really. You don't have to chastise yourself and try to get rid of your guilt feelings, samskaras, or anything else. By identifying with an empty mind, will do the job for you. But the empty mind is not realization. It is the step before realization. Realization is not an empty mind. Realization cannot be explained. Suffice is to say, that realization is beyond everything and anything you can ever imagine. But if you achieve empty mind, then you're on the way to realization. At that stage the guru within yourself, will pull you inwardly, and you will awaken to your Self. So:

**Number 1:** *You have to develop humility. You have to open your heart to loving kindness.*

**Number 2:** *You have to forget about yourself and your problems, as if they never existed, and help others, give of yourself to others, because there is only one Self, and I am is that.*

**Number 3:** *You have to stop quoting teachers and telling yourself that I am Brahman, I am no mind, I am consciousness, for that really inflates your ego. You have to stop comparing yourself with anybody or anything.*

In other words, you have to become nothing, and that hurts some of you, because you say, "After all I've gone to school for fifty years, I've got a profession, I'm doing this and I'm doing that. And now you tell me I have to become nothing?" Well, consciousness is nothing, it is no thing. What you call God is nothing. So if nothing is good enough for God, it should be good enough for you too.

Can't you see now that when you say to yourself, "Well, I'll never be nothing, I'm somebody. I've studied for years, I'm somebody important," can't you see now that this is what holds you back? Every Sage has come to the point where they have thrown away the scriptures, thrown away the books, thrown away their body, thrown away their knowledge, and thrown away themselves with a small "s." When you get rid of all that stuff, then you become your Self.

Can you see now why it takes so long for some people? Because they're holding on to something. They say, "I can let go of this, but I can never let go of that."

I don't mean you get to the point where you don't care. I don't mean you have to quit your job, or leave your family, or go anywhere. You have to do all this mentally. You do all this in your mind. You use your mind to do all these things, and then the mind turns within itself, and disappears into the heart. So take a look at your life and see what's holding you back. What are you attached to? What do you think is important in this world?

You cannot have both. You cannot mentally be attached to person, place and thing, and awaken at the same time. If you want liberation you have to pay the price, and the price is letting go, giving it all up, surrendering, having perfect faith that all is well. Not trying to interpret what "all is well," means. Just realizing that everything is in it's right place, just the way it is. That's it. Don't interpret that. There are no mistakes. As you begin to dwell on this, as you begin to dwell on these things, automatically you will come to the place where you will realize the last enemy to go is the I. Everything has been attached to the I. But you see how long it takes to get there? You have to do everything else first.

This is why it's dangerous for some people to just teach Jnana Marga by itself, for egotistical people become greater egotists. It builds up your ego. You have to have humility first and go through all these things we discussed. If you really want to do this, you will. You will not do this by taking action, but by sitting in the silence, and surrendering your mind and your body to your Self. I am will take care of itself. You see, I am is your real nature. Therefore you don't have to try to bring it about. All you've got to do is realize that the stuff that's holding you back, has to be given up. Everything has to go, your whole belief system.

What are you holding onto? Think. What's in your mind that's so strong? Fear? A job? All those things are meaningless if you want to awaken. You will still have your job. You will still do whatever you came here to do. I have to emphasize this because we al-



ways believe, and the question that I get from most of you is that, "How will I function if I do what you say?" I keep telling you, have no fear, you will function. You will function much better than you can ever imagine. It's hard right now, working with your ego, to think how can I function without a mind, but you will.

Here is something that cannot be explained in words. When you get to the ultimate state, you become human like everybody else. That's why it's difficult to know who a Sage is, because a true Sage appears no different than you and I. The ultimate state is functioning like everybody else, except there is something inside, there's something that makes you understand that you are like the mirror, and your body, your affairs, and everything else in the universe is a reflection. You become both. It appears that you act out your humanhood, but you're not human. And this is the most difficult state to explain, for it is beyond words. It is beyond thoughts. It is beyond reasoning.

You cannot be reasonable to become liberated, it's beyond every human faculty. That's why you can't think about it, and you cannot try to explain it, and you can't even discuss it. All you can do is to do whatever you have to do to get rid of all of your stuff. That's all, and everything else will take care of itself.

It's so simple. Words make it so complicated. The fact is you were never born, you can never die, there is no power that sustains you or maintains you. You do not exist the way you appear. The same is true for the whole universe. It's only a reflection. It's an optical illusion, like the mirage in the water, or the water in the mirage. They're both the same. The water is the mirage and the mirage is the water. So the appearance is water, but when you try to grab it, you grab sand.

Everything you grab in this world is like sand. It seems so real. And then your emotions grab a hold of it and give it more power, so that the maya becomes stronger and stronger and stronger, until you're in such a state that it takes you many incarnations to get rid of all the fears, all the frustrations, thoughts about the past, samskaras. You have made these things real for you, but they do not exist. None of these things are real, but you have made them real. You've done it to yourself.

Therefore when you leave your body, you appear to go through an astral plane, and you take a rest. You meet your long lost relatives, that you couldn't stand. And then you go onwards and go back into a body again. And you continue, and continue, and continue. But it's a lie. You are making it the truth. It is your truth because you believe in this, and you refuse to let go.

Therefore the mature aspirant of Jnana will always work with their I. That's where it begins. Trace the source of I. Where did my I come from? Watch it. Observe it. Watch when you get up in the morning. You feel so peaceful in the beginning, but as soon as you start to think about I, all your problems, your troubles in the world, gang up on you. But if you begin to catch yourself, grab hold of the I, "Where did it come from? Where did it just come from? A moment ago I was at peace. A moment ago everything was all right, but now I'm worried, I'm upset, I'm thinking about my job, my future, my finances, my health.

Where did the I come from that thinks about these things?" and trace the I back, back into the heart, which is the source.

People have asked me what they are supposed to look for in the heart? Well, remember the heart we're talking about is on the right side of your chest, two digits from the center, that's your spiritual heart, that's the source. The I comes out of there. So don't follow the I externally, follow the I internally. You see the difference? Don't go catching the I as it thinks about the world. Reverse the procedure. You want to follow the I back to its source.

So, you can see the source as a brilliant light a thousand times more brilliant than the sun. You can imagine the I going back into that light, merging with the light. Or, if you're bhakti-inclined, devotional, you can think of your favorite saint or Sage, and see your heart center as that Sage, and the I goes back into the Sage or into the light. The Sage absorbs your I. I can assure you that if you practice this only a little bit, you'll have some amazing results.

But for some reason, most people have to be on a spiritual path for years practicing some form of yoga before they can come to that stage where they can follow the I back into the source. Yet there are those people who do not have to be like that. There have been those people who have had no previous experience. They were just able to see that the source of their I is the Self. And they became liberated that instant.

The secret is not to allow the I to take you over. How does the I take you over? You begin to allow it to identify with worldly things, and you do that by thinking about them. Now, as an example, you got up in the morning and you start to think you've got to conserve water, you've got to pay your rent, you've got to buy new clothes, and a million other things about I, I, I. But if you keep remembering that all worldly things are attached to the I, you become introverted, and the I goes back into the source.

Once the I goes back into the source, even for a few moments at first, you become joyously happy. You have much peace and harmony. You feel it immediately. In the beginning it might not last, but at least you had it for a few moments, and you are able to prove the truth of what I'm saying. And some of you have told me you've been able to do this for a few moments, and you felt a joy, and a bliss, and a peace, that you never felt before. You're beginning to feel your Self, your real Self.

As you continue to do this every day, especially when you wake up in the morning, those periods will last longer and longer. They will expand, and you will be able to rest in that space, which is called the fourth state of consciousness, the gap between sleeping and waking. You will be able to stay there for longer periods of time, and you will feel what I'm talking about.

Yet there are some of you who do no practice whatsoever. If you are a bhakta you really don't have to. All you've got to do is surrender, total surrender, which leads to the same thing. But if you're an aspiring Jnani, and you want to get it over with, grab hold of your I, follow it to the source, and become free, totally and completely.

Any questions?

*SL: Isn't following the I to the source with the purpose of getting rid of the me instead of finding the Self? There seems to be a semantic difference?*

R: It is semantic. The Self is reality. The I is me. The I and me are synonymous. Therefore when you follow the I to the source, you are getting rid of the me. (*SL: It seems to be just a collection of memories?*) A collection of thoughts, of memories, of samskaras, of opinions, of concepts. That is the I, that is what the I is made of. So when you follow the I to the source. (*SL: Do you follow the I into the heart.*) Into the heart, that's the source. (*SL: And then the I, the me disappears into the Self?*) The I disappears, the me disappears. Everything disappears, you disappear. (something happens to the student, she starts laughing) It's really a beautiful experience, but I know that some of you no matter how many times I say this to you, you're not going to do it when you wake up, because you wake up so fast and all you can think of is a cup of coffee. (laughter) I got you, right.

But you've got to learn to slow down. Immediately become aware as soon as you open your eyes, of the time when you just woke up and you were at peace. Ask yourself, "Where did that peace come from?" And you will realize that it came because you did not think of the I. As soon as you think of the I everything is spoilt and you're in your ego again.

So even if it's for a few seconds, just by letting the mind know that you have been peaceful because the mind was not working yet, you'll be able to hold onto that experience a little longer everyday. And the time will come when you become free. There are some of you here that are doing that and there are some of you that are not. You know what you have to do. It's up to you.

*SN: Robert, what if instead of feeling peace or feeling bliss you just feel blank? Rather than an experience of bliss it's more of an experience of non-experience?*

R: When you experience non-experience that is also good. But that experience is not the truth it's not reality. It's just a quiet experience. (*SN: Yeah.*) Which is good, if you can identify with that experience you will go beyond it. (*SN: But even the blankness, I remember that Ramana was saying that the idea is not to obliterate thoughts, obliterate self but to be fully present? You know to be realized means to be fully present, not to be away from...*) Umm. (...here and now.) Umm. (*SN: And that blankness is like a non-existence.*) The blankness is a non-existence if your mind is causing it to happen. (*SN: Right.*) If it comes from your mind. But if it comes from your Self you will feel a joy and exhilaration even in the nothingness. You will feel the nothingness as total happiness. You will not be able to explain it but it will be total happiness and that's real emptiness.

*SJ: In the total presence because what Ramana was referring to, he was describing a state, as well.*

R: As total presence. (*SJ: Yeah, yeah.*) Yes. All that is in emptiness. It's another term for emptiness, total presence. You have merged in the infinite and you are totally present there.

SN: *If you are in a blank state, that's just another state of the mind and...*

R: That's a state of the mind. (SN: *So...*) All those states I'm referring to, are still states of the mind, even bliss. (SN: *So do you just rest in that?*) You rest in that. (SN: *And whatever happens later?*) You keep realizing that the Self is all. That all comes by itself, the realization. And it goes deeper and deeper and deeper as you keep resting in that state you keep going deeper and deeper beyond it. Because you are still aware that you are in that state. As long as you are aware that you are in that state, it's the mind. The mind will go and you will not be aware you will just be and that's your final state. When you are not aware.

SN: Robert if you're in this mental state of blankness would devotion help?

R: But of course. (SN: *To get out of this mental state because it seems to be just the mind, maybe if you get more into surrender you might...*) It'll definitely help. (SN: *Yeah.*) You can surrender the blank state to yourself. You can say, "Take it Self, " or you can think of your favorite saint or Sage and surrender the blank state to him or her. Give it all up. That definitely helps. But the blank state is a good place to be so you can go further. Everyone reaches the blank state, then you become aware that someone has reached that state. So you inquire, "Who is that someone? Where did the someone come from who has reached the blank state?" Then you will go deeper. Whatever state you acquire, go deeper, by inquiring, "Who am I? Who am I that has reached that state? Never stop until you disappear.

SK: *Robert you said something about giving service. Giving oneself to giving service. Not that I'm against giving service but isn't that putting - what is the word. Not indulging yourself? - Finding refuge in things outside of myself? And doing that isn't that a refuge also? I mean I can make service a refuge? I can use that...?*

R: You mean you can get attached to it? (SK: *Yeah.*) Of course you can. (SK: *I was thinking another ego trip, right?*) But of course, you realize that by giving service you are not being attached to it. You are doing it impersonally. (SK: *I don't know if I could do that? It seems like whenever I do that it's always with an alternative motive. If I really question it there is always, an "I'm going to get something out of it that's why I'm doing it."*) Well the next time you see a homeless person, give him five dollars and see the thoughts that come into your mind. And question yourself, "Why did I do this? What was my purpose?" Ask yourself those questions and see what happens. But by giving yourself away is a good way to go higher in consciousness. For you are erasing yourself. You're in the process of wiping yourself out. (SK: *That's what it feels like, it's really difficult to do that. It's really difficult to give, I mean just give, I really can't in any form of it, you know?*) Ask yourself, "Why? To whom is it difficult?" Ask yourself. And of course the answer will come, "It's difficult for me," and carry on and ask yourself, "Where did this me come from that makes it so difficult? Who is this me? What is its source?" Again you follow the me or the I to the source. By inquiring, "Who am I? What is the source of the I that has this difficulty?" And as you merge with the source, the difficulty will dissipate. Therefore everything you've got a problem with, work

on that, and realize it's the I that has the problem. When the I merges with the source, the problems been resolved.

(silence)

Robert continues: Shanti, Shanti, Shanti Om, Shanti, Peace.

Any comments, questions? Do we have any prashad?

Thoughts, comments, announcements?

SL: *I want to just thank you.* (R: No problem.)

SR: *Well it's easy in your presence or in the presence of people here to practice what you're suggesting.*

R: You mean it's difficult when you're by yourself? (SR: *It's not as easy.*) Why don't you imagine that we're all together. (SR: *Okay.*) When you are by yourself because there is nowhere to go, so we're always with you.

(private conversation between Robert and Mary)

SM: *Want to mention about the puja sunday, Robert?*

R: Well we're not going to start this Sunday. What shall we do with these song sheets. (SM: *With these?*) You want to take these home and bring them on Sunday? (SM: *All right.*) Or unless you can hide them somewhere in Henry's house. (SM: *Pardon?*) You can hide them in Henry's house. Where the dog won't bump into them. (SM: *(laughs) I'll take them home. Do you want them Xeroxed off or...?*) No we've got plenty there already Xeroxed. (SM: *They're already xeroxed?*) Yes. (SM: *Okay.*)

(Pause)

R: Clyde you were in Hawaii seeing Balsekar, right? So why don't you share with us what it was like?

SL: *We were in the presence of someone just like you. A loving, dear presence. Witty as you, the company was all as we are.*

R: Did he pass around raisins? (laughter) (SL: *There were cats.*) Did everybody get some? (SL: *He quoted Ramana more often than he quoted his own guru Nisargadatta, very, very often. Many quotes from the book were given which many people had with them by the way, had Ramana's book with them.*) Umm. (SL: *And there were many, many people who knew Henry of course, because Henry was the first one to bring Ramesh Balsekar to this country.*) Henry's very popular. (SL: *Everyone knows Henry, and everyones heard so much about him. Did Nancy stop by the way? Maybe she's too late.*) I told Henry last week that I was listening to Alan Watts on the radio. He's on Pacifica radio every Monday. (SL: *Monday at one, right?*)

R: Two. So they played a tape from 1957 and Alan Watts was saying, "I'm sitting in Henry Anderson's house looking out the window." (laughter)

SH: *That's what comes of being a hopeless seeker. It's the worst disease going.*

(general talk)

SL: *It was really nice though, it was intensive, because there were two talks a day and we were all together and there was a meditation room, many beautiful places to go, waterfalls and swimming, snorkeling...*

SJ: *(Student asks for place in Hawaii.)*

SL: *No it was in Maui. (general talk) What do you call when you have a banquet here? Is it bhandara? (R: Bhandara.) Well it was really nice because we had three of those everyday. (R: Really.) All was vegetarian food. It was prepared on the premises.*

R: *That sounds nice. (SL: By people who owned a restaurant and they were really talented cooks, it was pretty excellent.) That's pretty good. (SL: Not enough deserts but other than that it was really good.)*

SR: *We're going to leave you Robert. (SL: No, everyone's gone now, this is the best place to be.) (R: We don't have food.) (SN: But we have raisins.) (laughter)*

R: *When is Ramana's maha-samadhi? I forgot, I think it was this month? (SL: It was on April 2.) April, was it April? We'll have something to celebrate. (laughter)*

(general talk and laughter)

SL: *Your birthday's in December?*

R: *My birthday? (SL: Yeah.) Umm. (SL: When is your birthday?) It's a secret. (SL: Do you remember the day you became enlightened?) It's a secret. (SL: What was it like that day?) It's a secret. (laughter) (SL: Did you just hit yourself on the forehead and say, ... what did you do? You awakened in the morning and that was...) Umm. It's in one of the transcripts. The only reason I don't want to discuss all the birthdays and stuff because people have a tendency to bring me presents.*

SH: *Don't you like presents?*

R: *No. (SH: What's the matter with you?) Going crazy. (SH: What have you got against presents.) Why should I get presents? Why don't you get presents? (SH: If they come they come.) We'll give them to Henry. (SH: Sure great.) (laughter)*

R: *I'll give you a clue, aquarius. January 21st. (R: How did you know that?) It's in the transcript. I read them. January 21st?*

SR: *The suggestion of substituting a saint every time we sense our me, works real nice in this room. (R: Make every room this room. It's your mind that tells you something is easier and something is harder.)*

Okay remember to love yourself, to worship yourself, to pray to yourself, to bow to yourself because God dwells in you as you, I love you peace. Until we meet again have a good life.

(tape ends) [TOC]

**HOW TO DEVELOP COMPASSION  
AND HUMILITY**

*5th May, 1991*

*Robert:* Good afternoon. I welcome you with all my heart. I see a couple of new faces here. If you've come to hear a speech or a lecture forget it. I do not give lectures nor do I make speeches. I speak nonsense, no sense. It has nothing to do with your senses so it's nonsense.

For instance: I say to you your true nature is absolute reality. You are pure awareness. You are sat-chit-ananda. You are ultimate oneness.

Does that make sense to some of you? It's nonsense because you identify with the body-mind phenomena and you believe you are your experiences. You live your experiences, your thoughts about the body, the world, the mind. And you are always thinking, thinking, thinking that you've been hurt, you've been slandered, something is wrong. You watch the news on the TV, you hear the radio and you identify with all the wrongs of the world and then you feel out of sorts. That's nonsense, none of that exists. Only absolute reality exists and you are that.

So to put ourselves in the mood, take out your song sheet. And we shall sing "Joy to God."

(song is sung)

Again, I welcome with all my heart, good afternoon. And let me reiterate during the course of the talk you'll hear me speaking nonsense.

I don't make any sense to a sense bound person. Most people are bound by their senses. They can only understand what they read in the paper, what they watch on TV. When I try to express the truth, that you are not the body and you are not the mind, you look at me as if I'm crazy. Of course I am crazy so you can look at me any way you like.

But my experience has been that there is no body, there is no mind, there is no universe, there is no God, there is no person, there is no experience, there is only consciousness and you are that. Not the you that thinks that they're the ego, but the real you. The real you is divine, absolute reality, nirvana, total emptiness. This is the real you. When you get a glimpse of what you really are you have unalloyed happiness, total joy, bliss. And then you begin to see your fellow man, the world the universe as yourself.

So, if you want to change the world. If you want to make this world a better place in which to live. If you want to obliterate mans inhumanity to man. Know yourself. For your real Self is all-pervading, it's omnipresent. When you know your real Self you are no longer hurt-able and the whole universe becomes you.

So when you become a semblance of peace, an embodiment of peace in realization, so does the whole universe, even though there appears to be something else in the world. But it's only an appearance, like the water in the mirage. Like the sky is blue, like the snake in the rope. Those are appearances.

In the same way your body, your experiences, your thoughts are appearances, they're not you. You are free from all that, rejoice. You are more wonderful than you can ever imagine. For you there is no birth and no death. For you there is no substance in reality, as you call it. Reality, I mean your experiences in your body, your reality with a small "r". That reality has no substance, there is no ego sustaining it. Your period from birth to death doesn't even exist. It appears to exist and it's the appearance that gets you in trouble.

I always take a walk in the park in the morning. I met an interesting lady this morning that I've spoken to on numerous occasions. She is a devotee of Nisargadatta Maharaj. And we had quite an illuminating talk, which I would like to share with you. She asked me three basic questions.

The first one was: "Robert, I have been meditating now for 25 years. The last 10 years in accordance with Nisargadatta's teachings and I believe I'm self-realized." And usually I say, "That's nice." And she went on to explain that there is a question I want to ask you, "I have a heart condition and my doctor tells me I might need a heart transplant in a couple of years. So can a self-realized person like me pray to God to bring me relief in this condition?"

I didn't say anything for a couple of minutes and then I asked her, what do you mean by God? If God was somewhere outside of you, if God was somewhere in the sky. If there were two of you, yourself and God, then I can see you praying to God. But you told me you were self-realized. A self-realized being is all-pervading. There is no room for God and you. There cannot be duality if you claim to be self-realized and again if you were really liberated there would be no one left to tell. So you couldn't come up to me with that question or it would become redundant and ask me if I can pray to God but I'm self-realized. There is no one to be self-realized. That word doesn't even exist. There is no such a being, as a self-realized being.

Obviously what you are referring to is a being in the natural state. A being in their natural state is omnipresent. You would not concern yourself with your body. It may appear as if you have a bad heart but to whom is that appearance? Not to your liberated Self. It is your ego, your personal I that believes that they've got a bad heart. And you are identifying with that. So how can you say you're liberated? If you were liberated, again you would not be concerned with your body. There would be no one left to pray to any living God. Your body goes through the karma it came to this earth to experience. And your body doesn't even exist. Let alone have a heart attack. Why do you worry about your body, why are you so concerned about your body? You must believe that you are your body.



It is like this, imagine that you have a blackboard and on the blackboard you draw a picture of a lady having a heart attack or a lady with a bad heart, does that affect the blackboard? Does the blackboard die? Does the blackboard go to the hospital? Does the blackboard have a heart transplant? Only the picture on the blackboard depicts that. Then I can erase the picture and draw a picture of a healthy heart in a healthy woman. Does that affect the blackboard. The blackboard is always the same no matter what you draw on it. And so it is with reality. So it is with pure awareness. Pure awareness is your true nature. Consciousness is what you are. Your so called body, with it's bad heart is a superimposition on consciousness. In other words you have nothing to do with your body, it'll take care of itself.

She remained quiet for about three minutes. Then she said to me, "Robert obviously I am not a Jnani. So I must be a Bhakta. Being a bhakta, can I now pray to God for relief from these symptoms?" And I said, "Tell me how you pray?" And she said I pray something like this, "Oh God kindly relieve this burden that I've got. Kindly heal me from this burden of a heart problem. And while you are about it I've got some financial problems also, so see if you can straighten those out for me." (students laugh) Again I didn't say anything for a couple of minutes. Then I said, "My dear you are also not a bhakta. (students laugh) A bhakta means absolute devotion. If you were a bhakta you would have surrendered yourself to your God totally and completely. You would have become a puppet in God's hands. Not my will but thine. And however you are you would be happy. For you would have no body of your own to be sick. Your body has been surrendered to God. Your life has been surrendered to God. Your words, your thoughts are Gods. Therefore you would always be happy. You wouldn't even think about your bad heart, for that's God's business not you, not yours."

So she asked me then, "What is the correct way to pray if I'm a bhakta? And I answered, "The first statement you made, Oh God, that's it. Nothing else to say. Oh God says it all. For is not God all-pervading, omniscient, omnipotent, omnipresent? Don't you know that your God knows your problem? You don't have to explain it to him. You simply have to say, "God," and that's enough. For the omnipresent God knows how to take care of you. Knows how to look after you in his own inimitable way. You have nothing to do with these things if you are a bhakta. You simply give it all to God and you are free. There is nothing for you to do. You will be told what to do. Everything will come through you when your mind is at peace and you have no concern. After all, all is well and everything is unfolding as it should. When you speak of your heart condition or your finances or whatever, it's like looking through a keyhole and seeing one part of the picture. If you open the door and saw the beginning and the end, you would rejoice. For you're seeing only the part where your heart is bad. Take your mind off those things.

So she exclaimed, "You mean I shouldn't take my medicine and I shouldn't go see my doctor? And I said, "On the contrary, do what you have to do but do not concern yourself. Try to understand that you are not the doer. You are not the doer. Exercise, take your

medication, eat well, do whatever you have to do but do not keep your mind on those things. Keep your mind centered on God.

She asked, "How should I do that?" I said, "Say to yourself with your respiration, "I Am." Inhale say, "I," exhale say, "Am." That is invoking the name of God. That is doing Japa. Speaking Gods name over and over again. Instead of thinking about your troubles, instead of concerning yourself about your heart, surrender it all to God. By invoking his name, I Am, and you will be free."

The third question she asked, "What you've told me Robert brings me a new revelation, but I have to ask you this. For twenty-five years I've been on a spiritual path and as I told you the last ten years was spent, some of it in India with Nisargadatta Maharaj and yet I've seemed to have gotten nowhere. I do not seem to be making progress. What else must I do to awaken? I thought I was doing everything I'm supposed to do. But apparently I'm not. Can you please reveal to me or tell me what other sadhana I should practice in order to awaken in this life?"

We will spend the rest of the time going over this.

To begin with, I usually do not recommend books. As a matter of fact as most of you know I tell you not to read at all. But Jeff gave me this book a week ago. No mind, I am the Self, by David Gardener. It's about the life of Shri Lakshmana and one of his female devotees. I didn't recognize him in the beginning, but when I looked at the pictures like I usually do, when he was a young fellow, he was at Ramana ashram when I was there, when I was eighteen years old. He had a different name at the time, I recall him. He had a very bad temper as I recall and he always wanted to go and see Ramana when he was resting. Ramana's attendants did not allow him to come in. They always had big heated arguments. They were speaking in Tamil so I didn't understand what they were saying. But a couple of times the guards or the attendants literally picked him up and took him away. But now he's a self-realized being. Which is very interesting, so I would suggest that you buy this book. It's probably at the bodhi tree, and read it for yourself. It answers all your questions.

To answer the question the lady gave or a part of it. I just glanced through the book, I haven't even read it myself yet, I came across this paragraph, Mary if you would read this?

SM: *Sure.* (R: Just these two paragraphs from here to here. Listen to this very closely.) *(Mary starts reading and is interrupted) Bliss is all...*

R: Excuse me. This is what his disciple the girl who he adopted as a teenager. And she stayed with him for four years and became self-realized. This is what she is saying. Mary... (Mary reads)

*"Bliss is always flowing from swami, but it depends on the maturity of the disciple how much is received. The more one is free from thought the more one will receive that force. Each devotee will receive grace in proportion to the amount of faith he has. How to get the grace of the guru, devotion in past lives is important. And in the present life one must always be engaged in spiritual*

*practices. God is not a stone statue. He is within every heart. In the beginning though his form has to be taken for meditation. It is easy to realize the Self by the grace of the guru. He who realizes the Self and whose I is dead and who shines as the Self, is God. He is the only living guru. Select only one guru. The guru must be peaceful and have control of his senses and his mind. A guru is essential and he must attract like a magnet. I have been able to select a suitable guru."*

R: Thank you.

SM: Thank you Robert.

R: Many people in the West have been told that they do not need a teacher of any kind. Many of us have read Krishnamurti who denounces spiritual Masters. Now why does he do this. When he was a theosophist and Amy Besant and Judge Leadbetter got a hold of him, when he was about 18 years old. He had some very unpleasant experiences with them. These experiences have not been written about. But because of the carryings on of Judge Leadbetter and Amy Besant he became disillusioned with every leading Sage. Yet prior to his eighteen years old he had many Masters himself. It is only in his later years that he renounced all his teachers.

It is interesting to note that just about all of the disciples of Krishnamurti are intellectuals. I have to say that not even one has awakened. I love Krishnamurti, he was a great spiritual philosopher but we're talking here about awakening. We're not talking about memorizing scripture, philosophy, knowing intellectually many of the Advaita Vedanta texts. We're speaking of waking up, liberation, Moksha. The truth is you can only go by yourself so far and then you have to depend on either the guru within yourself or the guru outside yourself. Do not be misled. There are very few beings on this earth who awaken by themselves. I would say a half a percent out of a hundred billion people awaken by themselves. Most of us need a living presence whose grace we can absorb in order to become totally free. This is why all great Sages have taught God, guru and the Self are one. There is no difference.

This is why I tell you so many times, do not come here and listen to my words. Words alone will not do it. Like the lady in the park, she has been listening to words and can recite all these words backwards and frontwards. Yet she is about 68 years old and she claims she hasn't made progress. If she had a teacher to confide in. The teacher would tell her the progress she's made. For you cannot know yourself. It's virtually impossible to know yourself, the progress you are making on the path. For you are dealing with your ego and your ego will fool you. It will make you believe all kinds of things.

The question she asked again is, "What else must I do to awaken?" And I explained these things to her, "You have to be yourself. You have to develop humility, that's first. By your talking to me I said to her I can see you've got a lot of arrogance, a lot of hostility." And she started telling me about her life, her parents abused her and whatever. So I explained to her that's all well and good, there are millions of people like yourself, but the time comes when you have to grow up and let go of the aggressiveness, the arrogance.

You have to develop gentleness, humility. You have to begin to trust others even though some have hurt you, it makes no difference.

As I told you before, if you remember your divine nature, if you keep your mind on god, you can never be hurt-able. Someone may abuse you, they may cheat you, they may do all kinds of things to you but what can they actually do to you? Who has been hurt? Have you been hurt? If you believe you are your ego, then you have, because your ego is always hurt. It always wants revenge. It always wants to get even. And the ego has stored in it's subconscious mind many, many, many, many horrible things that it's gone through from past lives and also this life. Things that you appear to have forgotten consciously, but every time you act, you bring it up.

So for you I told her. You have to pray to God, "God you are omniscient, omnipotent, omnipresent. You know what I need. I throw myself at you, body, mind and soul. I have no desires, I have no needs no wants, do with me as you will." And that is exactly what you must do. You must become desire-less, even toward self-realization. Forget about awakening. Forget about Moksha, liberation.

Look at yourself. You exist don't you? Why don't you find out who exists? Ask yourself, "Who exists?" And the answer will come to you, "I exist." All you have to do is to find the source of the I. Find the source of the I by following the I thread to the heart. Which is on the right side of the chest. Forget about the chakras, forget about all the kundalini business you've learnt, forget about all the yoga you've been through all of these years. God loves a simple person. Know nothing, give up all of your intellectual knowledge.

We were in the park so I said to her, "Look at this tree. Do you know what this tree is?" She said, "Yes it's a tree." So I said, "No, tree is a name that we gave it. We called it tree. We could of called it dog or cat or cabbage or soup, but we gave it a name as a tree. So we believe we know what a tree is. But if you think about it you know absolutely nothing about the tree. Except that it appears as your body does. Where did it come from? How did it originate? What came first the seed or the tree? Why is there a tree? Nobody can explain that and this is true of every object." Start your spiritual sadhana by realizing, "I do not know what anything is at all."

Take the dog for instance: Why is this a dog? Where did it come from? Why is it here? We call it dog but again we could have called it soup or cabbage or chocolate. We say, "I know what a dog is, that's a dog." But go deeper than that. What is a dog? How did it originate? Where did the first dog come from? You don't know do you? And do the same to every object you see. That is how you develop humility. The first thing you have to do is to develop humility and you have to work on yourself that way. Realizing that you know nothing. You've got a Ph.D. in philosophy yet you know nothing do you? You just know words, you can confound everyone with words. What has that gotten you all of this time? And she admitted, "Unhappiness, suffering."

Then you must start understanding that you do not know what anything is. The next quality you have to develop is compassion. You have to try to understand that, "All is well and everything is unfolding as it should." You have to forgive your enemies, those who have hurt you. You have to forgive people like Napoleon, Hitler, Saddam Hussein, everybody else in this world. Not because you don't care what they did to people but because you don't understand what's going on. If you do not understand what's going on how can you judge? Remember the pictures that they portray is like looking through the keyhole. You do not know the whole picture. You see a partial picture and you judge by that. Do not try to figure it out. Do not try to analyze it. Simply forgive, let go.

As you develop these traits a subtle energy will take place within you. You will be able to experience higher states of consciousness. Then you will be able to understand when I say, "I am not the body. I am not the mind. I am not the doer. I am ultimate oneness, I am consciousness, I am absolute reality, parabrahman, that I am," and you will be free.

Basically that's how you begin, you practice self-inquiry. You develop humility and compassion at the same time. You develop devotion and you think about these things all day long. I asked her, "Have you been thinking of all these things all day long? So she said, "No I forgot." "How often do you think about these things that we discussed?" So she said, "Only when I meditate." "When do you meditate?" "Twenty minutes in the morning." "So where is your mind the rest of the day?" "On worldly things."

"If your mind is on worldly things how can you expect to wake up? As above so below, as within so without, you are exactly where you are supposed to be. You are in the position you are supposed to be by the work you've been doing to yourself. You have not taken it seriously. If you want to wake up it has to be a 24 hour a day job. Even when you are sleeping and when you are dreaming. You have to be awake and be the witness to your sleep. The witness to your dreams. And of course the witness to your waking state. If you learn to do these things something will happen. You will either be attracted to the teacher you need at the time or the teacher within you will push you forward and you will awaken. But I can assure you, if you just practice the things shared with you, you will see remarkable results. Now go home and do it."

Questions?

*SD: I have a question, I've never understood the instruction, follow the I-thought to the spiritual heart. That seems like such a physical, mental amount of time not to be attached to the body. And what process are you talking about?*

R: When you follow the I-thought you're abiding in the I. What you are doing is you are asking yourself, "Who am I?" And you image the I in yourself. You see the I going into the spiritual heart. You watch it. By saying, "Who am I?" over and over again you are abiding in the I. (*SD: I understand that part but I don't understand the spiritual heart in a teaching that teaches the heart is not real?*) The spiritual heart is the abode of God. That's where God, or consciousness or absolute reality presides, on the right side of your chest. It is a

metaphor. It doesn't really exist. But as we are on the path we need a place in which the I may go to make you understand there is a higher power that takes over when the I disappears. So you may, with your eyes closed think of the I as going from the brain down into the heart centre. And you may see the heart centre as a sphere of white light, brilliant light a billion times brighter than the sun. Or you may see in your heart centre your favorite teacher. Whether he is Buddha or Jesus or Moses or Ramana Maharshi, whomever you favor. See that teacher in the centre of your heart, in the light and see your I being consumed by that particular deity.

*SD: You mean your I, your individuality?*

R: Your individuality. As if you're diving off the diving board and you're going down. So the I is going from the brain that believes it's an I, down into the heart and becomes consumed. And when it becomes consumed your real Self shines forth in all its glory and splendor.

So you can imagine the I anyway you like. You can actually imagine an I, the individuality going down or you can repeat "Who am I?" or you can just feel something is happening. My ego, my mind is being consumed by reality and feel the presence. If you practice this it'll come by itself. It'll happen by itself and it'll become easier and easier. But when some people start and they do this for five-seconds, then they go back to it next month, it becomes harder and harder. Therefore you have to practice.

It makes no difference how long it takes. Forget about time. It makes no difference if you believe that you are making a mistake or you are not doing it right. There is no right and there is no wrong. It's your attitude that counts. Do not use dry words and think you have to do something a certain way for it to work. If you have an attitude of humility, of surrender, of love, of compassion it will take care of it for you and you will be free in no time.

Feel free to ask any kind of question you like or make a statement or throw things at me.

*SX: I think Krishnamurti is the sanest man I have ever encountered in my whole life.*

R: I agree with you. (*SX: And I don't think he is just for intellectuals. And he himself said that your body had merged and understood what he was talking about.*) Krishnamurti was a great person, a very great person. He had his mission and he accomplished it. What I wanted to do of course is to clear up why he despises teachers and tells everybody they do not need anyone else. But I respect him whole heartedly.

Let's sing a couple of songs.

(songs sung)

R: Feel free to make any statements or questions or anything you'd like to ask. We're one happy family here so don't be afraid to say anything.

*SB: So being free from the I. Realization is being free from the I right?*

R: The I is what keeps you in bondage, so when the I is completely destroyed then you become all-pervading and you totally awaken. And the I has to be destroyed. (SB: *So it's not freedom for the I it's freedom from the I, right?*) You can look at it two ways. The "i" can become the "I," which means the same as absolute reality, the same as consciousness. You can call that the I also, that's the big I. But we're talking about the ego-I the small "i." That's what gets you in trouble. That has to be annihilated completely.

SR: *Robert, I feel like everyday I go out into the playing field where there is just nothing but I's and it's very frustrating I feel sometimes anger at myself because to play in that world which is the only one which I really know you have to pretend like it's real.*

R: Not really. See that's the test you're going through. What you have to do is to question yourself, "To whom does this come?" In other words, "Who is going through all this?" You have to work on yourself and not pretend for the benefit of others. (SR: *But it feels like if I really do except that, I drop into a void that seems empty and unfamiliar and unrewarding at this moment. If I'm dealing in the playing field of all the I's. It's like I'm sort of the odd ball in the world of this game.*) That's your ego playing tricks on you. That's when you really have to inquire, "Who feels this? To whom does it come?"

SD: *Could you say, "Who pretends to play the game?"*

R: If that helps you. (SD: *For a change?*) If that helps of course. But the whole idea is to realize that the I is the culprit. And follow the I to the heart centre. Where it merges with infinite reality and you become liberated.

SR: *I guess what I mean by that is that all of a sudden I - to do it right I'll have to sort of feel like a leaf just sort of blowing hither and there without effort?*

R: No you don't. That's your reasoning. That's how you see it. But you don't have to do all these things. See you are making all these stories about yourself. Don't do that, leave it alone. Just follow the I. Don't come to any conclusions. Don't say what's going to happen or what's not going to happen. Leave the world alone and follow the I. And you will be taken care of. Everything will work out.

SB: *Robert, Bob says it feels unrewarding. Isn't it the mind that feels it unrewarding? And who feels it unrewarding?*

R: The ego. (SB: *The ego feels it unrewarding because it's avoid to the ego, it's like different territory. So the ego only wants excitement and entertainment. So it's unrewarding to it.*) Of course it's unrewarding, the ego, the I, the same thing, will always play tricks on you. And will make you believe all sorts of things. Will bring up all kinds of things. Will make you feel sorry for yourself. Will make you hate people. Will make you become completely disillusioned. The ego I does all that. So you have to wise up to that and be aware of what's going on. And always come back to the question, "To whom is this happening? Who is going through this? Who feels this way? And you'll say, "I do, what is the source of the I?" or "Who am I?" And then you follow the I to the heart. Where it will ultimately disappear. The same for everything. (SB: *So I can say to myself, "Okay ego be unrewarded to infinity. Be unrewarded to the maximum. To the maximum amount?" And just surrender to being unrewarded*

to infinity?" If you want to do that, that's fine. But rather than think about that, keep your mind on God. Keep your mind on the I. Ask, "To whom does this come?" It's easier that way. (SB: *But then there is a point where there isn't any mind to ... you know when you're in the void, when you're in the silence?*) It'll take care of itself. Don't concern yourself with the silence. If you do the practice everything will happen in its own time. So you're questioning as if you know. As if you the ego is going to become this and is going to become that. But you're saying that. Forget about all that. Simply do the work and let the chips fall where they may. Everything will work out.

Even in all the scriptures it says, "If you keep your mind on God, all will go well with you." Because you are entering a new dimension. In that dimension there is peace, there is harmony, there is joy, there is love, there is realization. So if you stay centered in that dimension you will become free. Therefore don't think about the negatives, accentuate the positive. (SB: *So being centered in that dimension and being stabilized or being established in that other - is very important?*) Yes. (SB: *Not just jump in and out of it, you know?*) To be able to stay there. (SB: *Stay there.*) And when everything comes to you, anything comes to you otherwise, ask, "To whom does it come?"

SX: *Why do you need truth?*

R: To get you going. (SX: *But you have to - just as you said, just do the work. Get implicit with it. Didn't you say that? I have to have faith? I have to have faith, as if there will be intervention.*) For some people in the beginning stages they have to have some faith in what they are doing otherwise they wouldn't do it. (SX: *I know but I'm denying it. But you said the more faith. I don't understand the greater the faith?*) Faith to me is like grace. If you have faith, if you have grace, then it becomes easier for you. (SX: *To me grace and faith are not the same?*) Well they are perfectly the same to me. That's what I mean when I say faith. (SX: *But grace just is?*) Faith and grace are the same to me. Which means that faith just is, you have faith that's the way it is. You have faith in what you're doing and that is grace pushing you. (SX: *But isn't that a thought, faith or is it...*) If you're thinking about it, it's a thought. But you need that thought to get rid of the thought. (SX: *Yeah, there's a bit of a doubt?*) To get rid of everything. You have to have some faith in what you are doing. So you can get rid of it. Just like you use the mind to get rid of the mind because that's the only equipment you've got. (SX: *To be natural?*) You are naturally sensitive to the fact that your mind doesn't exist. But you are using the mind to realize that it doesn't exist. And when you follow your mind or the I to the source, it all disappears of its own accord. But in the beginning you use your mind you use faith. You use whatever you have to use to lift yourself up and go forward.

SB: *If we had a 100% faith would that be like a 100 percent surrender?*

R: It would be a 100% realization. (SB: *100% Realization.*) Of course. (SB: *If we had a 100 percent faith that we were realized right now, we'd be completely surrendered into that...*) Yes. (SB: *...Then something would happen probably?*) Of course.

R: You see Josephine none of it exists to begin with. Nothing I'm talking about exists. But we have to use words and we have to explain what a person should do to have



an inkling of truth in their hearts. These are the words we use. (SX: *I like the expression, "Be still and know that I am God."*) Yes but how many people can be still. That's fine as far as it goes, it's a great expression. But how many of us can do it. We have to use the other methods to get to that place.

SE: *Robert one time you mentioned that there were different functions to the different methods of self-inquiry? Like doing "I Am," mantra, has a different function by reducing maya and asking "who am I?" brings you more quickly to realization? I would assume that practicing "I, I" also has a different function? Could you explain or go into these?*

R: "I - I" makes you understand that only the I exists. The big I. You are following "I - I". The big I is annihilating the small I and then only I or Self remains. When you say, "I Am" you are invoking the great "I Am." Reality itself and you are instantly in that reality. There is nothing else to get rid of. You remain in I Am. When you say, "Who am I?" You are again getting rid of the small I. The ego, the thoughts, the I-thought. By realizing everything in this world is attached to this I-thought. The universe, God, experiences, the body, the mind are all attached to I. And by saying, "Who am I?" Everything becomes obliterated and merges in itself and you become free.

So you use whatever method pleases you at the time. Whatever method you've got an infinity with...affinity, that is the method you use. You can alternate, you get tired of using one method you can use another method. But by all means you use whatever methods you have to use to become free.

SR: *Robert this world of freedom is - I mean I certainly know what it's like to meditate and feel that bubble of joy and oneness, but I also know that the world of senses brings another degree of pleasure to (whether it be doing something creative in the arts or...) it is a pleasure so far that's just as equal as the feeling of that silence and peace that comes from quiet meditation which may not mean realization but - I guess what I'm afraid of is that I will inherit in the end just this empty void, this divorce from these sensual rewards - I don't want it to mean sensual in the sense...*

R: It doesn't work that way. I understand what you're saying. (SR: *Okay.*) That's the way that you comprehend it. But let's look at your pleasures. Say you're having a dream an in that dream you're a great king and you have a palace and you have a fortune and you have five wives and you have all kinds of beautiful gold and silver and bracelets, rings and watches and you're an artist and you are enjoying yourself. But then you wake up and it's gone.

So with all sensory objects. They are like a dream and you will one day awaken and even if you had these things all during your life, what you call your physical life right now is but a split second in eternity and it's gone. And that means you are under the law of karma. So you'll have to come back again and again and experience the opposite to what you've experienced in that life. In order to be balanced. You continue to play this game for centuries until you wake up and go after reality. (SR: *What is the substance of those - I mean it metaphorically - dreams of those who are enlightened then? What is the pleasures and*

*the joys of just knowing in the I?) Those who're enlightened experience unexplainable joy and bliss at all times. It never goes away. It's a feeling beyond words and thoughts.*

*SD: Robert I remember you gave an example of looking at a sunset, how beautiful just looking at it but being you know you are the sunset makes it much better.*

*SR: Not all of those things still we're talking in terms of what we know as a material manifestation. (R: Yes.) But none of that is real really but... (R: Exactly.) So when you pull away manifestation you're left with just a sort of - not even a feeling because that's senses...*

*R: No you shouldn't say anymore because you're coming from your own experience. That is how you imagine it, it's not so. When you are yourself, you are absolute reality. And that's something you have to experience for yourself. (SR: What do those monks do when they have to leave the ashram?) Just exist like you and I. There is nothing to do. They go about their business like you and I do. (SR: Isn't there sort of a boredom after a while?) (laughter) No. See you are speaking of material experiences. Boredom comes to people who are not enlightened. When you're enlightened there is no such word. You are the cause, you are the substratum of everything and beyond. (SR: Would you want to create universes in that state just to sort of find out?) No. No. You are speaking of siddhi's. Those are yogi's who have developed powers and they fool around with those things. A Jnani has no interest in that. A Jnani is beyond all that stuff. They just rest in their bliss. (SR: Is there a little group of Jnanis that get together and share these things?) When you become a Jnani you'll find them. (students laugh)*

*SK: Robert the resting in bliss sounds like a pretty neat thing, huh? (R: The what?) It sounds like a pretty neat thing just to rest uninterruptedly in bliss. It'd be hard to beat. (Robert and students laughter) ...I'd like to hear that more often as a kind of a motivator.*

*R: Well work on yourself and find out for yourself. This is why I tell you so often, "Why should you believe me?" You shouldn't take my word for it at all. But you should work on yourself and become totally free.*

*(tape ends) [TOC]*

*Transcript 60*

**ATTACHMENTS**

*12th May, 1991*

*Robert:* Good afternoon. I guess you have no mothers. Half the people are not here because of mother's day. Happy mother's day.

It's really interesting, so many people call me, and talk to me, and tell me, "What else must I do before I awaken? I've been practicing atma-vichara, I've been practicing meditation, I've been practicing everything for twenty, thirty, forty, fifty years. How come nothing is happening?" What do you think?

This tells you why, because you are attached to holidays. It's one reason, believe it or not. (students laugh) It's an attachment. Christmas comes around. "I have no time for spiritual life. I have to decorate my Christmas tree." All the holidays that come around, we go off somewhere to see our relatives, and we wonder why we can't awaken completely. This is something to think about. Where your heart is, that's where God is. So if you are attached to anything, mother, father, country, trees, rabbits, cows, whatever, this is what is keeping you back.

I am not saying that you can't spend time with those you love, or be with those you love, on the contrary, I am saying mentally you have to feel in your heart the oneness of eternity, and until we mature, and this comes first in our lives, we will only go so far on the spiritual path. I'm not saying this because I want to see everybody come on a holiday to satsang. As you know I couldn't care less if one person came or nobody came. But for your benefit, for your good, think what you put first in your life. If you do not put consciousness first, absolute reality, God, then you will never see the light. You will never completely awaken. You have to virtually give up everything mentally.

It's like that story, if you remember in "The Autobiography Of A Yogi," by Yogananda, Lahiri Mahasaya, one of the triuna of Yoganandas' path. He had been meditating for years practicing Kriya Yoga, doing all sorts of austerities. He developed many siddhis, powers. He was able to levitate, but he never became fully awakened, yet he was so sincere that Babaji appeared before him and told him, "Look, the reason you never awaken is because in your heart you always want to live in a palace, with servants, good food, dancing girls and everything else." So Babaji materialized the palace for Lahiri. And Lahiri stayed there for a period of time until he got disgusted and tired of it. Then it disappeared, and he was all cooked.

The reason Babaji did this for him, because he was a very devoted person and spent his life in meditation. But he had one last thing to get rid of, the palace. Therefore it

was materialized before him in order for him to live in it and to see if that's the answer. And of course it wasn't, so then it disappeared.

Whether this story is true or not makes no difference. It's symbolic. We have things in our mind that worry us, concern us. Thinking about the future, thinking about our health, and our loved ones, are all these worldly things that come to mind. Yet all the Sages have told us, you have to let go of these things. Don't worry about your so-called body. Do not concern yourself with your relatives, or the world, or man's inhumanity to man. Drop it. If you don't drop it you'll never make any headway.

So it is with us. We all have something we're leaning on for support, and we're afraid if we lose that we'll be finished. How can you ever be finished when you realize you are of a divine nature, that your real state is Brahman, ultimate oneness, pure awareness. No matter what your body and mind seem to be going through, no matter what you think, you can never get rid of your real Self, because your real Self just is. Your mind may tell you otherwise. You may be mesmerized in the world, believing you have to have this, and you have to have that, and you have to live here, and you have to live there, and you have to be with someone that you think you're supposed to be with, and you're afraid of being alone, or you're afraid of being with the wrong people, many fears, many false beliefs. These are the things that are keeping you back.

You and your Self are the universe. You are the whole universe. You are the Self, omnipresence, all-pervading. This is your real nature. If you just have a glimpse of this, how can you possibly fear anything? If you learn to live in the present and become spontaneous, forgetting about the past, not concerning yourself about the future, but understanding who you are right now, can't you see that this will take care of everything?

It reminds me of this old story about Krishna and Arjuna. They were invited to a rich man's home for dinner. When they entered the home and they sat down at the table, the rich man abused him. He told Krishna he doesn't believe anything he says. His teaching is a waste of time. He told him, "Why don't you go and get a decent job someplace?" and Krishna never said a word. When they were finished, Krishna blessed him and he said to him, "May your prosperity increase a thousand fold, and may your riches become a million more than you have now," and they left the home. Arjuna wondered about this, but he didn't say anything.

The following morning they were invited to breakfast to a poor man's house, and the poor man had no possessions except for a cow. But the poor man fell at Krishna's feet when he came in, and he worshipped Krishna and Arjuna, gave them the last bowl of rice he had and sang glories to Krishna. When Krishna and Arjuna were leaving the house Krishna blessed him also, and he said, "May your cow drop dead soon," and they left.

And Arjuna couldn't hold it in any longer and he said, "Krishna, tell me what you're doing? What's going on? You went to the rich man's house and he abused you, and you blessed him and told him his wealth will multiply. And you go to the poor man's

house who loves you, and his only possession is a cow, and you told him his cow will drop dead. What is the meaning of this?"

And Krishna said, "You see, the more you're attached too, the less of a chance you have for enlightenment." So I told the rich man his wealth will increase. This means he will be attached to his wealth for many, many incarnations. Thousands of incarnations he will be attached to his wealth, and he will never become enlightened for a long time. Now the poor man, his only attachment was his cow. When he got rid of his cow, he would be finished on this earth, and he will become self-realized. So I told him his cow will soon die and he will be free.

This story is very significant of the way we live. We have something we own, a person, place, or thing. We cannot get it out of our mind. We're attached. Because of this attachment we go through many lives, it appears, and we go through many experiences, simply because we are attached to something. It can be mental or physical.

Even if you hate someone, if you hate someone or something with a passion, that's attachment. You will come back to this earth, or to another planet similar to this earth, again, and again, and again, and you will meet this person that you hate so much under different circumstances again, and again, and again. One time he may be your daughter, he may be your mother, he may be your husband, he may be your wife. But that person that you despise so much will meet you again, and again, and do things to you in order to upset you. And you will hate again, and again. You will never be free until you understand.

The understanding is to turn within, to forget about the person, but to see your own reality, to trace the I-thought to the source. After all it is the I-thought that hates and loves, that has attachment to person, place or thing. When the I-thought is transcended, only the Self remains. Then your karma is finished, your body is finished, your world is finished, your God is finished, and your home free. But as long as you allow a person, place or thing, and it may be your own body that you're attached to, your own mind, that's person, place or thing also, as long as you feel deeply those things, you will never become free until you let it go.

You have to reconcile yourself with the whole universe, the mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom. When you have become friends with the entire universe, you will not have to do atma-vichara. You will not have to trace the I, or worry about the I. Just the reconciliation with the universe will free you. After all, when you love everything, unqualified, what else can you do? There's nothing else. The total love of the whole universe kills the ego. For it is the ego that plays the other games with you, that makes you love someone special or hate someone special, that makes you despise certain animals and eat them, that makes you think poison ivy is worse than a rose, that causes you to qualify life. A Sage sees everything as equal. No thing is worse or better than any other thing. And just by hearing this, allowing it to go into your heart, feeling it, will lead you to an awakening.

Think of the problems you think you have. Why are they a problem? What difference does it make? There is nothing in this world that's that important for you to want to feel badly, where you want to get revenge, or you're afraid that something will happen to your body, you're concerned about a loved one, you're worried about the world situation. When you like that, you are assuming responsibility for these things. After all you didn't ask to really get born. You didn't ask to get born into the family where you were born, into the nationality, into the religion that you were born into, into the city and state and country that you were born into. The power that takes care of that knows how to take care of you. Don't you see? There isn't anything you have to do to help.

In other words, God doesn't need your help. All you have to do is to take a deep breath and say, "Take it God. I'm finished with it. I will never worry again. I will never be upset over anything again."

Again think, what is the worst thing that can possibly happen to you. You can die. There is no such thing as death. You all know this. You can lose your fortune. You came into this world without a fortune and you're going out without a fortune. Have no concern about these things. Karmically you have and you're going through the experiences you have to go through, but that's for your body, not for you. Do you not see by now that you're totally free? Your real nature is absolute goodness, parabrahman, absolute reality. You are the Self, the all-pervading Self. What can you possibly fear? What can anyone possibly do to you?

The other day I was speaking to a fellow from Bangladesh, and you are aware of the problems they're having there. So he told me, "Those problems are for the ignorant. I was in the cyclone. I was there through all these calamities. I laughed, because I realized this is really a cosmic joke. It appears that God is picking on all the Bangladesh people because they have the worst calamities, and I stood my ground," he said. "If I was supposed to leave my body at that time I was well prepared, because I have been practicing self-inquiry for many years. I had no qualm whatsoever. It's because of this I'm here in America. I had no concern about coming to America. I've been here before. But something happened, I was able to get a visa, and I wound up here without even thinking of coming here."

That's like the story that I always tell you. The same things happen in the nazi death camps all over the world. The suffering is done by the ignorant. Now this may seem strange to you, especially to some people here who don't know me too well. It appears as if I have no compassion. It appears as if I don't care. On the contrary, I care more than you can ever know. I also realize that nothing can happen to anyone. Nothing ever happens to anyone.

We go to the example again of looking through a keyhole. When you look through a keyhole you only see a part of the picture. So you look through a keyhole and you see a guy in Bangladesh getting hit by a cyclone, drowning, and you say, "Poor soul." But then you are allowed to open the door, and now you see the complete picture. You see the pre-

vious life. The same fellow was part of the inquisition in Spain, and it was his job to torture people by drowning them. And you move to the other end of the picture and you see that the person he drowned and himself are both laughing now. The whole thing was a lie. It never happened. Nothing ever happened.

It's like you're watching a movie. In the movie there is a war going on. Everybody is being killed, torn to pieces. But then the movie is over. Nothing happened. They were just images on the screen. When you are aware of body-mind, and you think you are the body-mind, then your life is simply a superimposition on the screen of life, on consciousness. It appears to be happening to you. But in reality no thing is happening. You are free. You are whole. You are complete. And there's only one of you. There never was you and me. There is only the one, and that one is absolute reality. You are that one. You are the body of bliss. Wake up!

Get rid of all those feelings that are beseeching you to do all these stupid things. Awaken. Be free. Simplify your life. Have no fear. Fear is another thing that you become attached to and it keeps you back.

Look at the world. The world is a cosmic joke. It appears to be real, the good things, the beautiful things, the horrible things. They are all impostors. This world is a world of duality. For every good there has to be a bad. It has to balance. For every bad there has to be a good. For every up there's a down. For every forward there's a backward.

We can never understand this world. It's too complex. Get out of it, not by committing suicide, but by transcending the mind and body, and awakening to your real Self. That's how you get out of it. Stop feeling sorry for yourself. Stop paying so much attention to your thoughts, to the world, to your body. Let come what may. Surrender totally to yourself. Yourself is God, consciousness. Begin to identify with the I am, not with conditions. Leave conditions alone.

As I told you before, you are not responsible for anything. Get rid of your guilt feelings. Turn within. See the truth. Become the truth. Do not look to others for advice, what to do, how to live. Be a lamp unto yourself, as the Buddha said. All the answers are with you.

Some of you are saying, "Well, what about you Robert? Can't we come to you for advice?" I am a guide, a mirror, for you to see yourself, and to guide you within yourself. I can only see you as one way, perfection, consciousness. I see you as myself. When you look at me, you're looking into the mirror. What do you see? You're seeing yourself. How are you seeing yourself? As depraved, homely, sickly, as an ego maniac? Drop it! Awaken!

There is no thing that wants to hurt you. It is all in your imagination. It is your imagination that causes your problems. Now do not let what I tell you make you cynical and sarcastic. While you are on the path of self-discovery, you help others. You do what has to be done. It will happen by itself. If you're supposed to feed the homeless, then feed the homeless. It will happen by itself. If you're supposed to go live on top of a mountain, and never see civilization again, it will happen by itself.

The main thing to understand is that you have absolutely nothing to do with it. You may think you're taking action, and you may say to yourself, "If I don't do it, no one will. If I don't take care of this thing, everything will fall in on me." What can fall in on you? No thing is ever that bad. What you're really talking about is change. You are attached to a certain condition and you're afraid of the change. That's what you really mean. But if you've been working on yourself, and you have taught your mind to rest in the heart center, you have trained your mind not to go out, by going out I mean leaving your heart and going into the world and becoming the world, then if your mind is subdued, only joy can come to you, due to the fact that what we call the substratum of life is total bliss. When you turn within, you merge with the bliss and you become a body of bliss. The choice is yours.

If holidays are so important to you, Easter, look what fools we make of ourselves during Easter. We think we're doing something great. Jesus never knew anything about Easter or Christmas. We make up these holidays. There's nothing wrong with enjoying yourself, but don't make it into a fetish.

I remember when I was a young kid about twelve or thirteen, my family always wanted me to spend the holiday with them. And at that time I even felt in my heart, "What good would that do? External things do not matter," and I used to go downtown to listen to Joel Goldsmith. Where your heart is, that's where God is.

Today, think, "What is the thing I am attached to? What is so meaningful for me in this world?" and realize it is that which is keeping you back. Let go of it mentally, by turning within, and realizing that, "I feel this. I feel I need this. Where does the I come from?" Follow the I-thread to the source and become liberated.

That was my mother's day message to you. (laughs) No more.

Any questions?

*SB: Is God our father or our mother? (R: You said?) Is God our father or our mother? (R: Both.) (SH: Or neither?)*

R: Or neither yeah. If look to God as a person, God is neither male nor female. But if you look to God as yourself then God becomes absolute reality, consciousness.

*SG: Robert I can't understand the teaching that I have no freewill, that I have no choice... (R: Oh.) ...can you help me on that?*

R: Sure. Most of us have such a big ego that we have been trained from childhood, "Unless you do this, this will happen. You're responsible, take responsibility. Make something of yourself." All of this enforces the ego. It has been my experience, as well as throughout the scriptures the ancient scriptures of many countries. And everything that transpires is a result of consciousness. In other words you have absolutely nothing to do with it. The world as you see it appears to be an emanation of consciousness.

Animals are conscious but they are not self-conscious. They come under the universal law of cause and effect and they have no idea that they exist but they do. Somehow we exist as an animal but we have become self-conscious. We therefore believe that we are



responsible for every action we take and we have got free will to do everything we do. But I can assure you that when I lift up my finger to scratch my head this is all preordained. When a leaf falls from a tree this is all preordained.

Look at it as a movie. Every inch every iota of the movie has been planned. The writers wrote everything about the script before it became a movie. Even when an actor turns around and blinks, it's written in the script. Life is a script everything has been planned.

Now we have to have some kind of freedom or we would be automatons, robots. We do have freedom. Freedom not to react to any given situation. Freedom to turn within and not to react to anything. But to see the perfect reality within and become free of the whole game. But as long as we're playing the game, we are actors in the play. We're playing our part. But the script has been written before you got here. You are just an actor in the part. As long as you believe that you are the actor you will take on new parts, life after life after life. But as soon as you realize that you are not an actor, you're not the director, you're not the producer, you are none of those things.

You are the Self that never directed, never produced, never acted. You are the all-pervading Self, that is totally free, that has never been bound...(tape break) ...you'll be free.

Say the script calls for you to get hit by a train in ten years. So ten years from now you're going to be walking on the railroad tracks and a train will hit you. That's the script. The only way to get out of the script is to realize the truth about yourself. That you are not the actor and there is no script, you become the Self and you're totally free.

How does that grab you?

*SX: But then there is no you either.*

R: Me either? What do you mean? (*SX: Well if there's no you there is no me.*) True. (*SX: So we don't exist?*) True, but do you really know that or do you know it intellectually? Something you read in a book? (*SX: No I didn't read it in a book.*) Did you have that experience? (*SX: I just realized while you were talking...*) That's good if you can realize this and have your own experience of it that is the way it should be. (*SX: I don't know what that means?*) It means you're free. (*laughter*) (*SX: There's nobody to be free?*) Then you're free. Then nobody to be free is freedom. (*SX: But that's incomprehensible?*) Of course it is. (*laughter*) It's supposed to be. If you can comprehend it, it's not the truth. This is why I tell you so often. Do not believe a word I say, for I speak nonsense, doesn't make any sense. (*SX: I didn't mean that.*) That's good you should. (*SX: I mean that I didn't mean that it was incomprehensible, in that it was unbelievable. I just meant you cannot comprehend it.*) You cannot, that's true and that is the way it should be.

*SH: Why should it be that way?* (R: Why not?) *There is no should in it, that's just the way it is.* (R: Sure.) *Where does the should come in?* (R: I put it in.) *Take it out we don't need it.* (*student laughs*) (R: It's gone.) *Okay.*

ST: Robert, is that why psychics can see into the future of your life because I had something happen when I was 11 years old when I met an Indian psychic at a party here in Hollywood. She told me things that I've kept track of that have become true?

R: Psychics only know about your human life. If the psychic is really good, they can probably tell you somethings about your human future. But who wants to know that? I want to be become free, that's what you should say. I want total liberation. I don't want to know about my continuance of living. I want to die to my body and to my mind and become pure awareness, consciousness.

So psychic readings are for the immature. Who cares about the future? There is no future. There is only the now, the present and I'm dubious about that.

SH: Why are you dubious about the present moment? (R: Because where does the present come from?) Nowhere. (R: Nowhere, there is no present.)

SX: *I don't understand why we have this compulsion to be liberated?*

R: Because we think we're bound. When you believe you're bound you have a compulsion to be liberated. But as you awaken you realize that there is no bondage, then there is no liberation.

SL: *You often said if this and this and this would happen then you would be free and it seems, I just want to ask, free from what?*

R: Free from bondage to person, place or thing. (SL: *But if you don't really feel bound?*) Then you are already free. (SL: *But I don't close my eyes and see pure consciousness, I mean...*) Nobody does. (SL: *Nobody does? There is nothing to see?*) There is no pure consciousness that you can see. (SL: *What?*) There is no pure consciousness for you to see. (SL: *Separate from me?*) There has to be a seer to see pure consciousness. And as long as the seer exists you're still bound. (SL: *Also, many of us should probably see that looking over our past lives that we really didn't do anything, things just happened.*) True, but don't dwell on that, forget about your past life. (SL: *Okay.*) Forget about the past completely. Turn within and find yourself, now. (SL: *Only to understand this point that...*) We become completely bogged... (SL: *...that you said animals exist under the law of cause and effect we do too?*) Umm, as an animal (SL: *As a body?*) As a body. (SL: *So our practical life, our work life, our working mind all of this under the laws of cause and effect.*) Umm. (SL: *And doesn't that also mean that awakening would also be happening through the laws of cause and effect?*) No. Cause and effect are under the laws of karma. But karma and cause and effect does not really exist. Only in the mind. When there is no mind there is no cause and effect. There is reality. So rather than look back at the past, but try to improve the future it's better to turn within and become completely clear, become consciousness and you will not worry about the rest of those things. (SL: *There must be some other level of ... probably lots of people here they just don't worry. When things happen they just happen, they look up and they say, "Oh, that's happened." Even though someone else may judge it to be cataclysmic or...*) They are all degrees of seeing things, true of course. The truth is there are no things to see. No thing is happening... (SL: *No evidence, nothing?*) No events have ever transpired. It's like a dream, Wake up! Forget about

degrees, steps, either you're awake or you're asleep. Do not get caught up in degrees. That's what yoga is all about. When you get involved in yoga practices, meditation and the rest. You get involved in degrees and it keeps you back. And you come back life after life as maybe a great yogi, but you are still bound. You don't want to be a yogi. You can be yogi bear. You want to be liberated and you are liberated. Wake up and forget about everything else.

(silence)

See I can feel that some of you are lost in your thoughts. When you sit quiet instead of quietening your mind you are allowing your thoughts to take hold of you to control you. Can't you see that this is the biggest problem you've got? Coming here often enough you know you should not allow your thoughts to run rampant. You should catch your thoughts by observing them, by watching them and asking, "To whom do they come?" and following it through. Do not allow your mind to control you. It makes no difference how serious you think your problem is, if any. Only your ego has the problem.

*SH: You should do the same with sense perceptions as with thoughts?*

R: Yes. Same thing. (*SH: Who is seeing? Who is hearing?*) Who watches? Who sees? Who is the witness? (*SH: The mind is just like a sense that perceives thoughts? It's like a sixth sense in that sense?*) Yes. First you observe your thoughts, you watch your thoughts, you become the witness to your thoughts and then you question, "Who is the witness? Who is watching?" And you go back to I again. Everything all your troubles are attached to the I. When the I comes down from the brain and rests in the spiritual heart centre in the right side of your chest, then your body-mind disappears and so does the world and everything with it. That should be your practice, not listening to your thoughts and worrying.

Say for instance the doctor gives me two days to live. So what? There is nowhere for me to go. So I'll function without a body, big deal. (*SL: Function?*) Sure, exist, be. (*SL: Function is sort of like work or a production of something.*) Well it means liberation to me. What's in the words? It's all semantics. Do not take every word literally.

(pause)

R: Do we have any announcements?

*SE: (Ed mentions about chanting and the date of the coming bhandara)*

(tape break then tape starts abruptly as satsang is wrapped up)

R: ...Remember to worship yourself, to pray to yourself, to bow to yourself because God dwells in you as you, peace. (pause) Have a good mothers day. Next month is fathers day. Then there is ground hog day.

*SL: Tomorrow is my birthday. (R: Your birthday, it's nice to celebrate.)*

*SB: How about ego's day? (R: Ego's day? Yeah. (students laugh))*

(tape ends) [TOC]

**YOU ARE INHUMAN**

*16th May, 1991*

*Robert:* Om, shanti, shanti, om. Good evening. I get to drink water, you don't.

It's good to be with you again. Welcome. I want you to ask yourself the question, "What is my real reason for coming here tonight? Why have I decided to come to a meeting like this? What do I want to achieve? What am I looking for?" If your real honest with yourself you will find that most people are interested in improving their humanhood. They want to become better human beings. They want to improve their affairs, their health, their finances, their positions, their status. And of course you realize this is the wrong reason for coming here.

We're not interested in your humanhood, for the premise of this teaching is you are inhuman. You are not your body, nor your mind, nor are you the doer. So to improve your humanhood is folly. You're not trying to become better human beings. You're trying to forget that you are a human being and focus your attention on your divinity, on your Self, on the I-am, until your humanhood has been transcended and transmuted. That's called liberation or awakening, which is really your real nature. Then you are free.

Sometimes it's difficult to understand, "What if I'm dying of a disease? What if I'm impoverished? What if people are trying to kill me? How can I forget about that? If I become self-realized what will happen to my body? Will it continue being sick, or impoverished, or waiting to be killed?" By asking a premise like that, question like that, you're taking the wrong direction. You don't exist as you appear. You have no body. The body appears to be real, but upon investigation you will find that it's not. When you discover your reality, your real nature, the body is transcended. It no longer is the same thing to you. It may appear real to others, but to you it's no longer there. It is like the water in the mirage. It appears to be real, but it's not. As far as your bodily functions are concerned, they will go on. That's how it will appear to others. Your body will appear to go through experiences, but not to you, when you are awakened. You will appear to be the doer to others, but not to you. You're not trying to hide it, or make-believe that you don't have a body. You do not even identify with something that makes you think you don't have a body. You become yourself, absolute reality. That's what you've always been, pure awareness, sat-chit-ananda, I am that I am. That is your real nature right now. That's what you really are.

This is why it was difficult to understand when people like Ramana Maharshi or Ramakrishna were dying from cancer. Devotees were weeping, crying, and both Ramana and Ramakrishna tried to explain, "Don't be fools. I'm not going anywhere. I am where I

will always be. What you see is not a true picture." Yet the devotees still couldn't understand, because they were coming from a human standpoint, and of course in the human world, there's suffering, there's death, there's birth, there's misery, there're all kinds of things. And there are also beautiful things. But they are all part of the same maya, the same grand illusion.

Therefore try to understand this. Everything will work out. There is absolutely nothing to worry about. All is well. The more you try to think about your body, in order to improve it any way, the worse it will become, for you are using your mind to out-picture something that perhaps is not your karma. When I tell you, "Do not worry about your body," I know from whence I speak. Your body does not exist. It never existed. It never will exist. Your real nature is unbounding joy, love, peace. You are not what appears to be.

Do not be afraid. There is no thing in the universe that can possibly hurt you. Everything is all right. If you believe in a God, see that God as omnipresent, omniscient, omnipotent. Realize that that God is your true nature, that God is you, no one else, but not as your ego, not as your body, not as your mind, but as you. You are that. Understand the true meaning of the Self, unalloyed happiness, pure intelligence, ultimate oneness. You are that. You focus your mind on God, by realizing I am. I am not this nor that, just I am. I have always been and I will always be. Do not pray for things. Spend your time identifying with your Self. Praying for things is a waste of time. You may get the things, but you'll be sorry afterwards.

It reminds me of the story of this Catholic man who wanted \$50,000 to remodel his home. So he went to his church and he said, "Father, I have been coming to this church since I was a child. Now I need \$50,000 to remodel my home. Can you please let me have it?" And the father said, "Son, we do not lend money here, nor give money. Go home and pray to Jesus and you may get it." So he went home and got on his knees and he said, "Jesus, I have to remodel my home. Please give me \$50,000." Nothing happened. He did this everyday for a month, and nothing happened. So he said, "Jesus, I'll make a deal with you. I'll take \$25,000. Can you see your way to let me have that?" Nothing happened. He prayed for \$25,000 all month, and nothing happened.

So he got angry. He got up one dark night and went to the church, snuck in, and stole the statue of the Mother Mary, Jesus' mother, took it home, got a handkerchief, tied it around her mouth, got another handkerchief, tied it to her eyes, and said, "OK Jesus. If you want to see your mother again, you'd better get me \$25,000." (students laugh)

That's the way we pray.

*SF: Did it work?* (laughter)

R: We think that God is going to give us gifts, presents, if we pray hard enough. And sometimes we get them, and that's unfortunate, for then we believe that whatever we need, we just have to pray. Prayer has it's points. It can increase your concentration, and make you come closer to the deity of your choice, but asking for gifts is a mistake, for you just might get them, and then your problems will really start.

Forget about your body, your needs. Everything will work out. Ask yourself, "Who has to do all these things? Who's worried? Who fears?" and wait. The answer will come, "I am. I fear. Then what is the source of the I?" And trace the I to its source, by holding on to it, by following the I, abiding in the I. The day will come when you finally awaken and you will be free. What I'm simply telling you is this. Make your life simple. Keep inquiring, "Who am I?" Whatever your need may be, whatever your position is, wherever you come from, makes no difference. Do not compare yourself with anyone else. Keep inquiring, "Who am I? Where did this I come from? What is its source?" Follow the I to the spiritual heart center, on the right side of your chest. Allow it to merge.

The spiritual heart center is the Self. It is infinity. Watch yourself, be aware of your thoughts. Whatever thoughts come to you, good or bad, always ask yourself, "To whom do they come?" You do this all day long. Catch yourself. Remind yourself. When you ask, "To whom do they come?" observe the thoughts that come into your head. Become the witness. Then ask yourself again, "To whom do they come?" Do the same thing. You can do this when you're meditating formally if you want to, or do it during the day, all day, even when you're sleeping. Forget about time. Forget about the world. Remember, when I say, "Forget about the world," I'm not saying to ignore your responsibilities. There's something that will take care of them. There's something that knows how to take care of your body, that you believe is real.

That's the wonderful thing about this teaching, you do not have to wonder about your body. You do not have to worry that if you do not do so and so, such and such, the work will not get done. Your body will continue to do whatever it came here to do. It has absolutely nothing to do with you. Leave your body alone. It will always take care of itself. You do the work you came here to do. That's abiding in the Self, the source, the spiritual center on the right side of your chest. The I appears to have come from that. The I appears to emanate from the spiritual center. That's how it appears to rise, when you wake up. When you were asleep, the I subsided in your chest, in your heart. When you wake up, become aware, what happens? Notice how the I becomes larger. It goes from your heart to your brain. When it gets to your brain you identify with the world. You say, "I am hungry. I am thirsty. I am late. I need this. I need that," yet when you're falling asleep, those thoughts begin to leave you as the I subsides again into the spiritual center. Become aware of this. Watch what happens. Observe. Catch the I doing all these things. This is called abiding in the I, when you watch the I becoming stronger as it goes to your brain, and you become worldly, and again when you fall asleep, the I leaves your brain and goes back down to the spiritual center.

The whole secret is to keep the I in the spiritual center at all times. This is called liberation. And this happens by inquiring, "Who am I?" What you are really saying is, "What is the source of the I?" You have been watching. You have been observing. You have been observing the I going back to the spiritual center at night, as you're falling asleep, and you have been observing the I coming to life again, as you wake up, and you inquire,

"What is this I? Who gave it life? Where did it come from? What is its source?" and you keep still. As thoughts come to you, you inquire, "To whom do they come?" You do this again, and again, and again. One day something will happen. Your I will melt into the source while you're awake, and you will experience yourself as consciousness, as pure awareness, as absolute reality, and you will be free.

(silence then tape break then Robert continues)

Om, namah Shivaya, peace. We're open to questions, statements, criticisms, whatever you'd like to talk about feel free to do so.

*SV: Is praying for the earth, praying for people is that egotistical? What I'm saying, leave the praying, leave everything to God and that's just praying? Is there any benefit from each other?*

R: There is benefit to it if you are sincere and you forget about yourself and you realize that you are the Self of all. When you realize that you are the Self of all your prayer becomes universal. It can be of some benefit. It is better though to know who you are. If you understand your true nature then again you realize your omnipresence, for as consciousness you are all-pervading. And when you are all-pervading it encompasses every mineral, every vegetable, every animal and every human. Then you don't have to pray you just have to be. But in the beginning stages prayer can be beneficial. As I mentioned before, it makes you one pointed after a while. It makes you realize that the object you are praying to is none other than yourself. And that's real prayer when you remember who you are. So when you pray for somebody else or to improve the world condition you are invoking duality. There is you and the world condition. There is the one praying for a purpose. There is only one purpose and that is the Self, which you are already. At that point prayer becomes fruitless. For there is no one to pray, for whom should you pray? The Self? The Self is already perfect, bright and shiny, it doesn't need any help. The universe will be taken care of, you don't have to worry about the world. Awaken and then see if you have to pray. But first awaken, then see if there is any question like that.

*SL: Robert when you say that the I abides in the heart centre at the right side of the chest, if the body doesn't exist how can you find it in a place that doesn't exist?*

R: Due to the fact, the Self is the spiritual centre. You are that Self and you're using your mind to abide in the Self. When the mind is made to abide in the Self then the mind and the body disappears and only the reality or the Self is left, which has always been. So, as long as you believe you are the body then you try to abide in the Self, which is the centre in the right side of the chest. But, when you merge there will be no body, no centre, no Self, only consciousness.

*SC: Robert it's kind of interesting in the bible, it says the heart of the wise man is on the right and the fools is on the left.*

R: Yes it does. (*SC: That's what you're telling us.*) Yes. By fools they mean that the belief of a body and a mind is foolish. Wisdom, reality is the Self, the real Self. So when you abide in the Self that is wisdom. When you abide as the body that's ignorance. (*SC: I have a feeling Robert that although your eyes are open you're not seeing anything with a purpose?*)

Well there is nothing to see, except the Self. It's like a screen and it's images. I see the whole universe as superimposed on the screen except I'm aware of it. Then everything is really the screen. The images come and go. So I see myself as the universe. All this is the Self and I am that. It has nothing to do with Robert. It is pure consciousness and pure consciousness is self-contained. I am is that.

(silence)

SG: *Can you say that one should not ignore ones responsibilities. What is ones responsibilities? How does one know his dharma?*

R: One's responsibilities is to know the Self, is to know who you are. That is the only responsibility you really have. Everything else will take care of itself. As far as your physical responsibilities and your world responsibilities go, the power that knows how to grow mangoes on a mango tree, that knows how to make it rain, will take care of that. Have no fear you will be looked after. So your only responsibility is to awaken, that's it.

SU: *When you are in that state are you aware of any ego, listening?*

R: If you are in your Self where would the ego come from? There is no ego that exists whatsoever. The ego appears to exist when you are the body. It's because of your ego that you believe that you are the body. But when you awaken there is no body there is no ego, there is no world, there is no universe, there is no God, there is no delusion, there is no awakening, there is only the Self. So you should inquire, "To whom is the ego? Who thinks that they've got an ego to get rid of?" If you really had to get rid of your ego you would have a fight on your hands because the ego would resist. But since the ego never existed to begin with, all you have to do is come to that realization and wake up.

We've got some prashad tonight. So we can pass that out.

(Getting the prashad ready and passing it around to students (general talk)

R: Any more announcements or comments or anything you'd like to say?

SM: *You said something once Robert about transcriptions, how people should read them. Take a part of it and study it each night and...*

R: Well the way to read these transcriptions, if you're interested, is to stay with it for the week until you get another one. But first go through it and then start all over again. Take it paragraph by paragraph. Cogitate on it, ponder it, feel what it means to you personally and do this until you get a new one. Do not read it like you do a book and put it down and say, "Where is the next one." But work on it, identify with it, assimilate it, all these things help.

Remember to worship yourself, to love yourself, to bow to yourself, to kneel to yourself because God dwells in you as you, peace. I love you, be happy. Until we meet again, all is well. (SC: *Thank you, Robert.*) Thank you.

(tape ends) [TOC]



**THE LAND OF THE JNANIS'**

*19th May, 1991*

*Robert:* Peace, shanti, shanti, Om, Peace.

Greetings and salutations from the land of the Jnanis. The land of the Jnanis is where you live. You are all Jnanis, but some of you believe you're a body. And as long as you believe you are a body, you separate yourself from the land of the Jnanis. You believe you belong to the earth, and if you're earthbound, you have to partake of all the problems, sufferings, happiness, joys, that come from the earth. You have to choose who you shall follow, if you should follow the divine urge that tells you that you are absolute consciousness, or the call of mammon, which is the world. You have to make that choice.

The choice you make determines what happens to you from here on. It's very simple. You either realize that you are not of this world, that you are absolute reality, your divine nature is pure awareness, and you rest in that, or you worry, and you fear, and you try to make things happen, and you're always scheming, and planning, and looking at the future with dismay, worrying about the past. The choice is really yours.

And even when some of you say, "I am absolute reality," you're still referring to the body, for you are saying, "I am," and you don't know I am as consciousness. You're saying, "I am absolute reality," meaning that your body, your ego, is absolute reality, and this is a great mistake. You have to understand when you say, "I am absolute reality," I am and absolute reality are both synonymous. You're declaring the highest truth. You can say it this way, you may say, "I am is absolute reality," for if you're having problems, if you think something is wrong, and you say, "I am absolute reality," you're really saying my problems, and my negative thinking, is absolute reality. That's what you mean by I am.

So remember what I am really means. I am is God. I am is nirvana, emptiness. I am is consciousness, and that is your reality. So there's no real difference between me and you. Absolute reality, consciousness, is all-pervading. If it's all-pervading, how can you be something else? You see the folly of your thinking? There is only absolute consciousness. There is only the reality. It is all-pervading. There's nothing else.

Just being aware of this, your thoughts stop. There is nothing to think about. There is no thing you have to do. There are no mantras you have to keep chanting. There are no formulas that is going to turn you into ajnani. There are no yoga practices that you have to keep doing. You simply have to be aware that absolute reality is omnipresent, all-pervading, and there is no room for anything else.

I am is Brahman. It goes further than that. I am is Parabrahman, beyond Brahman. It's unpronounceable, unfathomable. You are that. You are that consciousness, and there is

absolutely nothing to think about. There is no thing you have to get rid of. There is no special reading you have to do. There is no one you have to really see. You simply have to be aware of the fact that absolute reality is all there is. There's not even room for a thought, for a question, for an answer. There's no room, because the absolute reality takes up all the room.

There is nothing to wonder about. You do not have to be worthy. You do not have to deserve it. There is no use thinking about your past, because your past never existed and never will exist. The past and the future are just dreams. Awaken from the dream by realizing absolute reality is the only power. It is everywhere. There is not the world and absolute reality, and then you have to overcome the world to find your reality. There is no world to overcome. There is no God to pray to. Brahman is yourself. Shiva is your consciousness. You are that.

What else is there to know? You do not have to be a scholar of the Upanishads. You do not have to memorize various passages. You have to become like a little child and stay centered in the present. No one exists but you. You are the only existence. There is no other existence.

If you took this room and everything in it, the tape recorders, the bodies, the flowers, the carpet, and began to melt it down to it's most minutest particles, you would get pure energy from everything. Everything will come from the same source. That source is absolute reality. It is the substratum of all existence. And that source is you. You are that. You are nothing else. Everything else is a lie. You're searching, and you're striving, and you're looking for this, and you're looking for that. Give it up. Stay put. Do not allow your mind to think past your nose. Catch your mind. Observe it thinking, and laugh.

Where do the thoughts come, that you think about? They are formed by habit. For years you've been using your mind to think, and you believe the only way you can survive is through thinking. But now you are beginning to understand that what you call your mind is not really your friend. It is some optical illusion that keeps you earthbound, and makes you worry about your affairs, and concerns you with the ways of the world.

But what if you understood that the world doesn't exist? The world is like the water in a mirage. It appears to exist, just as your body appears to exist, but when you investigate you will laugh, for there is nothing at all that exists. If you wish to listen to your mind, you're going to have a hard time on this earth, for you will find that some things go good one day, and seem to go bad the next day. And then you're happy when you get things going your way, and you become miserable when they go the other way.

This is the way of the world. It plays games with you. You have to awaken. You have to surrender all of your games, all of your mental attitudes, all of the past and future, all of your beliefs and conceptual thinking. All of these things must go, all of your objects and subjects, all of your so called human intelligence, everything you've learnt. It has to be transcended and then you'll be free.

But as long as you hold on to the slightest thing — it may be that you're in love with a rose. If you look at the rose and believe in the rose, it will keep you earth-bound. You are the rose. The rose exists because you exist, just as the world exists because you exist. When you cease to exist, the world ceases to exist. When you cease to exist, there's only the reality, and you become absolutely free.

(Musical interlude.)

Many people still can't understand why people who become self-realized seem to suffer, physically or otherwise. A week doesn't go by when somebody doesn't ask me this question, "How can a person who claims to be self-realized like Ramana Maharshi and Ramakrishna and many others, die such horrible deaths? Is it worth going after freedom like that? Is it worth becoming liberated when you're going to die a horrible death of cancer, or something else?"

Now this kind of question is completely ludicrous to me. It's ludicrous to me because who asked the question, the Jnani or the ajnani? Who suffers? Can't you see by now, that what you see is only in a certain dimension. Where most of you are right now, you see birth and death, sickness and health, poverty and riches. You see duality. So naturally your body was born to die if that's what you see, and that's where you're coming from, and suffering appears to ensue. But from the Jnanis viewpoint, there is no one who was ever born, and no one suffers.

Ramakrishna appeared to be wasting away, and some of you say, "How can you say that? Look what happened to him? We witnessed it. We saw it. We read about it." Who's this we? Who are you anyway? If you consider yourself a human being, naturally you are going to witness suffering. But did Ramakrishna admit he was suffering? Did Ramana Maharshi admit he was suffering? They were laughing all the way to hell. No ones ever suffered, and no one will ever suffer. It's the way you see things. You have to lift yourself up, and you have to see things from a different viewpoint. You did not come to this earth. You were never born. Your body is not even maintained and sustained. Neither is the world. There is only the absolute reality.

So many of these Sages, to make the public feel better, they say what happened to these people is they took on the karma of their devotees, now that's a lie. It's a lie because there's no karma! There is nothing to take on! It appears like this to the ajnani, who beholds, with his or her eyes, somebody suffering.

Now I don't want you to go out and laugh at the people in the hospital who are dying, or go to a dying person and say, "You're not suffering. You're just making believe." That would be nonsense, stupidity. When you realize a person believes that they are suffering, you should never tell them they're not, because at that stage of life they don't know what you're talking about. It is therefore your duty to help. It is your duty to come to the aid of everyone in trouble, as long as you believe you are human, and you are the body, and you go through experiences. So does everybody else that you see. But when you come

to the life of a Sage, it's a completely different ball game. The Sage doesn't see the same things that you see.

A good example of that is the chalkboard. Imagine the Sage as the chalkboard, and you draw a picture of a human being suffering, dying of cancer, wasting away. Everyone who looks at the chalkboard will relate to the human being drawn on it. They will not relate to the chalkboard. They will relate to the picture, especially if the picture looks real and covers most of the chalkboard. But did anything happen to the chalkboard? Did the chalkboard get hurt? Was the chalkboard born? Did the chalkboard grow old and die from cancer? Now you can erase the picture and the chalkboard is all the same, as it was before. No change.

Therefore do you see yourself as a dying individual, who gets older, and has problems, and might catch a disease? Or do you see yourself as the substratum, as consciousness, as pure awareness, and a so-called problem is merely an imposition upon the Self? How do you see it? Ponder this.

How do you see all the situations in the world? Think of a gigantic chalkboard if you will, and now someone is drawing pictures of the whole world on the chalkboard, the whole universe, galaxies, planets, people, places, things. The whole chalkboard is covered with images. Does the chalkboard feel this? Does the chalkboard feel the good images and rejoice with it, and cry over the bad images? The chalkboard remains ever the same. New pictures come, old pictures go.

And so it is with most of us. Your life is painted on the chalkboard, and then when you appear to drop your body, someone appears to draw a new one on the chalkboard, and that's called reincarnation. And the picture that is drawn on the chalkboard of your new body, goes through those experiences in accordance with karma. That's part of the grand illusion. But nothing ever happens to the chalkboard.

A Sage is like the chalkboard. His or her body may be appearing to decay, to waste away for one reason or another, but the Sage is not identified with that. To others it may appear that way, but that Sage is absolute reality, all-pervading. There is nothing but the Sage. There's no room for anything else. There's no place for anything else. The Sage is the Self. The Self is all there is.

You must subsequently awaken. When you hear these words, chew them up, assimilate them. Let them go into your spiritual heart center. Understand what this means. You are free. You have always been free. You have no bondage to anything. Do not believe what your eyes show you. If I make hospital visitations, if I help the homeless, it doesn't mean that I'm agreeing with this or accepting it. It is just being done. Again, I do not become arrogant. I do not become cynical. When I see a homeless person I do not say they are not really suffering. Of course they are, because they are the images on the chalkboard.

This is the maya. This is the illusion. This is the dream, and they're caught up in that dream. It's all prearranged, preordained. That's the experience they're going through now. But when they wake up, then there's no such thing as anything being prearranged or

preordained. That all goes out the window with everything else, into the garbage. Then there's only pure awareness, ultimate oneness, and there's nothing else.

This is what you have to work on, to clear up your idea of what's going on. And the easiest way to do this is, no matter what you see, or what you believe, or what feelings come to you, simply say, "To whom do they come?" Find out. To whom do these images come, these chalkboard images? "Who sees them? Who identifies with them? Who becomes angry over them? Who sees disease, poverty, lack, limitation, man's inhumanity to man? Is this reality?" And then you'll realize they are chalkboard images, that's all they are, and you'll be able to erase them.

You begin to understand that all these images belong to the personal I. Imagine a string, and you tie onto the string everything in the world, and everything in the universe. It's all hanging on to the string. If you get rid of the string, there'll be no place for these things to hang onto, and they'll have to dissolve. It is the string that gives them their power. The string is your personal I.

When you wake up in the morning, the personal I comes out of your heart center and runs up into your brain. You then identify with the body, and when you identify with the body, the I expands and you become the world, and you say, "I see the sky, I see the moon, I see man's inhumanity to man, I see love," and you see all these human things, which you gave birth to.

Can't you see now, they all came out of you. They came out of your mind. This is what the teaching of no-mind means. When there is no mind, there is no existence. So the idea is to transfer them back to whence they came, and you do that by tracing the I-thought. It's only a thought. You trace the I back to its source. As far as you're concerned, the source is the spiritual heart on the right side of the chest. Has nothing to do with chakras. It is absolute reality. It is nirvana, your spiritual heart. The I and the whole world goes back into the heart. Then there is only self-contained absolute reality and nothing else.

Do not make it complicated. Do not be analytical. Simply realize the source of your problems is I. I belongs in the heart center, not in my head. As long as I is in my head, I relate to the world. When I abide in the I, hold on to it, and you do that by inquiring, "For whom does the I come?" or "Who am I?" the I will finally disappear, and only the source, or Brahman, will be left. That's what you are. That is your real nature. Abide in it, love it, be it and be happy.

I consider what we covered today is of the utmost importance. Therefore if you feel that you did not quite understand what we were talking about or if you have any kind of question pertaining to that feel free to ask. Because what we covered is actually the whole teaching, that's it. It's simple, to the point, you do not have to be a scholar, you do not have to go to India to find any kind of a guru. You simply realize that everything is happening within you. Everything that you believe has been programmed and what you are is karmic. When you awaken all of that is gone and you become all-pervading. Keep it simple. Forget about all the formulas, the processes, just be the chalkboard.

Any questions?

*SU: You, you're the chalkboard?*

R: I'm the chalkboard? We're all the chalkboard? (*SU: I mean there is no chalkboard then without the I?*) Of course but the example is, we are like the chalkboard. (*SU: You erase the I? What do you do with it?*) The I goes back into your heart centre and becomes the Self. The I was always the Self. (*SU: But what is the Self without the all-pervading which would include the chalkboard?*) The Self, the chalkboard and the all-pervading are synonymous. They're all one and you are that. That's you. (*SU: So you won't have to...*) You won't have to what? (*SU: You won't have to erase the chalkboard?*) You erase the chalkboard because the chalkboard is like the stick you use to turn the fire and you throw everything into the fire and burn it up. All your thoughts, your emotions, your past, your karma, everything is burnt up. So the stick that is left over that you turn the fire with is the chalkboard. (*SU: You mean you just turn away from it?*) Then you throw it in and get rid of that. (*SU: I mean, can't you turn away without trying to destroy it?*) No because there has to be someone to turn away. There is no turning away. When you see the truth it all disappears. Just like when you're dreaming. In your dream you are going through all of this, teachings, you're going to teachers, you're learning about chalkboards, but all of a sudden you wake up, what's left? It's all gone. You're the only one that exists. The chalkboards are gone, the classes are gone, the teaching is gone, God is gone, the universe is gone, you're awake. It's the same thing. So you use all of these things as examples while you're asleep. But when you awake they're not necessary because you're free, you're the Self.

*SB: In order to fall into the spiritual heart centre in the right side of your chest, does the mental attention have to dissolve and that is when you fall into that?*

R: You have to abide in the I. When you inquire, "From where does the I come?" That's mental attention, you're putting your attention on the I. But the more you inquire the weaker the attention becomes and the weaker the I becomes. Until the attention and the I both fall into the heart and then there is absolute awareness. (*SB: So ultimately it's like a dissolving of the whole structure of attention, concentration?*) You can say that but remember if you think of it as something dissolving, it's like thinking of a piece of ice that has to dissolve. It may take centuries. It's better to realize that you have nothing to dissolve. For nothing ever existed to begin with. You are the imperishable Self. Never born, can never die, you are that. Abide in that. That's what I mean with what I was talking before about making it too analytical. Using too many procedures looking for formulas, drop all those, just be the Self and awaken. Be what you are. And you will find everything takes care of itself. The Self takes care of itself because it is the only Self that is all-pervading. So when you drop all of your mind stuff and your formulas and your thinking, the Self automatically takes care of itself and you are that. It's very simple.

Let's not make it complicated. Even by thinking about it you make it complicated because thinking about it presupposes that there is a thinker. There is a subject and an object and that brings confusion. Therefore do not allow your mind to get involved in all

the game play of subjects and objects, dissolving things, trying to become something. Surrender all of that and just be who you are.

*SF: Robert what does self-contained mean? When you say that the Self is self-contained?*

R: It means it's all-pervading. The Self is contained, everything is contained within the Self, it is self-contained. There is only the Self and there is nothing else. There is not the Self, and. There is no room for anything except the Self and you are that.

*SU: The Self is all possibilities besides being all-pervading? (R: You made Bob jump. You scared him. (laughter) What was the question?) You said the Self is also all possibilities?*

R: The Self is not all possibility, the Self is only the Self. It is absolute awareness. But it has no possibility. Possibility for what? (*SU: Anything can occur?*) There is no place for it to occur. Think of something that takes up all the space in this room. How can anything occur, there is no space? Where would it occur? There has to be space. So the Self takes up all of space and there is no room for anything else. (*SU: So nothing ever happens?*) Nothing has ever happened. Nothing is happening. Nothing will ever happen.

*SG: The birds aren't real? (R: The birds?) Yeah.*

R: Well if the birds are real so is war and so is man's inhumanity to man. And so are the trees and the squirrels and the leaves. They are real as long as you believe you are the body. If you believe you are real then everything you see with your eyes is also real. Therefore you do not deny the world, you merely work on yourself to the best of your ability to remove the I that is the perceiver. When the perceiver becomes demolished so does the world.

*SM: What was the word? (R: Demolished.) Who demolishes?*

R: As long as you believe you are the personal I, then the birds and everything else are real. The birds as well as everything else in the world remember is the image on the blackboard that you drew. But it doesn't affect the blackboard one iota. You can erase the birds and draw squirrels. Makes no difference to the blackboard.

*SU: What happens to love?*

R: Nothing. What do you want to happen to it? (*SU: Well if there is no love there is nothing?*) Excuse me? (*SU: If there are no birds there is nothing, how can there be love?*) Without birds how can there be any love? (*laughter*) (*SU: Well...?*) What you really are Josephine is so divine and so blissful it makes the birds seem like cockroaches. (*students laugh*) (*SU: I don't like that!*) Your true nature can never come up to the birds. The birds are just mental expressions. Of course they're beautiful enjoy them. But then the birds have to die and then you cry. (*SU: You can just love them.*) You love them, then they die, then you cry, then you love some more words. (*SU: Can you get the love without crying, I don't know I can't but can you?*) Well when you say, "I can't," who are you referring to? (*SU: I mean the state I'm in now, I haven't reached the state where I can just love.*) Then get out of that state you are in now and become free. (*SU: Just love?*) Just love sure. The Self is love. Most of the things you love right now, you love for a reason. You love the birds, but if one sat on your head and started pecking on your head you wouldn't love the bird any more. You only love the bird

when it's doing what you want, singing. (laughter) But when it goes to the bathroom on your head (laughter) and does other things then where did the love for the bird go? (more laughter) That is how fickle human love is.

*SB: And then for thanksgiving we eat the bird. (laughter) That's the way we give thanks to God, we eat the birds. (R: We eat the bird, right. Well we're cannibals.)*

*SU: You don't stop loving your dog because he does something.*

R: No but you slap him when he does something you don't like. (*SU: We don't because he's not responsible.*) You're not responsible also. Everything is an emanation of your mind. Stop the mind and the world will stop. (*SU: You don't try to stop the mind either.*) No don't try. I'm using semantics. (*SU: I know what you're saying.*) Keep the mind quiet, quiescent still. (*SU: Will it subside on its own?*) Yes, if you don't bother it. Remember the example I always use, if you have a friend and you do not pay attention to your friend, will your friend stay around? Your friend will leave. And so it is when you do not pay attention to your mind, the mind will subside. But when you're always thinking about your mind and identifying with your thoughts the mind becomes stronger and stronger and stronger. So do not pay attention to your mind. You do that by inquiring, "To whom do these thoughts come?" And they will come less and less and less and less and less until the mind is absolutely quiet. Then the Self within you will grab the mind and snuffle it and pull it into the heart. And you'll be free.

*SM: When you have problems Robert and inquire, "To whom do the problems come to?" they just dissipate.*

R: You're right if you keep practicing that and asking, "To whom do the problems come?" Something happens. You start to see things from a different viewpoint and you rise above the old hurts. The same things that used to hurt you previously disappear, you have risen.

*SB: Robert the mind seems to be only resistant to the silence of what is?*

R: Well you're using fancy words. (*SB: Well I'm just thinking it seems to be whatever taken as a whole. That's all it is really, just resisting this surrendering in the silence, that it is the case.*) That's how it appears to be. (*SB: Yeah.*) But remember your reality that there is no mind to resist. See don't hold on to the point that you have something to overcome because you'll always have something to overcome if you do that. When your mind seems to resist, do not feed it any more power by thinking it's resisting. That alone is a drawback. But simply inquire, "For whom does it resist?" And don't think about it just inquire. And you'll see there is no mind to resist. (*SB: So inquiry breaks the identification?*) Yes. Remember do not believe there is anything that you have to overcome. For you will spend eternity overcoming. There is nothing that exists that you have to overcome.

*SG: Robert, it seems that all that's been said is so abstract... (R: Umm.) ...and when people before were saying, the birds are beautiful you shouldn't love them because they will die.*

R: No I never said that. I didn't say you shouldn't love them because they are going to die. I said the people who just love humanly also weep humanly. For the things they



love ultimately die. So how can that be real? Anything that dies, can that be real? Can that be eternal? Can that be absolute? (SG: *No but isn't it important to appreciate the beauty of the absolute reality expressing through the forms whether they die or not?*) As long as you feel you are the body you should enjoy everything, of course. You should not hold back. I'm not trying to tell you as a human being to say the birds do not exist or the world does not exist. I'm speaking from absolute reality terms when I say that. But what I'm saying is, do what you have to do from where you're coming from. As long as you feel identification with the body then your world is very, very real to you and you have to act accordingly. So instead of trying not to see the birds, feed the birds, feed the homeless, do what has to be done but see the truth within yourself and to the extent you know the truth within yourself, to that extent will everything begin to change outside. (SG: *But isn't that why also the birds become beautiful because we see reality that we see in them is within yourself and we can feel yourself as part of that oneness?*) We are many facets. So one of the facets is to see the beauty of the world. But that is not absolute reality. It's only a facet of consciousness. As you go higher you begin to see the birds have come out of your mind. They are an emanation of your own mind, of your own thoughts. And when you take the I back, the birds, the worms, the corpses, the human beings, all go with the I back into the centre and then what you felt about the birds becomes a million times stronger within yourself and that is called bliss.

It's beyond explanation how you would feel when you draw back into yourself. You have been giving credence to everything that exists. It came out of your divine nature. As you draw it back then that divine nature becomes your Self instead of the birds. And again it's a billion times stronger, the beauty and the joy and the harmony. We take the word bliss for granted. But bliss is a word that cannot even be explained, it can only be experienced. And when you feel your own bliss, by your own I mean, the Self bliss which is omnipresent all-pervading. Then all those feelings you gave the bird intensifies a million times within yourself and yourself is the Self of the universe. There is nothing else. But the question you asked comes from human values. From humanhood. So again naturally as long as you identify with your humanhood identify with the birds and the trees and the flowers and the roses and everything else, you have to.

SU: *But how can you draw the birds back into yourself and not draw back the corpses?*

R: You do. (SU: *Yeah but what happens to that, is that stronger too?*) It's all dissolved into bliss. (SU: *Why?*) Because bliss is the only reality. (SU: *You mean that there is the bliss of pain?*) There is no pain. Who sees pain, who feels pain? Pain is only felt by your humanhood. If your humanhood is gone there is no pain. That is what we were talking about all night, all afternoon. The Sage feels pain that's how others see the Sage, but the Sage himself feels nothing. Even when he appears to hurt. The others see the hurt but not the Sage.

SB: *Didn't Ramana say there is pain?*

R: No. (SB: *No? Nisargadatta said there is no pain...they asked him whether he was in pain when he was dying and he said there is pain, he didn't say I'm in pain but he did say there is*

*pain.*) Well I don't know what he was referring to, so I can't talk for him. But pain is part of the human experience.

*SQ: Are you saying that if we identify with our limitations that we identify with the emotions that go with the world and the limitations of the world and circumstances of the world. That we experience the thing we experience all because...?*

R: Of course, but you don't have to identify with that. It's because you identify with the personal I then all those things come by themselves. (*SQ: And then when you said identify with your limitless...*) Instead see the I dissolve in your heart. Bring it back to the heart centre to the source and then you become abominable love. That is what I mean when I say, "Be what you are."

*SU: Is it like an emanation? (R: Like a what?) An emanation?*

R: To have an emanation... (*SU: I mean if it goes back into the Self and comes out...*) It doesn't come out. It doesn't go in or come out. When the I goes into the heart then the Self appears as it is. There is no more coming, there is no more going. (*SU: And no emanation?*) No emanation. Because you have to have a source for an emanation. You're going back into the source which is reality. There is no emanation, there is nothing left. (*SU: Can the source stop emanating?*) No it's doesn't emanate anything? To emanate there has to be something that emanates as. (*SU: Itself that emanates.*) It just is. (*SU: But if its nature is to...*) It has no qualities. It's beyond the human qualities. Human attributes. Beyond that. (*SU: But all that resides in it?*) It is that. All the stuff you're talking about is burnt up in it. Just like a fire. You throw your fears into the fire and your emotions and your anger and your conceptual thinking and your preconceived ideas, all that goes into the fire and gets burnt up. Then you also throw the idea which we were just talking about, into the fire also. And then the realization that there was no fire. There was nothing to be burnt, it never existed.

*SH: Is this what you do just have a big laugh? (R: If you like to laugh?) Cosmic laughter breaks out. (R: Of course, you're right, you do laugh.)*

*SB: If there is no you Robert who laughs?*

R: The laughter laughs, just laughter. Nobody's laughing, just laugh.

*SF: Robert we are so crystallized in our body minds. Whenever we come here to hear dialogues and to hear you. It's very tough, it seems that you keep repeating and repeating again and again... (R: I repeat it until I get it right.) ...and also, we keep asking you again and again the same questions. I was grown up in the Catholic tradition and I remember when I was a kid they used to give me the catechism... (R: Umm.) ...it's a little booklet with little teachings that you have to cram in your head. (R: Um-hm.) And I went to a Zen centre one time and a custom there was to chant, before any session they would chant the heart sutra. In which the main teachings or the whole summary of the teaching was there. (R: Umm.) They used to chant, the whole group, I would say with so much strength and conviction. That I believe that all that would probably leaves it marks on the people who were chanting them. I was going to ask you Robert, maybe if you could dictate us a resume which would serve us like a sutra, a chanting sutra for us, so we can do a little bit of that before we start these meetings. It's an idea.*

R: Well we have chants before we start. (SF: *No something like a summary of the main points of the teaching in honor to Robert.*) Oh I see what you mean.

SE: The Robert sutra.  
(general discussion)

R: It sounds nice but isn't this more confusion? (SB: *It's more stuff for the mind to fight over.*) And then we're going to believe in the sutra.

SF: *No there is conception, a very strong conception on the body-mind.* (R: *I know what you mean.*) *To counteract that there could be something that crams in your head the main points of the teaching Robert.*

R: At a certain point you're right and if you want that by all means we'll do it. But don't make it your God. (SF: *No of course not.*) This is the reason I try to shy away from writing books or even making tapes or doing things like that because people are depending on those things, instead of depending on themselves. (SF: *Of course if taken in the right perspective, I mean that is just a chanting material, it could serve its purpose.*) If you want that we'll do it. I'm here to please. (laughter)

SU: *I was in a Zen centre too with the chanting, it didn't make any difference.* (R: *Yeah.*) *I don't mean, I don't object to it, but it didn't do it. Everything has to happen by itself.*

SG: *It hasn't solved the problems of Catholicism.*

SE: *Let's do it in sanscrit so nobody can understand it.*

R: And then we'll only have the elite people who understand it.

SG: *And then we get a priest and pay them to interpret it for us.* (laughter)

SM: *In Catholicism they say if they get a child before they're 7 years old and indoctrinate him into Catholicism, then you'll have him for life.* (R: *Didn't they say that about communism? Yes, yes.*) (laughter)

SY: *How about no criticism, why is there a need for criticism?* (SM: *That's right.*) *Why is there a need for criticism?* (SM: *Well it isn't criticizing we are just stating a fact. It wasn't intended that way.*) (R: *All is well.*)

R: Yes. We can do that Horat. (SF: *Robert it's just an idea, I mean, you know?)*

SD: *I think that's something great.*

R: It's not only that but I know what he means. Like Ramana Maharshi had the thirty verses and they would chant that in the temple all morning.

SU: *I guess the main thing is, form is emptiness and emptiness is form. That was the name, I did it.* (Mentions a chant)

R: Yes. So we'll let brother Ed make it up. (laughter) He can be in charge of the sutras. (laughter)

(tape ends) [TOC]

## HOW BAD DO YOU WANT TO AWAKEN?

23rd May, 1991

*Robert:* Greetings. It's good to be with you again. It's always a pleasure to be with you. I don't know why? But it is. Because I'm with myself. The Self is all there is. So when you are with people of like mind you're really with yourself.

It's really interesting how many people want to be enlightened, to be self-realized and yet when you look into their lives, they put everything else first. By putting everything else first, I mean they worry about their jobs, about their families or about the world situation. They concern themselves about their happiness, about the future, about the past. How can you possibly wake up when you have all these things on your mind?

And another thing that is funny to me is, all the holidays we take, vacations. Someone called me the other day and asked me, "How much longer will it be before I awaken? And by the way, I'm going to Acapulco for a memorial day."

Well this an enigma to me. I recall when I was about 13, 14, 15 years old I wanted this so much that I used to have to sneak out of the house to go listen to Joel Goldsmith speak, back in New York. And in the winter time I had to take a train and a bus and a train again. It took me about two and half hours to get downtown. But something in me was driving me toward spiritual people.

What I'm getting at is this: Whatever you put first in your life that's what you ultimately become.

If you think your work is number one because that's what supports you, you're looking at this thing the wrong way. What supports you is the Self. Work is only one of the channels of the Self. If you know the Self you will always be taken care of because the Self is self-contained harmony and bliss. Therefore I should think your first obligation should be toward finding your Self or finding out who you really are.

What about vacations, holidays? Wherever you go you've got to take yourself with you. If you are a miserable person you're going to take your misery wherever you go. The first day or so may seem as though you were taking a break from your everyday experiences. But soon you will find fault with the hotel you're staying in, with the restaurant, with the food, with everybody because that is what you do when you are here.

It seems to me that if a person really wants to awaken they will put the teaching first. Now it makes no difference to me. I'm not saying this because I want to see you here all the time. As you know you've got the freedom to do what you like. I'd be the last one to tell you where to go or what to do. Sometimes I'd like to tell certain people where to go. But you're free to do what you like.

You have to come to the conclusion of what I'm talking about by yourself. Something within you has to be so strong, you've always got spiritual life on your mind. Why do you have to go anywhere? You are the universe. There is no place for you to go. After all you remember that the whole universe is an emanation of your own mind. You are creating the universe. Where do you have to go?

If you're looking for happiness and peace, it's right within you. If you're looking for a change of environment, it's right within you. Whatever you need is within you. There is no where you have to go for anything.

You have to ask yourself, how badly do I wish to awaken? And this will determine what you do.

When some of us are experiencing good karma, so-to-speak and we have the pleasures of life in this world, sometimes we go further away from spiritual life because we assume we're happy. Since we have the so called good things of life. We have forgotten that everything is subject to change. Your fortune can end tomorrow. And even if it doesn't you still become earth bound. So the next time around you will probably be a homeless person.

The universe is a cosmic joke. It plays games with you. It wants you to become attached to things. Your mind appears to be very strong. It will tell you all sorts of things to keep you attached. There are very few people who break out of it. In the Bhagavad-Gita it tells you, out of a thousand people, one searches for God. Out of a thousand who search one finds him. They are referring to the Self.

You cannot possibly find yourself when you are engrossed in the world. I'm not advocating that you become a hermit or a recluse. I'm simply saying, first things first. Focus your attention on the Self, your body will take care of itself. Something will take care of your so called body. It will not starve. This something can take care of your body better than you can ever hope to. So you do not have to keep thinking about your affairs and your body and the world most of the time.

You must begin to understand that you are the only one who can dissolve the maya and awaken to the truth of your being. You can tell where you're at by what you do all day long. Just think about today, since you woke up this morning. How often did you think about your higher Self. How often did you practice self-inquiry. How often did you surrender completely. Not too much, you identified yourself with the worldly situation. You identified with maya. With things, with persons, with places and then you tell me I want to awaken. I want to become self-realized.

Of course the truth is that you're already self-realized, you know that, but those are just words. What are you doing to prove it?

When you worry you're moving away from self-realization. Even though you may believe that you've got something to worry about. It may appear very important to you, but from a higher standpoint there is absolutely nothing to worry about. Absolutely nothing to worry about. No matter how it may appear to you, at least realize that it is an ap-

pearance and that is how you see it from your viewpoint. Rise above it by asking, "To whom does it come? Who is experiencing this?"

When you have fear. Fear of any kind, you are pushing yourself away from liberation. What can you possibly fear, consciousness is all there is, consciousness is bliss. There is nothing else. The mind has invented the rest and causes you to fear. Hate, revenge, all these traits and even the good things, they're two sides of the same coin.

I want to remind you that you are not trying to change bad human hood into good human hood. What you are trying to do is to transcend both. Everything will be all right if you stick to your sadhana. If you take time out to practice self-inquiry, or surrender, or just to sit in the silence. You can do these things while you are working. You really do not have to meditate formally.

So look at yourself and see what you've gone through just for today. Doubts, suspicions, apprehensions, mixed with feelings of ecstasy perhaps. Some joy here and there, some happiness here and there. You know the average person is happy when things go their way. When the world is turning the way they want it to. But that doesn't last long. Soon something comes along and things are no longer going their way. They become upset, confused, disillusioned.

Self-realization has absolutely nothing to do with the world. In other words it doesn't matter what you're going through. Whether your experience is sick or healthy, rich or poor, happy or sad, whatever. It has nothing to do with self-realization. Your reaction to those things either cause you to come closer to it or move you away from it, by your reaction to every experience. You have to handle every experience just the same.

Say you won the state lottery and you have sixty-million dollars. How many of you would say, "To whom does this come?" (students laugh) You only say it when there's something wrong, right? For if something goes your way you forget all about it. And you'll be on the next plane to Acapulco. Funny but true. How many of you would come back to Sunday celebration if you won sixty-million dollars in the state lottery?

Do you see how strong maya is, it plays games with you. It makes you believe you need spiritual life when things are going wrong. To be born is a curse and all the experiences you are going through are because you were born. But isn't it better to do what you have to do to awaken and get it over with? Instead of playing the game of karma and reincarnation and this and that, awaken!

Start to understand that I am not the body-mind phenomena. I am not the doer. What comes to me is only an appearance of karma. But I am not that, whether it's good or bad makes no difference. Who experiences karma? Who experiences human happiness and unhappiness? Who goes through these things? I do? The I is the answer of course. You have a personal identification with I. As long as you believe I exist as the body, I exist as the mind, you'll suffer accordingly. Through all the experiences you go through, some will be good, some will be bad and you will have the yo-yo syndrome.

One day you'll have something good happen to you, next day something bad, something good will take place all week and something bad will take place for two weeks. Something good will take place for three weeks. It'll go up and down like a yo-yo. Wanting to extend your good experiences and eliminate the bad experiences.

Psychology will not help you. Psychiatry will not help you. Getting stoned out of your head will no help you. Liquor will not help you. Due to the fact that you've got to awaken from these experiences. All these psychological experiences end, then you're back with yourself.

The only thing that will help is to find out from where the I comes from. Where does that first pronoun come from, I? It must come from myself when you start to think about it. For it doesn't come from outside of me, due to the fact that every time I say I, I'm referring to myself.

But what self am I referring to?

When I say, "I am happy, I am sad, I am hungry, I am full." Where does that I come from? Who gave it birth? What is its source? This procedure is called abiding in the I. You are tracing the I to its source by inquiring of yourself, "Where did it come from?" if you like, "Who am I?" This is abiding in the I.

You will soon discover that the I comes to life every morning as you awaken. The I comes to life and it becomes stronger as you go through the day. But if you abide in it, trace it and follow it you will realize that it really has no source. The I is like the water in a mirage. It appears to exist but it's a non entity. You must discover this for yourself. It will be the greatest discovery you ever make. By discovering this you will have unbounded peace, unalloyed happiness, joy. Just by discovering the I has no source. It never existed. You were never born and you can never go any where when you die. For there is no where to go.

You are that which has always been and which will always be. Sat-chit-ananda. You are the ultimate Brahman, pure awareness. That is your true nature. That is you. Not the I. I'm speaking of the personal I. There is no I, but you have to find this out for yourself. This is why in the practice it is said to follow the I to the source which is the spiritual heart on the right side of your chest. When the I goes back into the spiritual heart, it's the same as discovering that the water in the desert is a mirage. This awakens you. When you awaken everything is dissolved.

There is no longer a mind, so-to-speak. There is no longer a you or a me. There is no longer a universe or a world. There is no longer a question of liberation. There is no longer a question. For there is no one left to ask a question. There is no one left to have an experience. There is no one left to see the world. There is no one left to have a problem. You become an embodiment of total joy. You actually do not become an embodiment of total joy because you never existed. Total joy just is. It isn't this and it isn't that. It just is.

So you see, there is really nothing you have to do, there is nothing you need, there is no place you have to go, there is no special book you have to read, there is no special

teacher you have to see, this is between you and yourself. The more you become enthused about the world and its conditions the more bound you become. Let go of everything. If it's difficult for you to practice self-inquiry, surrender everything to your infinite Self.

In other words, let go of the responsibility. Give the responsibility to God. Who is none other than your own consciousness.

Do not think you're so important that you have to overcome a problem. That is all you're doing when you think you have a problem to overcome. It makes you feel important. I've got to solve this problem, I've got to overcome this situation. As if I am somebody important. I doesn't exist. If I doesn't exist neither does your problem.

You know by now that your problem exists because you believe in your I. When you realize I does not exist everything disappears. This is what I mean when I tell you sometimes, there are no problems, there never were any problems and there never will be any problems. But as soon as you begin to think there are problems.

Even while you're sitting here listening to me, if you allow your mind to think doesn't a problem come up in your life that you're thinking about, that you think is so important at the present time? But if you were spontaneous and live in the eternal present, the eternal now, forget about the past, don't worry about the future but live in this particular second, in this second there are no problems. If you can only stay in this split second, noone is hungry, noone is ill, noone is in need, noone is suffering.

As you begin to stay in that split second, this split second expands into a minute, into two minutes, into ten minutes and as you abide in it, it turns into eternity. You are always in that split second where nothing is happening. Where no thing is taking place. That split second is bliss, pure intelligence, absolute reality and you are that.

So again, it begins when you get up in the morning. You observe the I. You watch yourself thinking I got up, I just woke up. But now here's the catch, do not allow the I to go any further. As soon as you watch yourself saying, "I just woke up." Try to catch yourself and ask yourself the question, "Who is the I that just woke up?" For in that split second prior to awakening you were in bliss, no thoughts. But as soon as you begin to think of the I, the world comes into play. In that split second before I came along you were awake. Yet there was no world, there were no people, there was no universe, there were no problems. In that split second. But as soon as you began to think of I your troubles began. Because you're thinking about the day, I'm hungry, I have to take a shower. I have to get dressed and I begins to do its mischief.

That is why it's very important to observe the I coming out. If you can really observe it you will see that the I is coming out of your spiritual heart on the right side of your chest. But a funny thing will happen. As you observe it, it will go back, isn't that interesting? As you observe the I or as you question it, "Where did the I come from?" It will stop. It will stop its procedure, it will stop its journey to the brain where you become body conscious. All these things happen in a split second. So you have to be aware, you



have to be alert, you have to watch for it. I admit it takes some effort in the beginning but it's well worth it. Think about this again.

Just before you awaken to the I, you are already awake in that split second. In that split second there is no world but you are awake, you are conscious, you're totally happy, you're totally self-realized in that split second. But then the I begins its journey from the heart to the brain. Now if you can observe the I and question its authority, it will lose its momentum and slow down. And begin to return to the heart.

If you can get it to return to the heart, you will be conscious but you will be liberated. You will go about your business like you always do. You will take your shower, you will eat your breakfast, it will all happen spontaneously. There will be no thoughts. The only experience you will have is total bliss. Total happiness, total joy and yet your body will go about it's business. It can happen all at once or it can take time. But it's worth the effort isn't it? Even if it takes you a lifetime, at least you will be free at that time.

What is more important than this? Can anything be more important than this? This guarantees that you do not return to this earth. It guarantees that while you are alive in your body, so-to-speak, you will be a *jivan-mukta*, self-realized in the body. This is your only salvation. But you've got to do it.

These teachings used to be handed out by the Rishis from mouth to mouth to explain it. It is most difficult to comprehend the books. Even though some of them are very clear...

(tape break then Robert continues)

...something within that knows what to do to make it happen. But if you try to understand with your brain, with your head, you will forget. And when tomorrow morning comes you will get up and your I will take over immediately. You will say I'm late for work, I'm in a hurry, I'm this and I'm that and you will forget everything we're talking about this evening. But if you are listening with your heart, when tomorrow morning comes you will spontaneously be able to catch yourself.

I will repeat again how to do this. When you first open your eyes, in that split second you are conscious. The I has not risen yet, but remember it's all happening in a second. So you've got to be aware, you've got to be awake, intelligent. Watch and you will notice that the I begins very faintly and becomes stronger. You can shout out, "Who are you?" That's the same as saying, "Who am I?" Who gave you permission to awaken? Observe, watch. The I will begin to lose momentum. The I will become weaker and weaker. The way it usually happens with people, with most people, is they're able to catch it for maybe a few seconds and then the I will take over completely.

Do not be disappointed, that is the worst thing you can do. It has taken most people years, centuries perhaps to go all the way. Be happy with what you've got. But as you begin to do this practice diligently, everyday, that split second where you observe the I, will expand into a full second, into two-seconds, into three-seconds. In other words for those three-seconds you will be self-realized to an extent. You will be conscious, period.

You will not be conscious of this or that, you will be conscious. And you will feel something you never felt before, a joy. You will know you're on the right track. Then when the I takes over completely you can get up and go about your business and ask yourself, "Who am I? What is the source of the I?" During the day as the thoughts come to you, be receptive, be alert, question, "To whom do these thoughts come?" They come to me, "Who's me? Who am I? What is the source of the I?" Practice that all day. The next morning you do the same thing.

If you do this my friends I can assure you, things will begin to happen to you that you never dreamed possible. May you all experience bliss and your true Self.

Questions? Comments? Statements? Complaints?

*SL: Can you achieve basically the same state as you're falling asleep as when you're waking up, which is...?*

R: If you catch yourself before you fall asleep... (*SL: So you sort of can?*) You will watch the I going back into the heart. When you wake up the I comes out, when you to sleep the I subsides. Yes, you can do this, the only problem is, you'll fall asleep. (*SL: I'm going to wake up in the morning to try it.*) When you wake up in the morning it will help because if you follow it during the night, before you fall asleep the searching will continue as you awaken. In other words it will be easier for you. If you're watching a TV movie before you go to sleep this will be on your mind as you fall asleep and as you wake up you will be in a state of stupor and you will not be able to catch the I. But if you look for the I as you fall asleep and you watch it entering your heart, this by the way is good for insomnia for you will find you will fall asleep much faster as you watch the I subsiding into your heart. When you wake up it will be that much easier to continue watching the I arise. So yes it's a very good practice as you go to sleep.

Instead of thinking about your boyfriend or your love affair or the food that you just ate or anything else. If you simply observe the I. The way you do that as you're talking to yourself and you're thinking, "I'm tired," observe the I as tired, "I'm sleepy," the I is sleepy, "I can't sleep," the I can't sleep. Just be aware what the I is doing. That is all you have to do and then as you continue to fall asleep, in that split second prior to falling asleep the I will disappear into the heart and again in that split second you will be self-realized, but then you will be asleep.

*SL: Robert is it your influence that has made all of us so calm that we're ready to go to sleep? (laughs) (R: Whatever.)*

*SG: What did you think of Joel Goldsmith?*

R: I think he's a great soul. I enjoyed him very much. Are you familiar with him? (*SG: Yeah. I like his books.*) Joel Goldsmith was my first teacher I ever had. He was the one who encouraged me to go see Yogananda and Yogananda sent me to India. Everybody sends me away. (students laugh) I wonder what that means?

SH: And where did Ramana Maharshi send you?

R: He sent me into my Self. (*SH: That is not away, that is home?*) That's right.

SC: *This entity that's watching itself go to sleep or is telling itself, you make it sound like it's a separation between watching myself going to sleep, telling myself I'm going to sleep. Is it the same I doing all this?*

R: It is the same I yes, but you have not experienced that situation. So since you have not experienced the real I you have to use your mind to catch your mind. The mind is doing all these things. You're using your mind to destroy itself and that is the procedure you use. Of course in reality there is only the Self. In reality everything I said tonight is nonsense, because none of it really exists. There is only consciousness, absolute reality, the Self. But those are only words if we've not experienced it. So there has to be a procedure for the ajnani to use to become awakened and that is the procedure.

SY: *And how do you accomplish it during the day, when you're working and living during the day?*

R: You keep asking yourself, "To whom do these thoughts come?" Every time thoughts come into your mind whatever you think about, good or bad or indifferent. You keep inquiring, "To whom do they come?" It makes no difference how many times you have to do this. You simply keep inquiring. And you will notice as the days go by the inquiry comes less and less due to the fact the space in between thoughts becomes greater and greater. In other words you are thinking less and less. (SY: *Does that hinder the everyday worker-world.*) No, on the contrary, it makes the everyday worker-world better. For the universal presence takes over and causes your work to be more proficient. When you have to think as an ego about your work the ego has to learn about the work and the ego is very limited. But the universal from whence the work comes from anyway knows how to take care of itself. And will take better care of your work than you can do as an ego. Have no concern about this, you will find it's true as you continue to practice.

SD: *Robert have you not also said that in place of self-inquiry we can simply be the witness?*

R: Yes, witnessing leads to self-inquiry. If you can just watch yourself. Watch the I at work, watch the I at play, watch yourself thinking, become the witness, the observer. Finally the time will come when you have to ask the question, "Who is it that watches? Who is the observer?" And that has to go also.

SG: *It seems like this watching the I when you go to sleep has a way to tend to be a good way to die too wouldn't it?*

R: Well if you haven't practiced prior to dying... (laughter) ...when it comes time to die you will be in fear and you won't be able to practice at that time. (SG: *You should try to do it before hand trying out...*) Of course try it out. (students laugh) Exactly. If you do it enough, you will realize nobody dies and that thought will be gone from your mind about dying. But if you wait for the last moment to start practicing it will never happen.

SK: *In a way it's kind of funny because we're trying to get back into a state we never left and away from something that doesn't exist.*

R: Exactly. (laughter) (SK: *It really has its comic aspect.*) (laughter) It really does but why don't you awaken now! And stop playing those games? Wake up! (pause) You refuse to wake up. If you will only wake up now everything else will become redundant.

SH: Why do we refuse to wake up?

R: Because you insist on playing karmic games. (SH: *Pretending you are what you aren't?*) You want to play hide and seek. You want to hide your Self and think you have to go find it. (SH: *It's sort of stupid?*) Of course. So awaken and stop being stupid. (SH: *Thank you I will.*) (students laugh)

SR: *Robert, the Self, the ultimate, created this game of hide and seek though too, it or whatever it was had something in mind. It must have served some purpose otherwise it wouldn't be?*

R: On the contrary, the Self is self-contained absolute reality. It never did anything. It only knows itself. What appears to be happening is a mirage. None of this is really happening. (SD: *And who sees the mirage?*) Whoever wants to see it. (SR: *Where is the essence of the mirage and what's its foundation?*) What is the foundation of the water in the mirage? When you see water in the desert what is its foundation? It doesn't have any. It never existed. But once you realize it's a mirage you will never be fooled again. For every time you pass it you will laugh you will say that doesn't exist. It's a lie. And so it is that this livingness is a lie. No thing exists as it appears. (SR: *It must serve some purpose because there is so many I's experiencing it?*) It serves no purpose. There is no purpose for existence.

SY: *Then why are we?* (R: You're not.)

SR: *Why aren't we?* (students laugh) (SY: *Why is it so hard for us to understand it all?*)

R: For whom is it hard? You're making it hard by believing you do not understand. But in reality you are already free. The best course of action to take of course is to be quiet. In the silence your freedom is revealed. But as you get attached to the world all kinds of questions arise and there is no end to it.

For instance, when you get involved in the world you say, "Why is a dog a dog? Why is a cat a cat? Why is a tree a tree? Why is there a sky? Where is there grass? Why are there people? Why are there cockroaches?" It never ends. It's like what came first the tree or the seed? There is no answer because it doesn't exist, it's like a dream. The dream doesn't start with creation. It just begins. And then you wake up and the dream is over and so it is with this. When the bubble burst and you awaken you'll be free.

SH: *All a big put on, a big hoax?*

R: Of course. (SH: *Make believe?*) It's all make believe, it's all hypnosis. (SH: *As if?*) Mesmerism. (SR: *That's deep, deep conditioning here.*)

R: Well don't agree with that too much because if you think you've got deep, deep conditioning, then you will think you've got something to overcome that is hard. And will take you that much longer. Focus the attention on I and do not think how deep the conditioning is. For in reality there is no conditioning at all.

SG: Robert it seems just to be the result of thinking and... (R: Of course.) ...and obviously like the question — it seems that at one time I used to believe that my thinking ran the organism. Now it seems that what the thinking does is it just makes predictions all the time. Like I predict I'll scratch myself and that is fairly close, the prediction maybe close but the thinking is not running it, it's just sort of making predictions?

R: Yes that's true. Scratching yourself is karmic it's preordained. (SG: And I think I'm going to scratch myself because that is relatively close, not past my nose it may be true but thinking what is going to happen an hour from now, I don't know, but that's just another projection?) Yes.

SJ: That's creative thinking.

R: That's creative thinking? (SJ: Yes.) Get rid of it. (laughter)

SK: Sounds like, coming from here, peace on earth sounds next to impossible?

R: You've got it!

SR: Do you suppose that this illusion will just sort of evaporate on its own someday, some time, some period?

R: There is no illusion that has to evaporate. It appears like that to you but it doesn't exist. When you awaken you will realize that there never was an illusion. Noone is asleep and noone is suffering. (SR: Do you suppose sometime in the future the game will be called off though? That noone has to wake up or do anything?) There is no game to be called off. The game never began. If you believe a game began you would be looking for a time when it will be called off.

SH: It just plain isn't there, it does not exist, period, full stop? (R: Right.)

SR: It's just a game because we think it's a game?

R: Right, it all has to do with your thinking. (SR: Because we only exist because we think we exist.) Yes.

ST: So do we have to give up our awareness of the world?

R: You don't have to give up anything. Everything will take place on its own. You merely have to follow the I and see where it came from. (ST: Then does awareness of the world continue without being aware?) There is noone left to be aware of the world. Yet your body will continue to function as long as it has to. (ST: Does one observe the world?) There is noone left to observe. (ST: Is there a conscious awareness of the world?) There is noone who is conscious to be aware. All these things are the ego that you are referring to. (ST: So one walks around the dark but everything is taken care of?) You do not walk around in the dark, you walk around in the light. (ST: Without seeing?) You see but not what you think you see. It's like the example I always give of the screen. There are images on the screen when you show a movie. When you become awakened you become like the screen. All the images are taking place on the screen. There is a beginning, there is a middle, there is an end. And noone is aware of the screen because they're watching the movie. They're identifying with the images. When the movie is over, only the screen is left. In the same instance, as you

awaken the universe is a superimposition on the Self. In other words you become aware that the whole universe is an image on yourself. You therefore see what everybody else sees except you're aware of the reality.

*SH: But you are still aware of the image also?*

R: The image is there but it's like an image in the reflection. You see the reflection but you are the mirror. So you see the world but as an imposition on yourself.

*SJ: Sat-chit-ananda? (R: Same to you.) (laughter)*

*SG: When I ask myself, "Who these thoughts occur to?" it's sort of like a stack of a stale sense of energy somewhere behind I, it's very personal. It's sort of like a stalemate or something because I don't quite...*

R: If a stalemate goes on you can do one of two things. You can become the observer of the stalemate and watch what is happening until it clears up or you can totally surrender everything to God and allow God to take care of the stalemate for you.

*SR: Robert, the ultimate is like a great void, soundless, colorless, sensation-less, I suppose on rolling, I'll add possibly the feeling of bliss but it's like a giant void where there is really nothing, nothing is going on.*

R: How do you know? *(SR: Pardon?)* How do you know? *(laughter)* *(SR: My mind is leading me to this state where there is nothing that is familiar. There is nothing that exists so there is a void.)* Ask your mind, "To whom does this come?" *(SR: Well that part I know, that it's coming to the lie that I carry around.)* For if you've reached the void you're talking about the inner Self, the Self will pull you in. Will pull the mind right into the heart and you will be in bliss. The void is the step before realization. *(SR: I guess the ego fights very hard. That's what it feels like to me. It seems to really be put up a battle in clinging on to all the memories and dreams and aspirations, as it starts to suck in toward that point.)* That may happen to you. It's part of the samsaras, the hidden tendencies, the latent tendencies that have come with you from past lives perhaps. But as you become aware intelligently that none of that exists and that there is nothing to fight and nothing to fear and you just observe in a happy way what's going on in your mind, your mind will become weaker and weaker until it gives all of that up.

*SY: You said some people just move into the silence, just sitting smiling, not talking, happy. Are they in a certain state?*

R: Who knows? There are a lot of people that sit and smile and they don't talk and they are idiots. *(laughter)*

*SH: You look to see whether they are drooling or not. (laughter)*

R: Don't worry about others, work on yourself and free yourself.

*SG: In psychology there is this whole idea of sudden reversal. Like you see a perception, it's an old lady or it's a young lady, there is a sudden reversal that the brain seems to do. It seems that enlightenment is the same sort of thing, where there is a reversal but it seems real and becomes unreal and what is unreal become real. Seems like there is a sort of a sudden process, sudden rever-*

sal that occurs. Is that...? (R: To an extent you can say that.) *If that's true then it doesn't seem like a whole lot that you can do about it, I mean you can prepare yourself but either there is going to be the sudden reversal or there is not?*

R: Do not try to figure it out. Do not analyze it. Whether it is a reversal or not reversal everything has to go. The idea of a reversal has to go. All of your ideas, all of your concepts they've all got to go. There has to be only silence, quietness and everything will take care of itself. If you think of all these psychological terms you will become totally confused. Let go of everything.

SJ: *At the same time that concept points out, what do you call that? Predetermination, predestiny.* (R: Um-hm. What about it?) *His comment points out predestiny in a way.* (R: True.)

SG: *Either there is going to be this reversal or it's not. Whether it's ready to happen, whether you're in Acapulco or sitting in a monastery it's going to happen.*

SJ: *It's like when something gets so bad you start laughing. Something gets so intense, it blows it away and the illusion drops or whatever length of time.*

SR: *When a person is self-realized a tremendous energy emanates from that source. When a person still thinks they are the mind or the body that tremendous energy is dammed up. What is there about this awareness that can release such fantastic energy and to flow out into the environment?*

R: When you become awakened and you're in a body. The body becomes a focal point of the universe and all of the energy of the universe flows through that body by itself. This is what is called grace. You become like a magnet for this energy. It comes by itself. (SR: *It's like the mind is like a barrier?*) The mind is a barrier. (SR: *It's the wall, huh?*) The mind has to be transcended, annihilated.

SH: *By mind you refer to thinking process, to thoughts.*

R: To thoughts, yes. (SH: *No thoughts, no mind.*) Exactly. The mind is simply a bundle of thoughts.

Now if you have trouble with anything I was talking about you can always revert to the I-am meditation. Which we will practice right now. So make yourself comfortable. It's better to close your eyes. First you become aware of your breathing. You observe yourself breathing. You sort of practice vipassana meditation. You observe the feelings and sensations in your body and in your mind. You just watch.

(pause)

If you feel there is tension in your body, you simply observe that. By watching the tension it will go away. After your body is calm and relaxed you ask the question, "Who is the observer? Who is observing?" And the answer comes, "I am." Now with your respiration, you practice "I Am." As you inhale you say, "I," as you exhale you say, "Am."

(long silence)

(tape break then tape starts abruptly with Robert)

...our bhandara Sunday until about 5 or 6. The occasion is Ramana Maharshis' Maha-Samadhi which was last month, so we're a little late. But we're always looking for a reason to celebrate, so we use that reason. Usually when you have a bhandara the purpose is to feed the poor. But since we can't get the poor to climb up the hill here and I don't think Henry wants the poor in the house anyway..

*SH: It's up to you Robert. If you can get them up here we'll feed them.*

R: We'll let it go, bring a friend if you like, who is poor in spirit. And those of you who do not come on Sunday, you're supposed to bring your favorite dish, meatless. Something you'd like to share with us. Like a cheesecake. (laughter)

*SJ: Like five cheesecakes.*

R: From the cheesecake factory or whatever. Anything else you would like to add to that Mary?

*SM: Ah yes, I know a lot of people have helped to print these transcripts up and we figured Sunday it'd kind of nice to get to be a lot of people here. So if I could get at least five more people to get ten copies of this particular one and we will give it to the community people that will be coming.*

*SL: Does anyone have a copy of Robert talking about his earlier life, I've always missed that one.*

*SM: I don't know if we've made that one up yet?*

*SF: What tape is it, do you know the date?*

*SM: It's quite a way back, I think I have...*

R: That was when Ed was doing it.

*SM: Yeah. When Ed was doing it.*

*SL: If somebody has one if you bring it I'll copy it.*

(tape ends) [TOC]



## **EVERYONE IS SEARCHING FOR HAPPINESS**

*26th May, 1991*

*Robert:* Good afternoon. It's good being with you again. Welcome to the Jnana Marga society. We have a nice crowd for a Memorial Day. I guess you didn't have anywhere else to go. (laughter)

Everyone is searching for happiness. Everyone wants happiness. Even the bank robber robs a bank because he believes that the results will bring him happiness. People get married, get divorced, have children, find certain jobs, believing this will bring them happiness. We have learned, as we go through the vicissitudes of life, that these things bring partial happiness.

Everything you do in this world is subject to the law of change. The wise person begins to see this at an early age and does not pursue the things of this world, but rather begins to try to understand him or her Self. "Who am I? Why was I born? What is the purpose of life?" As one begins to dwell on these things, the inner guru, the Self, will give you a push and you will find that you go towards a spiritual path. If you're inclined by action, you will follow the Karma Yoga path. If your disposition is towards emotion, you will follow the bhakti path. If you lean towards intellectualism, you will follow the Jnani path.

The mistake most intellectuals make, when they begin to follow the Jnana Marga path, is that they believe if they study hard enough, if they read so many books, if they visit so many teachers, they will awaken. This is a grave error. Most intellectuals who follow Jnana Marga, unfortunately became very cynical, very cold, very arrogant. They stop caring. This is only in the beginning stages. They believe that they are absolute reality and they can do no wrong, and of course they fall flat on their face soon, and they develop humility.

If they keep on searching, if they are sincere in their heart, again the inner guru, the Self, will push them towards an outer guru. The outer guru may be a tree, a bird, a river, a mountain, or a person, but the true devotee does not care which one comes, as long as something comes. A true devotee surrenders completely to the will of God and turns within for peace, for happiness. A true devotee begins to understand that there's only one life, one presence, one Self, and I am that. When I refer to I am, I'm not speaking of Robert. I'm speaking of absolute reality, of consciousness, of sat-chit-ananda.

Sat-chit-ananda is our true knowledge, our true being, our real Self. We believe we're human, we go through life with problems. Some of us have material happiness, believing that's enough. But, as we find out soon enough, there comes death in the family,

sickness, lack. These things pass, and then, when you believe all is well, something happens again and you keep searching. You keep inquiring.

If you are sincere in your quest, you will find that all of a sudden happiness, bliss, joy, begin to become your friends. You put all your trust in the universal. You no longer look to the world for your good, for you begin to understand that the happiness you've been looking for, you already are, and the quest really begins. The yogas, prayers, meditations, are a way to come to reality, but the way to understand the Self is through self-inquiry, through atma-vichara.

If you're fortunate, you start from the top in your spiritual quest. You start from the top by realizing there's only that which has always been. There is only pure intelligence, absolute awareness. All the things I see, everything I behold, is the Self.

Something tells you that the whole universe is an emanation of your own mind. When you sleep, the world disappears. When you dream, this world disappears. When you awaken, you are in this world, but the dream state and the deep sleep state have disappeared. You begin to wonder about this, and you say to yourself, "I slept, I dreamt, now I am awake." Yet it is interesting to note that I was always present. I was present when you slept, when you dreamt, and now you're awake. Who is this I and where did it come from? Who is the witness called I?

As you begin to search for the truth of this, if you have been sincere in your quest, you will be led to a Master, a Sage, who will explain to you that the personal self is only a thought or an idea. It is called the I-thought. It is not real. It's a thought. Where does it reside? In the spiritual heart center on the right side of your chest.

This is called the spiritual heart. It has nothing to do with your physical heart, it has nothing to do with your chakras. This is the abode of the Self, of consciousness, of reality. The I-thought appears to come out of reality and goes to the brain. Once it identifies with the brain you begin to say, "I am." "I am this," and "I am that." When you form the I am, the world, the universe, becomes real. It has come out of you. Everything, the whole universe has come out of your mind. You have created it, and it appears real.

Therefore the Sage explains to you, the job you have is to trace the I-thought back to the heart. When the I-thought goes back into the heart center you will become liberated. By liberation, it means you will see yourself as consciousness, and the whole world as a superimposition on your Self. You then begin to understand that human happiness ensues because the mind or the I-thought goes outward, creating all of the illusions of the world. Everything in the world is transient, subject to the law of change. Therefore it cannot be real. What is real must be permanent, and that resides within you.

So you search for a method in order to trace the I back to its source. And the method given to you is to hold on to the I, to abide in the I, to trace it back into the spiritual heart. The way you do this is you inquire, "Who am I? To whom has the I come? What is the source of I?" When thoughts come into your mind, you simply inquire, "To whom has these thoughts come? Who's doing the thinking? I am. Well, who am I?"

Automatically, as you keep practicing this process, you will find that things in this world become blissful, for you're beginning to see through the illusion, you're beginning to see through reality. You're beginning to know that I am is really consciousness, self-contained absolute reality.

Months go by, perhaps years go by. You do not look for results. You carry on with the practice. You do not react to conditions. Your humanhood begins to melt. You continue to identify with the Self under all circumstances. The day will come when you are no longer a personality. You have become that which you've been seeking, and life becomes simple for you. You no longer struggle or fight for survival. All fear has left you. You have discovered you are not the body or the mind, and you are not the doer. This has all been surrendered to the Self. You have become free, no longer in bondage, absolute bliss. You understand all is well, and everything is unfolding as it should. You were never born. There will never be a time when you die. You have risen. There is no longer anything you need to possess, there is no longer anything you need to own, yet you partake of all the good things of this world. You become satisfied, happy.

You cannot explain this, you cannot share it, but those who come into your presence feel the grace which is always available. Yet you do nothing. There is no one left to do anything. The I has been completely transcended. There is no individuality. There is perfect peace, always, unalloyed happiness, always the same, eternal, without modification. Awaken to your Self.

What do you spend most of your time doing? You become what you do. If you spend your time inquiring, "Who am I? From whence does the I come?" you will one day awaken. If you spend your time relating to the world, reacting to conditions, having a mind filled with fears, superstitions, prejudices, nonsense, you will go on like this until you get old and drop your body, and you will be under the illusion of karma and reincarnation. You will appear to take on body, after body, after body, until you give up the belief that you are the body. Become free now. Do not resist.

(silence)

Om, shanti, shanti, shanti, om. Peace. Peace.

If you have any questions at this time you'd like to discuss or ask, or statements you wish to make, feel free to do so.

*SZ: Sir, I'm a new comer here and I must ask you, are you speaking in metaphors? That I am to go to pick up because you make life sound like such a burden. And I look out this window at this beautiful illusion and I think that, that satisfies me. I need nothing more at this time this place. I envision myself riding over those hills on my horse or taking a swim, well aware that everything we see is a pattern of imagery or particles in constant change. These trees are growing and decaying, growing and decaying, the waters flowing. Why should we look beyond that?*

R: That's a very good question. As you look at the trees, as you swim in the ocean, as you ride your horse, that is all well and good. But what if the horse trips and you break your legs? (*SZ: That's happened.*) What if you walk down the hill and stumble and hit your

head on a rock? And you go blind? Is that all there is? Is that it? When you look at the leaves when you look at the flowers, they last for a time and they die, just like the human body does. Therefore for every enjoyment there is an equal and opposite reaction. The way of this world is duality. If you experience one you have to experience the other. We seem to be happy at a time because things are going our way. We're so called enjoying life as it appears. But then there is a war, or there is a death. Where something comes along and spoils the enjoyment. We then become disillusioned. For the thinking person the question arises there must be something else. This beauty that changes cannot be all that there is. And we start to search within ourselves for that is where the answer lies. If we are sincere we begin to understand that there is a substratum of existence which is bliss and which makes this appearance of beauty seem like kindergarten.

The Rishis of old have told us this. Great Sages have taught this. Do not go after the beauty of the world for that only lasts for so long. Find the beauty within yourself. Find the truth within yourself that is forever. The real beauty within yourself does not stop at death of the body. It's a continuum, it's forever. When you awaken you see the world as a superimposition on yourself that comes and goes.

Think of yourself as a chalkboard and someone is drawing all sorts of scenes on the chalkboard. Happy scenes, then they're erased. Unhappy scenes, and they're erased. And this continues over and over again. But what happens to the chalkboard? Nothing, it remains forever the same. So it is with the Self. The Self is absolute consciousness. Pure awareness. Nirvana. Absolute reality. You are that, it is you. There is no coming and going, there is no change. If you touch a semblance of this in your heart you will feel such joy that you will search forever for the truth of your being and then you will truly find happiness.

*SU: The bliss that you have as an experience you have in the body, the body is no different from anything else, I think we're picking on it. (R: (Robert laughs))*

*SY: Please may you repeat the question?*

R: She said she thinks we're picking on the body. The bodies like everything else. Which is quite true, the body is like everything else, it's transient, it's impermanent, it becomes old, you drop it and that is the end of that. So there must be something else for the thinking person. Umm?

*SU: It does not keep you from awakening. It's not the fault of the body we don't awaken?*

R: Only if you identify with the body and you believe your body is the permanent Self. That keeps you from awakening because you have chosen to believe that something that is transient, something that is never the same is reality. But how can anything that changes be reality? You are not the same person you were forty years ago. When you were born you were no larger than the size of a pinhead. When you were first conceived. And then you turned into a little girl and a young lady and you got married and you had children and you've gone through all kinds of experiences. Changing, changing, changing, never the same, how can this be real?

It stands to reason that that which is real must be eternal, permanent. So the body can never be your reality. Use your body for what it came here to do. You have your body in order to find yourself. To discover who you are. If you were a tree or an animal you would not be able to do this. But because you have a mind and a body or so it appears, you're able to discover your true nature. So use your precious time to awaken. To realize the truth about yourself.

*SS: What becomes of that inner core that you speak of? The real part of your being.*

R: Nothing. It doesn't become anything because it never was anything. (*SS: Well it must be something?*) It is not something. In our finite thinking we believe that everything must be something. That is our ego that tells us this. (*SS: How do we grasp it?*) By turning within yourself, by diving deep, deep within your heart. By inquiring, "Who am I?" By looking at your thought patterns and questioning, "To whom do these come?" Every time you have a thought, you ask, "To whom does this come?" It comes to me. "Who am I? Who is this me?" And as you question, "Who am I?" The space between the question will begin to grow and you will begin to experience moments of bliss, of total joy, total freedom, and they will go away. But once you experience, unless that touches you, that total bliss you will never go back to your humanity again. For you will want to taste this forever. (*SS: Is that Self separate from yourself or herself?*) No, it is your Self. What appears to be yourself is called maya. It's an illusion, it's a thought, it's an idea. It's like the water in a mirage. When you see the water in a mirage it appears real. When you run over and try to grab it, you grab a handful of sand. But yet it appears real when you look at it. And so it is the body appears real when we look at it. But in reality it doesn't exist. It never existed and neither does the world. It's like a dream. When you have a dream, the dream has no beginning, no middle and no end. It doesn't start from Adam and Eve. You just dream in parts and then you wake up. The difference between this life and a dream is that this life is a little longer. That is how it appears. (*SS: But is it practical?*) Of course it's practical? (*SS: Umm?*) It is, definitely. (*SS: How can we at any time ignore the realities of this world we're going to get run over at an intersection.*) That is not going to happen because your body will take better care of itself than you could ever want it to. When you begin to search for yourself. When you begin to try to understand yourself your body is not going to go to sleep or become dull. The same power that grows oranges on an orange tree, that grows wheat in the wheat field, will take care of you and will take care of your body.

Your work will be done better everything you do will be more efficient because you will no longer interfere with it. So you can keep your mind on God or your Self and your body will continue to do what it came here to do. Try it. You'll be surprised.

*SR: Robert can I ask a theoretical question? (R: Of course.) This idea of this, no thing and it's a mirage, which I try and grasp a lot and I kept thinking, if I come over and pull your ear and it hurts is that my illusion or is it yours?*

R: Imagine you're having a dream and we're sitting here like this and you say, "Robert I'm going to come over and pull your ear." (*SR: I'm going to make it hurt though.*) So

it's a dream hurt. It hurts in the dream. (SR: *But it's my dream?*) You're dreaming the dream that you're coming over to pull my ear. (SR: *How are you taking this?*) I am part of your dream. So it hurts.

SU: *But it's hurting you?*

R: Of course because I'm part of the dream. (SU: *It's your dream?*) I am in the dream I am involved in the dream. (SU: *But that's your dream if it hurts you.*) No it's not my dream, he's dreaming the dream there is only one dream. (SU: *It doesn't hurt?*) It doesn't hurt? (SU: *Yeah, It doesn't hurt his ear, it hurts yours.*) Because he's pulling my ear. (SU: *It doesn't hurt him it's not his dream, it's your dream.*) I didn't say it hurts him. Of course it hurts me because that's part of his dream. And lets say you came over in the dream and said, "Bob your dreaming that you're pulling Robert's ear." He would say, "No I'm not." And I would also say, "No I'm not," because it hurts. So it's not a dream but then he wakes up and it's all gone. The whole thing was part of the dream.

SR: *How about if I pull my ear and it hurts me. How does that — what does that mean?*

R: There is no difference, it doesn't mean anything. You can be dreaming and shoot yourself in the dream, pull your ear in the dream, pulled somebody else's hair in the dream. All that is going on in the dream but then you wake up. And so it is with this. Everything here seems to be real and some of us doubt, some of us are angry, some of us want to get even, some of us want to prove something. It's all part of the mortal dream. One day you will awaken and it will all be over. (SR: *Do you mind if I pull your ear?*) Well no I don't mind you can pull my ear. (laughter)

SG: *Robert, well now who created this dream?* (R: Noone. It doesn't exist.) (laughter)

SH: *Takes care of that.* (laughs)

ST: *Then what do we wake up to then?*

R: You wake up to the Self that you are no thing. And that no thing is bliss consciousness. (ST: *Then what do I need the body for and who gave me the body?*) Noone gave you the body and you don't need the body. The body is an illusion it's a thought. It's an idea. It appears to be real, just like in the dream. (ST: *Because of the pain feeling, feeling the pain and...*) Whatever you feel, it makes no difference. You can feel happiness, you can feel pain, you can feel wonderful, you can feel anything it's all part of the dream. But when you wake up it's over. (ST: *But what do you wake up to, that's what throws me off like okay, I'm dreaming right now and lets say in my dream I see this room, I see everyone here, I smell the food and I look at the candles and the pictures in my dream. And then I wake up, what do I wake up to?*) You wake up to bliss, to consciousness, to absolute reality. The finite cannot comprehend the infinite. The mind can only think so far. It is virtually impossible to explain what bliss really is. You will have to experience it through yourself. (ST: *But does it come in little parts or does it come in a big chunk?*) The true awakening comes all of a sudden. But prior to that there are little instigations. There are little realities that you begin to feel. That you know that there is something more vast and more beautiful then you could ever imagine. (ST: *And then will it stay with you or will it leave you?*) The real Self, the real bliss has always been

you. Therefore once you experience it, the you is gone and you have become reality. That is permanent. Once the I, the me, the you has been transcended there is no coming back you are free forever. (ST: *With a body you can be free?*) You no longer look at your body as a body. The body is simply a part of the superimposition that is on the Self. It is like the world. You still see the world, but you're like a mirror and everything is a reflection. If you try to grab the reflection you grab the mirror. But you are the mirror, so you are the Self and you cannot be grabbed you are totally free, pure awareness and your troubles are over.

SU: *How do we know the bliss isn't part of the dream, what's the difference? I mean the rest of it is okay too.*

R: The difference is, when you awaken from your dream, you realize that the dream is over. In the same instance when you awaken to yourself... (SU: *You could still be dreaming?*) No, you know you're the Self. When you awaken to your dream are you still dreaming? (SU: *Yes I've awakened in my dream and I'm still dreaming.*) When you woke up this morning and you had a dream last night, you weren't still dreaming. (SU: *No but I have had dreams where I awake in the dream but I did not awake.*) Yes of course. But then when you woke up in the morning you were aware of your dream. (SU: *Yeah how do we know that's not another dream?*) When you awaken to your Self there will only be the Self. There will no longer be dreams or a dreamer to have a dream. (SU: *We don't know that, you're just telling us that.*) Then experience it for yourself. (SU: *So until we do we're just taking your word for it.*) Don't take my word for it. I never told you to take my word for it. I usually tell you as you know in the beginning, "Do not believe a word I say." Why should you? Have your own experience. Find out for yourself. (SU: *I don't know it?*) Find out, practice. (SU: *I do but I still don't know for sure.*) One day you will, never give up.

SY: *If spirit never sleeps what is it that wakes up?*

R: If spirit never sleeps what is it that wakes up? (SY: *Um-hm. What is it that wakes up?*) Nothing really wakes up because in reality nothing was ever asleep. We use these terms as a metaphor, sleeping, waking up. You are that Self that has always been and will always be and will never disappear. That is your reality. You never were asleep therefore you don't have to wake up.

SB: *Isn't it the I-thought that wakes up, Robert in the morning?*

R: The I-thought doesn't wake up, the I-thought disappears. (SB: *No I mean in the morning?*) Oh when you wake up in the morning the I wakes up, the I comes out of your chest, your spiritual heart and begins to become the world your mind and the universe. (SB: *So it's the mind that wakes up, the memory wakes up.*) The I-thought appears to wake up... (SB: *Yeah.*) ...and that causes the world.

Do we have any announcements Ed?

(Announcements about format of bhandara (memorial day))

SB: Robert when we ask, "Who am I?" And we stay silent we don't try to answer it. (R: Yes.) Well what ensues then. Do you try to completely release everything into the silence, completely release our attention?

R: When you ask, "Who am I?" And you answer it, it is the ego answering. So in order to destroy the ego, you pose the question, and you wait, you pose the question, and you wait over and over again. You ask, "Who am I?" (SB: What if there is no thoughts to inquire of?) Then you keep still, you observe, you watch. The I will one day disappear. And when that happens, your true Self will shine forth abundantly. (SB: Do we try to release our attention from the brain?) No. (SB: Just completely let go and relax? Because I know from when I am silent that my attention instead of being focussed kinds of falls down into the heart area.) It happens by itself. (SB: Yeah.) If you try you'll keep it back. (SB: Yeah, just relax completely so there is no focus of attention at all.) Yes. You let go and then it happens. (SB: Then there is a sort of a pressure on the right side.) Yes. That's good... (SB: That's correct?) ...that's correct.

*(announcements for satsangees about photos of Robert to buy then questions continue)*

SB: Robert what happens after that. After you let go and there is pressure on the right side. What do you do after that?

R: The inner Self is pulling your mind toward annihilation. And once your mind is annihilated you are your Self. So you simply observe, you watch and you do not react. If any thoughts come you ask, "To whom do they come?" And then you go back to, "Who am I?" And you let nature take its course. (SB: So the whole inquiry then is just to help you stop identifying with the I-thought and start identifying with this silence?) The whole inquiry is to destroy the mind. To destroy the I and the ego which are all the same. And as you continue to inquire the ego and the mind become smaller and smaller. Until they become completely annihilated. You're doing well, keep it up.

SU: Did you say there — did I understand you — there is no dream to wake up from?

R: There is no dream to wake up from because you never dreamt. (SU: That means it's all okay, huh?) Everything is okay just the way it is.

SH: Not only just the way it is but however it may go, with no exception. (R: Exactly.) It's still okay, there isn't anything except okay. (R: Right.) That's far out. (R: That's the way it is.)

SJ: People, come on up... (calling for people to eat)

(tape ends with chanting in the background)

[TOC]



*Transcript 65*

**WHAT IS, IS GOD**

*30th May, 1991*

*Robert:* Good evening. It's good to be with you again.

*SH:* You always say that. (students laugh)

R: It's true. (laughter)

A devotee of Ramana Maharshi, who had been with him about twenty-five years, had a son that died, and he was grief-stricken. So he begged to have an audience with Ramana. Now Ramana rests from twelve to two. He agreed to see his devotee. When the devotee entered the hall, Ramana was reclining on his couch with his eyes closed, and he started to cry and tell him all his troubles, how much he loved his son. And then he asked Ramana, "What is God?" Ramana didn't answer. He kept still for about fifteen minutes. Then he opened his eyes and he said very softly, "What is, is God." We'll talk about that tonight.

What is, is God. It's like when someone asks the question, "Is the world real?" The world, by itself, is an illusion, but God, as the world, is real. As we progress we find there never was a God, so there never was a world. But for the sake of talking, because God is, the universe is. Everything, from the lowliest microbe to the fullest galaxy, is God in expression. Everything is God. Every leaf, every piece of clay, every star, every planet has no basis for its existence, by itself. Because God is, everything else is.

That's what Ramana meant when he answered, "What is, is God." He was trying to explain to the devotee, "Your son dying, that is God. Your son living, that is God. There's no real difference. Only in your mind."

We differentiate only in the mind. If the mind were made quiescent, quiet, there would be no differentiation between death and life. We make the differentiation because we think. It's a mental concept that someone dies, and that's bad, but someone lives and that's good. There's no such differentiation. There is only God, and everything that exists, everything, is God. There can be nothing apart from God. But then I say that God doesn't exist, except in your mind. That is the reason that, in reality, no thing exists. Do you follow that?

As long as you think, there will be existence, person, place and thing, but when you stop thinking there's no room for existence, because there cannot be the silence and existence. Everything that appears to be opposes the silence. The silence is consciousness, absolute reality, sat-chit-ananda.

The Self exists as itself, yet when you begin to modify it you say, "Well, God exists." God is the first modification of consciousness, and it's God's job to create the world, and then to dissolve the world, and then to create the world. Who gave God that job? Henry? Henry didn't do it. Who did? Why would God want to create worlds, universes, and then dissolve them, and after a period of time bring them back into existence?

Yet this is what we read about in all the scriptures. This information is for the ajnani, for the man steeped in ignorance. You have to explain to this man how the world became existent, or he will not be satisfied. You therefore go into all the modifications. There is the Self and the Self is consciousness. Consciousness modifies itself, and you have God. God modifies itself, and you have existence.

Ramana realized that if he explained this to the devotee, the devotee wouldn't understand. If he told the devotee that only the Self exists, and your son didn't die because he was never born, it would be too much for the devotee to comprehend. Therefore, instead, he said, "God is. What is, is God." It made the devotee feel better, for he realized that his son was in God's hands, and all is well.

But yet, if we have a questioning mind, we question, "Where did God come from?" and "Why does God appear as all these things? What is its purpose?" Most of us know there is no purpose. No thing exists the way it appears. Your real nature is pure awareness. Pure awareness is the universal. There is no place for anything else. In other words, you cannot have existence as it appears and pure awareness. Otherwise you would have diversification, as the appearance shows you. There's a beautiful tree, there's a sky, there are flowers, there are animals, there are insects. If pure awareness, or the Self, is self-contained, how can there be anything else? Where would the room come from?

It's just like space. When you have a room filled with furniture, what happens to the space it takes up? And then you take the furniture out of the room. Has the space changed? Nothing has happened to the space. The space is the same whether the room is filled with furniture, or not. And so it is with reality. Reality exists. The Self exists as the Self. But it appears as if there are things in the universe, as if there is a universe. There are people, there are animals, there are planets, there's the vegetable kingdom, the mineral kingdom. All this appears as real. You therefore have to ask the question, "To whom does this appear? Who sees this?" You know by now it's the I. The I is the culprit. If it weren't for the I there would be no universe, there would be no God, there would be no creation.

So Ramana couldn't tell this to the devotee, because the devotee wouldn't understand. He therefore said, "What is, is God." The world appears to exist. The world, by itself, could never exist. So the next step is to say that God exists as the world.

But I say to you there is no God, and there's no world, and nothing is as it appears. The appearance is called false imagination. And whose fault is it? The I, blame the I. Whenever you make a mistake, say it's the I's fault, because there are no mistakes. It sounds funny because it's true. If you did not identify with I, no thing would exist. Things only exist because you identify with your I.

Now the grand secret is to follow the I back to its source. If you really follow the I back to its source there is no God. Where would God come from? Even as I talk about the word God, some of you are still thinking of a figure up in the sky, an anthropomorphic type of deity. Who created him? It's the same old question. If God created the universe, who created the God? There is no verbal answer, for it goes beyond thought. You'll know the truth about this question when you quiet your mind. When the mind is no longer in existence the answer will reveal itself, for you will be the answer. Otherwise there's no answer. But I can assure you there's no such thing as God, there's no such thing as creation, and there's no such thing as the universe. So there's no such thing as the world. And there's no such thing as you. There's no such thing as I. What is left? Silence!

(long silence)

Robert continues: I realize that many of you are bhaktas, and I'm taking away your enjoyment. I'm taking away your God that you worship, be it in the form of Buddha, Krishna, Jesus, Moses, whomever you like to worship. But I speak at many levels. As far as a Jnani is concerned it's virtually impossible for a God to exist, separate from yourself. But yet, such people as Nisargadatta Maharaj, Bhagvan Ramana Maharshi, and many other Jnanis did bhakti. Ramana used to pray to Shiva in the form of Arunachala. Nisargadatta also prayed to Shiva. So the question is, why did they do that? And the answer is, for the sake of others.

To get to the stage where God does not exist for you any longer is a very high transcendental stage. I do not expect you bhaktas to give up your worship. As you know, on Sunday we have puja and we have chanting. To whom are we chanting? To Hari, to Ram, to Krishna.

I must again tell you as long as you believe you are the doer, that you are the body and the mind do not fool yourself into thinking you're not, for if you weren't you wouldn't react the way you react to situations. So as long as you believe that things are real, then you have to pray to God, because God does exist for you. You can call God the law of karma. In reality karma does not exist. Yet how many of us have such reality? Therefore the best thing for you to do is to practice the Jnana practices, but keep doing your puja. Do not give it up. If you're doing japa, whatever practice you have, keep it up.

But practice self-inquiry, and as you practice self-inquiry you will notice something very interesting happening to you. You will notice that little by little you begin to give up your worship, slowly but surely, until the day comes when you become the object of your worship. If you've been worshipping Krishna, you will see yourself as Krishna, and so forth. If you try to act like a Jnani before your time, you will have a lot of problems, for you will develop, "I don't give a damn" attitude, and that's not what we're talking about.

I'll give you an idea of how a Jnani acts. There was once a Jnani who lived in a little shack on the mountain by himself. He was radiantly happy. He was coming back from his walk, and he saw some thieves breaking into his house. He crept up by the win-

dow to see what they would take, and of course he owned nothing. There was just a torn blanket on the floor. So the thieves started to curse, and one said to the other, "This guy has nothing here. Let's just take the blanket and leave." So they took the blanket.

The next day he intuitively perceived that the two robbers were caught by the police, so he hurried down to the police station to see what would happen. And when the sergeant saw him he said, "Come in. Are these the men who stole from you?" And he said, "Yes." So the policeman asked him, "What did they take?" and he said, "They took my hat, and my shirt, and my pants, and my shoes." And the two thieves started screaming, "What a liar this man is. He didn't have anything. He just had a torn blanket." And the sergeant said, "Is this true?" The Jnani said, "When I put the blanket on my head it becomes my hat. When I put it around my shoulders it becomes my shirt. When I tie it around my waist it becomes my pants. And when I walk on it, it becomes my shoes." Of course the sergeant laughed and he said, "Shall I press charges?" and the Jnani said, "No." The two thieves became his disciples.

The meaning of that story is, because you're a Jnani it doesn't mean you don't have compassion. A real Jnani has more love and compassion than anyone else, but it's not attached to anything, and he'll be the first one to run to somebody's aid, to help somebody. It sounds like a contradiction, but it's not. For while the Jnani carries a body, the body becomes under the Jnanis jurisdiction, and becomes an instrument for good in this world. Therefore you can never judge a Jnani, for you have no idea what a Jnani is or what he is. You can see a Jnani praying to God, just as ardently as a bhakta, yet the Jnani knows there is no God, but does it for the sake of others.

So when I tell you there is no God, and there is no universe, and there is no world, and there are no people, there's only absolute reality, do not take it too seriously. See where you're coming from. Be true to yourself. Do not fool yourself. Whatever you're into, whatever you're going through, if you sit in the silence and practice self-inquiry, things will begin to stir within you. Things will begin to happen. You will find that your feelings change, your reaction changes, you become less selfish, you develop loving kindness, you understand what this universe is all about, and you are at peace.

(long silence)

I feel what we've covered so far is very important, so let's have a discussion about this. Are there any questions or comments you'd like to make?

*SD: Robert, do you think that worshipping God, or believing in God, impedes realization?*

R: On the contrary, worshipping God makes you pure. It makes you pure enough so that you can follow the I back to the source, whereas, if you did not worship God, you would just know everything intellectually, and you would have a hard heart. Worshipping God softens you up, makes you mellow, kind, causes you to become one pointed, and lifts you higher. So, by all means, worshipping God is good. But what kind of God will you worship? Worshipping God in the form of a sat-guru, or in the form of a Buddha, or a Christ, whatever, is even better. (*SD: Why so?*) For if you worship God without form, the

energy is not as strong. For what kind of a God are you worshipping? An invisible God that has no form, no shape. Therefore you have doubts. You're not too sure, and the energy you send out is not that strong. But when you worship God as form, you can give that God all of your energy or totally surrender to that particular deity. That's the purpose of worship, to finally, totally surrender your ego, your pride, your body, your affairs, your life, to that deity. And then you become that deity itself.

*SG: Is it better, Robert, to focus on one form?*

R: Yes, of course, for you become one pointed. It causes your mind to become one-pointed. And then your mind becomes your servant, and finally the mind disappears. It's like the sun. When the sun spreads its rays all over the place, it's not as powerful as if one ray of the sun moved to a certain place. A fire would start. That's how powerful it is. But when the sun dissipates its rays, they're not as powerful. In the same way, when you worship many deities, you dissipate your energy, and the worship is not as powerful.

*SY: Even if you think of them as more or less representative of the same consciousness?*

R: That's hard to do. You can't worship Buddha, and Christ, and Muhammad, and Krishna at the same time. (*SY: I thought you could in the sense of them all beings the Christ consciousness.*) So how will you worship them then? How will you do that? (*SY: As a unit.*) How can you do it? What will you think of? (*SY: The underlying consciousness that they all represent.*) If you can do that, that's good, that's wonderful. But I still think you'll think of each one of them, and it dissipates your energy. Whereas, if you have one, they will eventually all merge into oneness. In other words, if you worship Krishna, if you worship Krishna correctly, eventually Buddha, Christ, Shiva, everyone will become Krishna. So it's better, in the beginning, to worship one. Then the whole universe will become that one.

*SD: Could you tell me something, I remember a long time ago when I first started coming to your classes, you were talking about a vision that you frequently had, in which you would encounter these entities?*

R: Oh yes. I haven't had that vision in a long time. I had a vision that I was flying through the air and I went to Arunachala, the mountain. I went through the mountain, it was hollow inside. And when I landed in the middle of the mountain, there was Buddha, Krishna, Ramana, Nisargadatta, and many others that I didn't recognize. We all formed a circle. We smiled at each other and we walked toward each other, until we became one blazing light. And the light turned into a lingam. And then I opened my eyes. But I was aware that I was having a vision. And that's it. (*SD: That came to you many times, right?*) It used too. It's stopped now.

*SJ: Did you do self-inquiry with that?*

R: No. I've never done self-inquiry. (students laugh)

*SH: Why do you recommend it then? (laughter)* (R: Because it's the way to go.) *You're a card. (laughter)* (R: I'm the whole deck.)

*SP: Why do you say you've never done it?*

R: Why do I need to do it? (SP: *Well if you studied with these people from the East, it's my understanding is that's what their teaching is.*) I didn't go to them for a teaching. (SP: *Why did you go?*) I went to confirm my own experiences. (SP: *But you said you went to Paramahansa Yogananda?*) Sure, because I was a kid. I had my experiences when I was fourteen years old, and I didn't understand what was going on, so Paramahansa Yogananda explained it to me, and he sent me to India, to see Ramana, who explained it further.

SH: *Ramana didn't suggest it to do self-inquiry?*

R: No. (SH: *Or who am I?*) Never did it. (SH: *You didn't need it. You were already...*) Whatever. (SH: *And whatever. (laughs) How did Ramana confirm your unitive experience?*) With a smile. (SH: *With a smile?*) Umm, and most of the things we talked about were mundane. (SH: *He just knew that you knew, and smiled?*) I have no idea what he knew. (SH: *How did you receive his smile?*) (laughter) I smiled back. (SH: *You smiled back, is that so?*) Then for the rest of the time he inquired about my needs. (SH: *Yeah.*) And he wanted me to tell him about New York. (SH: *Really? What did you tell him about New York?*) I said, "New York, New York, it's a wonderful town." (laughter) (SH: *Did that satisfy him?*) Sure.

SJ: *Robert, is it just insight that you can understand how direct and how powerful self-inquiry is? Is it just wisdom that...* (R: *I may make a joke about it, but it works.*) *Yeah, so it's through some kind of inner wisdom that you know.* (R: *Definitely.*)

SL: *So once again, self-inquiry is, you could breath in by saying, "Who am I," exhale by saying...*

R: No, that's not self-inquiry. Self-inquiry is when you inquire, "Who am I?" (SL: *And the take it to as far as...*) ...the source of existence. The source of the I. (SL: *Last Thursday you had us go through an exercise which you have us do periodically...*) Yes. (SL: *To breathe in saying, "Who am I?"*) Breath in saying, "I," and exhale saying, "am."

SD: *I remember the one she's talking about though. You used to also teach us one where we would say, "Who am I" on the inhale, and...* (R: *Oh yes.*) ...*"I am God," or "I am that." You said it helped to become more focused.*

R: Oh yes. When you inhale you say, "Who am I," between exhaling you say, "I am consciousness," and when you exhale you say, "I am not the body."

SH: *I thought you weren't supposed to answer that question. Just leave it silent and open.*

R: That's the other meditation. (SJ: *This is just a practice.*) Just a practice, yeah.

SH: *To say, I am consciousness, that's just a concept.* (R: *That's just a practice to become one-pointed. It will bring you to the place where you don't have to practice.*)

SD: *But what you are talking about is not specifically self-inquiry.* (R: *No.*) *It's just to still the mind?* (R: *Yes it's a concept. It makes you one-pointed.*) *But breathing the "I am" is self-inquiry or it works the same?* (R: *Same thing. All meditation is a concept.*)

SY: *So when you breath in you say, "I," when you exhale you say, "I am?"*

R: No, when you inhale you say, "I," when you exhale you say, "Am." (SY: *Breath in "I," and exhale "am."*) Umm. (SY: *Okay. The other one is when you say "I," in between you say,*

"consciousness,") No the other one you inhale you say, "Who am I?" Before you exhale you say, "I am consciousness." And when you exhale you say, "I am not the body."

*SD: And also just, "Who am I?" or "For whom comes the I?" Same thing huh?*

R: That's higher. (*SD: So the answer to her question would be, the question, "Who am I?" is self-inquiry right?*) Yes. (*SD: And the others are exercises.*) Yes. These are all practices that make you one-pointed. And they work beautifully, if you need them.

*SG: Robert, you say you went to Ramana to have the experiences confirmed? (R: Yes.) Was that experience, God knows what it's like, but conceptually it seems like it would be self-authenticating?*

R: It was self-authenticated, when I was a kid, so I felt all these things, and I thought I was going crazy. So I went to find out what was going on.

*SJ: Even when you're not a kid you want to understand whether you're...*

R: Well if you're already grown up you can read the books... (*SJ: Right I see.*) ...And you can do other things. (*SJ: See other teachers too?*) But in my day there were no teachers except for Joel Goldsmith, and Paramahansa Yogananda... (*SJ: Yeah.*) ...And people like that.

*SG: Was the bliss of the Self part of the experience, even though you thought maybe you were going crazy?*

R: Oh yes, of course. By going crazy I mean I no longer conformed to my environment. I didn't care about school, I didn't care about my parents, I was just radiantly happy being by myself. I stopped associating with certain friends.

*SH: Why would you need that confirmed? That's self-sufficient.*

R: It's self-sufficient, but I didn't know what it was. (*SH: Why do you have to know? Does it require some idea about it?*) Because I was still in body consciousness. And the body's got to know. Inquiring minds have to know.

*SP: But you know Robert, when Ramana maharshi had his realization when he was 16 years old. He didn't ask anybody about it. He just went off he knew what he had. He went to the temple... (R: No.) He went and sat at he temple as a child down below the caves and he didn't move and he stayed there for about six months.*

R: That's like prior to that... (*SP: And the rats were biting his body and everything and he was gone...*) I understand, I understand. (*SP: Nobody home.*) Before that, he went into the temple and prayed to the Tamil Saints in the town where he lived.

*SJ: He was very well versed in that whole situation. (SG: Yep he also had a book...)*

R: He had a book. (*SD: So what you were looking for was frame of reference, sort of?*) Yes, because there was no one close by that I could talk to. (*SD: I wonder what that was like?*) And if I did what Ramana did they would put me in a psychiatric ward.

*SG: That's the amazing thing that you didn't get institutionalized.*

R: That's what I mean.

*SJ: Maybe it would help if they could imagine what they were doing at fourteen years old. They imagine something like this happening. What next?*

(Students keep discussing Ramanas experience)

R: Everyones experience is different.

*SD: Yeah I was just thinking in American culture how that would be difficult and interesting, especially if I was President. (laughter)*

*SH: Did Yogananda send you directly to Ramana?*

R: He suggested I go. (*SH: To him?*) To him. (*SH: Had you heard of him before.*) Yes. I wanted to become a monk in self-realization. Yogananda discouraged me.

*SD: Also I still remember you talked about your experience in the library when you saw Ramana. (R: That happened before I went. When I was fifteen.) So it was after Yogananda? (R: No it was before Yogananda. I was fifteen years old.)*

*SP: Why did Yogananda discourage you from becoming a monk?*

R: He told me that's not my path. (*SP: Robert there is a monk over at Lake shrine his name is Triananda. He went and saw Ramana Maharshi. He went and saw Ram Dass, remember Ram Dass?*) Papa Ram Dass. (*SP: And he went into Samadhi when he saw him and he was in ecstasy for a week and a half and when he came out of it he said to Ram Dass that you are my guru and Ram Dass said, "Yogananda's your guru." And he said, "How can that be Yogananda's dead." And he said, "Yogananda's your guru." And he said that's where he lived in the state strange coalition, some cross coalition.*)

R: Many strange things like that happen. (*SP: So what did you think of Yogananda?*) Great man. (*SP: Did he have that realization that Ramana had?*) What can I say? (*SP: Yes or no.*) Can't answer that.

*SG: Robert, in the late shrine of Yogananda they worship five or six different statues, Jesus and six other guys. Why would he spread it out like that?*

R: Because they were all on the path of Kriya yoga. They were all Kriya Masters.

*SJ: It's the reni to teacher example... (SG: Jesus was also a knower?) The same yeah.*

R: See the object is when they worship Yogananda, they worship a line of gurus. They are all the same. (*SJ: Yoganandas' teacher, his teachers' teacher, and onwards.*) Yes.

*SK: I'm getting down to earth here, as far as something called love. It seems something like I can't experience, true love. All I can experience is selfish needs and security and all these things. To be in a love mode I have to realize true Self, whatever it is, there is nothing there?*

R: First, what do you mean by true love? (*SK: Well unconditional, I mean total selflessness. An open heart, just no walls, not worrying about the results.*) Then you have to ask yourself the question, "Who needs to experience this love? Who needs it?" And you will realize it's the I that thinks it cannot love. When you follow I to the source, love will come itself because the source of all creation is love. Then it's the I that has the problem and it's the I that believes it cannot love. So inquire, "Who am I?" And when you follow the I to the heart centre, love will come of its own accord.



It's interesting that whenever I speak of my experiences, people want me to be eaten by snakes. (laughter) Spiders to bite me. They want me to waste away then they'll think I'm a great soul. (SH: *Well you just haven't suffered enough.*) (laughter) That's it.

SH: *You had to lay it down the line. Is that true, people really think that you should be...*

R: Because they read the books of certain Saints and they think certain Saints have gone through certain experiences, so everybody has to go through those experiences.

SK: *See you go walk on the water or something?*

R: That's why I don't talk about myself too much. The truth is of course, if you really want to know about this body and about the Self in me, know your Self. Find out first who you are and then you will know all about me. Other wise you'll see me as you see yourself. Do you see what I'm saying?

If you meet a con man. The con man is going to look at you and think you're a con man too. A con man believes everybody's a con man. If you meet a person that is filled with love they will see you as love also. So that is why I say, whatever you are, I am a mirror for you and you're always seeing yourself.

SH: *That is so for everything not just for you?* (R: For everything, yes of course.)

SK: *So what you're saying is that you create your own reality?*

R: Where you are right now, the world that you see, is the world that you created.

SD: *The house that someone will live in is predestined?*

R: Everything is predestined. (SD: *Is it predestined to create your reality as it is?*) That is the way it goes. (SD: *That seems paradoxical.*) Of course it does. (SD: *laughs*) It wouldn't be a truth teaching if it wasn't paradoxical. Everything is preordained yet you've got to work on yourself. To lift yourself up and become free.

SH: *There is nothing you can do about it, and yet you have to do something about it.*

R: Exactly. (SD: *I don't understand Robert?*) That's the game.

SH: *That's maya.* (R: Exactly and don't try to figure it out, you can't, so don't try.)

SM: *And that means when one becomes realized and everything is preordained it doesn't exist anymore, right?*

R: Right. When one becomes realized the whole game is over. There is nobody to become realized. There is nobody that is not realized. There is no universe, there is no God, there are no others, all is well. (laughter)

SK: *It's not a gradual realization?* (laughter) (SG: *Or nothing is realized.*) (laughter)

R: Touche.

SG: *Robert it seems like it's a gradual realization.*

R: It appears to some people that it's gradual but when you awaken there never was any graduality. It appears like that sometimes. When you awaken you know that you've always been awake. There never was time when you were asleep.

SR: *Robert through your experience there must have been hundreds of those who revealed their experience and got hospitalized or were admitted.* (R: This is true.) *It amazes that something*

*in you, if I understand you right tells you, you better not talk about this?* (R: You're right.) *Something in you knew that other people were not aware of what you were aware of. I don't understand how a young teenager knew that other people weren't aware of what you were becoming aware of? Can you explain at all how you were able to stop yourself from talking about it so you didn't get committed?* (students laugh) *How did you know it would be inappropriate or did someone pull you in or...?*

R: No just intuition. In the beginning I used to ask my teachers about it. And the teacher sent me to the principal. (laughter) And the principal would call my mother and my mother did take me to a doctor. And the first doctor said I had hay-fever. (laughter) And then I discussed it with some of my friends and I realized fast I better shut up. (SR: *So you went through a process of when it was getting dangerous.*) Oh yes, sure of course. (SR: *I gave you too much credit. I thought you just knew without even saying it I couldn't believe it.*) No. (SR: *Well thank God you learned to shut up.*) (laughter)

SY: *So how did you ???*

R: It improved. Even now my family thinks I'm crazy. I told you before during Christmas I spoke to my brother that I hadn't seen in about sixteen years and he said, "Are you still good for nothing?" I said, "Yes, are you good for something?" But when I asked whether he was happy, he shut up.

SR: *Have you been able to hold down a job?* (R: Not really.)

SH: *Have you ever been gainfully employed?* (laughter) (R: Nope.) *Good for you.*

R: I have no visible means of support.

SG: *How did you pull all of this off? All of this... Credit cards.* (students laugh) (R: What did he say?) *Credit cards.* (R: Oh credit cards.) (laughter)

SH: *You've been hopping from credit cards to credit card. They're going to catch up on you one day.* (R: In the beginning I had inheritance, but I spent that fast in India.) *You ran through that in a hurry?*) Umm.

SD: *That's how you got there, am I right?* (R: Umm.)

SG: *Didn't you become a learned psychologist?* (R: I did this course in psychology.)

SD: *Dealing with stress points wasn't it?* (R: Umm. That didn't last long.) Umm? (R: It didn't last long.) *Just asking.*

R: When I came back from India. The first time I went to Denver Colorado. So I was thinking what am I going to do with my life. So at that time people were trying to improve themselves with getting rid of stress. So I opened a clinic called the stress clinic, and I put an add in the paper. So I had a bunch of clients until everything closed down because I never registered the business. Never paid any taxes. (laughter) (SD: *Did you teach self-inquiry to people under stress.*) Yes. That's all I did. (SD: *And did you get to start a satsang?*) That's how I started a group in Denver.

SH: *Did you de-stress them?* (R: Who knows?) *You should know you were working with them.* (R: I just do it and I never look for results.)

SK: *How many years were you in India?*

R: The first time I was 5 years. The second time 3 years and the third time 2 years. (SH: *What did you go back for the last two times?*) I went back to visit people I met, see some new temples. (SH: *Ramana died by then?*) Ramana had died yeah. Went to see who was left at Ramana ashram. (SH: *Was S. S. Korn around there?*) Yeah he was around there. There were a lot of English devotees who lived there. Arthur Osborne was there too.

SG: *I remember reading Robert in that book "No Mind" the Arthur Osborne ... to the woman saint and anecdote of an Australian chap who was there and he was just in a laya. He didn't move, he defecated in his clothes and by his outside appearance looked as if he was in samadhi but he was dragged away and eventually he broke out of it and they sent him back to Australia. So how do you know the difference between being in that state of laya in the trance state or in a state of actual samadhi?*

R: If you're a Jnani you can tell when somebody's there. A Jnani always knows another Jnani and also if a person is not a Jnani. (SG: *According to his mind, the Australians, he was in a state of bliss.*) He thought he was. (SG: *He couldn't focus on the body he'd just sit there.*) He had some physical problems.

SM: *Robert isn't there a protection, a current or something to protect these people so that they wouldn't be thrown into an institution?*

R: Oh yes. Mary's talking about the current that knows the way. The power that is absolute that takes care of everything. So if a person is supposed to be thrown into an institution he will. If they're not they won't. There are no mistakes everything is right. Everything is preordained and everything is happening the way it's supposed to. If you try to figure it out you'll go insane yourself.

SF: *Robert, I don't know if I'm quoting rightly but it seems what I've read in "Day by Day with Bhagvan" about Ramana Maharshi it's not this world is unreal, it's a mistake to consider aside or apart from the Self. (R: Umm, this is true.) Is that the ultimate Jnanic vision of the world?*

R: No. The ultimate vision is that there is no world at all and there is no Self. It's just a term given to us so we can talk about it. But no thing actually exists like that. (SF: *So he was giving a particular answer probably to a particular question.*) Exactly. The world is not real by itself but Brahman as the world is real. But in the ultimate reality there is no Brahman, so there is no world.

SJ: *It's interesting how the buddhist concentrate on being totally present. Even more present than here now. And it seems like that's the same state. It's when you're totally present there is no world that is apart from yourself and there is no time, there is no past and there is no future, all those things.*

R: Well that has to do with the bodhisattvas. They will not disappear until everyone else is enlightened. (SJ: *Yeah I'm only talking about being present, that's all.*) They will be present until everybody else is enlightened. (SJ: *No I mean being in the present moment.*) Being present in the moment. Explain that again? (SJ: *Being totally present in the moment. It's like the same thing as when you are totally present in the moment there is no world.*) Oh I see

what you mean. (SJ: *And in that kind of state it's beautiful.*) If you live in the split second of this moment nothing exists. But it's only when you begin to think then existence comes into play. (SJ: *Or be someone?*) Yeah, but it happens so fast it's hard to catch.

SL: *Something you were saying last week which is, just let your body do what it has to do because someone who asked the question about if you were working can you still meditate or concentrate and you said, yes you can. Let the body do what it needs to do.* (R: Yes.) *And you said when you start thinking that is when you let the I or the ego take over you can't do it as efficiently.* (R: That's correct.)

SK: *Well this is to clarify a point, is it right to say that the experiences exemplified by the zen Masters is it the same as you and Ramana speak of?*

R: There is just different ways of saying it. But Buddhists become enlightened also. (SK: *I've never got this. One brand thing instead of different kinds of enlightenment.*) There is no different kinds of enlightenment. Enlightenment is enlightenment. (SK: *So somebody else's words for enlightenment sound different, it's just a mode of expression.*) True. Because of karma and samskaras we are inclined toward a certain path. It maybe buddhism, it maybe mystical christianity, it may be Advaita Vedanta. We're inclined toward a path from past lives.

SD: *For example a christian like Mother Theresa might be self-realized?* (R: Might be suffering?) *Might be self-realized or be it a type of state of realization?* (R: Oh, self-realized. I never like to talk about other people but Mother Theresa is not self-realized.) *No?* (R: Umm.)

SJ: *Maybe she knows mali maybe that'll help. (laughter)* (R: She's what?) *At least she knows niyamali (a language), that'll help? (students laugh)* (R: Oh yeah. She's a great saint.)

SD: *So a saint is not the same as you are Robert?*

R: That's right. The same as Mahatma Ghandi he was great soul. But the answer is always this, find out who you are and everything else will become clear to you.

Another good practice with your breathing is the "I - I" meditation. When you inhale you say, "I," and when you exhale you say, "I." Lets try that...

(tape ends) [TOC]

## **FREEWILL AND PREDETERMINATION**

2nd June, 1991

*Robert:* Good afternoon. Someone asked me to say a few words about freewill and predestination. I've already talked to you about those things. But we forget.

It's just like the fellow who told me he's been seeing a psychotherapist for twelve years. And the psychotherapist told him something this morning that made him cry. So I said, "What could he have told you this morning if you've been seeing him for twelve years?" He said, "He told me, no speakie English, no habla English." (students laugh)

So we talk about the same things again and again.

*SB: Was he cured of his psychosis?*

R: Who knows I never saw him again.

If everything is predetermined where does freewill come in? For instance if someone has cancer and they're dying and this is predetermined, everything is predetermined, so should that person use their freewill to try to heal themselves? Or should they just let themselves die?

This is quite a paradox but it's easily resolved as soon as you ask yourself, "For whom is freewill? Who is the person that predetermines anything?" And you tell me, "The inner guru." The inner guru knows the time when you're going to be enlightened and that time cannot change. So again where does freewill come in? I ask you again, "For whom is there freewill?" Freewill is for the ego. Freewill is just another game. And as far as things being predetermined that's also part of the game.

It appears as if everything is predetermined. Just as it appears that you have freewill. But I say to you that there is only the Self and you are that. Does the Self care about freewill or predetermination? You do. Can't you see the error you're making. You're so concerned about freewill and predetermination, it's like being concerned with what came first the tree or the seed, the chicken or the egg. That's how it is when you're concerning yourself with freewill and predetermination.

There is no real answer it's part of the game. Everything is predetermined. Even when I raise my hand like this (raises hand), it's predetermined. Everything is preordained it has been pre-planned before you came into birth. But don't you see the truth? The truth is you were never born. You never came into birth. Therefore there is nothing that's predetermined because you don't even exist.

*SC: Excuse me Robert you're talking about consciousness, you're not talking about the human body, isn't that right?*

R: I'm talking about what? (SC: *You're talking about consciousness, you're not talking about the human body are you?*) I'm talking about the human body that believes everything is predetermined. (SC: *But you just said we don't exist?*) That is what I'm saying, in reality you don't exist but you keep thinking about your life, about your body, about your affairs, about circumstances, about if everything is predetermined or if you've got freewill. Who thinks about these things? You do. (SC: *How can I think about it if I don't exist?*) But you think you exist otherwise you wouldn't react to conditions. So by saying you don't exist that's the highest state of consciousness. Where you do not really exist. It's like a dream. But as far as your concerned, as long as you react to conditions, as long as you react to person, place or thing, then you believe you exist.

SC: *Okay, I was going to ask this question later but I think it will go along with what we're saying. I think I got a trillionth of a second flash that I'm not the body, okay, whatever it is. If I'm consciousness how does one know when one is going to die? For some it take an hour, some have days and some have ten years and it's set. A human being can live so long and not live so long.*

R: But if you had a glimpse of consciousness that question would not enter your mind because there would be noone left to ask and there'd be noone left to go through those experiences. As long as you can ask the question, as long as you're concerned with who lives how long, it's not consciousness you're speaking from. (SC: *Okay, consciousness is separate from the body right?*) Consciousness is not separate from the body, consciousness is and you're not! (SC: *Alright, right. But how does one know when consciousness leaves the body?*) There is noone left to know? And consciousness doesn't leave the body because it never entered the body. (SC: *So when is the body dropped, if I can use those terms. One day, two weeks, ten years, a hundred years, sixty years...*) You're speaking from different levels. As long as you think about bodies dropping then bodies will drop forever. They'll never stop. You'll take on one body after the other and it will drop. When you awaken, when you become liberated there will be noone to ask those questions and you will not be interested in those things. Because they will not exist for you. They wouldn't even enter your mind.

SC: *Right so as far as that is concerned there is no difference between that tree out there and me?*

R: As far as that's concerned that's true because there is only consciousness. (SC: *Now that's what I meant.*) But you're not seeing it from your point of view where you are realized. You are seeing it from an intellectual level and that's not worth a hell of beans because it doesn't do you any good. (SC: *So I suppose the next question is how is one to see it? I know it's been asked a hundred times but I'll ask it again.*) You see it by asking, "To whom everything comes to." (SC: *I know I've asked that...*) "To whom do the trees come? To whom do the problems come? To whom does sickness come? To whom do everything in this universe come to?"

SC: *If I created my own sickness, then I can get rid of it?*

R: You didn't create your own sickness because sickness doesn't exist for you to create. (SC: *Are you talking about consciousness or you the body?*) I'm talking about you as yourself. You are your pure Self and there is no sickness, there is no body, there is noone that is born, there is noone that dies, there is noone that goes through experiences. But as long as you believe you do then you have to work on yourself until the day comes when all of these things begin to drop away. (SC: *Then I'm confused between the self with the little "s" and the Self with the big "S."* When you're talking, I don't know whether you're talking about consciousness or the body? And that's why I'm confused now.) First I talk about the body I talk about where you're coming from. I talk about what you see and then I say to you, "All this is false imagination. It is all false imagination. Only reality exists. Only pure awareness exists."

SC: *What is pure awareness or reality?*

R: Pure awareness is something that you're not right now. Pure awareness is silence. Pure awareness is where there is no question, there is no answer, there is no body, there is noone interested about knowing anything. (SC: *Then where does sickness come from?*) Your imagination. (SC: *My imagination, then I can cure with my imagination?*) If you want to use your imagination to cure sickness you will, but then other sickness will come, death will come, everything will come and you'll spend your life curing yourself. Rather than doing that why don't you find out who you really are and understand your divine nature. When you understand your divine nature there is no room for sickness, there is no room for anything. There is no room for health. (SC: *I understand it intellectually but the connection isn't there.*) Well what do you want me to do. (SC: *Connect me of course.*) (laughs) As far as I know you are already connected. (SC: *But I don't know it?*) So what can I do? You've got to do it yourself.

SC: *I've been attempting as best as I know how. I've got your tapes I listen to them every-day I ask, "To whom do these problems come to?" And my feet still hurt.* (laughs)

R: Of course your feet still hurt but your head doesn't hurt. Your body doesn't hurt only your feet hurt. Think of everything else that hurts, therefore you are a step ahead of the game. You're here, you're able to listen to these things even though you're not really practicing too much. You're still able to hear these things and you're better off than you would be if you were somewhere else. Therefore try to still your mind, try to quiet yourself. (SC: *So I'm listening to you from my head instead of my heart? Or it doesn't make any difference?*) Whatever you say, however you feel. Whatever you think. But the day will come when you will awaken to the fact that you are not the doer, you are not the body, you are not the mind. Until that day comes you do the best you can with what you've got. But I say to you again, the more you quiet your mind the greater experience you'll have. As you're beginning to stop identifying with the world so much and stop seeing things and reacting to them. You are going to find that you become happier and happier. That joy wells up in your heart. You become peaceful and everything will be alright. Then it

wouldn't even matter what's going on in your body if you had sickness or whatever is going on. You will not see it that way.

I admit it's sort of a hard thing to comprehend. When a person like Rama Krishna or Ramana Maharshi or others were dying a terrible death of cancer themselves, the question is, "Who sees that? Who feels that?" Certainly the Sages did not feel that, but you did. You feel it for them. That is your story. That is how you see things. But I say to you that noone died of cancer. Noone died for noone ever existed. To die you have to exist. To become sick you have to be well. To go up you have to go down. To go forward you have to go backward.

Now ask yourself, "Now what have I got to do with all of those things?" You are free, you are sat-chit-ananda, you are parabrahman. If you can only learn to keep your mind on the source. Never mind what the world shows you. Never mind what the world gives you. Never mind what is going on in your affairs or in the world. Identify with the source. And how do you identify with the source? By abiding in the I. The I is really the source. As you abide in the I and the I goes further and further and deeper within yourself, it turns into the source. Which you have always been and which you are now.

So right now you're like the sun that's covered with clouds. You look at the clouds and you don't see the sun. But you know you're the sun. And you try to tell everybody that you're the sun, but everybody looks up and sees the clouds. So you're saying that you are reality, but the clouds are your body, your mind and your affairs. All you can identify with right now even though you say you are reality, is your body, your mind and your affairs. And that's like identifying with the clouds. The truth is the sun is above the clouds. It always shines. There never is a time when it does not shine. But you are seeing only the clouds, so who's fault is that? What can you do?

So you run to gurus, you run to teachers, you run to India, you run to Hawaii, you run all over looking for answers. Whereas the real answer is within yourself. The time has to come when you stop running, you stop searching, you stop reading, you stop wanting, you simply look at yourself as the source. When you look at yourself as the source, the light begins to shine brighter and brighter and soon you're cooked and you're out of this world. Even though you're in a body.

Therefore do not judge by appearances. Do not look at facts. Facts are subject to change. Anything that does not last forever cannot be the truth. So if you think you've got problems it's only because you're not seeing yourself from the right viewpoint. You're identifying with the problems. You're identifying with the world, with your body. But yet if you see it in the right perspective you will understand that it has taken you many many incarnations, so-to-speak, to even be where you are right now. This is why we must always be thankful.

If I right now were wasting away or I appear to be wasting away as a body, from leprosy, cancer and every other horrible disease known to man, I would be thankful. That this is the last of it and I'll be free.



When you have a thankful attitude it's like identifying with God, with the Self. But when you complain and you see things wrong with yourself and the world, what you're really saying karmically is I want more of that. The law of karma only knows what you feel in your mind and if you feel something is wrong the law of karma doesn't care why you feel something is wrong, but as long as you feel something is wrong it'll get worse.

But when you look at the situation from a different viewpoint and you see it as something that is subject to change, no material thing lasts forever. Therefore sickness, lack, limitation and the rest of these so-called negatives are not reality so they do not last forever. They must change.

When will they change? When you take your mind off them and identify with the source.

How do you identify with the source? You ask, "To whom do these things come? They come to me I feel them. Who am I? Where did the I come from?" And you follow the I thread. You trace the I to the source and you can say it's located on the right side of your chest. As I said before, once before, twice before, a hundred times before, you can see the source on the right side of your chest as your favorite deity, or you can see it as a sphere of light like the sun, only a million times brighter. And you see your I dissolving in the source. Then the I becomes I am and you have now become the Self.

You haven't actually become the Self you've always been the Self. You have rather awakened to the fact that you are the Self and all of the nonsense about sickness or health or money or poverty or happiness or misery are no longer a part of your life. You're just free of the whole thing.

The choice is always yours. I can lead you to the vein of gold but you better do your own mining. I can keep telling you that you are absolute reality, that you are ultimate oneness, that you are nirvana, emptiness. Your true nature is pure awareness. Parabrahman. And this alone should lift you up and make you understand that you are not the other things. But you have to keep up realizing that you are that.

When you leave here today and you walk out the door, what happens to you? Most of you begin to identify with what you see, what you hear, what you smell, what you taste, what you touch. That's the mistake you're making. You begin to act like the doer. You have to totally surrender to the Self. Your whole life, your happiness, your sadness, your health, your sickness, your lack, your abundance, they're all two sides of the same coin. Everything has to be surrendered.

Think how joyful you will be when you mentally surrender everything to the source. All the responsibility is off your shoulder. You no longer have to wonder about what you should eat, what you should wear, whether you should take vitamins or whether you should go and see a movie, whether you should go find a healer, whether you should go to India or find a spiritual teacher. Those questions will no longer come into your mind when you totally surrender, totally, completely, absolutely. You will be empty, free. And then you will understand.

There are two ways you can work with. You either practice atma-vichara, self-inquiry or you totally surrender to God which is surrendering to your Self. You have the free will to do that.

Remember when we talk about freewill, freewill is only for the ego. Does God need freewill? What you call God is all-pervading, omnipresent. If something is all-pervading there is no room for anything else. So how can there be God or the Self and your problems? That's virtually impossible. Don't you see there is no room for your problems.

But somehow you've been mesmerized. The illusion is you think and things happen. Who told you you have to think? The illusion is, the belief that if I don't think my world will fall apart. I've got to think about my business. I've got to think about my health. I've got to think about the world. I've got to think about karma or predestination or free-will. Who said you do?

The world has gone on before you came into existence in your present body. It didn't need you at all. And it will go on after you appear to leave. Therefore what have you got to think about? Why do think I have to think or I have to do this? Or if I don't do that somebody will take advantage of me. If I do not retaliate people will laugh at me. That's thinking and that's called false thinking.

True surrender is when you allow the world to do whatever it does but you're never involved in it again. Mentally that is. You will go to your work. If you're supposed to get married you'll get married. If you're supposed to get divorced you'll get divorced. If you're supposed to have children you'll have children. If you're supposed to live in a nice house you'll live in a nice house. If you're supposed to live in a shack you'll live in a shack. Everything will take care of itself without you thinking.

Stop thinking that you matter so much that you're so important. You're a grain of dust in the wind. Here today and gone tomorrow. Now that is the appearance. That's how it seems. You have to see yourself for what you really are.

When things happen you always have to ask, "To whom do they happen? Who is going through the experience?" If you do this enough I can assure you something will give. But what is enough?

I get calls from people that are here today, people that are not here today. They tell me they've been practicing for two whole days now and nothing has happened. They've been practicing for six months. The whole understanding is you give up looking for anything to happen. See that has to go. After all to whom is it to happen to? To your ego. To your small self. You are not that.

As you surrender everyday as you practice self-inquiry. The first signs you will see will be signs of peace and happiness. The things that used to annoy you will stop. The chip on your shoulder will fall away. You will no longer be annoyed by people. You will understand. As you continue to unfold you will begin to realize that you are all the people. There is no one separate from you.

As Emerson said, "I am my brother and my brother is me."

And you will treat others the way you treat yourself. And as you keep unfolding you will see that there is only one Self. And what you do to others you're doing to yourself. It all happens in due time. But if you're still selfish and you still have a big ego everything is going to ruffle your feathers. When somebody bumps into you, you will think they did it on purpose and you will look for an argument. If someone looks at you the wrong way, you will imagine what they're thinking and perhaps insult them. You will see things that do not exist but you will believe they do. The bigger your ego is, the more of that takes place in your life.

I therefore say to you, "It makes no difference what is going on in your life at the present time, drop it. Leave it alone. Live in the moment. Be spontaneous. Forget about yesterday. Forget about the way you were brought up, what happened to you, who hurt you. That's the past. Surrender it totally, completely. Do not concern yourself with the future. For the substratum of all existence is divine harmony. There is nothing but good, happiness and love. That's awaiting you. In order to experience it you have to see it."

The question I ask you is, "What do you see right now?"

Do you see yourself as a miserable sickly person? As an old person? As a person with problems? Why do you see that? Because that's how it appears? Doesn't water appear in the mirage? But the water's not real. Doesn't the rope appear as a snake? The snake is not real. Doesn't the sky appear as blue? And yet there is no sky and there is no blue. In the same way, whatever appears to be going on in your own life is only for a time. It appears to exist.

It's like watching a movie. You identify with the movie, it has a beginning, a middle and an end and that's it. But while the movie was going on you identified with it. You didn't think of anything else. Now you are identifying with the movie called your life. You appear separate. You appear as if you're involved in this and involved in that. But I say to you that you are already free. You are already bright and shining. You are already absolute reality. Pure awareness. That is your nature.

Why do you want to cause so many problems for yourself? By continuing to think and imagine that things have to be this way and things have to be that way. And you have preconceived ideas of the way that you're supposed to live or the way you think you're supposed to live.

So you set up goals and then you try to reach the goals. And as many of you know when you do reach the goals they are really never what you really expected. So you set up new goals. It never ends. And because you're so involved in setting up goals the Lord of karma makes it easier for you. He let's you continue in another body. You are therefore born into a family with goals and they've got goals for you. And the goals never stop, it's unending. Until you're ready to say, "Wait a minute! Who needs this? What is it going to lead to?" A semblance of wisdom begins to make you understand I have been searching

for the wrong things. For everything in this world is subject to the law of change. Nothing is permanent including this world.

You begin to turn within. You begin to realize the happiness that dwells in your heart. You begin to talk less, to think less, to complain less, to criticize less. You begin to leave everyone alone. To leave the world alone. When you see a situation that is not pleasing to your mind you re-evaluate it and you understand where it's coming from and what it is. You become peaceful, harmonious. It is only then that you can begin working on yourself really. And practicing *vichara*, inquiry.

But as long as you're filled with hours and times and you're always thinking about your body or your affairs, it's best if you surrender these things. Give them all to God, give up everything. Get rid of your needs, your wants. Stop feeling sorry for yourself. You are greater than you think. Do not think past your nose. The world will come, the world will go. But reality has always been where the world appears to be and you are that.

(tape break)

(Robert continues) ...if you've got plenty of questions.

*SD: Robert is surrendering to the guru the same as surrendering to God?*

R: There is no difference. (*SD: So could you give an...*) Guru, God, Self are one.

*SD: Can you give an example of surrendering to the guru. Say you were ill how would you surrender that to the guru?*

R: You would merely say to yourself, "Guru take this from me. I give it to you, you know what to do with it. I surrender every iota of my being to you. I no longer care about it or will concern myself about it. It now all belongs to you. My feelings, my emotions, my body, what appears to be sickness, I hand it all over to you. Do with it as you will. I am free of it." And that's it. (*SD: And what would you do as the guru do with it?*) Never mind that. (laughter) I chew it up and spit it out. (*SD: Because you're not affected by it right? Is that how that can be done?*) There is no one to be affected. Nobody's home. What you are really doing is giving it to the universe and since it doesn't really exist, it doesn't go anywhere. It becomes a non entity. It becomes God. It's always been God but you've seen it differently.

Can you see now why Ramana Maharshi when he was dying said, "Who dies? There is nowhere to go where can I possibly go. How can I be sick. How can I die?" And Rama Krishna said basically the same thing. Because to them what is called cancer is God. I know it's hard to see it like that. What you see as sickness as being a horrible manifestation, a Sage only sees God. They don't see God as the sickness, there is no sickness to change into health. They only see the Self. The Self as the Self.

A mirror may reflect cancer but cancer does not affect the mirror whatsoever does it? In the mirror you may see somebody dying of cancer but nothing happens to the mirror. The Sage is like the mirror. Absolute reality. Therefore when you give the Sage or the guru your problems, you're giving them to eternity and they're all dissolved into the nothingness they came from.

ST: So we can also spellbind you? (R: Be my guest.)

SS: *Are you then giving to yourself too when you do that?* (R: Am I giving to myself?)  
*When you give to the guru are you giving to yourself?*

R: Exactly, the Self, Guru, God are one. You're giving it to yourself because the Self is omnipresent. You're therefore not doing anything to this body. This body doesn't exist. Everything is the Self. Whatever you see apart from that is an appearance. An illusion like the water in the mirage. Like a dream but it appears real.

Let's imagine again that you're having a dream and you're wasting away from cancer. Or let's say I'm in your dream and you see me dying from cancer and I'm wasting away to 60 pounds, 40 pounds, 20 pounds and you looked at me and say, "Robert look what's happening to you. How can you allow this to happen to yourself? Why don't you heal yourself?" And I laugh at you because I realize the dream. And I tell you, "Don't you see this is a dream, this is not really happening?" But you say, "Yes it is, look at you you're bleeding, there are sores all over you, you are nothing but a bone." And I just keep laughing. That's what you're seeing because you're identifying with the dream. And you're saying, "No I'm not. See I can pinch you and you feel it don't you? I say, "Yes, but it's a dream pinch." And then all of a sudden you wake up and you're yourself. None of those things really happened.

So, this life is called the mortal dream. We appear real. The world appears real there are beautiful trees, mountains. There are horrible things going on, all kinds of things are happening in this world. But it's a dream world. You are the dreamer, when you awaken you will be the Self, self-contained, absolute reality. That's how I see you now. If you want to see something else that's your business.

SC: *What happens when you don't identify with what you see?*

R: If you don't identify with what you see, you will not experience anything else but the Self. You will only experience absolute reality. (SC: *Let's say someone is sick and they don't identify with that sickness? Does that mean the sickness will go away?*) Again you're missing the whole point. To whom does the sickness come to? The sickness is a complete illusion. Just like the person is an illusion. In the dream, the dream person was an illusion and the cancer was an illusion. (SC: *But it's still happening to that person even though it's an illusion.*) It appears to happen. Just like the water appears real in the mirage. It's an appearance. But as long as you're identifying with the world it's real. To the extent that you believe that you are the body mind phenomena, to that extent everything is real for you. (SC: *But how can you not identify with the body when the body is so obviously there?*) By working on yourself and inquiring, "To whom does the body come?" And following it through. Or surrendering to God, all of your problems, all of your thoughts and all of our bodies. Taking the responsibility off your shoulders.

SB: *Robert when we inquire and we ask finally, "Who am I?" And then it goes through the silent phase. Do we inquire silently, like non verbally, non mentally by going deeper into the silence...*

R: As long as thoughts come you have to continue inquiring. When the thoughts stop the Self within will pull the mind into the heart and you will awaken. (SB: *So we don't have to concentrate on that thought?*) No. (SB: *Because before you were saying to imagine where the light is to the right side, but that's still the ego imagining right?*) Yes. The ego has to imagine that in order to destroy itself that is the beginning stages. Remember you use the mind to destroy the mind? (SB: *So which one should we do if we're...*) You do whatever you have to do. (SB: *If we inquire and go into the absolute silence we don't have to worry about concentrating on anything?*) No you don't. Concentration automatically stops. because there has to be somebody left to concentrate. (SB: *Concentration is of the ego then.*) Yes. (SB: *So even attention is of the ego?*) Yes. (SB: *It will all happen by itself?*) All movement is of the mind, of the ego. When movement stops then there is reality. Which ensues of it's own accord.

SB: *So the basis of movement is the word right, the sound current the sharp?*

R: The sound current, that's the movement. (SB: *The first movement in creation?*) Yes. (SB: *So I followed the sound current for 12 years and I got a headache from so much concentration.*) (students laugh)

SJ: *One headache in twelve years that's pretty good. (laughter)*

SB: *No it was a continuous 12 year headache. (laughter)*

R: Well now you know what to do. Take an aspirin. (laughter)

SB: *Flush it down the toilet and call the doctor. That's what my doctor said, take two aspirin flush it down the toilet and call me in the morning.(laughter) So really Robert what you're saying is there is only two things in creation like - no that's not a good way to put it - there is motion and motionlessness. Motion is ego mind and motionless is everything?*

R: When creation begins there is the sound current. But the sound current doesn't really exist because it's beyond the phenomena. Therefore the sound current, the silence that you're trying to experience is part of your mind. But when you stop thinking then the true silence comes.

SB: *But we were supposed to concentrate on the light and the sound and that was supposed to bring God into expression and it's supposed to take us back. But then the ultimate thing is after a hundred years of doing that is seeing all the inner planes and concentrating on the sound current and becoming that and then it goes back to this point of where we are starting with right now. In other words we're starting with the non-manifest.*

R: We're starting from the top. (SB: *From the top instead of starting from the bottom and going through creation with the sounds and planes and lights and all that.*) Yes. (SB: *So this is the absolute direct way.*) If it's right for you, practice it. (SB: *Because that is always duality. There is always me concentrating on the sound current.*) Umm. (SB: *So you're beginning with duality and then eventually beyond the highest planes there is no more light and sound and then it's a matter of absorption and here we are starting with the matter of absorption.*) You are starting from the ultimate. I'm not against any path. All paths are good because they take you away from world thinking. But where you go is determined by your karma and by prede-

tion. So you are here because you are supposed to be here. There are no mistakes, all is well.

(tape break)

Every once in a while your raw talent comes out. We've got a lot of poets here. A lot of good writers and what I'd like to do is share with you a writing that comes from Lee. Lee is sitting over there asleep. (laughter) (SB: *No he's drunk.*) (laughter)

R: He wrote something very beautiful and I'd like to share it with you. We'll have Dana if she will, read for us. (SD: *Lee says that he would have preferred to remain anonymous.*) (laughter) That's what they all say.

Dana reads:

*Beloved as you write this love poem to yourself fill the song and  
poet with your love till nothing else remains. A universe ecstatic.  
Beloved I feel your love hugging friend I feel your lust offering a  
short skirt. I've seen your joy seeing my lady smile. I feel your awe knowing this.  
Beloved I ask to feel your love, yet the love I feel for anyone or anything is you  
loving you. So fill me with love for all your creatures, for all your forms, your loving feel  
Beloved fill my eyes with the ecstasy of seeing you in all your forms.  
Fill my ears with the ecstasy of hearing your song in all your voices.  
Fill my heart with the ecstasy of loving you as all your creatures,  
fill me with the ecstasy of you being you.  
Beloved I think of you and bubbles begin rising and tickling from my centre,  
filling the universe.  
Beloved I thought I was a flute being played by you but now I know I'm  
your breath vibrating as a body entombed.  
Beloved hugging any of your forms my arms are filled with you and I know  
I am you hugging you.  
Beloved every poem you write fills me with greater joy. Such grace, such ecstasy.  
Beloved now I see the cosmic joke. Thinking I lacked always withheld.  
Knowing I am everything you give me more and more, upon gift upon gift.  
If I weren't infinite I'd burst.  
Beloved you give me the task of loving my beloved and reward me with her  
joy when she meets your love, such grace.  
Beloved you must know when I win, how else can I explain the path  
without pain? You lure me on with joy after joy and light upon light,  
lest I search with fear. Seeing the progression I trust. Drop al resistance and  
kneel to the ecstasy.  
Beloved it can't be me I'm no bhakti my love calls to you.*

*If the words flow to this Jnani learning labels proving you.*

*Beloved your timing your networking push coincidence beyond credibility  
you're such a show off.*

*Beloved now I see the cosmic joke, thinking I was separate I was left alone.  
Knowing I am one you fill my life with others, full of love and light, If I  
were infinite I'd burst.*

*Beloved you've appointed me your energy junkie. Sending me from place,  
to high place letting me be the one for whom your experience, your light  
and vibration, such a gift.*

*Beloved now I see the cosmic joke. Thinking I was in time things took forever.  
Knowing I'm eternal everything happens now, joy upon joy, if I weren't  
infinite I'd burst.*

*Beloved now I see the cosmic joke thinking I was in space all this removed from me.  
When I'm infinite you put everyone here, lovers and beloveds, if I weren't  
infinite I'd burst.*

*Beloved will you speak to me direct me, use me, let me be your tool or shall I  
be consumed by this ever increasing fire of bliss and ecstasy. Ecstasy until  
there is only you.*

*Beloved I know you're having a blast experiencing all this joy through me, I am.*

*Beloved When I think thy will be done I giggle at my breath.*

*Beloved every face reflecting your light in every face in the thousand faceted jewel.*

*Beloved when I finally unite with you it won't be through works,  
not through meditation not through your fire. I shall simply burst with joy.*

*Beloved scan the monkeys in their trees that I might hear in the ensuing silence, your song.*

*Beloved you must be testing me, trying to find out how much joy I'll permit  
before I panic or shut down or block, well I am only beginning to let.*

*Beloved the more I let the more I get.*

R: And that was written to the divine mother.

SL: Well Robert I have a question. (R: Okay.) With all of this joy that we feel, I think there is some kind of threat that comes from this teaching that what goes up goes down. I feel the same way he does. Everything is just so wonderful, I mean... (R: It is wonderful.) Yes but what is this thing that, what goes up has to come down?

R: This is the way of the world. When you only identify with the world everything that goes up, comes down. But if you identify with the Self, that is permanent and that is always and that is true love. The world is miserable by itself. But the world as God is beautiful. (SL: But as long as the focus is on the Self then everything is alright?) Of course. How could it be any different?



Any more questions or statements? Ed do you have any announcements?

*SE: Yes. Satsang begins at 1:30 now, not at 2 o'clock. We chant for the first half hour and if you don't want to participate that's fine if you just want to sit and wait for 2 o'clock to come, but if you do come in please don't talk because it's very difficult to get the chanting to go. It takes 15 - 20 minutes for people to get into the chanting. Chanting is a very high spiritual practice and we'd like to see if it works out to do chanting successfully. Arak is here today and he may come in the future and we can't always depend on him but when he's here it's special.*

R: We have prashad thanks to Ruth. Lee did you want to say something?

*SP: Yeah I have a picture of Ramana Maharshi for those who want it.*

R: Oh great. We have prashad. Ruth brought us a lot of beautiful rolls today. So why don't you bring them over here and I'll hand them out.

*SL: Also if anyone who didn't see the pictures of Robert last Sunday they are over by the donation box for anyone who wants to sign with a red pen on the back to get a copy.*

(tape ends) [TOC]

*Transcript 67*

**BEYOND THE WORLD OF MAYA**

*6th June, 1991*

*Robert:* Good evening. It's good to be with you again in this lovely room, with Henry, in his house, and the dog, and the sun shining in my eyes. Welcome. I see a few new faces here. I want to remind you that I do not give speeches. I do not give lectures. I am not a philosopher. I do not give sermons. I give nothing. I am nothing. If you've come to hear a profound lecture, forget It.

There is really nothing to say. Words are superfluous. The only reason I use words is so you can detect the silence in the words. Silence is truth. You cannot explain truth in words. The words become meaningless, redundant. The truth comes to you of its own free will when you prepare yourself through deep surrender to yourself, giving up all attachment, giving up your body, your mind, and everything that's important to you, to the Self. As long as you're holding on to anything, the reality will evade you. The reality only comes when you give up yourself, when you give up your ego, when you give up your needs, your wants, trying to make something happen, desires, when you give up trying to become self-realized, when you just give up. Then something wonderful happens. You begin to expand. Not your body, but the consciousness which you are. You become all-pervading, absolute reality. It happens by itself.

Everything that you feel, hear, touch, smell and taste is maya. Everything is maya, the grand illusion. Most of us really do not understand what maya really is. My trying to explain maya is maya. Everything your eyes behold, that you believe is so important, is maya. Everything that you hear, everything that you read, everything that you try to do to better yourself, it's all maya. It reminds me of a story.

Once the Buddha and his chief disciple, Nerada, were having a discussion, and Nerada said, "Master, what is this maya of yours? You claim everything to be maya. How do you explain it in simple terms? What is maya?" And the Buddha said, "Well, lets take a walk. I'll explain it to you." They walked along a dirt road. The Buddha didn't utter a word. And Nerada said, "Master, are you going to explain maya to me?" The Buddha said, "Oh, yes. But I'm thirsty right now. Can you please go get me a glass of water?" Nerada obeyed. He walked down the road. He saw a house. He knocked on the door and a lady opened the door. Nerada asked, "May I please have a glass of water?" The lady said, "Yes, come in." The lady beckoned to her daughter. "Go get this gentleman a glass of water." Nerada looked at the daughter. She was beautifully voluptuous. He had never seen such beauty in his life. And the old lady said, "Would you like to marry my daughter?" And Nerada said, "Why not?"

So they got married. Nerada worked in the fields. He had two sons and a daughter. The years passed. One day there was a hurricane, and the land was deluged by floods. Water started to come into the house. Nerada piled all the furniture up in one place, and the whole family went on top of the furniture. But the water still started coming, deeper and deeper, higher and higher. They finally had to run to the roof for shelter. There was a pole on the roof, a clothes pole, and they were all hanging onto the pole for their dear life. The winds were blowing at 150 miles an hour. Water was rising higher and higher. Finally the daughter had to let go, and she drowned. Nerada was distraught, but what could he do? Then his first son couldn't hold on any longer either, and he let go, and he drowned. This time Nerada was truly upset. He couldn't understand what was happening. And the other son let go also. Then the mother-in-law let go, and Nerada said, "Well, she was old anyway." Then the wife let go, and Nerada really was upset. And he was just about to let go also, he couldn't hold on any longer, when he found himself standing beside Buddha with a glass of water. And Buddha said, "What's the matter with you? Give me my water." Nerada said, "Now I know what your maya is."

This is also true of us. We get so involved in the world, we take everything so seriously. The first mistake we make is we think we're important, the body has importance. We try to educate the body. We want to make the body feel good. We do all sorts of things to the body, as if it matters. We become concerned over worldly issues. We do not understand that everything is predestined. Instead of trying to find ourselves, instead of trying to ask, "Who am I?" we're concerned with worldly situations. We get involved in beautiful things in the world, believing that's going to last and that's reality. We get involved in ugly things in the world, and we want to get rid of those ugly things, and change them into beautiful things. We're so involved in the world, we have no time to think of reality.

Unfortunately it is only when a catastrophe comes along, like a death, or a sickness, or a severance from family for some reason or another, that we begin to question, "What is life all about? I'm born, I die, and in between I struggle, trying to achieve happiness. And when I achieve it, it's not what I thought it was. What is reality? What is life?"

As you make the request known to yourself, something happens. You find a book. You find a friend that is, perhaps, a few steps higher than you. You begin to ask questions. You begin to read. And then you begin to understand that there is something else besides being born, going to school, getting a job, having a family, getting old, retiring, and dying. Life is more meaningful. But yet you say, "I have not tasted this. I only know my humanhood." If you continue being sincere, you will be led to a teacher, or perhaps a river, perhaps a tree, something that you can focus on, and you will begin to go deep within yourself. I don't like to use the term meditation, because it's been so misused. You begin to dive deep within yourself. You start to experience feelings you never had before. You have moments of bliss, but they go away, and you're back to your old self. You start to think more about life, what it's all about.

Then one day something happens to you. You begin to realize that it is your thinking that has caused you the problems to begin with, the illusion, the maya. It is your thoughts that are the problem. You ponder this. The guru within you has been awakened. Because of your sincerity, because of your wanting to awaken more than anything else in the world, the guru within you leads you to an outer guru that has gone farther than you. And the outer guru tells you the personal self is only a thought, an idea. It is called the "I-thought." You must follow the I to its source, which is on the right side of the chest. As you abide in the I, it will turn into your Self, which is consciousness, absolute reality. You will then be liberated.

This is only the beginning. You begin to practice, and in your practice you have many experiences. You visit occult realms. You hear beautiful music. You see geometrical figures. You have visitations from Sages. And you run to the guru and you tell him your experiences. He explains, "That's nothing, kindergarten. You must go beyond. All that comes out of your mind. Your mind is the cause of all existence. It is your mind that gives birth to the universe, to God, to people, places and things. You must annihilate the mind. "How do I do this? By asking and inquiring, "To whom does the mind come? Who has a mind?" By observation. By intelligently observing your thoughts, becoming the witness to your thought process.

You begin to practice this, but life interferes. Things happen. You get caught up again and again in maya, the grand illusion. You take things seriously. You think the world has something to offer you, because all sorts of good things begin to happen in your life. And then, of course, it reverses itself, and there is a death in the family again, or you lose your position you've had for twenty years. You go into bankruptcy. So again you begin to inquire. And you run back to the teacher. The teacher tells you, "Do not react to conditions. Do not pay attention to the things of this world. Your body will do the work it came here to do. It has nothing to do with you. Whether you're in bankruptcy or whether you're a millionaire, whether you're sickly, or whether you're well and whole, whether you live in a hut, or you live in a castle, do not take these things seriously. But rather keep turning within. Go deeper. Dive deeper than you've ever dove before. Whatever happens to you in this world, simply observe. For the truth is that the substratum of all existence is love, harmony. There is nothing in the universe that wants to destroy you or hurt you. It is simply maya." Again you ask, "What is maya?" and the teacher relates the story that I told you in the beginning, also makes the student understand, the water in the mirage, that is maya, something that appears to be real, but upon investigation you find it's not. The whole world is like that. The whole universe is like that. Do not be fooled again. Do not take anything seriously. Turn within. Do not react. And you vehemently make up your mind to go deeper this time, and not get waylaid by maya.

So you begin to inquire resolutely, absolutely, every moment of the day. Whenever a thought comes to you, you ask, "To whom does it come?" Whenever you observe something on television, or in the world, that seems to upset you, or make you happy, you re-

member to ask, "To whom has this come? Who's experiencing this?" You forget sometimes. But you keep remembering more often than forgetting. No matter what the situation is, good or bad, you stop getting caught up in situations, and you inquire, "To whom does this come? It comes to me. I feel this. I feel this maya. Then who am I? What is the source of the I that feels this maya. Where did that I come from. Who gave it birth? Who am I?"

Of course you never answer that question. You pose the question again and again. And you notice something else happens. You stop getting involved in wordy conversations. Before you used to talk, and talk, and talk, and talk about everything on earth, about the weather, about people, about places, about things, about situations, about the world. Now you no longer have an interest in this. Something tells you it's a waste of energy. You become more succinct. When someone asks you a question, you say yes or no. You no longer go into wordy explanations. Your life becomes simpler and simpler. You become happier and happier. It happens by itself.

And you find that you're always inquiring, "Who am I? To whom does this come?" You begin to abide in the I, tracing the I to the source. As thoughts come you keep asking, "To whom do they come?" You have no goals. You have no ambitions. Yet your body continues to do the work that it came here for. And it does the work better than you ever did it before. You're amazed. You no longer analyze things too much. You no longer try to put things in the right perspective. You no longer stick up for your rights. You have found peace. You go and you share this with your teacher. You tell him how far you've gone, and what's happening to you. And he tells you, "Oh, that's nothing. You have to give all that up. The thought that something is happening to you, that you're improving, that life is better for you, that you're happier, you've simplified your life. All that has got to go also."

You inquire how to get rid of those things fast. And the answer is, "Through self-surrender." Not only should you inquire, but you should also surrender everything. All your thoughts, all your needs, all your desires, your body, your mind. All that, should be surrendered.

"To whom should I surrender, Master?"

"To yourself. The Self that is omnipresent, omniscient, omnipotent. The Self that is all-pervading. The Self that is ultimate oneness, pure awareness, sat-chit-ananda, para-Brahman. Surrender to that Self, for you are truly that."

And you are amazed by what you have heard. You begin to do just that. While you are at work, while you're washing dishes, while you're watching TV, you always remember to surrender. And one day the inner guru pulls your mind inward to the source and you awaken. You become liberated. You become yourself. Then you're free.

SF: *Question time?*

R: Any time.

SF: *Okay. I've been wrestling with this free will versus destiny matter. I'm told that "not a hair falls from my head without my fathers will." Then they turn right around and tell me I should obey the ten commandments, I should love God and love my neighbor. I'm supposed to pray, and*

*meditate, and live an ethical life. Now that apparently leaves me with a lot of things to do, and my question is this: for the jiva, who thinks he can make a choice, he does have free will, but for the atman, where there's no movement of any kind, thoughts and things arise simultaneously, spontaneously without going through the filter of the mind. When they do arise they're recognized as unreal and need not be taken seriously, and beyond that all of this discussion, all of these words and arguments, including the question of free will versus destiny and all the discussion, it's all part of the leela. I wonder what you think of that scenario?*

R: Since you know it's all the leela, why do you ask the question? (SF: *To try to get somebody to corroborate my ideas, and they are still in the mind.*) The teaching is a paradox. It is true that everything happens by itself. Everything is predestined. And yet we still have to make choices. It's only when you ask yourself, "Who has to make choices?" that you realize that there's nobody there to make a choice. There never was anybody there to make a choice, because the I never existed. You never existed as a body or as a mind. Therefore, there is no one who really has to do anything. But as long as you feel that you are the body, that you are the doer, that's when you have to practice moral conduct. That's when you practice the ten commandments, as you said. It is only for the populace, the masses, to make them understand that there's such a thing as moral conduct. But this is also an illusion, like the sky is blue, like the snake in the rope. For in truth, maya never existed, the body never existed, the mind never existed, the world never existed, God never existed, the universe never existed. You are truly para-Brahman, sat-chit-ananda, and if you concern yourself with the questions you asked, it pulls you deeper into maya. Rather, inquire of yourself, "Who am I? Who is the I that wants to know these things? Who is the I that needs to know this intellectual wisdom?"

It's like what came first, the tree or the seed, the chicken or the egg? There's no valid answer. It is only when you discover your true nature that you realize that this world is an illusion. It has no subsistence of its own. Everything is Brahman. The world, the universe is like images on a screen. The images appear to be doing what were doing right now, but the screen never changes. The images change. When you awaken you become like the screen and everything, everything in this universe, is superimposed on consciousness. You observe, but you understand, and all is well. (SF: *Thank you. I think my answer came when you asked me why I asked the question.*) Good.

SR: *Robert, on this subject of maya that you're discussing just now, I'd like to tell you something that's happened to me, and I don't know whether nothing has happened, or is this an example of maya. I left the room just now because something happened Sunday, and I remembered that I took something out of my car, and I don't remember ever putting it back. I became convinced that I never put it back. I realized I never put it back. So I went and checked and there it was. And then it made me recall, a few weeks ago I was walking across a street, two streets, and all of a sudden my keys disappeared, and I didn't know where they were. And I looked for two hours and I couldn't find them. So then I found one key to do part of the job I needed to do, and I had it in my hand and I was about ready to do something with it, when it disappeared. Hey what's going on? I*

*gotta get out of this place. Is this maya or am I just dropping things and not knowing about it. So I said maybe these keys are going into another dimension. Do you have any experience with crazies like that?*

R: We shouldn't give too much credence to things like this. It's just like yogis who can dematerialize things and materialize things. In this world of maya, all kinds of things happen. Some things you call miracle. Some things you call terrible. You lose things, you find things. But do not give this too much credence. Do not give it too much energy. Observe, watch, and ask, "To whom does this come? Who's going through these experiences of losing keys or finding keys?" And you will realize that it's the I-thought. It is always the I-thought. You follow the I. You inquire, "To whom does this I come? Who's experiencing I?" Something will tell you that the whole world and everything in it, including your keys in your situation, is attached to the I. Therefore you need not trouble yourself by trying to straighten out the world, or to find your keys, or to lose your keys, or to think about these things. You merely have to annihilate the I. Then everything will go with it.

The I is the first pronoun. The second pronoun is am. When you realize I-am, you become free. This is called being. Not being this or being that. Just plain being. I am. It's quite a different situation than identification with the body. The body will continue to lose keys, find keys, have experiences, yet you will not. You will be free from the whole ball of wax. Yet to other people, to others, it will appear as if you're finding keys or losing keys, or whatever you're doing. It appears to you as if finding keys and losing keys is a reality. Yet when you discover the truth about yourself and you awaken, you will no longer be connected to your body. At the same time you will appear to be a body to others, and they will see the games that you're playing with your keys. But you will be free from that. Yet your body will continue to play the games. It's a paradox. Your body appears as the water in the mirage, as the snake in the rope. But yet, when you awaken, you are no longer the body. And there is no body. But the body appears to others as being real.

This is why when a Jnani dies, or appears to be suffering, nothing is really happening to the Jnani. But to the ajnani all kinds of things are happening. They see the suffering. They identify with sorrow, with death, and with everything else. Therefore, I say to you, "Do not disturb yourself by these things. Inquire "To whom do they come?" and be free."

(silence)

R: Feel free to ask questions or make statements at any time you choose.

*SR: Is it true that if you go further back towards the real I, that you become more and more magnetic?*

R: When you go back toward the real I, as you put it, you are expanding your consciousness, so you become others. And you're able to say, "Everything, the whole universe, is the Self, and I am that." So the magnetism is only because you have become the trees, the earth, the sky, people. They are all you. There's only the one and you are that. Naturally people would be attracted to you, for they feel themselves in you.

Oh, someone asked me to say something about the transcripts. Most of you see me about four or five hours a week, and to stay on the path, keep reading those transcripts that we give out. It's like being together. As you read those transcripts you will keep remembering what to do. The proper way to read them is to go through the transcript once, completely. Then, preferably before you go to sleep, to read paragraph by paragraph, pondering each paragraph, falling asleep as you contemplate what you read, so that you can assimilate and digest the words. Then it's like we're together all the time. There will always be transcripts here for you. Feel free to pick them up. They're free.

*SL: Does anyone have a copy of a transcript that when Robert describes his life, I don't have that one. Can anybody get back to me?*

R: I think I know the one that you're talking about. *(SK: Yeah I think it's number 14, I'll make copies of it.)* Isn't that the one Alan made up?

*SL: I'll make copies if you bring it to me. If anyone else would like one, who else would like one? (SJ: I think everybody would.)*

R: Well who took the copies over here? *(SM: Everybody did.)*

*SL: Well how many people need them then? (Show of hands) I'll make 10 copies then.*

R: Dana did you bring anything to read? *(SD: I'm sorry Robert I can't help you I didn't bring anything to read.)* Okay. If you find interesting literature to read, then feel free to share it with us.

*SL: Lee can I advertise the fact that there are copies of your poem now on one sheet, and many people who weren't here on Sunday didn't hear it. It's really an exquisite poem.*

*SM: It's going to be put out in a transcription. Fred did you start it? Lee is going to put it out in transcription, on Sundays transcription, and he's going to make out forty copies. Is that right Lee? (SH: Umm umm.)*

R: We have a lot of talented people here, poets, writers, mystics, musicians, singers, all kinds of people.

*SG: Robert, what are the most common pitfalls or tricks of the mind when somebody is doing self-inquiry? Have you noticed some that your students refer to you?*

R: Well, the main one is the mind will make you think it's real. It will tell you after a while, "Why are you wasting your time doing this? You could be busy doing something else, getting drunk, going to a movie, watching TV, going bowling. Why do you waste your time with self-inquiry?" And then it will also tell you, "Look how much time has elapsed. And nothing has happened to you yet. Give it up. Go back to your old way of life."

Your mind is not your friend. It will bring up all kinds of things. It'll start by bringing up fears, fears of the past, even fears of past lives, and you will wonder what's going on. You will see black spaces in your meditation, sometimes, and you will be frightened. You may see all kinds of negative conditions taking place in your mind, and you will be encouraged to stop asking for a while. Always remember, most people have gone



through this, and the way to succeed is to keep inquiring, "To whom does this come? Who sees this. Who's going through this?" It's always the I. Abide in the I and become free.

*SD: So, if you find yourself in the void, or blackness as you said, then you inquire, "To whom this void comes?"*

R: Yes. And bear in mind that there is nothing that can hurt you. There are no devils, no demons, no anti-Christ. All of that is mental. And by inquiring "To whom does it come?" they disappear.

*SK: Why does the mind seem to always go to the negative?*

R: Because the mind is trying to save itself from annihilation. It doesn't want to be destroyed. Therefore it will scare you. It will cook up all kinds of schemes so that you will forget about self-realization. After all, who wants to be destroyed? The mind wants to continue its nonsense. Therefore it brings up all kinds of negatives, to frighten you so you'll give up the practice, sometimes. Sometimes it may show you wonderful things also. It will tell you, "You don't need this. Look what you've got! You've got all these beautiful people around you, and you've got everything you want out of life. This teaching is only for negative people." (students laugh) Your mind will do anything. It will play all kinds of games with you. Keep up the self-inquiry.

Many of you like to meditate. This is why I share the I-am meditation with you, for if you have to meditate, the best form of meditation is I am. We can do this right now. You start by making yourself comfortable. And you usually close your eyes to remove obstructions. You begin by becoming aware of your breath. You practice a form of vipasana meditation. You observe your feelings. You observe your breath. You do not try to change anything. You are simply becoming the witness to everything that's going on.

(pause)

All the while you are relaxing deeper and deeper. As you continue to observe, you forget about your body. You watch your thoughts. Then you finally ask yourself, "Who watches? Who is the witness? Who is the observer?" And it comes to you, "I am." With your respiration, you inhale, you say, "I," you exhale, you say, "am," over and over again, with your respiration.

(20 minutes meditation)

R: Om, shanti, shanti, shanti, om, peace, peace.

Do we have any announcements?

SL: Is this article you said, is it for everyone to take or..?.

R: Everyone to take. Everything here is free. You can take Henry's chair, his furniture anything you like.

*SU: Yeah take it all if you like.*

R: We have some prashad. Very important that you eat prashad.

(tape ends) [TOC]

## HAPPINESS

9th June, 1991

*Robert:* It's good to be with you again. We have just the right amount of people here today. This is the way I like it. And I know everybody, so I don't have to be careful what I say. I can insult you and do anything I want.

Let me ask you a question. Are you really happy? I mean really, really happy?

Student: No.

Robert: That's an honest answer. Why? Don't answer that. The reason why somebody really is not happy, is because they don't really know yet who they are. That's the only reason. If you really were aware of who you really are, your real nature, happiness would exude from every pore of your body. It's just wonderful. Happiness is. There is really no reason for anyone to be unhappy.

People who are unhappy take the world too seriously. They take themselves too seriously. They take life too seriously. They think things are real, and they're going to last. It makes no difference what position you're in right now. It makes no difference what's going on in your life. It makes no difference where you are, or who you are. The only thing you have to do is come to terms with yourself. When you understand yourself, how can you possibly be unhappy? Your Self is the Self of the universe. Your Self is consciousness. Consciousness is just being conscious of your happiness, being totally conscious. When you're totally conscious you have to be happy. Why? Because what we call happiness is the substratum of existence. It's the underlying cause of everything.

Do not judge by appearances. Do not look at things and believe that's the way they are. Live in the moment. Can you be unhappy in the moment? The only reason, again, you're unhappy is because you're thinking of some condition or situation you don't like. True? You're thinking about something from the past or you're worried about something that's going to happen in the future. That's the only reason you're sad and not happy. But if you learn to live in the moment, if you learn to become aware now, how can you possibly be unhappy? Because now is bliss.

Just don't think. Experience now. If you're really not thinking and you're experiencing now, you're in bliss. Now is reality. Now is ultimate oneness. Now is liberation. But as soon as you allow your mind to tell you, "Oh this is nothing but a bunch of b.s.," why do you think so? You are thinking of a condition, you are thinking of a situation in your life that you don't like. You're thinking of something that's wrong some place, somewhere. And you believe it's going to last forever. We do not change conditions. We change ourselves. As you know, you've changed conditions most of your life, and when you get into a

new situation, everything seems rosy. But then after a while you turn right back to your old ways. The novelty has worn off and again you're unhappy. You therefore have to do things to be happy. You have to watch a lot of TV, or go to the movies, or read newspapers, or read books, or get involved in some kind of situation, so you don't think. The only reason you get involved in all kinds of physical, material situations, is so you will not have to think. You will be too busy to think. But when you're alone, when you're by yourself, when there is no one around, how long can you sit by yourself before you become mad at yourself or angry over something, and you turn on the TV, or drink a bottle of beer, or go bowling, or do something.

Even those of you who go look at nature, climb mountains, enjoy flowers and the trees, are doing so because you really believe that the joy, and the love, and the experience you see out there is external to you. So even the beauty of the so called world is erroneous. You're running away from something. You're looking for beauty outside of yourself. You have to learn that you are the beauty. You are the joy. You are the flowers that you enjoy so much. You are the trees and the ocean and the sky and the mountains. It's all coming from you.

If you really realize that you are that, would you run around seeking things? Everything that you want is within you. You are that. Even relationships. You look for relationship with someone so they can make you happy, so you can enjoy their company, so you can love them, so you can be with them. But I can assure you that within yourself is a greater love, a greater joy, a greater peace than you can ever find anywhere else. True. You've got it all. There is nothing, no thing that you need from the outside. And nothing can ever happen to you, because there is no one to make it happen, except yourself.

When you begin to think erroneously, you imagine all sorts of things are going to happen to you. You imagine that you'll lose your job, that you'll be bankrupt, you'll get sick, you'll die from disease. You have all kinds of imaginings. This is the only thing that makes you miserable. If you can only learn to look within, if you can only learn to dive deep within yourself and identify with the Self, merge with the Self, I can't begin to tell you the joy you would feel. There is nowhere you have to go. There is no one you really have to meet. There is no thing you have to do. You simply have to be yourself. You are the joy of the world.

The question arises, is a guru necessary? Is a teacher necessary? Think of that question. The definition of a guru is from darkness into light. "Gu" is darkness and "Ru" is light. That's why when you hear children saying gugu, gugu, they're in darkness. They're experiencing the world, so they say gugu, for they have already subconsciously realized that the world is darkness. But when you say "Ru," that's the light. Therefore a guru should always be a Sage that takes you from darkness into light. How does the Sage take you from darkness into light? By doing certain things in order to make you realize that you are the one. Not by saying, "I am the guru and you are my disciples." By making you see that you are that one that has never been born, that can never die, that is imper-

ishable, that is absolutely sat-chit-ananda. You are that one. And you are that one just the way you are right now.

What do I mean by that? Just the way you are right now? If right now you are thinking about you are the body, or you are the doer, or you've got problems, or there's something wrong, that's not you. But if you're living right now as we just mentioned before, in the now, the eternal now, then you are that one, just the way you are right now, right now, in this split second. If you think, you spoil it, for thoughts are always about the past or the future. Even if it's the past minute or a minute into the future, you're spoiling it, because you're not centered in the now. So you are Brahman just the way you are right now. The guru should be able to tell you that, and make you understand it and see it and feel it.

Not everyone needs a guru. A guru can be a tree, a mountain, a lake, a flower. You've heard this before, but let me explain it. When a tree becomes your guru, the tree is no longer an ordinary tree. It's you. You are identifying with the essence of the tree, which is consciousness. You're not seeing the tree as a tree. It's the beauty of the tree or the mountain, or the lake, or whatever, that first attracts you. But if you just see the tree as a tree, you'll be disappointed, for the leaves drop off, bugs attack it, people chop it down. Yet if you identify with that tree, spontaneously, intelligently, that tree becomes you, and the essence of the beauty is the essence of your beauty. In that respect the tree is your guru. Therefore a guru in the human form is a being whose words in the silence you feel in your heart. And just like the tree, the essence of the guru is your essence. There is only one.

Therefore when a student is sincere in their spiritual practice, when they put that first before anything else, when they continue to work on themselves, automatically the guru within yourself, the essence within yourself, like a magnet, will attract and pull you to a guru outside of yourself, which is really yourself, that can cause you to rise higher and become liberated. You've got to stop seeing yourself as a human being. You've got to catch yourself. Whenever you think something is wrong, someone has hurt you, someone has rubbed you the wrong way, when things do not go right at your job or at home, do not be like the ordinary person and react to it. And do not believe that if you do not react, things will get worse.

I cannot tell you enough that every situation that happens to you is necessary for your growth. There are no mistakes. Everything that you've been through, everything that you're going through, is absolutely necessary for your spiritual growth. If it does not look kosher to you, realize it's your mind reacting. It's your ego reacting. And the way to handle it, is to just observe. Do not get involved by arguing, fighting, trying to change things. Just observe. If you can observe without getting excited, then you've passed that test and you will not have to repeat it. But if you get angry, you get upset, you want to get even, you're always thinking about it, and you have hate and animosity, even though you move away from that situation, you will meet that situation again, and again, and again, until you learn not to react to it.

The universe is a university to educate the soul. Before we can go any higher and awaken, we have to have these little realizations where we begin to feel that there is nothing wrong. There is absolutely no thing wrong. All the good of the universe is yours. There is absolutely nothing wrong, nothing. If you can only live in the moment and feel what I'm saying, everything in this world, in this universe will become you. That's why people like Jesus and others have been able to say, "All that I have is yours," meaning that consciousness is bliss, and bliss is expressing itself as the world, as the universe, as yourself. Live in that bliss. Refuse to acknowledge anything else.

It appears that if you do not acknowledge something, something will go wrong in your life. But you are not made for something to go wrong in your life. There is absolutely nothing wrong anywhere, so how can anything go wrong in your life. Even those of you who believe God is running the show, God couldn't be good and bad, or there would be a capricious universe in which we live. The moon would crash into the sun, wheat would grow one time and roses would grow another time from the same seed, when we live in a capricious universe.

There are not two powers here. There is one power and you can call that God. It is all-pervading. If it is all-pervading, and there is no place where it is not, how can there be a problem? For in order to be a problem there has to be God and something else. But all you've got to do is a little meditation, and you will see that there is only God as everything and there is no room for God and anything else.

So you say, "Where does sickness come from? Where does lack and limitation come from? Where does man's inhumanity to man come from?" I have to ask you, who sees it? Who sees this? Most of the world's populace. Most of the world sees lack, limitation, disease, man's inhumanity to man, and this is why these things perpetuate themselves, and appear to be collectively everywhere in the universe.

But then there are the few of us who step out of the parade. And they hear the beat of a different drummer. That's how it begins. They no longer acknowledge evil as a reality. It may be a fact, but whose fact? Those who are living in the dream world. And again all facts are subject to change. Therefore anything that's a fact can never be reality. Reality presumes that it is the same for ever and ever without change. Harmony is reality. Love is reality. Joy is reality. Bliss is reality. You are reality, just the way you are, not when you think.

When you begin to think, you can argue with me and say, "How can I be reality when I'm experiencing this and experiencing that?" You're thinking, that's why you say this. But if you stay just as you are, in the moment, then you're reality. As you begin to think about these things, you raise yourself higher and higher, and again, because you're cleansing your personal consciousness from all past karma and samskaras, the inner Self, the guru within will lead you to the guru without, and when you sit in satsang you will hear all these truths which are spoken in the silence, and something will happen. You will begin to feel that there is no birth, there is no cause for this universe. It will just come to

you. Situations are not what they appear to be. The universe is but a dream. It will come to you all by itself.

For instance, the Rishis of old did not have pen and pencil to write notes, or have tape recorders to record tapes, or have newspapers or books to read. Yet if you read the Upanishads, the Vedas, you will find that these Rishis, these Sages, even though they didn't know each other, all came to the same conclusion about reality. For they were able to dive deep within themselves, and they were able to see that this world does not exist, the body does not exist, the mind is non-reality. They were able to merge their body-mind in their own nature, which is consciousness, absolute reality.

They then became absolute reality, pure awareness. And they wanted to spread the word to the world, but they couldn't, because they realized the world doesn't exist, so there is really no one to spread anything to. Yet when they think of themselves, all others are included. It therefore appears as if there are others. And amongst the others are certain people who are ready to be liberated. And these people sat at the feet of the Rishis, and they became Sages. And that's how the word was spread. Then writing began, and manuscripts were written, and many people were able to come into this truth, through reading and through listening to the Sage.

But now I must tell you the truth, that none of this exists. Everything I told you is for kindergarten students. Why should you have to do anything to awaken when your divine nature is already awakened? Why should you have to strive or overcome conditions or straighten out your life? In the dream that you're dreaming you give importance to your humanhood. That's the only problem you really have, giving importance to your humanhood. And once you do that, every other lie comes into experience. That you got to straighten conditions out, you've got to do this and you've got to do that, but they're all lies. Consciousness has nothing to do. Absolute reality is absolute reality just the way it is. It doesn't have to practice any sadhanas, chant any mantras, or do anything. Why not awaken now? What are you waiting for? Make up your mind that you're going to awaken right now, and allow your mind to turn into your heart, which is pure awareness. Do it.

Some of you are still asking, how do you do it? Through silence, experiencing the moment, the now, the reality. Nothing is happening now. No one is suffering. Now is the only moment you've got. Abide in the now. Everything is perfect right now. Feel It. Don't think about it. Feel it. There are no yesterdays, there are no tomorrows. All of your so called sins have been transcended. No past and no future. You are fully alive now. Right now. Enjoy.

(silence)

Remember as your mind starts thinking, grab hold of it by observing it, and go back to the now. Whenever you float away in thoughts, keep remembering to catch yourself.

(silence)

There are many of you allowing your minds to run away. Stay in the moment. There is no thing happening in the moment. The moment is eternity.

(short silence)

If you're doing this correctly, you should start to feel a joy welling up within you. A joy, a bliss, a peace that you never felt before. Feel it. Nothing else exists except for this peace, this love, this awareness. Call it by any name you like. Doesn't matter. You are that.

(silence)

Anything you want to get off your chest?

*SL: It's a nice day, that's a beautiful song.* (R: Good. That's a nice remark.)

R: We have a small group here today, so you can ask a question that you've been holding in and nobody will know about it.

*SB: Robert I think this is an insect world.*

R: An insect world? What do you mean by that? (*SB: Well by just observing people including myself they act more like insects. Running all over each other...*) What kind of insect would you like to be? (*SB: No I wouldn't like to be one but I just observed that...*) A grasshopper? (*SB: I like the ants crawling all over this...*) That's how you see it. (*SB: That's the way they act. If you ever drop down to see it you would notice it.*)

R: But then you should ask yourself, "Who sees this? To whom does this come? Who's the one that thinks that everybody is an insect?" And "Why do I think that?" Because you are identifying with man's inhumanity to man. You're not seeing God, you're not seeing reality, you're not experiencing consciousness, you're experiencing the opposite. So you feel that everybody's an insect crawling over the top of one another.

It's as if you're having a dream and you believe the dream is true. But if you ever woke up you would realize it's not so. So it is with you. You are seeing these insects because you are thinking it's a rough world, people are this way and that way. But who sees that? We usually see what we are. So you must be the chief insect. (laughter) When you see other insects crawling all over. But know the truth about yourself and you will know the truth about everyone else.

(short silence)

*SK: Robert just wanted to say that our 17 year old kitty cat is dying right now so I'd like to ask everyone if you could just add a little prayer on her behalf right now. And in your prayers when you pray ... because she's going downhill fast and I'm sure every little bit would help.*

(short silence)

R: Kerema I can tell you from the bottom of my heart that your kitty cat is in good hands and there is nothing to worry about. Do we have announcements?

*SM: Can we read this?* (R: Yes.) *It's called, "Don't Quit."*

*When things go wrong as they sometimes will.*

*When the roads you're trudging seems all uphill.*

*When the funds are low and the debts are high.  
When you want to smile but you have to sigh.  
When care is pressing you down a bit.  
Rest you must but don't you quit.  
Life is queer with it's twists and turns.  
As everyone of us sometimes learns.  
And many a fella turns about when he might've won if he stuck it out.  
Don't give up thou the pace seems slow.  
You may succeed with another blow.  
Often the goal is nearer than it seems to a faint and ... man  
Often the struggler has given up.  
When he might have captured the victors cup.  
And he learned too late when the night came down.  
How close he was to the golden crown.  
Success is failure turned inside out.  
The silver tint of the clouds of doubt.  
And you never can tell how close you are.  
It maybe near when it seems afar.  
So stick to the fight when you're hardest hit  
It's when things seem worse that you mustn't quit.*

*SM: And here's another little poem on the end called "How to Count."*

*Count your blessings and save your crosses.  
Count your gains instead of your losses.  
Count your joys instead of your woes.  
Count your friends instead of your foes.  
Count your smiles instead of your tears.  
Count your courage instead of your fears.  
Count your full years instead of your name.  
Count your kind deeds instead of your mean.  
Count your health instead of your wealth.  
Count on God instead of yourself.*

*SM: I think that's beautiful Robert, thank you. And I have one other announcement to make. All of you who like Davids music so well, I know I do and I have some tapes available with the words of the tapes written on the inside. And we'd like to sell them for ten dollars a piece. If any of you are interested please contact me. They are beautiful, I know I like them.*



R: You want to say something about another lesson? (*SK: No.*) Kerema and Ed put together another lesson. This is really a good one, so if you want to make copies of it, let me know and I'll give you one. If we each make ten copies we can bring them back here next week and everyone can get one. So if maybe four or five people can make ten copies. If you want you can come over and get one, Mary?

Don't all come up. Two more left. Give this one to Lee.

*SH: That's special for Lee.*

*SB: Could you announce Josephines' phone number?*

R: Oh yeah, Josephine wants to come here but she needs a ride. So anyone who would like to pick her up, let us know. Where does she live? (*SB: She lives up in the ... near Laurel canyon or lookout mountain up on the top of the mountain there.*) Anybody who comes that way, you can have the phone number and go and get her. (*SB: Call her up and she'll give you the directions. Even if you could pick her up like once a month or ... it doesn't have to be every night.*)

R: These transcripts by the way are for your own personal use and you can share them with your friends. But as you know I don't have ambitions or goals, so please don't send these to radio stations or TV stations. I got a couple of calls as a matter of fact yesterday I got a call from Ramana ashram in India. They received one of these lessons from somebody and now they want me to run around the Krishna centre and do all kinds of weird things. Which I would rather not get involved with. (*SB: Ramana ashram wants you to run around the Krishna centre?*) Yeah. A guy by the name of Reddy called me. He said he remembered me when I was there 35 years ago. And he wanted my address also. So when they come over with a group they can stay at my house. (laughter) We're not prepared for things like that here. Please don't send them to strange people.

*SE: Everybody in spirituality's strange.*

R: I know. You're right. So don't send them to anybody. (laughter) We're not prepared for anything like that. To run an ashram. And of course I don't want to go on any TV program or have any radio discussions or do anything like that.

What else shall we talk about.

*SE: Talk about death.*

R: There is no death, there is only life. So there is really nothing to talk about. Death is a lie, who dies? Only the ego.

*SB: Does the cat have an ego?*

R: The cat has it's own ego, sure. (*SB: Can an animal get realization?*) Of course. Everything can get realization because everything is already realized. (*SB: What's stopping the animal then?*) Nothing. (*SB: Are they realized?*) Everything's realized in reality? The leaf, the cockroach, everything is realized. (*SB: It's only the human being has that's in trouble huh?*) The human being is part of everything. The human being is not in trouble. You're separating yourself. There is only consciousness and the world exists as consciousness. Therefore

everything that exists is consciousness. (SB: *So even the mind doesn't separate us?*) Nothing separates us. There is no separation. It's all false belief. All separation is false belief. When I speak of oneness everything is incorporated. Animals, insects, trees, oceans. Everything is God, so everything is realized. There are no exceptions, there is only one and you are that.

SM: *So Robert instead being sad when there's death and that goes for animals and people we should kind of - not rejoice but be glad that the soul or whatever has gone on to realization?*

R: No we don't have to be glad and we don't have to be sad. Just be. The only reason we have other thoughts and other emotions, glad and sad is because we separate. They're here and we're here. If we were able to see oneness then we would realize that everything is us and there is no death, there is eternal life. Death is a misnomer, nothing dies.

SH: *Things change, there is continual change?*

R: To whom? (SH: *To anybody who wants to look.*) The person who sees change is the person who believes they are the body. When the body doesn't appear any longer there is nothing to change. As you see yourself you see the world. So as you see yourself change, you're getting older or you're getting smarter. Then you see everybody else changing also. But when you realize that you are unchangeable, you've always been the same and you are the same, you're like the chalkboard. Then all of your images are just imposed on the chalkboard. (SH: *And there is nothing appearing or disappearing on the chalkboard?*) The chalkboard, things appear, things disappear and you appear to appear. (SH: *Appear to appear but don't actually?*) They don't actually appear they just appear to appear. And then they appear to disappear. So on the chalkboard there is a picture of you as a baby, than that's erased, disappears. Then you're a teenager, that's erased. Then you're growing up, that's erased. Then you are like you are now, so that's erased. But the chalkboard never changes. So are you the chalkboard or are you the change? (SH: *I'm the whole bowl of wax.*) That's right, true and all is well. (SH: *I think you have a point there.*) Points on my head. (laughter)

SY: *I'd like to share something.* (R: *Sure.*) *I have a seven year old daughter who likes to occasionally bring up the question of death. And it's usually when she's falling asleep at night, she gets into these thoughts. She said, "I think maybe it's a relief when you die, get out of this calf muscles and this tight skin." And then she said, "There is one thing you can never get rid of." And I said, "So what's that?" And she said, "Your heart."*

R: Umm. That's clever. Where'd she learn that?

SY: *She comes with it. She was talking about last night how she thought it was pretty silly how we celebrate birthdays. She didn't see the point of celebrating the day we were born. And then she talked on and on about it a little bit and then she said, "Well I guess it's good to celebrate our joyfulness."*

R: Sounds like a good kid. How about the rest of your kids? (SY: *They're all the same.*) How about your husband? (SY: *He's good too. I think he's any problem.*) Good, you mean you'll hold on to him for a while?

SN: *When you wanted to celebrate Ramana's birthday at the ashram. Ramana said the same thing about birthdays. He says it's ironic that we celebrate a day of birth because actually it's kind of like a day of death. The day of birth that we think we're separate is kind of like suicide. It's the birth of the ego, but it's the death of the Self. So why would anyone want to celebrate that? That's what Ramana said. (R: True.)*

SL: *Because you get presents. (SY: Who wants presents?) (laughter) And everybody gets together and wishes you well.*

SH: *And say you don't look a day older than you look in ten years. (laughter)*

R: As long as you believe that you are the body you can celebrate birthdays. Because if you believe that you are the body and you don't celebrate your birthday, then you'll be sad. (SH: *Really?*) True. Won't you? (SH: *Yeah.*) In other words you can't tell yourself, "I'm not going to celebrate my birthday." But you haven't received your realization yet because then you will be thinking about your birthday anyway. You'll be thinking you're a year older and if you celebrated your birthday you would've gotten presents. So you'll feel upset. Ramana was able to say that because he was in a different category. This is what I mean when I say sometimes, "We shouldn't fool ourselves." Do not make yourself suffer. For instance when I tell you that nature, the trees, the mountains, the oceans are within yourself and you don't need to go anywhere. This is true if you can experience that, but if you can't experience that yet don't lock yourself up in your room and refuse to look at anything or acknowledge anything and keep saying, "I am the Self." You'll go mad. Do what comes naturally. Enjoy everything until the time comes when you can enjoy yourself.

SE: *I think you ought to open an ashram in India. (SH: Ed is going to get you in an ashram one way or another. (laughter) We've got you heading for an ashram Robert. You're sure gonna need it.) Get one in the mountains about 8 or 10 thousand feet where it's nice and cool. Twenty acres, ten houses.*

R: Whatever has to happen has already happened and we just have to sit back and watch it unfold. Any more comments?

SB: *Robert you said our only freedom is not to react to conditions and I was thinking about that and I thought, our only freedom is not to be I.*

R: That's right the I reacts to conditions. So when you're not I nobody's left to react. That is why the first thing you do is to remove the I. (SB: *So our only freedom is not to identify with the mind.*) By annihilating the I. When you kill the I the mind goes too. (SB: *So everybody's doing it wrong? The whole world.*) I don't know, forget about the world. (SB: *The whole world is doing the opposite.*) Never mind what the world is doing, what are you doing? (SB: *I'm doing it opposite.*) Well do it!

Remember to worship yourself, to love yourself, to pray to yourself because God dwells in you as you. I love you peace. All Is Well.

(tape ends) [TOC]

**IF WE ARE CONSCIOUSNESS,  
WHAT HAPPENS TO THE BODY?**

*13th June, 1991*

*Robert:* It's good to be with you again, welcome. I haven't seen most of you since Thursday. A long time. All is well.

Someone asked me a question. They asked me, "Robert, you say we're not the body. We are consciousness. If we are consciousness what happens to the body?" Now that's a sort of interesting question. I explained this before. We'll go over it again.

There are not two. There is not the body and consciousness. There is only one. When I say you are not the body. That's what it literally means. You are not the appearance of a body. The body is an appearance, it appears real, but you are really consciousness. In other words what you think is a body is pure consciousness.

An example of that is the water in the mirage. In this instance the sand is consciousness and the water is the body. You see the water in the sand but you don't know it's a mirage. When you try to grab the water, what do you grab? Sand, because the water never existed. But it appears to exist. It looks real and you will swear that there is water there. But once you discover it's a mirage you will never be fooled again. Every time you pass you will laugh, for you will know through experience that's really sand.

And so it is with the body. The body appears as if its real but upon investigation there is no real validity to it. What do I mean, "Upon investigation?"

If you put the body under an electric microscope, you would see vast spaces, tremendous spaces between each cell, between each atom. So the body is not what it appears to be. The body is a bunch of atoms revolving around a central core. It is not how it appears. So we can say, that the body is not so. There is only consciousness.

But do not get confused. Do not think that I am not the body I am consciousness as if there are two, the body and consciousness. The body just does not exist as it appears. So we can say that the body is really consciousness. It is not a body. And if you get confused about this, go to the example of the water in the mirage and say to yourself, "The sand is like consciousness. The water is like the body. The body appears real as the water appears real." But upon investigation you find that the water is sand. So upon investigation you find the body is consciousness. There is no body."

But you have allowed your I-thought to produce the body as it appears. The body is only an I-thought. "I." That is the body and the mind. In order to function, the body makes up a mind. So you have consciousness as the reality, but then for some reason you become mesmerized and you believe in I. Once the I-thought comes into play a body

comes into play. In order for the body to function there has to be a mind. The whole thing came out of you. You invented it from the I-thought.

We now go backwards. We begin to intelligently, comprehensively realize that the body is non-existent as it appears. Again if you put your body under an electronic microscope you will not see a body. You would see fantastic spaces between each atom. And the atom is not a body either. Therefore scientifically there is no body. If there is no body, a mind is not necessary, then there is no mind. There is only consciousness.

Unfortunately as long as you identify with your body the whole world and the whole universe becomes real to you. The world is only real because you believe you are a body. Take away that belief and there is no world. You say, "How can I exist when there is no world?" When you make that statement you're speaking from the standpoint of an individual who believes he is the body. When you're talking from that standpoint you can say, "How can I exist without a body? And there is no world, how can I exist without a world?" That is from the body's point of view.

But can't you see if you come to the realization that you are not the body the world is not necessary. For consciousness is not individualized. Consciousness is all-pervading, self-contained, absolute reality. Consciousness is omnipresence. In other words, when you discover, I am consciousness then you become eternal, omnipresent and nothing else exists, but consciousness. There is no room for anything else consciousness is the absolute reality, the pure awareness. There is nothing else. But you have to come to that reality yourself.

When I tell you about this, I am speaking of my experience. I see my body and I see your body, but I see it like water in the mirage. I cannot be fooled, for I realize that I am that I am, sat-chit-ananda. There is only consciousness.

The trick is not to identify with the body and the world. And you do that by realizing, I is the culprit. You follow the I back to its source and then you wake up. And you will wake up as consciousness, not my consciousness or your consciousness, just consciousness.

The question also arises, how can we all be consciousness and yet be individualized to be aware that we're consciousness. It doesn't work that way. You are not individualized. You are one ultimate consciousness and we are that.

The finite mind cannot comprehend this, it's beyond the conceptual thinking. For when you begin to think of yourself as consciousness, some of you tell me that you become dizzy thinking about that. But the idea again is not to think about it. For when you think about it you're using your mind. You have to become aware. The awareness has to awaken within you. And the awareness will tell you that you are consciousness. Without words, without thoughts, without reasoning, without questions. You are pure unadulterated consciousness but not as an individual, as all-pervading, as omnipresence.

Another question people often ask me which is a continuation of this, "Robert when I get tired of practicing atma-vichara, self-inquiry can I say that I am Brahman, I am

God, I am consciousness?" Yes, you can if you understand what you're doing. When you say, "I am God," for instance, I am not referring to Robert as God, or Fred as God, or Mary as God. That is from an egotistical point of view. The ego can never be God. What you really mean is, "I am, is God." I am, God, consciousness, they're all the same. So yes you can say, "I am consciousness," or "I am Brahman," or "I am God," but it's wrong to say, "I as an ego am God." Your ego will become more inflated than ever.

And this is the mistake that most of the New Age groups make. Occult groups. They like to go around saying, "I am God." But they're referring to their physical self. Even when they say, "I am not really the body, I am God," they still think "I am" still refers to their mind-body principle. But it will not be correct unless you go beyond that and realize, "I am is God, I am is consciousness, I am is absolute awareness, I am is pure intelligence. I am that." That is correct.

And when you make that statement to yourself you do not stop to evaluate it. For if you evaluate it, you are using your mind to come to a conclusion. And you never come to a conclusion in your mind. The way the mind becomes weaker and weaker, is when you never come to a conclusion. For when you do not come to a conclusion the mind becomes stupefied. It's caught off guard. It doesn't know where it belongs. It loses its power.

You therefore say, "I am Brahman," which actually means, I am is Brahman. That takes you away completely from your body. You do not even think about your body. I am is consciousness, I am is absolute reality, I am is sat-chit-ananda, I am was never born, can never die, I am. You do not think.

Now you can practice self-inquiry. For when you say, "I am," and you keep silent, as soon as the mind begins to tell you anything you practice self-inquiry. You ask, "To whom does this come?" And again you never answer. Again if nothing comes to you, you can again make the statement, "I am is sat-chit-ananda." Nothing else, quietness, silence, no questions. If a question comes to your mind you ask, "To whom does this come?" If something says, "It comes to me?" You follow it all the way through. "Who is this me? Who am I? What is the source of the I?" You hold on to the I and follow it to the heart centre where it disappears. Then you can go right back and say, "I am is God," and go through the same procedure.

If you do this often enough, I can assure you that something within you will give and you will breakdown your bodily thoughts. You will think less and less of the body. As the days pass, as the weeks pass, as the months pass, you will stop concerning yourself for the body.

Many people tell me, "Well Robert you take vitamins and you take care of your body?" And that is true. It is the body taking care of itself. The appearance is taking care of itself. I do not give it any thought. Someone presents me with a bottle of vitamins, I take them. I do not think this is going to make me stronger or this is going to make me feel better.

Let's face it, how long will the body last at all? No matter what you do to it, it's going to disappear one of these days, one way or another. So all the taking care of your body in the world is not going to change predestination one iota. Yet some of us are so wrapped up in the body we think we can prolong life. We think we can make the body live forever.

Would you want your body to live forever? Would you want to go through thousands of years? Watching mans inhumanity to man? Sticking up for your rights? Carrying a chip on your shoulder? Trying to fix things? Most of us can barely stand for eighty years. Imagine if you had to it for two hundred years or three hundred years. It would be unbearable. Therefore there is a time when you drop the body, so it appears. In reality there is no body to drop but that's the appearance. And if you've been practicing and you've been a good boy or a good girl there is no longer a need to take up another body. You exist as consciousness.

But to the extent that you've been involved in your body movements and the belief in the world and the belief in your mind, to that extent you will be drawn back to the earth as another appearance. You will go through the same rigamarole again and again. Until you become non-attached to your body or the earth.

When I speak of being non-attached, I don't mean you're supposed to forget about your body, so-to-speak and let it rot. You do not take a shower and you stink. You think you don't have to eat and you waste away. You do these crazy things like yogi's do, believing they're doing penance. All that is unnecessary.

If you pay attention to consciousness your body will always take care of itself. It will live out the years it's supposed to live and you will find that everything will unfold as it is supposed to. You have to trust life.

As long as you feel that you're tied down to the body and to the world you have to trust life. You can do that much. In other words you have to believe that the universal is your friend. It can do nothing but help you and love you. You have to begin to understand, when you're thinking from a mind-body standpoint that there is one life and that life is God and that life is your life now. The substratum of all existence is bliss and you are that.

If you have to use your mind, this is the way you should use it. Think of those higher things. Think of yourself as absolute joy. That all of your needs are met from within. Everything you need will be supplied from the power within yourself. It's better not to think like this at all. It is better not to think. But if your mind appears to have dominion over you, think of the higher things and the day will come when you no longer have to think of those things at all. You will become pure awareness, until then do the best you can.

Try to stay happy. Do not allow any condition in this world to upset you, make you angry or cause you to react in a negative way. For when you understand the way the universe is setup then you will realize that in whatever you way you react you're doing it

to yourself. For there is only one Self. What I think about you and what I do to you, I am doing to myself. This is why I can only love you. I am not interested in what you are, or what you do, I can only love you. This is the way you should think if you identify with the body.

But the best way of course is to inquire, "To whom do all these thoughts come? All these good thoughts, all these disturbing thoughts, who thinks them? Why, I do." Hold on to the I, follow the I to the source. That is the best way.

But if you have to play mind games, begin to feel as if your real nature is God and all is well, there are no mistakes. Everything is in its right place unfolding as it should. Do not feel sorry for yourself. Everything that has been happening to you has been preordained. And the way to get rid of it is not to attach yourself to your problem, but to inquire, "For whom is the problem?" Over and over and over again until you become free.

(silence)

Questions, statements and answers?

*SR: Thinking that ethical training or ethical striving for a consciousness identified with its body, possibly is doomed to failure but rather maybe what is needed is for the consciousness to give up its identification with the body and that maybe the only chance that ethical behavior has of being manifested. Could you correct me if I'm wrong?*

R: Consciousness never identified with the body to begin with. Consciousness has never identified with the body. Consciousness has not become anything. It is self-contained absolute reality. Everything else has to go, but don't blame consciousness. Consciousness is the reality and there is nothing else. Everything else is an emanation of your mind.

*SR: Would you say that there is no chance for moral behavior on this planet until everybody is identified with consciousness only?*

R: No you have the whole idea wrong. (*SR: What?*) Moral behavior, immoral behavior does not exist as far as consciousness is concerned. That is only part of the mind. When the mind goes no thought like that comes to you. That kind of thinking only is developed through the mind. As long as you're thinking with your mind you will think of amoral behavior or moral behavior and the rest of it. When the mind becomes transcended no question like that arises. (*SR: So whatever happens is just accepted?*) There is no one to accept anything. (*SR: Whatever happens is just observed?*) By whom? There is no one left to observe. (*SR: Whatever happens just happens.*) (*laughter*) There is nothing happening. (*laughter*) Nothing has ever happened and nothing will ever happen.

*SR: Can one keep maintaining that consciousness and do so called duties in a working world and kind of see that nothing is really happening?*

R: Again you're working under the wrong premise. (*SR: What?*) There is nobody to observe. There is no one to do anything. The doer is eliminated. There is only consciousness. That's it. (*SR: So when the boss says do this George, this is your duty today, these three things, what should be experienced?*) The body will take care of itself. (*SR: Just does it without*



thinking?) It will do whatever it came here to do. (SR: *But it requires the mind to perform the task?*) The mind has nothing to do with it. (SR: *It just performs the task without thinking?*) It's like the power that grows mangoes on the mango tree, that grows wheat, that makes the sun shine. The same power moves your body and takes care of it. You have nothing to do with it.

SR: *So even if it's something that ordinarily requires some thinking or some analyzing in this person, in this case, when one is identified with consciousness it just happens without thinking.*

R: But there is no one to identify with consciousness. Noone is left, to identify with consciousness. There is only consciousness and the appearance of the body will take care of itself. (SR: *Can I say to the boss, who me? I'm not here. Who are you talking with? Who are you? What are you...*) From what point of view do you ask the question? From your ego point of view. If you were self-realized that question would never ensue but everything would be taken care of properly. (SR: *We should always be seeing the bigger picture?*) There is noone left to see any picture. You are still speaking as if there are two. (SR: *That's as far as I can go is seeing the bigger picture.*) Who sees? (SR: *Or being aware of the bigger picture.*) Who is aware? Can't you see when you awaken there is no one left to do anything.

SK: *So who is it that awakens?*

R: Noone, because noone ever went to sleep. (SK: *What is it that transcends the ego then?*) Nothing there never was an ego to be transcended. The ego never existed. It's just for the sake of talking that we talk about an ego. When you awaken you will realize there was never an ego, there is no mind, there is no world, there is no universe, there is no God, there is only that which has always been and you are that.

(silence as tape ends) [TOC]

## **JNANA, SIDDHIS AND SPIRITUAL HEALINGS**

*16th June, 1991*

*Robert:* Good afternoon. Happy fathers day.

*SH:* Thanks dad.(laughs)

R: Thank you. I think it's awfully funny. I was talking to Tom driving up here. After last mothers day we had a little discussion, what comes first in your life. So this time I received a few calls from people apologizing for not being able to come because of papas day. Never feel as if you're obligated to come here. You are a free soul. Your heart will always tell you what to do. I do not give you karmic debits for not showing up. Go where you like. Do what you want. Be happy.

I think we'll talk a little bit about Jnana, siddhis and spiritual healing. Many people ask me, "Robert, how come Jnanis never get involved in spiritual healing, nor cause miracles to occur? Why don't they use their powers, like Sai Baba, to produce verbuti, necklaces, rings? Why don't they heal people like Jesus did?"

Now that's a pretty intelligent question. First of all you have to remember what a true Jnani is. The word Jnana and Jnani have been used very loosely in this age. A person who practices bhakti is a bhakta, devotion and devotee. So it's easy to say, "I am a bhakta," no matter what level of consciousness you're on. But when you come to Jnana, it's completely different. You can't say I am a Jnani if you're practicing Jnana. A Jnani is a sacred word. It implies that you have transcended the universe, that you are no longer your body or mind phenomena. You are totally liberated. And of course if you were, you would not say that I am a Jnani, for there would be no one left to say that. You would remain silent.

When we speak of such things as spiritual healing, and we try to compare Jnanis to people like Sai Baba, Jesus and others, where we'd be better off if we would not compare at all. Every teacher has their place, and every teacher did what they were supposed to do. Those of us who are aspiring Jnanis should not even think of those things. We should not have concepts or preconceived ideas of what somebody is supposed to be or not to be. We should rather practice self-inquiry or becoming the witness, spend our time doing that rather than comparing teachers and trying to understand why a Jnani acts the way he or she does.

The answer of course is very simple. There is no one home. No one is left to perform miracles. When you perform miracles, it is an emanation of the mind. Miracles are in the mind. There has to be a subject and an object. There has to be a doer and something to be done. Immediately you can see it has nothing to do with Jnana. A Jnani is totally free of those things. Yet it is true, when devotees think of the form of the Jnani grace begins to

flow. The grace is already flowing, but the sincerity of the bhakta, the strong desire for devotion, love and freedom, pick up the Jnanis grace and he also becomes free.

This is why it is written in the ancient scriptures, in the Upanishads, in the Vedas, that the words and the silence of a Jnani is more powerful than what you consider God to be. For God is unmanifest grace. Shiva, the Self, is unmanifest grace. But the Jnani is a channel through which the grace flows. And again those devotees who put realization in their lives first, they want it more than anything else in this world. They want it so badly, they don't want it. They want it as bad as wanting food or water. Then they become silent and the grace begins to flow by itself. Here's a story that explains what I'm talking about.

There was once a sadhu who was totally destitute, very, very poor. And on top of that he had cancer and was wasting away from cancer. For years he had prayed to God, "Oh God, if it is my karma to have these things going wrong in my life, please give me the strength to be able to bear it. I don't care if you remove them from my life, but just give me the strength to be able to bear it." This is sincere prayer. This is how you should pray. Not to pray for something to be taken out of your life, not to pray for enlightenment, not to pray for things, but to pray to be able to have the courage and the strength to go through whatever situation you're going through.

Anyway, after doing this for many years, God finally heard his prayer. One night he had a vision. God came to him and said, "You have been very sincere. You're a true bhakta, and I will abide in your request. I will send someone to see you. Do whatever he tells you to do and you will be free." The sadhu opened his eyes, he couldn't believe it. And the next morning he waited for someone to show up. Finally at about 9 a.m. there was a knock on the door. He opened the door and there was a great Sage standing there. He was able to feel that this was a real high evolved Sage. And the Sage looked at him and he said, "I have two bananas here. One banana is to take away your poverty, and the other one is to heal your cancer. But you must follow these instructions. Eat the first banana at 11 o'clock, and eat the second banana at 11 p.m. And he left.

The sadhu was so happy, so overjoyed. He couldn't wait for 11 o'clock to come. At exactly 11 o'clock he ate the first banana, and he sat down in meditation. 12 o'clock came, 1 o'clock, 2 o'clock, 3 o'clock, 4 o'clock, nothing happened. He was getting disappointed, and he turned on the radio. He had a little radio. The day before he had bought a lottery ticket and they announced the winning number, and it was his. He had won 50 million dollars. He was overjoyed. Now he couldn't wait for 11 o'clock to come, 11 p.m.

And about 10 o'clock there was a knock on the door. He opened the door and there stood a disheveled old man, totally emaciated. He appeared as if he had not eaten for about a month. He was in rags about to drop dead. He held out his hand, "Food please, food," and the sadhu didn't know what to do. His only possession of food was the banana. He was thinking to himself, "What should I do?" I am supposed to eat this banana at 11 o'clock, but here is another human being who is dying from want of food. Surely God would think that he comes first. So he gave him the banana. And the old man left.

He went to sleep that night, and God appeared in the dream. He had another vision. And God said, "Well, did you follow the advice of the Sage I sent you?" The sadhu explained what happened, and God said, "You fool! You just gave away your one chance to be healed of cancer. The old man who came to see you, if you had let him die, his karma would be finished. For he was once a great king in a previous life, and there was a famine on his land. He hoarded all the food in his castle. He allowed all of the people to die. They begged him for food, but he wouldn't give them any. He saved it for himself and his family. He had plenty to spare. Because of this he came back in this life as a beggar. He spent his whole life begging for food. He was always hungry because he never got enough. He began to realize the truth, why he was a beggar, and he had turned within. He was about to drop the mortal coil and become free. But you interfered and stopped the process. Now you will be very wealthy, but you will shortly die of cancer, and have to go through the whole thing again. You will be born to a family that is sickly. You will develop cancer at an early age and have to remember the truth about this story, to become free and healed once again."

Now the moral of the story is simply this. If you find a Sage that your heart tells you is an enlightened being, you must listen very carefully to his eloquence and silence. You must listen to what he or she has to say in the silence. Even when the Sage speaks, it comes from the silence. The words are really silence.

A true Jnani has no time to go around the country healing people. He spends his time in the bliss of eternity, all-pervading, omnipresent. This means that a person in Japan, who tunes in to the vibration of the Sage, can become healed of a physical problem, and yet the Sage has absolutely nothing to do with it. If he comes to the Sage and thanks him and says, "You healed me Master," the Sage will deny it, for he mentally, humanly, had absolutely nothing to do with it, since he has no mind and no body. But it is the grace that flows through him that can be picked up anywhere in the universe.

Now let's talk about you. Some of you sitting here today believe you have problems, mental, physical, or otherwise. This is the first mistake you're making. For there exists only one power. You can call that God. There are not two powers, God and something else. There is only the one. Your job is to identify with the one. Your job is to understand that there is no room for anything else. If God be all-pervading, omnipresent, where would there be room for mental anguish, or sickness, or lack, or limitation, or anything else. The trees do not want for leaves. The flowers do not fail to bloom.

Look at yourself and see your desires, what you're really looking for. It is only when you take your mind off your humanhood, that something may happen to heal you of a condition that you think needs healing. It's as you begin to understand, "My real nature is absolute reality. I am that. I am pure awareness. Even though I appear to have a body and I appear to think, I know that this is like a mirage, like hypnosis, and the body does not exist." So the abnormality, the sickness, does not exist. The lack does not exist.

The appearance of the world does not exist, and you identify in a simple way with your real Self.

Of course you do that by inquiring, "Who am I? What is the source of the I?" You forget about time and space, for the past and the future are in the now. You do not make it complicated, wordy, intellectual. You become simplicity itself. You simply remember everyday that, "I am not the body-mind phenomena. I have nothing to do with the world. I am really consciousness, emptiness, nirvana, sat-chit-ananda. I am really Parabrahman. I am that."

Just to remember, not to forget, to remember, is the important point. You must remind yourself, as soon as you open your eyes in the morning. Do not think about the world's affairs. The world will take care of itself. The world is unfolding as it should. Do not think about your affairs. As far as you know you are under the law of karma, and the lord of karma, Ishvara, will take care of everything.

So don't even think about those things. Do not think in other words of the world, as manifestations and do not think about the body and its problems, but rather inquire, "To whom does this body come? To whom does the mind come that keeps thinking and thinking and thinking? Who possesses it? I do? But my real I is absolute reality. Therefore the I that appears to have a body and its problems, the I that appears to perceive the world and the universe, must be a false I. Yet where did it originate? What gave it birth?"

Then you can think of the power source, the spiritual heart on the right side of your chest. If you desire, you may see a picture of your deity that you respect, in the center of the ball of light on the right side of your chest, whether it's the Buddha, or Moses, or Jesus or whomever. And you can watch the I as it comes out of that center and goes up to your brain. And then all of a sudden you identify with a body and the world comes into being. And the mind appears to sustain it all.

That's when you catch yourself. You reverse the process. You watch the I returning from the brain. You abide in the I. You hold onto the I. You follow the I-thread. You trace the I as it returns to the spiritual heart center and disappears. Then you keep silent. You just keep totally silent. If thoughts do appear you inquire, "To whom do they come?" and you keep silent again. As you practice this every day, day after day, week after week, month after month, year after year, something will give. Something has to give, and you will become free. Free in the silence.

(silence)

Shanti, shanti, shanti, om, peace, peace.

Any questions you would like to ask?

*SB: Robert before your enlightenment, what disposition were you in. Were you established spontaneously in silence without any teachings?*

R: Since I was born, the appearance of birth I always felt different. I always felt that I did not belong in my body. I never realized what was happening but I felt out of place. As if I was carrying a load and I had sporadic realizations where I lost conscious-

ness and when I opened my eyes hours had passed. It's only when I was 14 years old and had that experience of merging in the Self, that I realized that there is only the Self and there is nothing else. (SB: *Were you without thought, were you Self abandoned, light, did you abandon the mind generally?*) No not really I was still with thought. I functioned like everybody else, but I was aware that that was not me. (SB: *So you were like the witness?*) Sort of. I didn't know what it was. I felt that I didn't belong in my body but I didn't understand what was happening. (SB: *So you were more focussed in consciousness then you were identified with thoughts, is that true?*) Both. The thoughts were, who am I? Without using those words. And I always used to think, why was I born? What is the purpose of life? I'm a child, I'll grow older then I'll die when I'm old, can this be me? And then I would forget about it for a while and be like everybody else. But then it would come back by itself and sort of haunt me, that I did not belong to the world and here I am.

SL: *Robert those of us who are allegedly living a creative life and who have been trained and praised for good imaginations, find it very difficult to stop images and flights of fantasy and romantic notions about this teaching from flooding the mind?*

R: Do not try to stop anything. Simply inquire, "To whom does this come?" Always go back to the inquiry. (SL: *Continuous.*) Continuous. "Who thinks these thoughts? What is their source? To whom do all these thoughts come?" Never let a day go by when you do not do that and as you persevere, something will begin to give, ultimately. (SL: *It is a strange feeling or something that happens?*) To whom is it strange? (SL: *Yeah.*) All these things you have to inquire. "Who has the strange feelings? Who feels this way? Who feels that way? To whom does this come?" And as you do the thoughts will come less and less. And the space between the thoughts will expand greater and greater everyday.

SL: *And then those of us with a practical nature, do also wonder, what is the actuarial percent of having this happen? I just read somewhere that there is just so few people who make this?*

R: Never mind what you read. There are all kinds of stories about all kinds of things. Keep your mind on yourself. Abide in the I. You are unique in your own individual way. Do not compare with anyone, be yourself. You can read ten different books and they will give you ten different ways of doing things. Dive within yourself, go deeper and deeper everyday and I can assure you something will give and you will eventually become free.

SB: *Robert is there a stage I've read about bhaga-samadhi, is there a stage that your consciousness is so identified with itself that even the objects of the world are out shined and they disappear in consciousness. That is called bhaga-samadhi.*

R: Yes. When the objects of the world totally disappear, then you will be left without a body. There will no longer be a need for your body. (SL: *It's called translation.*) Then you will be dead. (SB: *But even with the eyes open, the objects supposedly ... being so identified with consciousness the objects appear only... I mean there's no objects they are out-shined and there only is consciousness.*) What is consciousness? If there is only consciousness what is it? Who is to experience it? As long as you still have a body as it appears you will always observe

the trees, the people, the flowers, the world. But you will not be attached or fooled by those things. (SB: *Isn't there a point though if you're so absorbed in reality that the physics of everything changes and you're out shining images.*) You are aware, when you take the case of the chalkboard. That you are like the chalkboard and the images are superimposed on the chalkboard. And then they are erased and new images are drawn. Then they are erased and new images are drawn... (SB: *Isn't it a radiance, a certain kind of a light, radiance?*) You go beyond the light and the radiance. The radiance and the light is of the mind.

SB: *That's like the outshining like if you're so absorbed in the radiance that even the objects just absorb into the radiance and they are out shined in the radiance of that consciousness?*

R: That's all of the mind. (SB: *Is that right?*) That's all of the mind. Pure consciousness can never be comprehended by the finite mind. There are no words to describe it. There is nothing you can do or say... (SB: *So it's not even light?*) It's beyond light. (SB: *So in that state if your eyes are open the objects still appear?*) The objects appear as appearances, but they still appear or you would leave your body. (SB: *Is there a state where the objects dissolve in light with your eyes open?*) When you leave your body. But as long as you appear to be carrying a body or it appears to be doing that you'll see objects. But you will know that they are not objects. They are like water in the mirage, they appear to be real but they are not. And you can't be fooled by anything in this world. This is why a Jnani loses all concept of fear. There is nothing that can frighten him. There is nothing anybody can do to him or her. They're free, totally free. But they see objects. (SB: *But the funny thing about the image is everything that we're sure of is real, is absolutely unreal.*) Acquire that experience and see it for yourself.

SG: *Has anybody who as heard your teaching become enlightened?*

R: Can you say that again? (SG: *Has anybody who has heard you or followed you become enlightened, that you know of?*) Yes.

SE: *Last week I asked Robert, a tree, how the hell can you say that that's unreal, that it's an illusion and Robert said, "It's like a dream, when you wake up what happens to the tree." So this morning I was kind of agitated so I called Jean Dunn, up north in Packerville who was Nisargadatas student. I said, "Jean what do you mean that the world is unreal." And she said, "Well it's like a dream, when you wake up what happens to the dreamworld?" And I said, "I've heard that before." And I said, "What's real then?" And she said, "The absolute is real." And I said, "How do you know the absolute?" And she said, "Find the sense of being, the source of being inside of yourself, the Self and just dwell in it. And keep dwelling in it." And I said, "I have been doing that." And she said, "Well it worked for me." (laughter)*

*But it seems like the Jnanis get together and coordinate their stories. (laughter)*

R: Yeah. I told her he was going to call you in a couple of minutes. (laughter)  
(general talking and laughter)

SB: *Maybe it's so hard because it's so extremely simple. Maybe the hardest thing in the world is to be the infinitely simplest...*

R: Of course, all you have to do is awaken now. Where you do not think of a minute ago, or a minute from now. You just awaken. The past and the future have become condensed in the now.

SE: *Would there be any advantage to having intensives like they have in Zen? Where for a week you do nothing but practice, "Who am I? or "I am?"*

R: All these things help but in the last analysis it's between you and yourself. You and I know many people who have been to Zen monks, been Buddhists, been everything under the sun for many many years. And they still haven't realized the Self. This is because they are usually following external procedures. Instead of introverting everything within the Self they are still reacting to outside conditions.

Taking for instance, that a lake, or a tree is so beautiful and you want to be like your tree or the lake. Where in reality the tree or the lake only exists because the mind exists. You're giving form to everything in the universe. Therefore when you become introverted and your mind goes back within the heart, the beauty and the joy and the love that you felt toward the tree or the mountain or the lake becomes the love for the Self. You are that and you're at peace. For you never have to go out again looking for beauty, looking for happiness, looking for joy. You have become a living embodiment of that yourself.

SY: *Robert, I'm asking a very mundane question. I was reading here that you were 18 when you went to India? (R: Umm.) Right? (R: 17, 18, yeah.) Along the analogy that you were giving, everyone's heard of sister Theresa helping the pariahs and the... (R: Mother Theresa.) What? (R: Mother Theresa.) What did I say? (SH: Sister.)*

SY: *Oh I'm sorry I didn't realize it. (R: That's alright, Freudian slip.) Freudian slip, yes. Everyone's heard of Mother Theresa, if all of these poor indigenous pariahs of India came and she said, "Don't bother me, I'm about my own business today, I'm perfecting my self-realization." The question I'm asking is, how come some of the most selfish, egotistical, abominable, someone who's been in Zen or whatever and they couldn't give you a ride to get some food if your life depended on it. And they're so busy doing their own thing. So I understand that you're saying that you have to get in yourself, but there is a difference between... (R: Yes.) ...going beyond the common austerity and helping people out and being so selfish you don't give a darn about anybody.*

R: Exactly I've explained this before. Most of the people you're describing are under the erroneous conclusion that they have to only work on themselves and the rest of the world doesn't exist for them. But what I say happens is this, as you work on yourself you become more compassionate and automatically you have service to humanity. You don't really go out of the way, but the people who come into your aura, into your life, you're always of service to them. You become more loving, more compassionate. But you also realize that you are the Self of all. Everybody, everything is an emanation of your own mind.

So when you find yourself and you became alive and awakened then you will include everything and everybody in this world. And you will be an asset to humanity. When you sit in the silence and do nothing. For it encompasses everything and everyone.



Whereas people like Mother Theresa are bhakta's. They're devotional people and it's their karma to spend their life helping like she does. She couldn't stop it if she wanted to. This is why she came to this earth. And yet we're all different karmically speaking. We all came to this earth for a certain reason.

Mother Theresa can never sit in a class like this. She would be looking at sick people trying to help, going around patting everybody on their head, putting bandages on people, putting mercurcom or iodine on everybody. This is her karma and this is good. There is nothing wrong with that at all. This is why it's so important to understand never judge anyone. Compare yourself to no one and compare noone to noone. But ask for the truth within yourself. Pray to God to reveal the truth to you. Where you belong, what you are supposed to do and dive deeper and deeper into the Self. And if you're supposed to help others in this world, to spend your life doing that, you will find a way. And it will happen all by itself.

So leave everybody alone, judge noone but continue to work on yourself until you become free. And then you will realize the truth about the whole thing.

*SB: Robert if you remain without thoughts after inquiry will you automatically gravitate to the heart centre on the right side of the chest and feel the Self there?*

R: First you have to gravitate to the heart centre before you remain without thoughts. If you do not gravitate there you will have thoughts because the I is in the brain. And it gives you the idea that you are the body, you are the mind and you are the world. Therefore the idea is to make the I go into the heart centre. Then you will be without thoughts. (*SB: And do you do have to...*) Inquiry. (*SB: Inquiry, and do you put your attention in the right side of the chest?*) You can imagine that the right side of the chest is like the sun. The light of a million suns, with your favorite deity in the centre. And you can also imagine that the I is going from the brain to the right side of your chest into the mouth of the deity until it's dissolved and assimilated and then keep silent. And every time new thoughts come inquire, "To whom do they come?"

(Attempts to put tape on.)

R: I'll get it right one of these days. (laughter) (*SM: Yeah.*) (laughs)

R: We have some announcements, I think?

*SG: Is Dana still in hospital?* (R: No she came back yesterday.)

*SE: We have some Jnana orange t-shirts for those who are interested in procuring them. I was thinking of giving them out and there are different ways than that but it would only create trouble. So we decided to sell them for a cost. It will be about six dollars each if you're interested.*

*Oh yes also I thought it would be a good idea that we start the community meetings that we had had a couple of times when problems arose and they were a nice thing. Maybe we could start one once a month after satsang just to see, you know - things that are going on in our lives, what's going on with practice, what's going on in the sangha, beginning maybe next week. People that interested after satsang?*

(agreement with few students)

SM: *Last week we had some of the tapes and we sold them all out - I also want to say we have finished our latest transcription and it truly is one of the most beautiful there has ever been. I say that about every one, but it's true. (laughter) In it Robert said, "Everything is in this one." And it's so I have four of them, if I can get four people to. It really is beautiful. It really is. (laughter) I've read it ten times already and I can't get enough of it.*

SL: *Robert can we also copy of "What is a Jnani?"*

R: *Where is that? Oh that, sure of course. (SL: Do you just have one copy for me?)*

Mary can make some copies and give it... (SB: *Who wrote that Robert?*) I wrote it.

SM: *I made a couple of copies I didn't ask if that's all right. (R: Oh sure.)*

SB: *Maybe it should be in the transcript, copied right into it.*

(general talk)

SM: *Robert will like me to set it out on the table. The poem that Lee wrote, I think Dana read it once, Jean read it once. It's a beautiful, beautiful poem.*

(general talk between students)

R: *We have some prashad. Feel free to help yourself or whatever.*

(during prashad Robert plays a song on tape)

(After song is played)

R: *We usually do not sell things here but you've all met David and he's a struggling musician and he can use the money.*

SB: *Robert can we be making progress even though we don't feel we are? (R: Yes.)*

SE: *Except in your case Bob. (students laugh)*

SH: *You're the one exception. You just have to give up that's all.*

(more general talk, students having fun)

R: *Remember to love yourself, to bow to yourself, to pray to yourself, to worship yourself because God dwells in you as you, peace, I love you.*

Happy mothers, fathers day, sons day...

(tape ends) [TOC]

Transcript 71

**HELPING**

20th June, 1991

*Robert:* (tape starts abruptly) ...because you adjusted the microphone, I have to say something. So, Good evening. (Good evening) How are you? Fine I hope.

*SH:* All is well. (laughter)

R: Are you sure?

*SH:* That's what I hear you say.

R: As most of you know, I take walks during the day in the park, especially in the morning. And I meet people, interesting people. There was this gentleman I've been talking to every once in a while. And after about six months of seeing him every once in a while, speaking to him, I gave him some of the transcripts. He approached me this morning and told me he was a producer in Hollywood, of some sort, and he can get me on the Steve Edward's show and also Larry King. So I mean, I really didn't know what to say. After reading the transcripts, talking, he believes I should become famous all over the world, and everybody should know about me.

So I asked him, "Why?" He answered, "So you can help others. People never heard of you before and will be able to hear of you, and they will be helped." I said, "Why?" and he claimed it was good for everybody. So I said, "What's the point?" and I don't know what he told me. I can't remember. But we'll spend the remainder of the time talking about this.

Do we really help people? If you look at the world, the dastardly things that are going on in this world, so-to-speak, people have been helping people since the beginning of time, and the world is worse than ever. Should we really help people?

First we have to begin to understand that everything is predetermined anyway, and whether we are chosen to help others is no concern of ours. If your karma dictates the fact that you are to help others, you will not be able to stop. You will become like Mother Theresa, and you will obey the karmic laws, whether you like it or not.

But as far as a Jnani is concerned, there are no others. Others are merely himself. So by being in a body, so-to-speak, a Jnani becomes an asset to all of humanity.

For the average person, they should never even think, "Should I, or shouldn't I help others?" but they should make it a policy to help whomever is in need, if they can, and not think about it. This is your karma in any event. It has been preordained again, every step you're going to take in this body, in this plane of existence. You should take no

concern about this. But if the chance arises, when you have an opportunity to help other people, by all means do so.

But a Jnani has transcended that question. A Jnani is not of this world, even though he or she appears to be in the world. They are omnipresent, all-pervading, so their existence is a benefit to all mankind. Just their very existence, because they are omnipresent, omnipotent, omniscient.

If a person advertises himself or herself, makes TV appearances, goes on the radio, writes a lot of books and so forth, you can be assured that person is not a Jnani. That's the first clue to let you know. Why? There has to be a personal I to do these things. In a Jnani there is no personal I. The personal I has been killed. So how can the Jnani act like a personal I, and make public appearances and do all these things? Think about that.

There is no ambition left in a Jnani. There are no goals. A Jnani never goes out of their way to teach classes. And the least thing they want to do is to build up the classes, to attract hundreds of people. It's not necessary. Those who are so karmically inclined, those who have paid the price in a previous life through meditation, through concentration, through searching in a previous life, will automatically be attracted to the Sage. Nothing will be able to stop it.

Everyone in this group who keeps coming back over and over again to satsang, is a being who has perfected themselves in a previous life. They have gone through the stage of effortless mindfulness, and now they're ready to go all the way. That doesn't say it's going to take one lifetime, but they're very advanced. And whether you like it or not, this is the truth about you.

There's more going on in your consciousness than you can ever imagine. Why do you think you come here? You think you voluntarily come here, but you don't. You are compelled to do so. This is your time. So you see the Jnani does not go out looking for students. The Jnani does not go looking for admiration, for a following, or to build a movement. But the Jnani remains where he or she is, and those students who are ready will be attracted like a magnet to iron. Even if the devotee lives in China or in Japan or in Africa, the vibration of the Jnani is such that he or she will be attracted, and sooner or later will come in contact with the last stage of their life, which is the Sage.

You therefore have nothing to think about, nothing to plan, nothing to worry about, nothing to wonder about. You just have to be yourself, and everything will take care of itself. Isn't that wonderful? You don't have to wonder at home, "Shall I go to see Robert this week or shall I go to a movie?" There's something in you that has prearranged everything. You have nothing to say about it. So why try to make decisions?

Many of you are learning that when you keep still, and sort of get yourself out of your way, things couldn't be better for you. You're finding peace, happiness, freedom. You're beginning to see that all is well and you're no longer concerned about the world situation, about man's inhumanity to man. Those things are important of course in this world of illusion, but you begin to look at it from a different angle, different perspective.

You know it's virtually impossible to change the world no matter how men have tried. The world is still unfolding as it should. There will always be man's inhumanity to man. There will always be clashes of personality, conflicts, wars. This is only natural on this illusory plane of existence. For if you understand that this is a plane of duality, how can things be one way?

Can you imagine a world that is totally peaceful, where everyone loves one another? It's idealistic and we wish in our deluded state that it were true. Yet this is not the nature of this planet. This planet is supposed to be as confusing and as confounding as it appears. Everything is supposed to be the way it is. Just to understand this, is an advanced state. For you realize you're not saying that you're not going to help others. You're realizing you cannot help others, even if it appears that you can. It's paradoxical.

You appear to be helping others when you help a homeless person, let's say. You give a homeless person a good meal. You put him or her up for a couple of days. You give them \$50 in their pocket, and they go their way. A few days later the person is right back where they were before, yet you have done what you're supposed to do.

This is why when you do help anyone, you shouldn't think about it. You shouldn't ask, "What's going on?" You shouldn't even wonder if you did the right thing. You are doing what you're supposed to do, and then you drop it and forget it. You do not become a part of the karma game. You have risen above this. And as you become peaceful, as anger slowly drops from your consciousness, as all anxiety and bitterness and hate are transcended, and you begin to feel a wonderful peace, you begin to notice that those people who come into your aura also feel peaceful, feel harmonious. You're not doing anything voluntarily. You have just risen. You have risen to a higher state of consciousness.

A rose need not declare, "I am fragrant." By its very nature, it is fragrant. So you need not declare, "I'm doing a good deed, I am helping others." By your very nature you can't help, helping others, by your very presence. And as you continue to unfold you notice that you're getting less and less involved in the games of this world. You're playing less and less games. You leave others alone to an extent. If you can't say a good word, or help in any way, you say nothing, and by your very silence you have blessed someone else.

When you actually become your real being, when your real nature of awakening comes, you begin to realize that there's nothing left to do, there is no one to help, for you see that the whole universe is an emanation of yourself. And as you begin to go even further, you are no longer yourself, with a small s, but you are the universal Self, and even as you look at the world, you see the Self.

Again this is paradoxical. A Sage looks at the world, he or she sees everything you see, but yet they look right through everything. They see consciousness, absolute reality. It's like a burnt rope. A Sage realizes that the rope is burnt and it is of no use to anyone, whereas the average person looks at a burnt rope and believes the rope is real and can be used. So it is, when the average person looks at the world, everything their senses tell

them appears to be real. They identify with all these things. They identify with situations, with persons, with places, with things. Whereas the Sage sees the same thing, but is only conscious of the Self as the universe. Do not attempt to analyze this. Remember the finite mind cannot comprehend the infinite.

This is why it is important to always see where you are coming from. What were you involved in today, as an example? In retrospect go back to this morning. What was the first thing you did when you opened your eyes? You should have been aware that the I-thought has traveled from the heart center to the brain, and now you are awake, and you feel your body and you feel the world. You should not go any further. You should now attempt to work on yourself, where you send the I-thought back from the brain, back to the spiritual center, the spiritual heart. You should immediately attempt to do this.

In other words, you should not continue the game of the I-thought telling you things about your body, about the world. And you should not flick on the TV and watch the world news, for that pulls you further into illusion. But you should immediately begin to inquire, "What happened to the I? Where is the I? Apparently it must be in my head, for I am aware of my body and the world, and I am identifying with it." This is the way you should talk to yourself, and you ask yourself the question, "But how did that I-thought get to my brain?" and you stop.

As you begin to think about this, you are abiding in the I, and if you're really abiding in the I, the I-thought begins to travel backwards. It begins to leave your head and begins to travel backward to the heart. But you have to catch yourself. This is the first thing you should do when you awaken. I know most of you forget. Yet you should have some clue that tells you, "It is time for me to abide in the I. I am not going to allow the I to bring all of these thoughts into my head."

You forget about your work for a moment, you forget about getting dressed, you forget about the time, and you realize the reason you're thinking about your body or about anything else, is because the I-thought has gone into your brain, and it now forms a body and a mind. You begin to see that the mind is nothing more than a conglomeration of thoughts. If there were no thoughts, there would be no mind. Can't you see what you're doing? As you begin to think this way, the I-thought begins to return to its source, by itself.

In other words, you don't really have to send the I-thought back to the Self or to the heart center. You simply have to inquire what the I-thought really is. You'll come to the conclusion it is, after all, only a thought. If the I-thought really does not exist, then my body and the world does not exist. Just thinking about these things, you begin to feel peaceful, happy.

I know you're saying, "Well, I don't have the time to do this every morning. I'm late for work. I've got to get dressed. I've got to eat breakfast." But again I say to you, this is not yoga or meditation, where you have to take time out to meditate and then go about your business. This is the superior method of self-inquiry, and if you just begin to practice

this self-inquiry, you will notice that when it's time to get dressed, eat your breakfast and go to work, your body will do this in record time. You will not even be thinking about these things, but yet your body will shower, do what it has to do, and you'll be out of the house and you'll feel great.

This is the difference between self-inquiry and meditation. You are not meditating on anything. You're simply inquiring about your I-thought, and each step will come by itself. You will not have to think about what I'm going to say next. For instance, as you're working on yourself this way and thoughts come to you, something within you will immediately say, "To whom do these thoughts come?" You're not planning this. You have not rehearsed.

And by the way, never rehearse, never plan the night before, what you are going to do in the morning. Unless it's spontaneous, it will not work. Remember this. Self-inquiry should be spontaneous. It should not be a drudgery. It should not be something you planned. You simply begin to look at yourself. You open your eyes when you wake up. You begin to realize that just before you woke up you were in a total state of peace, in a no-thought state. You were in an effortless, no-thought state. But now you have allowed the I-thought to go to the brain, and you're thinking about your body and the world. So the thought comes to you, "How do I get back to the effortless, no-thought state? By abiding in the I. Where did the I come from? Who am I? Surely the I must have a source. That source must be quite a powerful thing in itself, whatever it is."

In other words, I'm assuming that you don't realize that the source is the Self. But just by thinking that the I-thought came out of it, it must be something powerful.

"Then why did the I-thought come out of it? What is the I-thought? I keep calling it the I-thought. It's a thought. There is no I." This gives you a clue. It makes you happy, for you realize you've got nothing to fight. As a matter of fact, some people just become still and they say nothing else. In other words, when you realize the I is a thought you become still, and the I will immediately disappear. There will be no thoughts. You will feel wonderful.

Then you can get dressed and go to work. But the momentum of what you did this morning will follow you through the day. It is true you will get involved in the world, yet you will find that you have time to think of your Self. You will abide in the I. It'll happen all by itself and you will find in your work, whatever you do, you're making the right decisions without thinking, Things do not disturb you. You are at peace with the world. You feel blissful.

Then you can begin to see what I was talking about before. You have no desire to tell people about this. People have to be ready. They have to lift themselves up by their own bootstraps. People have to be prepared to be able to practice self-inquiry, and the preparation was usually made in a previous life. Therefore something tells you it is a waste of time to write books, to go on public television, to try to expand the teaching, to do anything.

You simply live your life in a wonderful way. Everything takes care of itself, and you notice that your consciousness is expanding. It began by thinking of yourself, and now it is expanding to take in the world, to take in the universe. And then you begin to see everything in this universe as an image on the screen, and you are the screen. You never worry again. You never fear anything again. You understand the wholeness of everything, that there are no mistakes, all is well, nothing is wrong.

But you have to do these things every day, especially in the morning when you first open your eyes. That is the time to really work on yourself. If you wait until later, then maya becomes too strong and grabs a hold of you, causing you to get really involved in the leela, in the game of life. But as you work on yourself every morning, the body takes care of itself, the mind becomes extinguished, the ego turns into humility, you become happy. There is nothing you have to do.

And again, your body will do whatever it came here to do, but you have nothing to do with that. You are at peace.

(silence)

Shanti, shanti, shanti, peace.

You can ask questions if you like.

*SK: Robert once in the past you - I can't remember when it was — you said the statement, "I think therefore I am." But then you said it should be another way.*

*SM: I think it was, "I am therefore I don't need to think."*

R: Yes, what about that?

*SK: I just couldn't remember the phrase of it. Thank you.*

(silence)

R: Anyone know any good jokes? (*SF: Yeah.*) Go ahead. (*SF: What did the Zen Buddhist monk say to the hamburger salesman?*) I give up? (*SF: Make me one with everything.*) (*students laugh*) That's good. (laughter)

(silence)

R: Anymore jokes, comments?

*SL: Tracy Ellen said that a rich man can't pass through the eye of a camel with a needle... unclear (laughter)*

R: This lady is going to Israel. So she goes over to the ticket counter and she asks, "Do you take dogs?" So the ticket manager said, "Yes we do but they've got to be crated." She says, "Ok." So she crates her dog and brings it to the baggage handlers and says, "Take good care of this dog." And they say, "Okay." And she's real fussy.

Now on the way to Israel there is a lot of turbulence and all the animals get all shook up and when the plane lands, they look into her crate and the dogs dead. And she's out there screaming, "Bring me my dog! Bring me my dog!" So the baggage handlers don't know what to do because they know she'll sue. She's real fussy. They called the manager and they told the manager their story and the manager said, "Heres what we'll do. There is



a pet shop across the street and they've got a white poodle just like this dog, so go buy the poodle and replace him, she'll never know the difference."

So they buy the poodle and they take out the dead dog and they put the live one there. And she screamed, "Where is my dog?" And they bring the crate out to her and they say, "Here's your dog lady, see." And they showed her the dog and she said, "This is not my dog." And they said, "Why not?" She said, "My dog was dead, I was taking her to Israel to bury her." (students laugh)

(pause)

We've got prashad to eat. You can pass it this way. You can pass it that way.

(handing out prashad and general talk between students)

[TOC]

*Transcript 72*

**SUFFERING**

*23rd June, 1991*

*Robert:* It's good being with you again. I welcome you with all my heart.

Someone in the group asked me to speak about suffering. I don't know if they want me to tell you how to suffer, or how to get rid of suffering. They said say a few words about suffering.

There are only a few words to say. Who suffers? I know some will say the ego suffers. But that is not true. What is the ego? The ego is the I-thought. This I is only a thought. The I does not exist. Therefore the ego does not exist. So who suffers? Your real nature is absolute reality, consciousness. Who is left over to suffer? Consciousness pervades all. There is not consciousness and something else. There is only consciousness. Therefore how can you suffer? What you mean by suffering is that the world is not turning the way you want. Things are not going your way. Does an animal suffer? Even when an animal is sick or dies it is just an experience in consciousness. So no one suffers. We have all been brainwashed from an early age to believe that certain things make us happy, and other things make us suffer. It is the belief, like hypnosis, that makes you think you are going to suffer.

If you think you are suffering because you are dying, that is a mistake. Nobody dies. There is no such thing as death. There is only eternal life, and you are that. Therefore, suffering does not exist. It never existed and it cannot exist. If you live in the now, and you are spontaneous, and you do not react to conditions, how can you suffer? It is only when you react to conditions that come your way that you suffer. As long as you believe you are the body you will have to deal with conditions. When you realize you are not the doer, you are not the body, you are not the mind, there is no one left to suffer, there is no one left to be unhappy. Consequently, you have to identify with reality, and then lose your identity in reality. Then you will never suffer.

As long as you believe you are the body, then the world is also real, the universe is also real, and God is also real. Then you have to pray to overcome your suffering. If you pray correctly, God may have mercy upon you and take away your suffering. But what kind of God is that? If God can take suffering away, he can give suffering. A God like that does not exist.

God, guru and Self are one. You are that yourself. If you cannot accept this you have to deal with the world. Dealing with the world always leads to so-called suffering. That is how it appears.

The I-thought has made you believe there is an ego, a mind, a body, a world, a universe and a God. You have to put up with all those things because you didn't follow

the I-thought back to the heart. Do you see that? You won't follow the I-thought back to your heart center. If you do not trace the I, you will always suffer. The I identifies with worldly phenomena.

When you are suffering, you will look for someone to relieve you of suffering. So you look for a guru, or a healer, or someone who will take away your misery. But if you take this approach, when one misery is taken away, another ensues. There is no end to it. Samskaras from past lives will attack you. All kinds of things will attack you from all directions. You will never know what will happen next. If you try to alleviate suffering, you are doing the wrong thing, because you are trying to alleviate something that never existed! You are creating the problem situations.

It is as if you had a tumor on your arm, and the doctor, instead of looking for the cause, cuts out the tumor. Next month it grows back on your other arm. Then the doctor cuts off your arm. It grows on your leg. The doctor cuts off your leg. It grows on your head. And you are no more. The doctor did you a favor.

That's how it is when you look to alleviate your problems. You are playing games. It is all part of the great leela, the maya. You become entangled with maya, playing games with yourself. How should we go about it? We should ignore the pain, the suffering, the problems. Don't deal with them directly. Rather, search for the Self, which is what you really are. When the Self is uncovered, so-called problems and suffering will no longer be there. You can't have the Self, which is all-pervading, and problems. There is no room for both. There is either one or the other. You either identify with pain, suffering and illusion, trying to control things through external channels, or you forget about those things and turn within, diving deep into your heart center where there is peace. The choice is yours. The choice is always yours.

When we hear about healers, such as Jesus or others, we never know what happened to these people after they were healed. How long did they stay healed? From what I understand, after a couple of months, they became worse. Healing is kindergarten activity. Everyone wants to be healed from something. Why? We think we cannot put up with it. We think it is unbearable. Who thinks it is unbearable? What you really have to do is get rid of the thinker, not the problem, but the thinker!

You have been trained from childhood to believe that certain things are unbearable, and unless your life goes a certain way, nothing is right. Think for a moment what would happen if a child were brought up to believe that cancer is good, that it is a blessing. Strive for it. Try to get cancer. If a child believed this it would never suffer, even if it attracted cancer. The mind has ruled out suffering.

So it is with all your pains and problems. They are mental things that seem to be attached to your body. But there is no one who really suffers. When all is said and done, you will still be functioning, without a body or with a body, it makes no difference, and you will be free.

In the meanwhile, you are wasting your energy if you try to alleviate your problems. By your activities you are saying to yourself that the problems really exist. Therefore you have to find a way to get rid of them. Realize that the problem is a figment of your imagination, even though it appears real.

If you think of it as a dream and in it you are dying of cancer and I tell you, "You don't have cancer, you are dreaming about this. Do not identify with the cancer, identify with consciousness, with the Self. Wake up to reality." You tell me, "You're crazy Robert! Look at the tumors on my body. The doctor told me I have five days to live, and you are trying to tell me I am going to be well?" I say, "I am not telling you, you are going to be well. I'm telling you, you are going to wake up. When you wake up, there is no such thing as being well or being sick." But you don't understand what I say to you, and you go to different doctors, taking colonics, going to healers all over the world. What you should be doing is searching for the Self. Then you wake up. It was all a dream. The cancer did not exist. The searching for relief did not exist. The doctors did not exist. I did not exist. You are free.

So it is with your life now. Whatever is happening in your life comes from your mind. Your mind has created the external world, just as in a dream, where the dream is going on within you, and yet it appears external to you. You may ask, "How can the whole world that I am dreaming about be within myself? How can I create the dream?" Yet, you know you do. You won't argue about that.

But when I tell you that you are creating the world as it appears within your mind, you are ready to argue with me, saying, "How can I possibly do that? I cannot do that, the world is there. I see it!" When you are dreaming, don't you also see the world? You see the world just like you do now. You have experiences of it just like you do now.

There is no beginning to your dream and there is no end, is there? You don't begin your dream with Adam and Eve. You just begin dreaming. So it is with this dream. You have attached yourself to an illusion. The world appears real. You make the illusion greater and greater every time you identify with it. Every time you attach yourself to a person, place or thing in an emotional way, you are really saying the world is real. The world becomes more real and you will feel its problems to a greater extent because you have become dogmatic in your views. No one can tell you the world is not real.

You say, "I see the world there!" I always point out you see your dream also. There it is! You respond, "But I wake up from a dream, but I don't wake up from this dream." Who says you don't? This dream just appears to be a little longer. Yet you can awaken before you leave the body, so-to-speak, simply by identifying with the Self, by becoming the Self, by realizing that you were never anything else than sat-chit-ananda, Brahman, pure awareness, emptiness. This is your real nature.

So what do we do? We leave the world alone. We inquire within, "To whom has this come? To whom has this illusion come?" That is what you must do with every problem, with every tummy-ache, with every unhappiness and with everything you see in this

world. In other words, who sees this? Who is experiencing this? Of course the answer is, "I am." I am. Who is this I? Who is the I that experiences this illusion? Where did the I come from? Who gave it birth? What is its source?

The word source is important. The I has a source. It didn't come from nowhere. In reality it does not exist. The I is a thought. As you trace it back, you will trace it back to the heart center on the right side of the chest. That is the abode of the Self. It appears as if the I arises from the abode of the Self. That is how it appears. Try to catch it.

You will begin to realize that in deep sleep there is no I. What happened to the I when you are in deep sleep? There is no one to say, "I am asleep." Where did it go? Yet when you awaken you say, "I slept." Where did the I come from?

If you watch it when you wake in the morning, you will notice the I comes out of your chest, and goes to your brain. Then it identifies with the body and the mind. Then the world comes into existence. You then say, "I see the world. I am my body. I am my mind." When you go to sleep at night, just before you fall asleep, you will notice that the I becomes weaker and weaker. It loses its power because it is returning to the heart center from whence it came. Then you sleep.

But what would happen if you didn't fall asleep and the I returned anyway? What would happen then? You would be pure consciousness. You would be like the chalk board on which images are drawn and erased. The chalk board never changes. The images change. If you allowed the I-thought to sink into the chest, into the spiritual center, you would awaken to reality. You would be liberated. You would be awake. That is the real awakening.

This happens by inquiring, "Who am I?" When you inquire, "Who am I?" or "What is the source of the I?" it is like following the I-thread back to its source. You awaken without going to sleep. When you awaken to consciousness you are in a new dimension of life after sleeping, dreaming and normal awakening. This is called the fourth state of consciousness. In that state you are in samadhi all the time. Not nirvikalpa samadhi, but sahaja samadhi, which means you are continuously awake. In nirvikalpa samadhi you have to meditate for years before you reach it. As long as you are in samadhi you feel happy and blissful. But when you come out, you are a normal human being, so-to-speak, and you partake of the world and all its fantasies. When you are in sahaja samadhi, there is no longer any meditation, there is no going or coming. You rest in that state permanently. You appear to be a normal human being, but you are like the chalk board. The whole universe, people, places and things, are superimposed on consciousness, which is yourself. You are home free.

You have to choose. You have that freedom, to react to the world and try to solve problems in a worldly manner, or to go within. Solving problems cannot be done. Historically, no one has ever been able to solve their problems. They appear to succeed for awhile, but new problems always arise, like the tumor on your arm. You cut it out and

another grows back. You get rid of one problem and you find yourself involved in a new set of problems. It never ends.

Self-inquiry is a way to recognize that you are not the body, the dreamer, the mind nor the world. You have nothing to do with this universe. Yet you appear normal, like everyone else. Everything is attached to the I-thought. Get rid of the I and everything else will go with it.

So how do I stop suffering? Realize that no one suffers. Suffering is in the imagination. When the imagination is transcended, there is peace and harmony. The way to attain this, is to question yourself, "To whom does it come?" Follow it through. Do not work on your problems, do not try to solve them. Do not even think about them. If you start thinking, catch yourself. The mind has to become quiescent. When there is a quiet mind, no one suffers. There is no room for suffering. Where the mind identifies with the body and world, suffering increases.

You know what you have to do, now do it.

(chanting.)

You must have a lot of questions, so go ahead and ask.

*Student: You seem to equate suffering and pain. But help me understand this if you will. An animal in a trap feels pain and tries to escape. It doesn't appear to be just an experience in consciousness?*

R: An animal feels pain just like we do, but they don't have the emotions we have when we feel pain. Therefore they feel the pain. It is an experience. When we feel pain we imagine all kinds of things, such as of death or of surgeons cutting us up, which is what causes the problem. If you were able to feel pain without thinking, the pain would not be intense, no matter what it is. Even if your arm were being cut off, you would feel it, but not intensely. The intensity comes from the mind. The mind has built associations with emotions from a very early age.

*S: What about a baby, it wouldn't have built associations.*

R: A baby doesn't suffer, it feels pain. We feel it more intensely because we have a mind, so-to-speak, that thinks about it. If the mind did not think about the pain you'd sail right through it, even if you died. You'd go right through the pain. This is why some people, like Ramana Maharshi, could have his tumor operated on without any anesthetic. He would say, "I feel a little pain," but it wouldn't bother him that much. So pain can be felt, but not as acutely as we feel it as human beings. It is the mind that causes all these problems.

*S: If the Self is the only things that exists, there can't be any volition or choice.*

R: Correct. Volition and choice are for the ego. (*S: Which is imagination.*) Yes. Everything is preordained. Everything happens the way it is supposed to. It appears that only choice we have is to turn within and to not react to anything. That is the appearance. That

is what a human being can do. When they turn within, they awaken to their Self. When they are their Self, there is no volition, no choice. There is just all-pervading beingness.

*S: How can there be choice to turn within, but no volition otherwise?*

R: Because choice is at a human level. At the other level you are awake and there is no one to choose. To have choice, you have to have an I. When the I is eliminated, there is no one left to choose and you are free.

*S: You are saying there is no choice because, in reality, only one exists and the individual, with individual actions and decisions, doesn't exist.*

R: It is like the water in a mirage. The water appears to exist, but on close investigation, you find it doesn't exist. The body and mind appear to exist. However, if you investigate by practicing self-inquiry, you will discover that the body and the mind never existed. As in a dream, it appears to be, but upon awakening you realize it never existed. (*S: The body never existed?*) No. It was never born, it can never die. (*S: The body?*) Yes. It doesn't exist. There is no such thing as a body. You can come over here and pinch me, and I will say, "Ow," but you can also do the same thing in a dream, a dream pinch. Then you wake up.

*S: Robert, I want to spend time meditating and being with spiritual people, but the world just keeps grabbing me and makes me focus on this and that, and I don't want to deal with anything. How do I get out of this trap?*

R: Watch your mind thinking. Become the witness to your thoughts and ask, "To whom do these thoughts come?" Then watch what your mind does. Become aware of your thinking processes. Every time the mind brings the world into existence for you, ask yourself the question, "Who is doing this? Who makes me think this way? Who is attaching me to the world?" The answer is always I. Then one day you will realize that all you have to do is get rid of the I. The I is the culprit. Do not allow the mind to dwell on things. When the mind turns, stop it by asking, "To whom does this come?" Always you will come to the I. As soon as you get rid of the I, you will be free.

*S: You have said that there is no past, but things seem to have continuity, a cause and effect relation. Is this also a dream?*

R: Duality is a mental concept. When the mind draws itself inward and becomes the Self, there is only ultimate oneness. As long as the mind is active, there will be duality, past and future. Make the mind one-pointed, through chanting, meditation, pranayama, whatever. When it becomes one-pointed, you pull it in by inquiring, "To whom does this come?" The mind will go inward, deeper and deeper into the Self. (*S: Even old concepts, such as yin and yang or divine balance...*) All are duality. All systems are part of the mind. (*S: Until we awaken, aren't we governed by these dualistic concepts and forces?*) Only if you believe you are. Until you are awakened do not think that anything governs you. Just ask, "To whom does it come?" Do not think you are stuck in maya and it is difficult to get out. Ask, "Who is stuck in maya?"

*S: What is the next step in the sequence after asking, "To who does this come? It comes to me. Who am I? What's next?"*

R: The way you are saying it sounds like you are disgusted with the whole thing. You have to have a little more emotion than that. (*S: Asking, "Who am I?" is to establish the mind in silence?*) Yes. (*S: The mind doesn't want to accept that.*) Then you have to inquire, "What mind does not accept this. Where did it come from? It came from I." Do this again and again and again. (*S: This seems like a very intense activity.*) Nooo..., do it in a comical way. Laugh, make a game out of it. Don't take it too seriously.

*S: Didn't Ramana say inquiry was an intense activity?*

R: He might have said that, but it is not that intense. He might have felt intense when he said it.

Just do it in a calm peaceful way, as if you know what you were doing. No matter how many times the thoughts come back, no matter how many times the world closes in on you, go back to asking, "To whom does it come?" All these practices help tremendously, even if you don't know it. There is more going on within you than you can ever know. Just keep the practices up, something will happen, it has to.

*S: Why is it that certain Jnanis have nothing to do with money, while others, like Ramesh Balsekar and Jean Klein have large organizations? What is the reason other Jnanis have nothing to do with money, workshops, publishing books, selling tapes and have no organization to support them?*

R: What does the word Jnani mean? It means absolute wisdom. One who is established in Jnana has transcended the I. If there is no I or no ego left, then why would they go out of their way to do workshops, to travel all over the world. There has to be some ego left who wants to do these workshops. The I must want to travel.

*S: Couldn't it just be compassion for seekers?*

R: The Jnani is compassion itself, and the Jnani is omnipresent. So if a person is in China, and thinks of a Jnani, they are saved. Therefore the Jnani doesn't have to go anywhere. The Jnani is all-pervading. There is no one to go anywhere or to do anything. I never started this class. I never wanted to do this. It just grew and happened. So I am here. It makes no difference to me if one person comes, no one comes, or if ten people come. But if more than fifty people come, I'll act stupid, and they won't come back.

*S: Why?*

R: Because the masses are a joke. The masses are seekers. They go from guru to guru, and they never get anywhere because they don't follow one procedure. Having one procedure, one guru, or your Self, is like having a magnifying glass. Sunshine is everywhere, but with a magnifying glass you can concentrate sunlight and start a fire. Having many gurus is like dissipating the sunshine, it becomes many, and it becomes weak. One guru concentrates it and becomes very powerful. A true Jnani has no ego, no I, no ambition, no desires, belongs to no one, and is totally free.



*S: When Paramahansa Yogananda came to the United States to teach and go before great audiences, was that ego?*

R: I do not discuss other gurus. (*S: That sounds like a yes.*) That's what you say, I didn't say that. I never discuss other people. You have to come to your own conclusions. (*S: Why do you limit the number of people who come here to fifty people?*) Because I don't need it. It's a bummer. Just think if we had twenty five more people how many more questions they would ask me. We'd be sitting here all night and all day answering questions. If it happened by itself, and it happened in the right way, it might work out. But, they wouldn't fit in here anyway.

*S: Back to the question about money. Why is it that some gurus elevate themselves and charge a good deal of money, and charge \$400.00 for a weekend intensive for esoteric knowledge, and others do not charge? Does the money just come?*

R: OK, O.K, we can talk about this a little. Every teacher should be supported. For some teachers it is the only income they have. There is nothing wrong with supporting the teacher, but that should be done in silence. Those who understand will always take care of the teacher.

When it comes to advertising, when it comes to expansion and having ashrams all over the world, that is a different story. The more you organize, the more money you need to make the organization grow, and the focus is on growing. It is like having church buildings. You are always adding new or bigger buildings, and the guru has to have a Rolls Royce. It gets out of hand.

Your heart should tell you what is right. The Rishis of old never charged for anything. There should be no charge for truth. Truth is free. As far as intensives are concerned, most of the Indian teachers laugh at westerners, because most westerners believe that if they have a three day intensive they will become self-realized. It doesn't work like that. So there are intensives where you are charged four, five, six or seven hundred dollars, and everybody runs to them and nothing happens. I have no more comment on those things.

Your heart has to be your guide. If you are sincere, you will know where to go and what to do. If you are working out of your ego, you will find fault with everything. Ask yourself for those answers. I can tell you this much, everyone is in their right place. There are no mistakes. None have been made, none are being made. Those people who are with certain gurus belong right where they are, for the time being. Turn within and your heart will tell you where to go.

*S: Isn't inquiry a form of seeking, indicative of an ego?*

R: You have to use your ego to destroy your ego. You use your mind to destroy your mind. In the beginning the mind is very powerful. As you inquire, the mind becomes weaker and weaker until it disappears. (*S: Then there is no seeking after a certain point?*) All seeking stops. (*S: Why can't we do that at the beginning?*) You can, why don't you?

(tape ends) [TOC]

**RENOUNCE EVERYTHING MENTALLY**

*27th June, 1991*

*Robert:* It's good to be with you again.

Many people believe that in order to become liberated you have to take some sort of action. This couldn't be further from the truth. In truth you are already liberated and all you have to do to find your true nature is to renounce all activities. Not to be active. But to renounce mentally. When you renounce everything what is left over is the substratum of all existence. Which is absolute reality, pure awareness, the true Self.

When I say renounce I do not mean you have to leave your family, go sit in a cave or on a mountain top. I mean renounce mentally. Have nothing to do with your body. Your body will take care of itself. But mentally have no feeling for or against anything. You become neutral.

The less attention you pay to the world, the greater the realization comes upon you. The more attention you give to the world, the more delusion comes upon you.

There is an ancient story about a group of Rishis who lived in the forest. They were performing all kinds of rituals, occult practices in order to develop supernatural powers and become liberated. Now Shiva and Vishnu happened to be walking through the forest. They observed this. Vishnu said to Shiva, "Let's go down and tell the Rishis the mistake they're making. And Shiva retorted, "No, those Rishis are too dogmatic in their views. You can't say anything to them, they think they know what they're doing, but I have a plan."

Shiva turned into a handsome lad of about 24, well built, easy to look at and Vishnu turned into a beautiful maiden, vivacious, provocative. And then they walked down into the Rishis' camp. When the Rishis saw the beautiful maiden they immediately fell in love with her and stopped doing their occult practices. The Rishis had wives and when the wives saw the handsome young man who was really Shiva, they also immediately fell in love with him. There was complete confusion, chaos.

And two of the Rishis said, "Look what these two people have done to us. We'll fix them." And they conjured up an elephant and a tiger to attack them. But Shiva's power was greater and he turned the elephant into a rope that he tied around his waist and he turned the tiger into a tiger skin. Where he sat down. Immediately the Rishis and the wives realized who they were and they paid obeisance to them sitting down for instruction. Shiva said, "You can never attain realization by practicing occult austerities. You can never attain realization by being active. It is only as you renounce everything, then you awaken to your true Self."

Now let's talk about you. Many of you have been performing yoga practices, meditations, chanting, pranayama and various techniques in order to awaken. But I say to you that this will never cause you to awaken. It will bring you good feelings, it will bring you a semblance of peace, but you will never awaken through the practice of yoga unless the yoga leads to self-inquiry, or it leads to complete surrender of the ego. If you practice anything else it inflates the ego.

Take for example a person who practices Hatha Yoga. They become better and better and their ego inflates. And they say, "See what I can do? I can tie myself into a pretzel. I can put one foot around my neck and stay like that for three years." Yet what does it do for you as far as your awakening goes? Nothing. All you're really doing is prolonging the body by a few years. And since everything is preordained it really doesn't matter.

You shouldn't conceive of new ways to build up your body or your mind to improve your intelligence. You should rather renounce those things and realize that you are not the body-mind phenomena and renounce everything that tells you are. Do not go after occult practices that is the worst thing you could ever do. For you will be stuck in the occult for thousands of incarnations. Rather become free of the whole thing.

Remember when I say renounce everything, I'm speaking of mentally, not especially physically. For where you are now that's where you belong physically. Everything is preordained. You are in your right place. If you don't like where you are the only way to get out of it is to mentally renounce it by turning within, going into your heart on the right side of your chest and becoming liberated. Everything else is a waste of energy.

Take a look at your life, what do you do with your life, with yourself? How do you spend your days? Whatever you do determines what happens to you from there on in. You should practice to stop your thinking, stop the thinking process, stop thinking right now. Do you feel how good that is? When you stop your thoughts there is no yesterday and there is no tomorrow. There is only this moment and if you keep your thoughts still this moment will turn into tomorrow. Get rid of opinions, judgements.

Even while most of you are sitting here tonight and while I'm talking, you have an opinion. This is what keeps you from awakening. What difference does it make. See the truth within yourself. Know who you are. You are not the frail body that gets older every year and has so many years to live on this earth. That is not you, do not think of that. But rather turn your thoughts within yourself. Turn yourself inside out.

Listen to your mind. Listen how it tells you how things are supposed to be. Watch your thoughts, observe. Notice that you have no control of your mind because your thoughts are telling you how things are and you're listening. Therefore there has to be a way to stop this. And the way is to ask yourself, "To whom do these thoughts come? Whose thinking these thoughts?" Of course you will say, "I am. Who am I? What is the source of I?" While you're doing this if other thoughts come to you, do the same procedure, "To whom do these thoughts come? They come to me, I think them. Who am I? What is the I?" You're focussing on the I. And as you continue to say, "I-I," to yourself, you will



SG: Robert, it was fun. Like always we come to a wall and don't quite go through. A problem came up and instead of thinking of the problem to make a choice that I need to make, I said, "To whom does this thought come?" And so we kept going back into the I and we never faced up to that so-called problem. Never made a choice. My question to you Robert is, from this day forth every-time that problem for which I need to make a choice comes up, can I say, "To whom does this thought come?" And keep going back into the I and never think about it and yet when the time comes that that has to be dealt with, again say, "To whom does this thought come?" And stay in the I and then the choice will be taken for automatically with no thought?

R: Exactly. (SG: Boy does that take guts but we're going to try to go for this, but I'm driving a car too while I'm doing this, is this dangerous?) Be careful. (laughter) (SG: It's fun.) There is a power which animates your body. Your body doesn't exist. But as long as you believe that it exists it will be well taken care of without your help.

SG: While I'm replying to someone who is telling me to do something or asking me, instead of trying to give him an answer, can I just stay with the I-thought and the correct words will just come out?

R: If you can stay with the I-thought everything will take care of itself. There is really nothing else you have to do, but to stay with the I, abide in the I. (SG: This is the most fantastic challenge I've ever faced.) It shouldn't even be a challenge it should just be an experience. There is noone competing against anyone. There is noone challenging. You simply ask the question, trace the I-thought to the source and awaken.

(silence)

SG: Slower pace than with thinking?

R: Everything slows down. Time slows down, space slows down. (SG: Would it take 3 hours to do a job that ordinarily takes a half hour?) It has nothing to do with your body. Your body will go on and do what it's supposed to and do everything better. But your mind will stop and you will become all-pervading, omnipresent. (SG: Will the same amount of time elapse?) As far as your body is concerned.

R: I realize it's difficult for some of you to imagine how it is to function without a mind. Yet look at the tree, look at the sun, look at the stars, the earth. Everything is happening in the right way in order to sustain and maintain life. Who thinks? There are no thoughts. It's just a happening. Everything just is. In the same way your so called physical body is part of the maya, of the illusion. It will be carried along, maintained and sustained without thoughts.

As soon as you begin to think you spoil it. After all what is the mind? Simply thoughts of the past and of the future.

Never identify with your problems. Always identify with pure awareness, your real nature. Consciousness, emptiness.

(silence)

You want to do something. You want me to say something profound, but I tell you there is nothing profound under the sun to say. Everything is simplicity there is nothing to do. There is no place to go. There is no thing to become. You are that, just the way you are. Awaken to your true Self which is what you are right now.

In other words there are not two of you. There is not your body and Brahman or consciousness. There is only consciousness and that is what you are, just the way you are right now. There is really nothing you have to do, wake up! There is really no practice you have to partake in. Wake up!

(silence)

I know it sounds contradictory sometimes when I tell you there is no practice you have to partake in and in the other breath I tell you you've got to practice self-inquiry. But it's really not a contradiction. For as long as you believe you are not the Self then you have to practice something until you know you're the Self. If I didn't give you anything to practice what would you do with yourself. You'd worry, you'd fret, you'd think of all sorts of negative things.

So when you practice, "To whom do these thoughts come? Who am I?" It makes you one pointed. It improves your concentration. When you can finally open your eyes and say, "I am free, just the way I am. I have always been free. There never was a time when I was not and there will never be a time when I will be not."

Mary do you have the Jnani oath?

SM: Yes I do Robert. This is "The Jnani." (Refer to page 9 of this book)

(Mary reads *The Jnani*)

R: So what else is new?

SG: Robert when she reads that you don't think about the words or the meanings, what is your experience?

R: No experience. (SG: You hear the words and instantly do you know the meaning or is there no meaning involved?) No meaning involved. (SG: Then what's the difference between saying those words and, "Johnny is a little boy and fell down the stairs and broke his nose?") You mean as far as I'm concerned? (SG: Yeah.) There is no difference.

SH: Far out.

SG: Life just goes on for you and everything is just okay?

R: If you say so? (laughter) (SG: And there'd be no difference in your reaction to her words compared to someone who came in, walked in with a gun and said, "I'm counting to three and killing you now!") There is no difference. (SG: No difference.)

SM: Excuse me, may I say something? Didn't you hear the words when it says the Jnani rests in his own sat-chit-ananda swarrupa. That's what it is. So it doesn't matter what anybody says.

SG: What's swarrupa? (R: Your nature, your real nature.)

SH: Good word. (R: Sounds good.) Umm sounds good.

SG: *Different people in this room ask you different questions and you give different answers. So I was thinking, you just move your mouth or the mouth moves and the different words come out. Without thought. Is that right?*

R: *What can I do? Can't help it. (laughter) (SG: It's all right, I'm just trying to...)*

SH: *You're a hopeless case. (laughter) (R: I'm all finished.) All burnt up.*

SG: *Something in you must hear a difference in the different questions because different words come out? (R: Sure it does.) But you're oblivious to that something that hears a difference and knows a different answer — words of a different answer must come out?*

R: *Take the example of the blackboard and the images of the world are written on the blackboard. But the blackboard receives the image within itself. It is everything else. Therefore when a certain image is put on a blackboard, the answer is different due to the fact that the image is the blackboard and the blackboard is the image. So when you come to me and ask me something the blackboard gives the answer that you need because you're already in the blackboard. There is one knower and when Henry asks me something, Henry is also on the blackboard but there is still only the one. But when the answer comes out it is an answer specifically for you because it takes human form. It becomes an image when it goes out. So every word that goes out is an image. So you're specifically answered for the question that you asked. Therefore five people ask me the same question, I will give five different answers depending where they're at. (SG: It's beautiful.) I don't know if that's beautiful, but that's the way it is. (SG: Well I know it's custom made. (laughter) That's what's beautiful.) That's your opinion.*

SF: *When you give the positive assistance, you don't think what's appropriate, the answer just comes, is that correct? (R: That's right.) Thank you.*

R: *If I had to think there would have to be a thinker. That means that the mind would have to be active. Therefore you can say, consciousness answers not the mind. But again that's a paradox because consciousness has nothing to say. But as far as you're concerned the answer comes from consciousness. But in reality only consciousness exists and nothing else. So the question and the answer are one.*

SK: *I hope this isn't a stupid question, but if you go into a market. Do you go shopping anymore? (R: Sure.) Okay, if you go to a market and there is three different coffees, right — and ones twelve 12 ounces and ones 13 ounces and ones 14 ounces and ones 109 and ones 29 and ones — do you do the math?*

R: *No I just grab whatever is convenient. (laughter) (SK: Is that the way it's done? Could you conceivably do the math and say look I've only got 6 dollars in my pocket here so I've got to - I have to get certain things here so maybe I have to get the smaller size coffee. Do you go through...)* No, all that takes care of itself. I pick whatever I like and it always sort of works out. *(SK: It always comes out right? Do you ever leave a place where you intended to go in and get a stick of butter and six other things but you couldn't afford the butter?)* Nope. *(SK: You don't?)* Umm. *(SK: Geez that happens to me all the time.) (students laugh)* That's because you're calculating too much.

*SJ: The other question is do you ever end up having to wash the dishes?*

R: No. That's why I stay where I am, so I don't have to wash dishes. (laughter)

*SK: Could one be enlightened and still be a mathematician or a physicist?*

R: Definitely. (*SK: Well would you be using your mind as a tool and regard it as a...*)

Nope, you wouldn't be using your mind at all because there is no mind to use. But automatically the things will be done that have to be done because your body in the world comes under the law of karma and karma takes care of everything. So if you were meant to be a physicist, your body would become a darn good physicist but you would have nothing to do with it.

*SH: But you would witness it? (R: Yeah.)*

*SG: But when a physicist is reading a book would he be assimilating the knowledge without thinking?*

R: He would be reading the book like everyone else does. But it's consciousness that reads the book and the knowledge is in consciousness. So whatever he needs to do will be done. (*SG: Without thinking?*) No mind, no thoughts.

*SK: Isn't that true for a physicist whether he's enlightened or not, he's doing it without his mind?*

R: No because a physicist has to think about the project he's working on. But an enlightened physicist would do the work but the same thoughts will not be there. The work will just be done in the now. (*SK: But isn't that the same with the unenlightened physicist? When they're not thinking about themselves they're just like getting the concepts as learning?*) It appears that way but an unenlightened physicist has to remember certain things and has to do certain things at the time they're working and their mind is always active. Whereas the enlightened physicist their mind is not active at all but they are still doing certain things in the same way, but it's quite different. In the last analysis noone is doing anything. It appears as if things are being done, but there is noone doing a thing.

*SK: But as a physicist there seems like there is sort of three levels, if nothings happened it's all a dream. Then there is just the doing of the physicist like the enlightened ones and then the unenlightened seems to be doing that plus doing something with his mind?*

R: The unenlightened always appears to be doing something with his mind and can be disturbed and stopped. But the enlightened physicist will not get disturbed over anything. But will continue the project until the end and will not even think about it. I know it's difficult to see how this can be, how you can do a project without thinking. That is why I say it's difficult to think about it. If you do not think about it it will come easier.

*SK: It seems to me that it's hard to think of getting a project and thinking about it. It seems like everything gets done without thinking and then afterwards you thought you did it.*

R: That's true. You will do your work it'll be done and the enlightened person will not even think about who did it. (*SK: But it seems like the unenlightened, it's the same thing but they think they did it.*) Yes.



ST: *Why is it that the body is your Self and the world is the Self and the table and everything around you is the Self, why shouldn't the thoughts be the Self as well? Why should not thinking be something to be aspired to. Why not just regard thought as being nothing different from what you are?*

R: Due to the fact, thoughts come from your mind only. When there is no mind there are no thoughts. But as long as you have a mind the whole world appears the way it is. And you believe you are a body, you believe there is a world, there is a universe, you believe there is a God and everything that you see. It all emanates from your mind. When the mind is killed all that disappears and there are no thoughts. But your body continues it's work, so it appears.

SJ: *Robert, at the same time a week or two ago you were talking about thoughts still occur but we're just not attached to them, that you identify with the reality you're not fooled by them.*

R: Well I hear people speaking and I read what's going on in the papers and I watch TV sometimes, but there are no thoughts that linger. Whatever I watch, whatever I see, whatever I hear, it's like it goes in one ear and out the other. It's all spontaneous. Therefore nothing is ever lingering, nothing is holding on. There is total freedom. Everything is just a happening. (SJ: *Thoughts arise continuously and then you just release them?*) No thoughts arise at all. (SJ: *What is there not to linger mean?*) What I see, what I hear, I'm looking at you but the thought of you does not linger. It's as if I'm looking at myself. (SJ: *The thought doesn't linger but the thought is there in some way?*) The thought of Jay does not linger. Again it's like the image on the blackboard. The blackboard is consciousness. The blackboard knows that there is an image written on the blackboard. But the blackboard does not think about the image. It's just oblivious to the image but it knows that it's there. So I see you as well as I see everything else, but yet I am oblivious to everything. But everything is still happening. But there is nothing to hold onto. There are no thoughts to decipher anything, or to analyze anything, or to react to anything.

SH: *Is oblivious the right word? (R: Sure.) Because you are perceiving, there is perception?*

R: There is perception to an extent but there is also oblivion. By oblivion I mean emptiness. Everything is the void. Everything is emptiness. But yet I see all the images coming and going and everything appears and disappears. (SH: *But you're not oblivious to the image the moment it occurs? It doesn't linger but there isn't obliviousness when it occurs...*) Right. (SH: *...or there would be no...*) In the moment it is not oblivious, that's true. (SH: *That's why I question the word oblivious.*) Oblivious comes immediately after. (SH: *Yeah.*)

SJ: *Like the unenlightened physicist, he's so into his work he's enlightened for the moment until after the work is done and then reflects on...*

R: He still believes he is the doer. (SJ: *But during the work if a person is so involved, they even forget that temporarily?*) Because they believe they are the doer so they don't really forget it. They say, "I did this project." (SJ: *After?*) "I completed this, I did that, I'm great!" (SJ: *So it always lingers as unconscious...*) It's in the unconscious, the ego, it's all part of the ego.

SV: *Out of the blackboard, out of reality - is there also, is there mental bodies, emotional bodies, physical bodies that come out of the blackboard? (R: No.) Just the physical body comes out of the blackboard?*

R: Just the physical. (SV: *What about the saying, "What you think you become. That's where you'll be." That also means thoughts are energy? And the body is actually energy itself. When you break down into its essence. Then all this is the thought of Ishvara? That is all out of the mind. The mind creates Ishvara. The mind creates all these things. Therefore when there is no mind how can there be anything left? (SV: Right, so that means the mental and the physical are the same, they are nothing, they're one. Then would they both be gone?) They both are gone, they don't exist. (SV: As far as the universe, Ishvara's gone?) Ishvara's gone. Ishvara never existed to begin with. (laughter) But if you want an Ishvara you can have him. (laughter)*

SK: *Robert, do you ever forget your house keys? (laughter)*

R: No, not really, but I don't think about them either. (SK: *How does this relate to certainty or uncertainty. It seems like the role of thinking is to deal with uncertainty. The greater the uncertainty the greater the thought.*) What do you mean?

SK: *Well it seems like the reason we think is because there is something important that we're not sure of or it's an unknown. So it would seem that if you would stop thinking that there would also be then a sense of certainty or there would no longer be a question of uncertainty?*

R: What you are saying is mental. That is a concept of the mind. But when there is no mind there is no question of certainty or uncertainty. Those concepts don't exist. The mind has concepts. The mind wants to be certain about something or it's uncertain about something. But when there is no mind there is no one to have those experiences. All experiences are of the mind.

SV: *Whenever we start categorizing and we start defining ourselves, it's all mind.*

R: It's all mind. (SV: *Defines with the finite?*) All mind.

SH: *The mind and the me always go together. If the mind disappears, the me has to disappear too. (R: Yes, yes. Mind and me...) Ego mind.*

R: Yours and mine, they all go. Everything disappears.

Do we have any announcements of any kind? About the lessons?

(Student talks about transcripts and the need to have them returned and help needed to copy transcripts for others. Then Robert wraps up satsang.)

Remember to love yourself, to worship yourself, to kneel to yourself because God dwells in you as you. God bless you I love you peace. Until we meet again. Arrivederci. (laughter)

(tape ends) [TOC]

**THAT DIVINE MOMENT IS NOW!**

*30th June, 1991*

*Robert:* Good afternoon. I welcome you with all my heart.

Remember this your home. You think you've got a home and you have an address and a telephone number and you have a family, a husband, a wife, children, parents. How long do they last? They go one by one. Where do you really belong? You belong to God, to the Self.

When you begin to understand this thoroughly that your home is in God's house, you will begin to know that, "I and the Father are one." There is no separateness between you and the source. But as long as you believe that your father, your mother, your wife, your husband and your children, your employers, are eternal, are number one in your life, you will never understand your divine nature.

I'm not saying that you have to give up your families or to give up your work, this is all mental. It's in your mind where you make the identification. Why would you identify with something that is transient? That is here today and gone tomorrow?

When I say this is your home I am not referring to Henry's house. I am referring to the Self. The Self is your home. It has always been so. There never was a time when it was not. To whom do you think you belong? Do you belong to the trees, to the mountains, to the ocean, to a person? That is false identification. You belong to the Self because you are the Self. Just the way you are. You are consciousness just the way you are. You are absolute reality just the way you are.

I know some of you are saying, "But this body is frail. I've got all kinds of problems. How can I be the Self just the way I am?"

If you stop to think about it you will be frail and you will identify with the world. But if you teach yourself not to think but to stay in the moment, in that moment you are divine, in that moment you are ultimate oneness. That moment is sat-chit-ananda, nirvana. There is only the moment, time and space does not exist. Time and space become condensed in the moment. In that moment you are total freedom.

But when you try to think about it you spoil it. When a thought arises, the moment is forgotten. You therefore have to do anything and everything you can to learn to rest in the moment. The moment is right here, right now. There are no problems and no troubles and no sickness and no lack, no evil in this moment. Isn't that true? It's only when you start to think. As soon as you start to think you start thinking about what you need, how to make your life better, how to remove certain things from your life so you can succeed and be happier. This is all folly. You can never do that! When will you learn this!

When you remove the things from your life that have been holding you back so you say, new things will pop up. It will never end. There is just no end to it. You've got to find the moment exactly where you are now. That divine moment does not exist five minutes from now or a second from now. That divine moment is now! It just is and you are that. There is no thing to search for, there is no one to see, there are no special mantras you have to memorize. Even self-inquiry is only a method to put you in the moment.

Asking, "Who am I? To whom do these thoughts come?" Is not the thing itself. It is a method. A method which does not exist. It exists in the same place the world exists, in your mind. Therefore when you cannot keep silent by yourself self-inquiry appears to be the fastest way to awaken. But it's a method, it's a practice. It will never bring you home. It will simply give you an inkling to what lies ahead.

The only time you can get anywhere is by whatever method you use. You have caused the mind to become perfectly still, quiet, quiescent. When there is no mind, nothing is happening. When nothing is happening you no longer suffer. You no longer have anxieties, you no longer believe something is wrong somewhere, you're no longer judgmental you have become bliss consciousness. In that moment, it will not happen tomorrow.

So many people keep inquiring, "How can I practice self-inquiry? Am I doing it correctly? Am I doing this right? Am I doing that right?" But I say to you, you're getting lost in the method. Don't worry whether you're doing it right or not. Keep your mind on the source, on the Self, I am that I am. That is your home. That is where you belong everything else is temporary.

Again do not think I am speaking of not having relationships with people or getting married or loving your family, on the contrary. In this teaching you do not have to give up anything. You simply have to know the truth about these things. It's knowing the truth that sets you free. And the only place you have to know is in your mind. Therefore you use your mind to know the truth and the truth is silence. That is the highest truth. By all means do everything in your power to make yourself silent.

Do not worry about your affairs. Do the beautiful trees out there worry about their affairs? Does the mountain worry about it's affairs? Does the ocean worry about it's affairs?

Everything happens the way it's supposed to. The flowers bloom, the trees grow, the mountains exhibit it's splendor and all is well everywhere. Therefore if you learnt to stay in the moment in silence you too will be taken care of by the power that knows the way and you will be led to your highest good.

**Silence is the key.**

It makes no difference how terrible you think things are or how wonderful you think things are they're both impostors. You are not trying to exchange negative conditions to positive conditions. We're not trying to exchange bad for good. They are two sides of

the same coin. We want to transcend both. There is a place that is beyond bad and good, right and wrong, happy and sadness. That place is where you are now. Awaken to it.

I received an interesting phone call this morning from a fellow in San Diego. He apparently had just been released from state prison. After spending ten years for armed robbery. (I don't know how these people get my phone number? (students laugh) But anyway he made the story real interesting after he told me about that.) He said while he was in prison they put him in charge of the prison library. He never read books in his life. He had always been in problems and troubles since he was twelve years old. But for some reason he discovered books on Advaita Vedanta. (What are these prisons coming to?)

And he started reading these books. He said it just made a lot of sense to him he doesn't know why. But he started practicing sitting in the silence. He had plenty of time to do that. He didn't have anywhere to go. And he did this for years. He didn't know anything about self-inquiry. But he read he should practice, "Who am I?" He read something by Shankara. And he practiced, "Who am I?"

The way he explained was wonderful. For he said he wasn't really looking for anything. He was not looking to develop supernatural powers or to make himself into anything. The words he used was, "It made sense just to do it." And after a couple of years of doing this, he found peace. Peace that he'd never had before. He didn't know what it was but he felt as if the guards were the prisoners and he was free.

He related to me it was like he went into a monastery and he was put into a cell voluntarily, to be by himself, to be alone. The prison he said was a blessing to him. But he didn't call me about that, he had a question. He explained his background before he asked the question.

He said, "Robert I have been committing foul deeds most of my life. Many of them I have not been caught. I went to prison for a bank robbery but there are many other robberies that I committed and they have not found me out. Now since I have found myself and I'm a completely different person now, will I have to suffer the consequences of my karma, for all those foul deeds I committed in my ignorance?"

That's a very profound question. Let me digress a few moments and let's talk about you.

As human beings we are very imperfect. Many of you have committed foul deeds that noone knows about. It's interesting to note that in the relative world, even if you think about something evil it's as if you are committing the act. That is strange but very true in the relative world, which doesn't exist. Yet in the relative world - that doesn't exist - if you believe you have committed a crime mentally, the subconscious mind does not know the difference between a thought and an act. Thoughts are things - in the relative world that doesn't exist.

Let's imagine if you will, you hate someone with a passion and you want to kill this person. But you know that you will be put in jail or visit a gas chamber. That is the only reason that you refrain from doing so. But in your mind you see yourself killing the

person everyday. I say to you that - in the relative world that doesn't exist - your mind does not know the difference between the act and the thought. It's the same thing. So, all of us have been through periods where we mentally hate someone or we mentally wish evil upon someone. Some of us have committed some dastardly deeds that noone has ever found out. And now that we are studying Advaita Vedanta and we're working on ourselves, is the karma removed?

That's the same question that this fellow asked, go back to the story. (Ed always tells me I digress from the story and never come back, this time I fooled you. I usually do that, I digress and never get back to the point.) So we go back to this fellow who wants to know - just like we want to know - do I have to go through the karmic experiences?

First of all if you were realized, liberated you would never ask that question. For there has to be an I to ask that question. This is how I answered him. The I is the world, the ego. The personal I is a thought, an idea, it doesn't really exist. But yet to answer the question you asked me means you are coming out of the personal I. If you have transcended the I and become liberated there would be noone left to experience karma. There would be noone to go through any experience for the ego, the I, the mind would be dead. The ego, the I and the mind are synonymous by the way.

They are the ones who appear to go through the rigamarole we call karma, birth after birth experiences. Cause and effect. It is the I that does all that. If you are coming from the I of course you have to go through your experience. You have to experience the effect of the cause that you put in motion - in the relative world that does not exist. Only when you can awaken do you become free from karma.

Now this doesn't mean that you can go out and rob another bank, or as far as you people are concerned, it doesn't mean you can go out and think evil thoughts, or hurt people, for if you are enlightened you would never have any idea of doing those things. As long as you have an idea that someone is trying to hurt you, someone doesn't like you, you don't like someone, you want to hurt someone, as long as you have any ideas like these you are working out of your I-thought and karma must return to you. So what should you do?

You should turn away from the past or from the present, if you don't like the present. If you're too attached to someone, if you think you've got a problem with your health, if you think you've got a problem with finances, if you think you've got a problem with anything, mentally turn from that condition. I'm not saying you have to do this physically, the physical will take care of itself. But you have to turn to your source.

You came from your source and you go back to the source. If you can find the source before you drop your body you will be liberated. It's as simple as that. When you are liberated for whom is there karma? From whom is there problems? For whom is there problems? For whom is there sadness? For whom is there anything? Everything that is disturbing you, everything that appears wrong in your life is because you identify with the I-thought.

Some of you are still afraid that if you become liberated, you will fall out of love with someone or you will not care about your job or you will believe that you don't care about anything, you will become cynical, this is untrue. You become more of a loving person, compassionate, filled with joy. You give your love to your mate in a free way. Expecting nothing in return. Your love increases a thousand times. Because you're free. You can love someone without any need, unconditioned and you don't have to think about it.

Therefore I concluded talking to this gentleman on the phone, turn within. Your past is dead we both know this, you've become a new person as you say but the I still lives in you. If the I is still alive in you your samskaras are still active. You may be inclined to rob a bank again. You have no idea what's going to happen tomorrow when you allow the personal I to exist. Therefore begin to understand that this I, this ego, this mind is only a thought, an idea. It has no reality.

You must inquire within yourself, "To whom does the mind come? To whom does the I come? To whom does the ego come?" When thoughts about your past come up. When you think about your ten years in prison. When you think about the evil acts you've committed. Immediately do anything you can to halt those thoughts. You can ask, "To whom do these thoughts come?" Or you can just remain perfectly silent and become the witness to the thoughts, not reacting to them. Not trying to stop them at all. If you do not react to your thoughts they will burn themselves out. They only become more powerful when you react to them.

As an example if you're trying to fight an illness, if you react to your illness by imagining and believing in your mind that it doesn't exist, that you're having a terrible time. Why did this happen to me? I can't take it any longer. This is what's keeping you back not the illness. But as your illness continues upon you, if you would simply observe it without thinking, become the witness to it without trying to do anything else, or inquiring, "To whom does it come?" In other words do what you have to do to stop the thought process. You use the same method with any other problem or with any other goodness that comes to you.

Remember all the human goodness is also an illusion. So if you have a good life, it is only temporary. If you do not find yourself you will have to come back to this earth again and again and again and have other experiences. You may come back again when the earth is in the dark ages once more and they're having the Spanish inquisition and you're hanging by your thumbs while your eyes are being gorged out. And then you may come back in a different life when you are a multimillionaire and you live in a castle and you're in control of thousands of people.

They are two sides of the same coin. Therefore wake up. Do not try to exchange bad for good. Do not believe that if I become a multimillionaire I'll be happy or if I get rid of my disease I'll be happier or if I live in a better home I'll be happier or if I have a new mate I'll be happier or if I have no mate I'll be happier, or if I have this I'll be happier. It's all illusion.

Happiness is your real nature. Happiness is what you are. You are that now, if you live in the moment. In that moment you are absolute reality. In that moment you are pure awareness. You are Brahman in that moment. You are sat-chit-ananda, ultimate oneness, emptiness. That is your true nature. Identify with that. Focus on that. Become that and you will be ever free.

(silence)

Do ask any questions at this time.

SC: *I'd like to ask a couple questions. (R: A couple only?) Yeah. They're basic and I know we've been through it, all of us many times. Is there a spirit?*

R: Is there a soul? Is there a body? Is there a god? As long as you believe that you are the body then there is a spirit. (SC: *This is what we've been taught?*) So what do you want me to do? (laughter)

SC: *Take it away. Okay, one other one, that's been bothering me, you say we don't do anything. I'm lifting my arm, I'm forcing my arm to go up and letting it come down. Am I not doing this?*

R: Of course you are. (SC: *So where does the differentiation come in then? Between the doing and the non doing?*) You believe you are the body. As long as you are the body then everything else is real for you. (SC: *And that's what I'm talking about Robert that...*) But you are not the body in reality. (SC: *But this actual movement even if I'm not the body...*) As I explained to you once before Nate, if you're having a dream and in that dream you are telling me the same thing that you are telling me now. And you lift your arm and you lift your leg and you lift your head and you do all kinds of things, you say, "See I'm doing this and I'm doing that," and you pinch me and you say, "See you can feel it too." But it's a dream pinch, it's a dream body, it's all part of the dream. When you awaken it's all gone.

And so it is with this world. It appears very real because you're living the mortal dream. Some of us are more attached than others. Some of us are so attached to this world that nothing can ever make them understand that they are not the world. This is most of the world. That there are classes like this and there are people who are beginning to understand that they are not the body, they are not the mind phenomena and the whole universe only exists because the mind exists. Everything is an emanation of the mind. When the mind begins to disintegrate the world begins to look less ferocious and fear leaves you until you awaken.

So everything you're telling me Nate is the truth as long as you believe you are the body. Change your identification. You of all people should practice harder and you should ask yourself, "To whom does this image come to? Who believes they are the body? What is this strong feeling? "I am the doer," come from in me?" Ask yourself, ask yourself and something will begin to give, it has to. But of course if you do not do anything like that and you keep identifying with the world by reacting to it very strongly day after day, who is to blame?



I can lead you to the gold mine but you have to do your own digging. It's up to you. This is why I always say, "Do not believe a word I say. Do not take my word for it. Find out for yourself." It's just as if I took you by the hand and took you to a gold mine and I said, "This is the gold mine dig." But you said, "Robert I don't see any gold. (laughter) I only see dirt, rocks. Why should I dig?" If you want the gold Nate you've got to dig. But you start digging and as soon as I go away you stop digging and you keep complaining, "There is no gold, there is no gold," (students laugh) and you tell everybody, "Robert doesn't know what he's talking about there is no gold." (laughter)

You never made enough effort. You never went out of your way to do it. You wanted it to be handed to you. You want me to take you to the gold mine and get somebody else to do the digging for you. If they do they'll keep the gold. It's the same with spiritual life. Do not believe what I tell you. Practice what I say and find out what happens.

*SG: Back to the boy in prison Robert, that's a fascinating story. He was kind of in his own gold mine and he seemed to come up with a golden nugget. But my question is, he asked you a profound question about his crimes prior to the crimes he got caught for. Do you think he was alluding to perhaps what couldn't be tried for these other crimes because sometimes it can get retried for other crimes was his question specifically about the karma or about the fear that he could've...*

R: Well the karma included all of those things. (*SG: Yeah.*) He was afraid that the karma from the past may catch up with him and he wanted to know if it was so. (*SG: How did he feel that that was a threat to him in prison?*) Well he didn't feel it was a threat to him, now he was becoming a spiritual person. And it was like he had a born again experience. (*SG: Also like down the line in the next life time or something like that?*) Well in this lifetime he wanted to know whether anything can catch up to him. (*SG: What was your answer again, I...*) My answer was, as long as he believes he is the body, he is the I who asked the question, yes. (*SG: Oh I get you, now, yeah.*) But when the I is completely eliminated there is no one left to have any experience. And there is no karma.

*SR: Robert this may be again just totally academic but I keep wondering what is the source of the illusion, where would the illusion arise from that we would have to ever realize that there is no illusion. I know it doesn't matter but...*

R: It matters. (Henry knows what I'm going to say.) It never happened. There is no source in reality for which anything comes. Consciousness is so far out as far as we humans are concerned we don't have an inkling to what it really is. The finite can never comprehend the infinite. You can never know by answering a question that you ask, "What is this source?" And "Why does the source do this and do that?" It doesn't. Again that sounds like a cop out, but it's not. There is no source. You are pure consciousness and pure consciousness is beyond description, there are no words for it, you can...

(break in tape, as tape starts abruptly with students question.)

*SR: ...was that this state?*

R: No because the person who reflects has been destroyed. There is no one to reflect. There is no personal I there is no mind and there is no ego. Therefore there is no one to do these things. (SR: *It's like dropping the conscious mind, and it's immaterial?*) It's like dropping a piece of ice in the ocean, it becomes the ocean. But it has nothing to say. It has lost its identity, but now it identifies with the whole ocean. It is no longer isolated to a piece of ice. In the same way when you awaken you become all-pervading, omnipresent. You're no longer confined to a body. There is one body that is the universal body. There is no longer my body and your body and you become totally free. (SR: *I do in my sleep.*) Well that's good because I don't. (laughter) (SR: *It's clearer now.*) See I'm using human words.

SR: *No it's clear it's just that when that happens then this question just arose and then it disappears.*

R: If it's clear you've got a problem. (SR: *Yeah, the point is there won't be that question, or that state, it won't be arising...*) When that state comes it is a state so incomprehensible that you will just be in total awe and then the total awe will disappear and you will just be. You will not be this and you will not be that. You will just be. And nothing comes after be. If you think of something that comes after be it's not that. And you are that now, but you refuse to acknowledge it.

SH: *Why do we refuse to acknowledge it?*

R: Because you want me to come here and teach you things. (SH: *Well please don't come then.*) (laughter) You want to go through all these experiences. (SH: *Who wants to.*) The one you think is you. The one you think is Henry. (SH: *Yeah.*) But there is no Henry so nobody wants to. (SH: *That's pretty slack.*)

SR: *Robert where does this philosophy, East Indian philosophy come from that said that consciousness became bored and therefore divided into a sort of a... (R: Um.) ..."hide and go seek game." Is that just to amuse us. That's what we can achieve on while we're...*

R: Yes, that's from the Upanishads. Yes, this was written for mortals so you can see that there is something that happened and something that's keeping to happen that is keeping on happening. If they didn't write about this there would be no Upanishads. There would be empty pages. It's just like the story of Adam and Eve. When you're asked how did existence begin, the priests, the rabbis, the ministers tell you about Adam and Eve. That sounds like a good explanation. But of course it never happened. (SR: *I mean it's a good one.*) It's a story, it's a fairy tale. (SR: *What's the best story that you can tell us that isn't true that maybe we'll be able to sort of think about?*) Dah. (students laugh)

SB: *That was profound Robert. (Students laugh) Maya baba in his books said that God wanted to limit himself to the most limited form in creation. To search for himself through all the forms of his creation and as the forms went from stone to plant, to animals, to birds, to fish, to animal, to human. As the form got less and less limited, you know, the stone couldn't move around, consciousness was like sleeping or deep sleep and then it went on to the insects and animals, to movement it was less and less limited and it could express it's consciousness more and more and it got intuition and intellect and so God limiting itself to the infinite degree only to discover his own*

*infinite love, infinite possibility, infinite happiness as he realized who he was. That's what it means from what Maya Baba said...*

R: Well if God wants to do all that more power to him. (laughter) (SB: *It's like God loving himself, discovering himself as infinite happiness or infinite love.*) Good for God. (laughter) (SB: *God is consciousness. It seems that way.*) I thought it was really poetic and romantic. It is, it's nice. Sure. (SB: *Until the stone realized he's a man and then the man realized he's not a man but he was God all along and at that point he was infinite happiness.*) That's a nice story but I'd rather be superman. (laughter) (SB: *I thought you were superman.*) No. (SB: *I thought you were mighty mouse.*) Mighty mouse, that's good.

SC: *Robert how do we discern the difference between the awakened dream and the sleeping dream?*

R: When you are sleeping. You're asleep and everything is quiet, there is no noise, there is no one moving. When you get up, you know you've rested and now you're awake. When you dream you know you dreamt. So the I is aware of those three states of consciousness. The I is aware of dreaming sleeping and waking. Now you have to ask yourself, "Now where did that I come from?" "What is the source of the I that knows I slept, that knows I dreamt and now knows that I am awake? Where does that I come from?" When you discover where the I came from then you will transcend the waking sleeping and dreaming state and you will be free.

SK: *Aren't we all destined to wake up no matter what we come to or kind of flop through a few more minor incidences in existence?*

R: I like to use the term, "We're all hell bound for heaven." Of course, this life is a false identity. So you have to wake up sometime. But by being in satsang you have made the choice to awaken now. That's the freedom you've got, the only freedom. To turn within and not to react to conditions of any kind. By being at satsang you affirm that truth. So satsang is usually for those people who are ready to awaken in this life. But ultimately everybody will awaken.

SY: *Could you say something about the difference between understanding something and being that understanding? Nisargadatta would keep saying if you say you've understood, you haven't understood.*

R: True. Understanding something is when I am talking or you read a book and intellectually it makes a lot of sense to you. But even if it makes sense intellectually to you, you have not experienced that. If you have not experienced that, it makes no difference how long you've been reading books or how long you've been discussing truth, or how many classes you've gone to or how many teachers you've had. You have to be able to do something yourself to have an experience of the reality. Therefore there comes a time in our lives when we stop reading books. We stop running around to teacher to teacher to teacher. We stop going and identifying with certain places in the world and running all over the world. We become still, we go within ourselves a lot. We have a lot of time to ourselves. We question ourselves, we observe ourselves, we look at ourselves and then the

Guru within you will tell you what to do, how to do it and where to go and everything will go well with you.

(Robert plays song on tape then Kerema sings one of her songs)

Kerema: This is called "Divine Essence."

(Kerema sings her song)

R: That's beautiful. Add it to the Jnana Marga songbook.

Kerema: Okay. (laughs)

*SB: Now we need Sam to play the chorus for us. We need the chorus for this, it's beautiful.*

*SE: And no self records is going to come out with the record for Mary and Kerema*

*I have an announcement, it is announcement time?*

R: Sure.

*SE: We have four of the Jnani...*

(tape ends) [TOC]

**EVERYTHING IS WHAT YOU BELIEVE IT IS!**

*4th July, 1991*

*Robert:* Om, shanti, shanti, shanti, om, peace.

Welcome this Thanksgiving eve, New Years eve, July the 4th, Columbus Day, Christmas, it's all the same. The question is, "Who are you?" Do you identify with a holiday or with the Self. What is most important to you, to watch somebody shooting fireworks or to discover your true nature? You have to answer that question yourself. Whatever you give importance to you ultimately become. Whatever becomes first in your life, that's where your heart is, and that's what happens to you, sooner or later.

I'm not saying this because I want everybody to come to satsang. I'm saying this because it's the truth. What you really feel deep in the recesses of your heart is what you really are. If you give 50% to your spiritual work you will get 50% back. If you give 70% you will get 70% back. If you give 100% you will get 100% back. You can only get out of a satsang like this what you put into it. You've got to give of your heart, your feelings, your emotions. You've got to give your Self, with a capital "S," to the universe.

The universe, the world, God, everything, is what you believe it is. The only reality there is for you, is the reality of your belief system. If you believe things are tough, things are hard to come by, spiritual unfoldment is only for the few, that's how it is for you. You are the controller. You are the one who makes the decisions. Your life follows your mind. Yet when you begin to realize that your mind does not really exist, then the life you've been following becomes invalid. It just dissipates, as if you awoke from a dream. But as long as you're following the world, then your mind determines what happens to you. Your mind is not your friend. Your mind is an accumulation of past karma, past thoughts, and future worries. Therefore you should not rely on your mind. You should not even rely on your instincts. You should not even rely on your intuition. You should rely on no thing.

When your intuition, when your mind, when your instincts are transcended, then consciousness appears by itself. This is because consciousness has always been your real nature, and all you have to do is focus your attention on consciousness. You do this, of course, by asking, "Who am I?"

The sun shines. When the sun seems to disappear at night, the moon takes it's place, and it appears to shine also. But the light is only an appearance in the moon. The reality is it's using the sun's light to shine. It's a reflection of the sun. In the same instance, the light that you see here, that causes you to see images, subjects, mountains, trees, stars, the universe, is simply a reflection of the Self. It is the light of the Self. You're making a

wrong identification, for you believe it is the light that shines by itself. In other words, you believe the world to be real.

But just like the moon would have no image if it wasn't reflecting the sun, so also you have an image as a body, as a mind, because you are reflecting the Self, the light of the Self. And instead of identifying with your source, you are identifying with the self with a small "s". You are identifying with your body-self. Wrong identification. To get back to your Self, your real Self, you simply have to identify with consciousness, and when you do the world will disappear. Again, you do this by inquiring, "Who am I?"

One of the most recent questions that was asked of me, and I get this question again and again, is this. You say Robert, that the body will take care of itself. You do not have to think about your affairs, or about the world. Your job is to identify with the Self. But yet, when I read the books of Sages and Jnanis, they're usually hermits. They live in ashrams or in caves. So do you mean that self-realization will cause me to leave my family, to leave my work, not to be interested in anything, to become a hermit?" And that's a very paradoxical and perplexing question.

The reason the books are written by people like that, is because it was their karma, as far as their body is concerned, to become a recluse, a hermit, to shun the world. That's why they had the time to write the books. Yet there are self-realized people who are living in the world, have positions in the world, have families, and do worldly things. They are also self-realized. You do not hear too much about them because they have nothing to say.

You see, your body is an image. It is not real. It appears to be real. Because you believe your body is real, the world becomes real to you also. And yet these things have absolutely nothing to do with you. You are apart from these things. Your real nature is nirvana, absolute reality. Everything else is superficial. You should not react to the world. I never said you should not be in the world. You can do whatever you wish. Whatever your karmic instincts tells you to do, your body will do it, for this is the reason you appear to take on a body. But you have nothing to do with those things. You are total freedom. You are not confined to a body, or to a world, or to a universe.

I know it appears strange, and you say, "How can I possibly be free, and all-pervading, and omnipresent, when I feel my body as real?" You have to ask yourself, "Who said that?" The one who said that is the one I have to get rid of. And that is your personal I. It is the personal I that wants you to believe that you are a body and a mind, and that everything is real, and that you have to become spiritual, and lift yourself up. Nothing can be further from the truth.

You are not the body. The body does not exist. The mind does not exist. It appears to exist, like the water in the mirage. The world appears to exist like the water in the mirage. Everything else you see with your eyes, and feel with your senses, appear to exist like the water in the mirage. Why does it exist like that? Because you think it does. Your thinking process causes you to believe all these things. Therefore everything has to be explained.

But in truth, in reality, none of these things exist at all. You are absolute freedom. You are total bliss consciousness. That's what you are, and there is no explanation. When you experience this for yourself, the question will never arise, "What is my body going to do with itself while I am self-realized?" Even though to others you may appear as having a body, you will know that there is no body. There is no personal I. There is no mind. You will be all-pervading, and you will be at peace. Asking all these questions is like asking what came first, the tree or the seed, the chicken or the egg?

Do not try to analyze what I say to you. Do not even try to understand it. When I say to you, "No thing exists except consciousness, and you are that," I know it appears to sound ludicrous, and that is only because you have not experienced that state. It is simply the fourth state of consciousness, after sleeping, dreaming and waking. In that state you are absolute freedom. Yet when you try to analyze it, when you try to understand it, when you try to compare it, you get nowhere, for it is beyond the finite.

The only way you can really understand what I am saying is in the silence, where there are no words. This is why I say to you, "When I appear to speak to you, I am really silent." There are no words. The only one who can hear the words that I speak to you is your mind. And if you're listening to me with your mind, you will attempt to analyze everything I say, and there will be total chaos and confusion.

The proper way to listen to me in satsang is through silence. You are not attempting to think what I've said. You're not even attempting to hear what I've said. You do not analyze what I say. You do not ponder what I say. You're simply there, in nothingness, hearing nothing, being nothing, responding to nothing. As soon as you start to think about it you spoil it, and you're back to your body-mind. As soon as you want to argue with me, or debate with me, or bring up certain points to me, you are working out of your body-mind. There can be no conclusion.

This is why when some of you, sometimes, when you see me personally and ask me certain questions, I remain silent. For there are no explanations. Even if the explanation I give to you satisfies you for a while, after a couple of hours you will be right back where you started from. And then you will say, "Let's go hear that teacher." You will say, "This teacher is coming to town. Let's go listen to her, or to him." You're working out of your body-mind. You believe some teacher has the answer. You're looking for some profound statement of truth, where you will see lights and hear sounds, and it will put you into a state of samadhi. Forget it.

Anything that happens to you, you have earned. Therefore the wise student keeps silent. When I say, "Keep silent," I don't mean just not to talk, but causes the mind to be silent. For you can be silent and you can be cursing under your breath, as you know. And you can be saying statements like, "He's crazy. He doesn't know what he's talking about." Your mind is working. Silence refers to the mind.

This is why self-inquiry has been given to you, for it is realized how difficult it is to make the mind quiescent. Therefore instead of making the mind silent, which is impos-

sible to do for some people, you practice self-inquiry. When your mind tells you there's something wrong, when your mind wants to argue with itself, you simply inquire, "To whom has this come? Who feels this way? I do. It is I that feels out of sorts. It is I that feels argumentative. It is I who wants to get even. It is I who has a chip on their shoulder. It is I who wants to put on an act."

Once you realize it is I, you spend the rest of your life eliminating the I. It is this personal I that gives you all the trouble, that causes you to think, to argue, to discern, to be intellectual, to try and attempt to analyze everything you see. You've been doing this for years, most of you. Where has it gotten you? What has it done for you? All of your running around the world, going from teacher to teacher, from book to book, where has it really put you?

I know some of you will say, "Well I'm ahead of the game, because if I didn't read the books, I wouldn't be aware of this. If I didn't go see many teachers, I wouldn't know what they have to offer." Well, let me assure you, it is your intellect that tells you this.

Every real Sage had their experiences prior to reading books and seeing other teachers. Reading books first will confound you. There is so much to read. There are so many concepts. There are so many teachings. You will become a very intelligent idiot. You will be able to memorize passages from books, and recite them frontwards and backwards. You will show people how intelligent you are. You will think you've accomplished something. But the first negative condition that hits you, you will respond negatively, such as a death in the family, the loss of a job, loss of income, and so forth. You will respond to these things in a negative manner. This shows you you've gotten nowhere, with all of your reading, with all of your running around the world.

If you truly wish to experience a higher state of consciousness, you have to acquire spiritual discernment, which means you realize that the world emanates out of your own mind. Therefore, why should I respond to the world? It doesn't mean you have to leave the world. It simply means that you are not attached to the world. You do not react to the world. You are in the world but not of the world. You are free, in your heart. You only see the heart. **The heart is another name for consciousness, for "I am that I am." I-am is the first name of God. God is consciousness. I-am is consciousness, and you are that.**

This is why the first step in spiritual practice is to leave the world alone. Have no opinions for or against. Leave people alone. If someone is rubbing you the wrong way, this is all karmic. If you react to that position, to that person, you are simply setting more karma in motion, which you will have to experience again, and again, and again, until something happens within yourself, and you leave everything alone. Instead of reacting to the world and to people, you question yourself, "To whom has this happened? To me? Who is me? Where did me come from? Who gave birth to me?"

I appears to have always been with you. Since you can first remember yourself, you referred to I. I need this, and I want this. I am happy. I am unhappy. I, I and I. You start to think, "If I were eliminated what would be left?" You don't answer that question.



You do not say what you read in a book, Consciousness would be left, or absolute reality would be left. You have not had that experience, so how do you know it's true?

That's why self-inquiry is such a superior method. For you do not say, "I-am consciousness," or "I-am God," or "I-am absolute reality," or "I-am nirvana," for you begin to realize what you call I-am, your body, can never be any of those things. So rather than affirm those things, you ask, "Who am I?" What you're really saying is, "What is the source of I?" and you never answer.

Even if something makes you feel you are all-pervading, you are ultimate oneness, emptiness, you realize that can't be I, because I is experiencing that. The experiencer has to go. The one who experiences samadhi, the one who experiences higher states of consciousness, has to go, has to be transcended, eliminated. Therefore, as you practice "Who am I?" whatever comes to you, you merely observe. You realize back in your heart, that the observer has to go. As long as there's somebody there to experience anything, you have not arrived anywhere. So you continue to practice, "Who am I?" and you keep still. When thoughts come to you, you inquire, "To whom do they come? They come to me? Then who am I?"

Now again, the question that's usually asked to me is, "What is happening to my affairs, and to my life, and to my body, while I am doing this?" What affairs? What body? The wisdom will come to you, "As long as I believe I have a body, I have to question more intently, "Who am I?" The intent has to be there. The intent that I am not what I appear to be. You know that intellectually. Even though I appear to be the body, and I am wondering what is going to happen to my body as I practice "Who am I?" somewhere deep inside the recesses of my heart, I know that I will come to the conclusion one day that there is no body.

In the meanwhile, what appears to be your body will be under the guidance of the universe. That's the phenomena. The same power, which is called Ishvara, who looks after the universe, and causes the grass to grow, the flowers to blossom, the sun to shine, the fruit to grow on fruit trees, the wheat and barley that grows in the ground, and you are supplied and maintained and sustained by these things, the same power that does all this will take care of you as you appear, as an illusion.

I know it's paradoxical again, for you're saying to yourself, "How can an illusion take care of me?" The illusion takes care of the illusion, so it appears. But I say to you, persist in inquiring, "To whom does this come?" Who believes the world is real, and who believes the world is an illusion? They're both concepts. They're both wrong. Reality has no belief system. Reality is not maintained and sustained by anything. Reality is I-am. It is beingness. Not being this or being that, but pure beingness. And as long as I don't understand what that is, because I've not experienced it, I will continue to ask, "To whom has this come? To me? Then who am I? Where did the I come from?"

One of these days you will fall into the Self, and you will disappear. There will be no body, no image, no concept, no I, no mind, no universe, no God, yet you will appear to

be all of those things. That's the paradox. You will appear to people as an ordinary human being, but you will know that you are the screen upon which images are super-imposed. You are not the images which keep changing. You are forever, eternal, unborn. You are the one. You are total freedom. Your real image will shine forth, and the whole universe will emanate out of you. You will not have normal feelings, but for want of a better word, you will become bliss. You have always been bliss. You have simply awakened to reality.

Again, what are you doing with your life now? What do you believe? What do you do every day? Do you allow the pressures of the world to cave in on you? Leave the world alone. Do not attempt to figure it out. Do not attempt to argue about it, whether it's real or not. You must find it out for yourself. In the process all will go well for you, no matter how it appears. Your job is to find out your true reality, to surrender to yourself, to surrender your ego, your mind, your body, the world, the universe, God. Surrender all of that to your Self. Let it all go into your spiritual heart, on the right side of your chest.

Above all do not worry about anything. You are well taken care of. The Self which you are, knows when the time is right for you to discover your reality. Have faith in yourself. Know it's there inside of you, awaiting your surrender. No longer will you fight this world. No longer will you react or respond to this world. No longer will you be frightened by this world. Your wants will become simple.

*SV: Robert, I have a question. There are certain Masters like Muktananda and guru Mai, who give shaktipat to people. Is that beneficial in any way at all?*

R: If you wish to become a performer of siddhis, and develop magical powers, then it's important to you. All of these things come out of the mind. There has to be someone to experience all of these things. Every power, every miracle that someone performs, is out of the mind. (*SV: So if one is doing inquiry, it wouldn't benefit them to partake of this?*) If one is doing inquiry they want to become the Self. They want to awaken to their reality, and that's the only goal they've got. Therefore they will bypass all these things. Powers, miracles, even if you're able to bring somebody back from the dead, what good is it ultimately? It's all in the world. It has to do with the world. It's interesting that when you practice self-inquiry all of these siddhis will come to you, but you will bypass them. You will not be interested.

It's like the example I give of the person who is invited to the king's palace to share the kingdom, and they're driving through the gates. The palace is on twenty-five acres. On the way they become fascinated with the flowers, and they forget about the king and the palace. And they learn how to grow the flowers, how to make them into beautiful flowers, and make them larger. They learn all about flowers. But then they remember the king in the palace, so they forget about the flowers and they keep driving. Then they see wonderful caves. They go on exploring the caves. They explore one cave after another, and they forget about the king in the palace. Years pass. They become fascinated over caves. They know all about caves. They know all about flowers, and all about everything else they found on the way. If they went straight to the king they would have shared the whole

country, but they became fascinated in the objects of the king. They have not gone to the top.

So it is with someone who chases siddhis and powers. Where do these powers come from? What is the source of them? To whom do they come? Who needs them? You will understand that you are absolute reality, pure awareness. You are beyond all siddhis, beyond all powers, and the person who wants to experience all the siddhis has been eliminated, annihilated. You have become the Self. You are free and totally happy. So go for the gusto. Do not concern yourself with worldly powers. They come and go.

Another example of this is there were two brothers. And they told their father, one said, "I'm going out to become a worldly person, and make a lot of money, and own property." And the other one said, "I'm going to pursue the spiritual life." They left to go their own way and years passed. They returned home after twenty years. And the father asked them "What have you accomplished, my sons?" And the worldly son said, "I have amassed a fortune. I own castles and mansions and Rolls Royce's. I'm married and have a family." So the father said, "Well done."

And he asked the other son, "What have you accomplished?" And the other son said, "Come, I'll show you." He took him to the edge of the river, proceeded to recite incantations, and make all kinds of kriyas and mudras, and he walked across the river and he walked back. And he said, "See what I've accomplished?" The father said, "Follow me." He took him to a certain place in the river where there was a ferry. He paid five cents, and went across and came back. And he said "See, I can do that too." In other words, he'd accomplished nothing by being able to walk across the water. What good does that do? The only thing he'll be able to do with that is to charge admission in the circus, and show people he can walk on the water. But what benefit is it?

So it is with people who chase after powers and siddhis. They accomplish nothing. Many times they're stuck in millions of reincarnations. They have to come back again and again until they find their way out again. So go to the top, and leave the world alone.

*SG: Robert, You were saying that going to these teachers and reading these books is kind of a waste of time. Then what's the value of coming here and reading the handouts?*

R: No value. The only value you have in this is what you believe it to be.

Being in satsang is good because you're with like-minded people, and the shakti is greater. It sort of gives you a push to go back into the Self. If you find a teacher, or even a book, or a tree, or a rock, and you begin to study this, and you stay with it, that's the best course. But to go from book to book, and from teacher to teacher, is a waste of time. It just builds up your intellect.

*SG: What about a group of teachers in the same vein. Like, in this stuff, Kline and Ramesh and Nisargadatta, and Maharshi. It seems like if you read that, it seems like they're all kind of... it's like a diamond, they're all have different facets of it.*

R: They may have different facets of it, but if you go deeply into their works there are certain contradictions. Yet they're all good. Your heart should tell you where to go and

what to do. But my advice is to find one of the teachers, that you identify with, perhaps from a previous existence, and stay with that person until you find yourself.

(long silence)

Sometimes, to give you a rest from self-inquiry, you may alternate and try other forms. For instance, I have found the I-am meditation to be of great benefit to people. Trying to do that for a while, and dropping the self-inquiry, is beneficial to some people. It's like when you take a certain vitamin. After you take it for a while it's good to rest for a week, and refrain from taking the vitamin. And so it is, as you get into self-inquiry, after a while you can give it a rest, and you can practice something else. I suggest the I-am meditation. Many people tell me it's been very beneficial to them. Therefore, let's practice it together. You make yourself comfortable, and you relax your body, and you close your eyes in order to remove distractions. The first thing you do is you focus your attention on your breathing. You observe your breath. Do not emphasize your breath. Simply observe it, and observe the sensations in your body, at the same time.

(silence)

After a while of doing this, you inquire of yourself, "Who is the observer? Who is observing the breath?" And you say, "I am." With your respiration, you inhale and you say, "I," you exhale and you say, "am."

(meditation)

R: Om, shanti, shanti, shanti, peace, peace.

Let me remind you that the answers I give to most questions are specifically to the person asking the question. That's why I appear to give different answers at different times.

Do we have any announcements?

*SM: A number of the transcriptions have come in.*

R: Would you like to read the Jnani again? (*SM: Oh yes.*)

(Mary reads the confessions of a Jnani. Refer to the beginning of this book)

*SM: Thanks Robert. (after reading)*

R: Thank you, Mary. Any other business to take care of?

Remember to love yourself, to worship yourself, to bow to yourself. God dwells in you as you. Peace, I love you. God bless you.

Happy fourth of July. Happy New Year...

(tape ends) [TOC]

Transcript 76

**THERE ARE NOT TWO BODIES!**

7th July, 1991

*Robert:* Welcome to the house of Henry. It's good to see you again. It's good to be with you. I love you all with all my heart.

We have two types of people that come here. One type is Bhakta's, devotional people. The other type is aspiring Jnanis. They're both very different. The bhakta's are usually the devotees. The aspiring Jnanis are trying to get out of their mind in unusual ways.

As an example: We had a bunch of people come here from Santa Cruz. I think they came about eight times. From the information I received yesterday is that they all became Jnanis. So I received a letter also to confirm this from Richard Hill. Do you remember him?

*SM:* Yes.

R: Would you like to read that letter? (Robert asks student) (*SM:* Yes.) I get a lot of letters and share them with you because it's interesting.

*SM:* (Mary reads) He says:

*Dear Robert,*

*Long time we haven't connected. I'm visiting my mother and haven't been disturbed yet. I just got word you got another earthquake. Amazing this consciousness, well miracles never cease.*

*Saw Jay a couple of weeks ago. I heard he's claimed to be enlightened although he didn't tell me that. In Santa Cruz enlightenment claims are up ten thousand percent. Jim, Trish and numerous others have all registered claims. I think if you live long enough you hear and see everything. What a dream.*

*Well I trust satsang and all is going well. To me it boils down to, do I have to give up my sense of humor, if enlightenment means talking all this ...? (four letter word, seriously!) Well as the claims mount and the sun sets I bid ado and must express my gratitude for all your help.*

*Love,*

*Richard Hill.*

*PS. You can't buy a home in Marin unless you fill out the form about who your Guru is.*

*SM:* Sounds like registration forms. (laughter)

R: I receive many letters of this type. Actually what difference does it make?

*SH:* You should issue certificates of enlightenment. (laughter)

R: Yes. I've been told that before. (laughter)

*SG:* Sell it! (more laughter)

R: It's interesting with some of these people. The first calamity that comes along in their lives they become hysterical, they go bezerk, they can't handle it and they say they are Jnanis. Well this is good I suppose, it makes life interesting.

(silence)

One of the problems we have with the teaching is that when I say, "You are not the body," many of us still believe we are spirit in the body.

As an example: When someone with a disease or any other problem comes to me and I tell them they are not the body, they believe that their true Self is within the body, but they are not that body.

Now this couldn't be further from the truth. There are never two bodies. There is not your physical body the body with the problems, and then there is another body which is consciousness or the Self. And the idea is you've got to turn within the Self and let go of the first body. In all actuality and in all truth there is only the one. The body that you identify with does not even exist.

When you first start spiritual life you pray to God. You believe God is separate from you, and this is good for most people, there is nothing wrong with that at all because at least they're praying to a higher being. If they are sincere, there comes a time when they get the experience that what I have been praying to is within me.

As Jesus said, "The Father is within me." And we go around believing that our outside body is a body of sin, but the inside, wow! That is something else that is where God lives. So if I cut that person open will I find God? But that's also good, because now you are believing that consciousness, God, Brahman is within you. And that usually goes on for years and years and years. But again if you are sincere and at this time you should have the experience of having a teacher or a Sage to go to, or you have done other things, or you have gone deep, deep within yourself. The realization comes by itself that there is no body at all. No body exists whatsoever. There is noone within. There is noone without. There is only consciousness, absolute reality and I-am is that.

In other words you come to the conclusion, there is no body to make well. There is no body with problems. There is no body that is unenlightened and has to become enlightened. There is just no body. And yet the appearance is very strong. The mind is very strong with some of us. It tells us all sorts of things. It fools us, it plays games with us, it makes us believe something is wrong someplace or it goes to the other extreme and makes us believe I am enlightened. Now the very thought that you think you are enlightened shows you that you are not. There would be noone left to claim that. The claimant has been transcended. You just become beingness. You just become your Self.

There is noone that has to become themselves really. That's why words, words, words are all fictitious. But to make you understand what I'm talking about we have to use some words. There is no-one to become anything that one never existed. Noone. You can never say, "I have become," because the I is dead if you have become. There is no claim

that you can stake. There is no one left to make the claim. You just are. You have become Infinity.

How do you know when you arrive at the goal?

It begins with your Self first. You just have no connection with the body again. The body that never existed to begin with, is gone. This is very paradoxical. No body exists. You are free from that and yet everyone else sees you as a body. And they see you going through experiences like everybody else. But I can assure you that there is no body. And those words don't even come to you that there is no body because those words become ludicrous when you've arrived.

You no longer state, "I am not the body. I am consciousness." That becomes a joke. All those words, liberation, moksha, illumination, absolute reality, ultimate oneness, nirvana, emptiness they become a joke. It is only the ajnani that spots out those words and of course I do it in the teaching.

You become omnipresent, all-pervading. That is what you really are to begin with, I use the words, "You become." Yet you no longer feel anything. There is nothing to feel. There is no thing to be. There is nothing to experience. We use words like bliss. Bliss simply means a state beyond the norm that is so joyous, compared to the joy that you know. It is beyond that joy. It is too happy to be happy. It is too loving to be love. It is way beyond those qualities. There are no words that can describe it.

So what is all this talking for? Why do you want me to say these things?

Because you believe you're human and you want to listen to the word, the good word. The good word is "Silence." This is why I tell you so often when I speak, I am really silent and you sort of have to read within the lines. It's not the words, that goes to your heart. It's what you read between the lines, between the words. And what you read between the lines, between the words is nothing else but your Self. You are that.

Therefore when you are really that, the oneness pervades in your heart and there is no separation between you and me. There is no separation now but most of you insist on believing you are the body. You tell me about your pains, your problems, your troubles. Who has these pains? Who has these troubles? See you're making a mistake if you say the body, because there is no body. Don't you see now the fastest way to remove all of these things from your consciousness. Don't blame it on the body. You're giving all the blame to the body now. You used to blame the devil. Now since you got into Jnana Marga you're blaming the body. "It's the body's fault, it's not me. I didn't do it the body made me do it. It's the body that got angry. It's the body that gets sick, gets upset," and so forth. But if you could only keep inside of you someplace that there is no body to do anything. There is no body that you have to make well.

So many people tell me who have a sickness or a disease, they say, "Robert while I'm on the path and I still think that I'm a body can I cure the body and make the body well. As long as I believe I am the body?" That's a mistake because you're reinforcing that

there is a body to become well. There was never a body that became sick or had a problem of any kind.

What do you see with your eyes? What do you feel? What do you see in the world?

Most of you still want to pray for the world, to bring peace to the world, to bring harmony to the world, to alleviate man's inhumanity to man. That is very well and good but you're working with an illusion. For none of these things are really happening. They appear to be happening, that's a false appearance.

Of course you should not ignore a situation when it comes in your vibration. When someone is in your vibration and they're in need of anything there is nothing to think about. The mistake you make is when you think you're helping. That inflates your ego and you're thinking you are doing somebody a good turn by helping.

This is what it means when it says in the Bible, "To agree quickly with thy adversary." It means that you should help immediately without thought. I am not helping you and you are not helping me. There is only one and what you think about the one and what you do to the one is none other than your Self. Therefore you do not think I am a good person. I help the homeless. You just do it if that's what you're going to do.

Many times I go downtown to the shelter with Dennis Weaver and a few other people and help serve food. I usually don't tell anybody about this. I don't think about this. I am not doing a good deed. I'm just doing because it's happening and yet in reality there is noone doing anything. You have to get rid of the notion, I am the doer. And if you have to think, "Should I or shouldn't I," forget it, do nothing.

It's very paradoxical but a true Jnani or enlightened Sage has a great compassion, a great love, a universal love, a universal compassion. Many people still believe that to be a Jnani you're not supposed to care about anything. Just by having that opinion, by having that belief shows you've got a long way to go. There are no thoughts, there is no idea of doing anything. You just do it. If you're meant to do it. But you don't think about it. Your body or what you call your body, that doesn't exist will appear to do whatever it has to do. It has nothing to with you.

Some people think it's virtuous to worry about others. Worrying about others comes from the ego. But doing for others and helping others without thinking, that comes from the Self. So a real Jnani does not sit in a cave and meditate all day but appears to be active in the world sometimes. But there are no thoughts, there is no attachment, there is no sense of doer-ship, yet there is pure love. Love that the average person can never understand.

Think about yourself for a moment. What do you really think you are? Now don't think what you'd like to be. What do you think you are right now? And you have to be honest with yourself. Honesty is very important. Think of what you are right now. What do think you are?



That thought of yourself has to become transcended. It has to be transcended. The thought has to be stopped. For whether you think you're good or bad or in between, it's a thought. And as long as it's a thought it will lead to other thoughts and they will lead to other thoughts and pretty soon you will have a whole bagful of thoughts to get rid of.

Therefore when you think about yourself, catch yourself. Ask yourself, "Who thinks? Who thinks?" No matter what it's about, it makes no difference how beautiful your thoughts are, you still have to question yourself, "Who thinks?" There is no beauty, there is no chaos, they're both impostors. Yet there is a ... I'm looking for the word ... there is a joy, there is a bliss that cannot be explained. That joy and that bliss is the nature of the universe. It has nothing to do with the universe. It has nothing to do with God or the world. God, the world comes from your own imagination. consciousness, absolute reality comes from your own imagination.

For remember there is no one to experience absolute reality. You cannot say, "I think I am experiencing absolute reality, or I think I am experiencing consciousness." That's laughable. There is no one to experience that. For when you awaken to that you have awakened to spontaneity. You have awakened to the moment. Where there is no past and no future. There is just that wonderful bliss.

What can ever happen to that wonderful bliss? Can anyone change it? Can anyone take it away? Can anyone destroy it?

There is no one to do those things. For there is not bliss and something else. There is only the bliss, for want of a better word, that is. And as you awaken to that your body disintegrates, so-to-speak. It doesn't really disintegrate because it never existed to begin with. You simply awaken to your Self. And this is something to be experienced. You learn to leave the world alone. Yet this sounds like a contradiction because before I said, you automatically help and you have an attitude of loving kindness. Now I say you leave the world alone. It's not really a contradiction because by leaving the world alone you automatically become an asset to others. How can that be?

As your consciousness expands you become all-pervading. It's like as if you were a light in a room of darkness. And the light shows the way. The darkness turns into light. It's as if you were one of those dimmer switches, the light turns on and on and on until the whole room is filled with light. That's how it is when your consciousness expands. Without thoughts, without emotions, without feelings. You become the light of the world, so-to-speak. And anyone in your presence receives the grace and benefits of that Self which you are.

So to the question of, "What is the fastest way to awaken?"

The answer is always, be in the company of a Sage. At satsang or otherwise and have no thoughts about it. Do not think what is happening but open your heart and you will feel the grace that exists there. Even when I say, "You have to work on yourself, is a misnomer." For there is no self or body to work on. This is just an answer to give to a question that people ask. How can you work on something that doesn't exist. Therefore I say,

"Just be yourself." So if the persons a bank robber they believe that I said they'd have to be a better bank robber and they have to be themselves so they go rob more banks.

But if you live in the spontaneity that I'm talking about, if you live in the moment, your Self is the pure Self. The unadulterated Self. The Self which is divine love, peace, happiness.

The best way to do this, again is to be in the company of a Sage and give up all desires. Give up all of the desire of wanting to attain. There is nothing to attain. There is nothing to do. There are no disciplines you have to follow. Even self-inquiry is only to keep your mind still. Everything is to quiet your mind. When the mind is quiet things begin to happen. It's not a question of agreeing with what I say or disagreeing with what I say, it makes no difference. Simply be your Self, just the way you are. When I say, "Just the way you are," I don't mean how you were five minutes ago or a minute ago. Just the way you are implies, your true nature right this moment. In this second. In this second you are free.

(slight pause)

See what you're doing now. You're thinking. That spoils it. Learn to stay without thought. Even if for a few seconds. It's hard isn't it. This is the reason you have to ask yourself, "To whom do these thoughts come?" It's only a modality to cause you to stop thinking.

(slight pause)

Some of you are beginning to feel what I'm talking about. No thoughts. Nothing to remember. Nothing to do. When thoughts come to you about your affairs, about your predicament, realize that you have surrendered your affairs and your predicament to the Self and all is well.

In other words there should be no situation that appears strong enough to set you off. Feeling miserable or feeling too happy. No thing should have that power. It's called the thoughtless state. It's really not that hard. Let go. Close your eyes, it'll help. If you have to do something, observe your breath. But if you can't, forget about your breath. After all, to whom does the breath come? To the body. Since there is no body there is no breath. Then what is? I-am. What is I-am? Silence. Open your heart, let go. There is no past, no future. No thing can ever harm you. You exist in eternity. Be still. The breath does not exist any longer. There never was a body. There is only that. Silence.

(silence)

Well do we have any questions?

*SM: We have some transcriptions and we also have the list of the number of the transcriptions. So those of you who have transcriptions at home with no numbers on them, you can take one of the pages and find out what numbers they are.*

R: Feel free to ask anything.

SC: *Hi Robert. How do I stay in the silence? Instead of just asking myself, like... I can't say, "I-am he, I-am consciousness, I-am bliss and awareness." Just that over and over rather than following the I-thought?*

R: Why don't you take a deep breath and do nothing? For it appears when you're saying all these things you're still identifying with your body. So try to do nothing at all. (SC: *Yes but the thoughts keep coming, that's the reason I say that.*) Surrender then. (SC: *What? Surrender then, to your heart, to God.* (SC: *I don't understand what you meant by that?*) Say something like, "Take this God." Every time you have a thought, a feeling, an emotion, give it to God. Until you become empty. Try that.

SB: *Some of the other type of Anandil teachings like the Joshen teachings they don't concentrate on getting rid of thoughts. They just stay with the present and they forget about the thoughts. They stay in presence and let thoughts come and go and then they don't get involved in them, don't even worry about getting rid of thoughts. Just come to rest in presence or that Consciousness.*

R: That's like Vipassana meditation. That's good, there's nothing wrong with that.

SB: *I was reading something about Ramana he usually talks about getting rid of thoughts but in one passage he said just stay in presence and just forget about thoughts. Just let them come and go and don't even fool with them.*

R: Use whatever method you have to use to still your mind.

SC: *Let me ask you, what do you mean by stay in the presence? (SB: Stay in consciousness.) Well I still don't understand that?*

R: Just stay where you are and let your thoughts come and go. Use whatever method you have to use. Do whatever you have to do but the object is to still the mind. When the mind becomes quiet, everything happens by itself. All these various methods that different teachers tell you, Zen teachers, Buddhist teachers, even Mystical Christianity, is in order to make your mind quiet. (pause) Feel how quiet you are now. It doesn't matter if thoughts come or not. Just be quiet. In other words, do not acknowledge the thoughts by feeling them. Whatever you do not acknowledge has to leave you sooner or later. Therefore when your feelings are no longer on your thoughts, your thoughts will dissipate.

SB: *Robert I notice that when I'm really resting in Consciousness. I notice a feeling of presence in the whole centre of the chest area that never happened before. It's like it's being vacated from up here and a fullness in here. And then like a subtle love feeling.*

R: What you are actually feeling is the inner guru pulling your mind into the heart. That's the feeling you have. Let it happen.

SJ: *Robert I met someone who wants to relay a question to you. (R: Umm.) He says, "what is your viewpoint..." (R: Where is he?) Somewhere? He said what is your viewpoint, I think what he meant is what is your response or understanding of the occurrence of Saints body converting into light and not leaving a corpse behind? In anyone's viewpoint? And then, as compared to Saints appearing to leave a corpse behind?*

R: All of these things are possible. Usually people who practice siddhis through pranayama are able to disintegrate their bodies. So no corpse is found. This still comes from the mind. But it doesn't make any difference. Since a Jnani is not the body to begin with, therefore he doesn't have to deal with a corpse. Only if there was really a body would you have to deal with a corpse. But since there is no body who deals with the corpse? Who has to make the corpse disintegrate? If it never existed to begin with. (SJ: *Well someone's got to.*) There is no corpse for the Jnani.

SJ: *Another question I'd like to ask you. Some siddhas find that one must convert the body to light or rather actualize what the body already is to break the reincarnation cycle or else they'll be re-embodied? Or else must be re-embodied?*

R: Same answer. Who has to do these things. There has to be someone to do all of these things and that's all mental work. A real Jnani has nothing to do because there is no existence. Therefore they never think of those things whatsoever. Because there are no thoughts. (SJ: *Then what is the body?*) It doesn't exist, there is no body. You should ask, "To whom is the body?" To the I. The I believes in the body. When there is no I there is no body and when there is no body there is no one to do anything. All doing comes from the mind.

SF: *Robert, the thought I had, this question was asked is that reincarnation comes from attachment only, nothing else. That question it's so clear to me.*

R: True. As long as there is somebody to be attached, for that person there will be reincarnation. But if there is no attachment, that means they're not even attached to their body because there is no body. Consequently you are already free. There is no coming or going. Freedom is there already and there is no one to do anything. Jay's writing all this down. (SJ: *Some of it, yeah.*)

SB: *Robert even modern science tells us that the body is an appearance because when they look at it in the electronic microscope they say it's only atoms and atoms is only energy and energy is only light. But even modern science, material science is now saying that this appearance that appears solid is only light. That's their conclusion and that's modern material science. And you're saying it's even beyond light. So even science is telling us that it's just an appearance. So we don't even have to believe spiritual teachings we can just believe science and even that is showing us that all of this is an illusion.*

R: True. (SB: *But nobody believes it.*) That's why you can talk and talk and talk and talk and talk and get nowhere. You just have to make up your mind that you're just going to get by yourself and be silent. Anyway you know how, until you become free.

SB: *Robert what is the place of humor. What is the perspective, point of view of humor in the perspective of these teachings?*

R: The whole teaching is a big joke. (laughter) It's all humor. (SB: *From a material perspective it's a doubly big joke.*) Sure. (SB: *And then you need a single joke to take out the double joke and then we throw away all of them.*) And you throw yourself away with it. (laughter)

SH: *Throw yourself away.* (laughs)

R: You throw the earphones away, the tapes, throw everything away.

SB: *You mean it will be recycled? Recycled ego's.*

SC: *I'm going to ask some questions tonight. For myself I feel that I'm trying to go...before you can go to college you have to go to high school and school and kindergarten. (R: Why?) In order to...I'm talking about everyday living. I feel like I'm trying to get to a place that cannot be gotten because the mind is in the way and I know it's in the way but it seems to me that there is a way for chipping away the mind. Because I just feel stuck at it no matter what I do. The mind seems it has more power in itself because of my trying to get rid of it all at once. I mean that's my understanding, but the mind doesn't exist which I agree but how can you get rid of something that I feel is still there? Unless it's a slow erosion process.*

R: *What do you think self-inquiry is for? (SC: Well I ask myself, "To whom do these thoughts come to?" And then I just watch and of course nothing happens so I guess I get discouraged and...) Then you say, "They come to me." (SC: What?) "They come to me," you say, "I think those thoughts." And then you ask the question, "Who am I?" (S: Right.) And you do that over and over again until you drop dead. (laughter) (SC: What?)*

SH: *Until the ego drops dead. (laughter) (SK: You cleaned it up Henry.) Well I like to help Robert out.*

SC: *But isn't there a process where if the world was too ??? to do calculus? Which I can't do. Do you understand what I'm...*

R: *Of course I do. (SC: I know you do.) Self-inquiry is calculus, mathematics, geometry, algebra and 2 times 2 is four. It's all those things. Therefore if you practice self-inquiry something has to give. As you say, you're chipping away. As you practice self-inquiry you're chipping and chipping and chipping and something will happen. Even though you're having a hard time Nate, you're way ahead of the game. Keep it up. I think your main problem is you want it to happen like today. (SC: Yeah.) Forget about that, forget about how old you are and how much time you've got left. Just do it and let everything take care of itself. Remember everything is preordained anyway, so what's going to happen to you is going to happen. (pause) Would you like to read the Jnani Mary?*

SM: *Yes. (Mary reads the confession of a Jnani, refer to beginning of this book.)*

R: *Any other announcements, statements?*

Kerema and Ed's cat died after sixteen years. And they are both very upset over this situation. So they are having a funeral today. Therefore let's have a moments silence for their cat.

(silence)

R: *Remember to love yourself, to worship yourself, to pray to yourself, to bow to yourself because God dwells in you as you. I love you all. Peace. God bless you.*

*Oh we have some refreshments...*

(tape ends) [TOC]

**THERE IS NOTHING WRONG**

*11th July, 1991*

*Robert:* Good evening.

There are no accidents. Everything is right just the way it is. There are no mistakes. You are in your right place going through those experiences that are necessary for you. There is nothing wrong. When you begin to appreciate this you will realize that the universe does not punish you, there is no God that punishes you, there is no world that is against you. Things appear to happen in your lives because it's necessary for your spiritual unfoldment at this time. What appears to be bad is really a blessing in disguise. What appears to be good may be a hindrance to you. This is why you should never judge yourself. You have to have faith in the powers that be. As you have faith enough you will become happy, just by being yourself.

To the extent that you see everything wrong in your life, to that extent do you perpetuate the condition, and it becomes difficult for you not to react. It becomes most difficult for you to practice self-inquiry, for you are letting the world show you how things are, and you are responding to the world. This is a grave mistake.

The secret is to allow the world to show you what it will, and for you not to react to anything. Have no opinion for or against. Just by doing this alone, you come to the state where you can see and feel that the whole world, the whole universe, is simply an emanation of your own mind.

Forget what you read in the papers, what you watch on TV. Do not take the world too seriously. And above all do not take your life too seriously. There is nothing that wants to hurt you. You can never know yourself as the Self if you keep reacting to your world. Absolute reality is only revealed to you when you begin to see that the world is an image. Thoughts become things. They have no reality of their own, but through your thinking process you have given them life, and then you begin to feel the pressure of the life form that you have created.

Compare yourself to no one. You are unique in your own right. Everyone appears on this earth because of karmic conditions, and you can never know that karma does not exist until you stop reacting to it. What's the use of my telling you that nothing exists, that karma does not exist, that the world does not exist, that the universe does not exist, if you continue to react to conditions. You never know how much time you've got left in your body, so-to-speak. You may drop your body tomorrow, next week, next year. And if you do not realize the truth about yourself, you will continue to come back again and again,

you will appear to continue to come back again and again. You will be stuck on the wheel, until the time comes when you give up your reaction.

Think how many times today you were disappointed over something, or despondent, or angry, or upset, and you believe that you have the right to be that way. It was because of this or because of that, or because of someone, because of something. Yet you are forgetting that everything is your friend. The mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom, everything is your friend. Especially your so-called enemies. For that's the motivation for you to see yourself in action. Your so-called enemy is really your best friend. The person you don't get along with is doing you a favor, for he or she is teaching you not to react.

There are many lessons to learn, but for whom? For you? Who are you? As long as you believe you are a human being and you are part of the earth, then you do have many lessons to learn. But as soon as you give up the idea of your humanhood and start investigating the truth, that you were never born and you never die, until that time you will appear to suffer. You will appear to go through predicaments, through situations, through rebirths, through different experiences.

But I say to you tonight that you do not have to do this. You merely have to recognize that your personal I is the culprit. It is not you. It is your idea of I. It is the I-thought that causes every problem in your life. It is the I-thought that causes you misery, unhappiness, misunderstanding and whatever. You merely have to destroy, annihilate, the I-thought. This is the reason you came back to this planet, so it appears. To find the I and destroy it. This is what you should have been concentrating on all the time. This is your purpose. There is no other purpose.

Everything else doesn't matter. It appears to matter. In reality it does not matter. That's a heavy thing for me to say, for some of you appear to have serious problems in your lives, are saying to yourselves, "How can he say it doesn't matter? This is about to happen, that's about to happen. How can it not matter?" If it does matter you will spend the remainder of your life rectifying things that matter. When you're finished with this, something else will come along. When you finish with that, something else will come along. And it will always matter to you. In other words, you will think it's very important that you change the condition. There is really no condition to change.

When that happens to you, you should immediately remember that everything is predetermined, everything. There are no mistakes. The worst thing you can do is to feel sorry for yourself. "Why does this happen to me? Why do I have to go through this experience?" It is the experience that makes you turn around and investigate who you are. If everything was going well in your life, 100%, you wouldn't care about this teaching. You wouldn't realize that things are going to change sooner or later. Nothing can ever remain the same. It's only when you have a so-called problem that you begin to think, "Where did this problem come from? Who gave it to me? God? The universe? My fellow man? Who has the problem? I do? What is this I?" And you go right back to the I again.

When you realize the I is only a thought, then you also realize that your problem, so called, whatever it may be, how serious it may look to you, must also be a thought. Can you see that? Because I have the problem. And I is only an idea, a thought. It doesn't exist for real. If I is only a thought, an idea, and I have the problem, there's no problem.

This kind of thinking in itself releases you from the clutches of your mind. Things begin to ease up. Even if your situation does not necessarily change right away, you're no longer trying to change the situation. You still have become grateful for your predicament. Again this sounds strange. You're grateful for your predicament because, again, it is your predicament that has caused you to search for the ultimate truth. As you begin to see this you start caring less and less about your predicament.

Now let me make this perfectly clear. It doesn't mean you're going to give up anything. It doesn't mean you're going to give up your family, or you're going to give up your job, or you are going to not give a damn for whatever happens in your life. That's not the attitude I'm talking about. The attitude I'm talking about is simply this. You are beginning to realize that the I that you've been calling myself, is not real. All these years since you were born you said, "I feel this and I feel that. I need this and I need that. I am this and I am that." You're now beginning to see that I is not real. So naturally again if the I is not real. All of these years of need, of want, of desire, of belief, has been false. It has been like an optical illusion. None of these things are real because my I is not real.

When you come this far you're going to ask yourself, "Then where did the I come from?" Now you're getting to the meat of it. In other words, "What is the source of the false I that does not exist? It is a thought. Where did the thought come from? Who thinks that thought?" And you go right back to I again. "I do. I have been thinking since I was born." Just think how many times today you said I. "I don't feel too good. I feel out of sorts. I feel upset. I feel angry. I feel something is wrong." It is only the I that makes you miserable, nothing else. It is not the experience that you're going through.

Let me repeat this. The experience, in itself, can never make you miserable, for it comes from an I-thought. It is believing that the I-thought is real that causes the misery, not the situation.

You consequently spend the remainder of your life trying to find out from whence the I comes. You follow the I-thought. You abide in the I. You wake up in the morning and you notice you're trying to say I again. You catch yourself. "Where was the I before I woke up? How did the I arise?" If you're doing this correctly, you will feel a sort of pressure on the right side of your chest, and this will give you an inkling to where the I came from, the spiritual heart. As you continue to follow the I back to the spiritual heart, in the process you become happier, and happier, and happier, for you are developing your bliss-consciousness, which you already are, just by following the I. And when the I finally goes back into the heart you rest in an effortless thought free state. You no longer have any effort to make and you are free of thoughts.



But this is not final yet. Many people can arrive at this state by themselves. Now the perennial question comes, "Do I require a guru to go further or to awaken to my self-realization?"

The answer is "Yes and no."

From reading all the books you've been reading, you realize there are some people who have never had a spiritual teacher, like Sri Ramana Maharshi, Shankara, a few others here and there. The trouble with reading books like that is that these books build up your ego, especially if you are a westerner. They falsely cause you to believe that you can do it on your own.

To do it on your own is the most difficult task you can ever undertake. And you're wasting your time. It's like digging a well to get a glass of water, when you can just turn the tap on. Every time you want a glass of water, you dig a well. That's how it is to awaken to yourself without a guru. But you have to make sure that the guru you follow is an enlightened Sage, and it's up to you to find this out for yourself. For only an enlightened Sage can take you out of the effortless thought free stage into pure enlightenment. For that type of sat-guru merely grabs your mind, that is resting on the circumference of your heart center, and pulls your mind in totally. You thus become totally free and liberated.

This is why I always say that this teaching is not for everyone. Many people who come into Advaita Vedanta have very large and enormous ego, a lot of pride. They want everything to happen through words. And yet no Sage has ever said that words alone will cause anything to happen to you. It is the grace of the guru that causes anything to happen to you at all, if anything is going to happen. It is your faith, your humility, your love, that will finally awaken you.

You have to make the initial effort. When you work on yourself diligently, happily, without criticism, without finding fault, you simply work on yourself, and in the process, you help others. You give others support, love, for you look at the whole world as yourself. And you forget about time, you forget about space. You merely do the work required.

When there is enough love, when you have really diligently worked on yourself, you will finally follow the I-thought to the circumference of the heart center, the spiritual heart, and you will be in the effortless thought-free state. Then the grace of the guru will pull the mind completely into the heart and you'll be free.

The question I have for you is, "What is more important than that?"

Think of the problems you think you have. They will take care of themselves if you have enough faith in the inner power of grace. As I said before, there is nothing in the universe that wants to or can hurt you, if you are diligently working on yourself. That will supersede everything else. It will put a halt on your karma, it will disintegrate your past lives, samskaras. It will cause your mind to slow down, and it will bring you extreme happiness.

But you have to put this first in your life. You have to put it before everything. This is the reason why not too many people make it. For when I tell them they have to put

this first in their lives, their eyes open wide. But remember I also say to you that you're not to give up anything. You do not to give up your job, your family. You do not have to move to a cave. You do not have to dress a certain way. You simply put the teaching first in your life. I can assure you that if you do this, you will make fast progress.

But you should not have any motive. You're not putting it first in your life because you want to become self-realized. If you have a thought like that, you're keeping yourself back, due to the fact that you're already self-realized, and when you keep thinking, "I have to become self-realized," you're pushing it away, because you're saying I. The I that you've been trying to get rid of all these years, wants to become self-realized, and it can't. The I has to be totally destroyed, so that there is nobody left who wants to become self-realized. That's when things begin to happen by themselves, and that's when you find yourself in the effortless thought-free state.

This is something to think about. This is something to think about seriously.

I am not interested in attracting hundreds of people, curiosity seekers, giving seminars, or letting people come and look at me. I am only interested in those few people who are tired of living in this world as a body, because they have a feeling that they are absolute reality, they are pure awareness, they are nirvana, they are pure intelligence, and they are ready to go all the way in order to meet the goal. Yet they do not have a goal on their mind. They live spontaneously in faith, and the universe will always appear to take care of them. They take their minds off the body, and the mind becomes weaker and weaker, until they are in the state of no-mind.

When there is no mind, there is no I. When there's no I, there's no body. When there's no body, there's no world. When there's no world, there's no universe. When there's no universe, there's no karma, there are no samskaras, there are no past lives, there is no reincarnation, there's no God. There is only the Self, and you are that.

(Silence)

*SF: Sir, Sri Ramana said something that there is only one consciousness equally distributed everywhere. You, through ignorance give it unequal distribution. No distribution, no everywhere. Something that I wondered was said by another Master that I wonder if it doesn't amount to the same thing. Another Master said, "Heaven and earth shall pass away, but my words will not pass away." I wonder if his words ... what he had in mind when he made that statement. Was it not the pure consciousness that Sri Ramana was referring to. Would you comment on that?*

R: It was approximately the same thing. He said, "I am the truth, the way and the life." And this is what he meant, it will not pass away, I-am. I-am is truth, the way and the life and that is consciousness, that is absolute reality. Those are the words he was referring to. He couldn't speak this way to the people at that time because the people were in deep ignorance. He therefore used the term, Father. He said, "I-am in the Father and the Father is within me. We are one." But I-am is not referring to the man, Jesus. I-am is referring to consciousness that he just mentioned. I-am and the Father, meaning I-am and the Father are one. There is no difference. Not only I-am but everyone. I-am refers to omnipresence.

When he told his disciples I-am in the Father, he included them and every human being on this earth, every sentient being, the mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom. I-am in the Father. Meaning everything is pure consciousness and consciousness is all there is.

*SF: Thank you. Another thing that I've been thinking about - that since space and time are creations of the mind, if I'm contemplating a situation in which the element of time in truths then I'm not going to accomplish anything because it's not real?*

R: I'm sorry I lost you, Say that again, I wasn't thinking. (*SF: Sir?*) I lost you could repeat your question? (*SF: I better, I better...I'm going to let it ride for a while.*) Why? (*SF: I thought I had to change my mind but I guess I didn't.*) No it was my fault, for some reason I wasn't listening to you.

*SF: I have another question, I'm told not to have any desires for powers? And I wonder if this not so that because powers are no more or less real in this everyday existence of what we call the world and the danger lies that I might where I might get into a frame of mind where I'd thought they were important or that it made me different or wiser than another person, in other words they are no different than anything else in the so called world?*

R: This is true what you're saying and also remember you said, "I want to obtain powers." Who is the I? As long as there is an I present, you can never have realization or wake up to yourself. Even with the powers. So siddhis or powers actually keep you back because they build up your ego. They make you believe that you are important and you can do something someone else can't. Therefore you get caught in that space. It maybe thousands of incarnations before you wake up again.

The safest bet is to go beyond all of these things. It is true on the path of self-inquiry, you do acquire certain things the average human being does not have. You're sort of able to read minds, you can predict the future, you can do all kinds of things. It comes by itself. But you are not to think of these things and not to allow these things to make you feel egotistical or to make you feel that you know something somebody else doesn't.

But you are to question yourself, "To whom do these siddhis come? Who has these powers?" And you will see that it is also I. I has become more powerful through these powers and your ego becomes inflated. Therefore inquire, "Who am I? Who has these powers?" And you transcend them and go higher.

(tape break)

I know you're going to say, "What about Jesus who did healing? And what about if you have some healing powers you can help humanity." That is a ticklish subject. Tickle me. (laughter) Who said that you have to do something like that for humanity? Who said that you're supposed to heal anyone? It's a subject that has a lot of controversy.

But all the great Sages have agreed that everything is preordained. Of course you can say, "my healing the person is also preordained." That is true to an extent. The safest bet is to become an example of an awakened soul. And as an example, those beings, those people so called who are supposed to be in your presence and be healed will likely be

healed. But you will never have the idea that, "I am a healer and I healed someone." For there will be no I to make that statement.

As long as there is an I to make that statement that, "I am a healer and I can heal," there is a lot of trouble and a lot of chaos and a lot of confusion. The safest bet therefore is to go beyond that. Go right to the heart of the matter. "To whom do these powers come? Who needs healing? I do?" As long as I believe I need healing then I am still working out of the ego, I am working out of the I. When the I is gone there is no one that needs to be healed and no one who does any healing whatsoever.

If you investigate all of these so called healers that advertise in a Whole Life Times and all the other scandal sheets, they've got more problems than the patients because their I is involved in so many people and with so many problems that they pick up the symptoms themselves. And they're always quarreling with one another. The safest bet is to go beyond all these things and become totally free.

(short silence)

SK: *And the memory just becomes this accumulation of - it means nothing? (R: Memory?) It goes beyond memory?*

R: Memory is really a conglomeration of all your past thoughts. (S: Yeah.) If there are no thoughts then who has the memory? The memory is no longer necessary because you become spontaneous and there is nothing to remember because there is no past. There never was a past. If you have no I, you have no memory.

(short silence)

SF: *I remember at one point you said I think that someone would go from the no mind state into... - sounded like a higher state which would be the enlightened state. Was I wrong in gathering that there is some difference between the no mind state and the enlightened state?*

R: Yes. By working on yourself over the years and over the centuries and following the I-thought. The I-thought will finally leave you, not leave you but lead you rather, toward the spiritual heart, but it will rest in the circumference and only the grace of a guru or a Sage can pull it into the heart making it disappear entirely. (SF: *In other words the no mind state can be an intellectual understanding?*) Well it's much much deeper than an intellectual understanding. The no mind state is when you hardly have any thoughts. (SF: *It wouldn't be the end of the ego would it?*) It's not the end, but it's a very high state.

SG: *It seems scary to go from a state where you have a self where you know who your self is, to a state where there is no self. It's like dying? It's suicide?*

R: Well to whom does it appear scary? See that's your mind, your I that says that. (SG: *Right.*) It does not want to be destroyed. (SG: *Right.*) It will come up with all kinds of things like this. It will tell you, "What are you doing to me? Stay the way you are. Don't change." It will tell you all kinds of things and will try to scare you, this is true. It will make sort of sometimes devilish beings appear within you to frighten you. They don't exist. But your mind will create all these illusions. So you have to know to keep on with the work and to go beyond it and to go beyond it. All fear will leave you, all thoughts of

demons will leave you. Your past will leave you and you will become free. You have to bear in mind that none of these other things exist.

You have imagined the world. You have dreamt your whole life into being and when you go into the effortless no thought state you are reversing the procedure. So there will be some resistance sometimes. But pay no heed to it. You simply ask yourself, "To whom is this come?" and you carry on. Do not become analytical, do not try to figure out what's going to happen. In a simple way do the work. Everything will take care of itself.

*SH: Why is an enlightened Sage necessary for the mind to be pulled into the heart and to disappear? (R: Due to the fact...) Why can't it just spontaneously occur?*

R: Spontaneously you are already enlightened and there is no one to do anything. But as you work in the world and with people you find that your past samskaras are very heavy for most people and you can only go so far by yourself. And then you stop and you have a dilemma. So with the help of an enlightened Sage you can go all the way. Where as by yourself you can probably get there someday but it'll be a long, long time. In other words it's faster through a Sage than by yourself.

It's like the example I gave before, if you want to get a glass of water do you have to dig a well all the time. You simply turn on the tap. But an ignorant person will think they have to dig a well every time they want to have some water. So it is with enlightenment. The average person thinks I can do it myself. I can do everything myself and that's the old ego again telling him that. When you are in the company of a Master, a Satguru, a Jnani, a Sage. When they see that you're ready and you've actually been doing the work all the time and they give you a push just to help you along.

Again it's just like taking a test in Maths, the teacher sees how studious you've been and how you've tried so hard to do it by yourself. So the teacher will bypass the rest of the students and go directly to you and give you a helping hand so you can pass, same thing.

*SD: So when you said it saves time then you become realized in centuries right? (R: Centuries, sure. Millenniums. Eons.) So how long do we have to have you?*

*SK: Isn't time just another illusion?*

R: Yes it is. But as long as you're in the world and you have not found yourself you're part of the illusion. You therefore you have to work with time to get rid of it. It's okay to say, "Time is an illusion, my body is an illusion." But the first truck that knocks you down and you start crying and screaming then there is no illusion as far as you're concerned. (*SK: If you go around trying to find ways to cut out time you're feeding the illusion.*) Sure, you're not trying to cut out time you are just doing the work that's necessary. That all great Sages have recommended. Take a short cut and get there faster.

*ST: But this being run over by the truck business, it's going to happen or it's not going to happen isn't it, according to what you say? (R: It's going to happen or it's not going to happen?) (ST: A human being has nothing to do with what's going to happen or not?)*

*SH: It's predetermined that's what he's saying.*

R: It's all predetermined but as you go deeper on the path all that karma is wiped away and there'll be no need to go through that experience. (ST: *Are you saying that the only thing that affects the experiences is maybe how you do the practice and go deeper not how alert you are when you're crossing the street...*) Yes, exactly. Everything has to do with your inner work. Your inner work will take care of everything outside of you. (ST: *Is there is no premium on being alert when you cross a crowded street?*) It has nothing to do with it.

SG: *Just for the record Robert while we're talking about it. What we're talking about is a natural state. Where does man go wrong?*

R: Man never went wrong. (SG: *Well something went wrong?*) For man doesn't even exist as he appears. (SG: *You know what I mean?*) I know when you speak of the ultimate like that, "Where did man go wrong?" Man didn't go wrong because he didn't exist. It's a dream. It's an illusion. Like the water in the mirage. Like the snake in the rope. Like the sky is blue. They're all optical illusions. And so it is with our appearance. Our appearance appears to be real but it's not. Consequently man never went wrong. For there was no man to go wrong. (SG: *Consequently all the suffering and everything else and the crazy people doesn't exist either?*) Exactly. But because we think it does we have to go through all the self-realization business, and self-inquiry business and do all of these things. If you were able to wake up by yourself none of these practices will be necessary. Yet the ego is so enormous in most people that we think we can do it by ourselves. Very difficult for most people.

SG: *And through meditation and getting in touch with your own guru within ourselves, that's another illusion or some thing?*

R: Getting in touch with your own guru within you, who is that? Who is the guru within you? His name is I. It's really the I you're getting in touch with and then you say, "I got in touch with my guru within." And that's as far as you go. The I has to go, when the I goes so does the thought of the guru within.

SH: *It all seems to be a big put on, a big fake from the word go? There is no separate me, no separate I and yet we assume always that there is?* (R: Right.) *It's just a big charade?* (R: *It's the big farce.*) *Farce right.* (R: But we believe it. (student laughs) So I have to come here and tell you about it and explain it to you.)

SK: *It seems like enlightenment is realized when there is no one to be enlightened.* (R: True, but those are words.) *Also about life being a dream, it seems when I look back back at my life it's very easy to see it was dream. Incredibly make believe. It doesn't seem real at all.* (R: Umm, True.)

SY: *(laughs) I started thinking about Shakespeare and once said, "All ado about nothing."*

SH: *It's "Much Ado About Nothing."* (R: True.) *It's a big put on.*

SY: *It seems like working on yourself wouldn't work because you just strengthen the self?*

R: Well you're practicing self-inquiry and that's a method to get you further along the path. Otherwise what would you do with yourself? You would worry, you would fear, you would react to the world. When you begin to practice self-inquiry it gives you some-

thing to do. So you're no longer a nuisance in the world. (SY: *Well it seems to give the mind something to do.*) Yes. (SY: *It gives it a toy to keep it out of trouble.*) Of course, true. Yet you have to use the toy to find yourself because you refuse to wake up otherwise.

SQ: *Children don't seem to know their I at a very infantile stage?* (R: True.) *Do you know when they come to become I?*

R: When they become sensible. When they hear their parents talking. I love you, I this, I that, and then they also become I.

SD: *By that you mean that they start to see themselves as an individual?* (R: Right.)

SQ: *Then they enter the terrible twos.* (laughter)

R: True. And here we are. (laughter) It's all a cosmic joke. (laughter)

SH: *It sure is.* (laughs)

R: But we want to keep on playing.

Do we have any announcements?

Remember to love yourself, to pray to yourself, to worship yourself, to be true to yourself because God dwells in you as you. I love you all, peace. Om shanti.

And we're all done for tonight.

SD: *We're cooked?* (laughter)

R: Not tonight. (laughter)

SH: *Warmed up.*

R: You're broiled.

SD: *We're soup.*

(laughter as tape ends) [TOC]

*Transcript 78*

**WHAT IS BRAHMAN?**

*4th July, 1991*

*Robert:* Good afternoon. I welcome you with all my heart. It's good to see most of you again.

We have some new faces here today. If you're coming here to hear a great lecture, forget it. If you're coming to hear a sermon, you're in the wrong place. If you're coming to compare the speaker to other speakers, well, I won't say what I think of that. (laughter)

*SH: Go ahead. (laughter)*

R: You have a reason for coming here. That's the first mistake you made. There should be no reason. There should be no attitude. There should be no need. You're coming here because... that's it. There is no thing I can give you that you don't already have. There is really nothing I can do for you unless you realize who you are. Who are you? The wisest answer would be, "I don't know." For if you think you know who you are, you're on the wrong track. A self-realized person has no idea who they are, because the "are" and the "they" have been removed. There is no I to know anything. If you say "I am this," and "I am that," you're not really this or that. For the I has made that statement. When the I is gone, there is no one left to do anything or to be anything.

So again, think, "Why did I come here today? To get out of the sun? To leave my screaming family? I saw all the movies in town? I've nothing better to do? Somebody told me to come?" They're all the wrong reasons. There is no reason whatsoever.

Everything should be spontaneous. Do not plan anything in your life. When you do not plan anything, your life will go smoother. Sounds strange, but true. There is a power that knows the way. When you get your little ego out of the way, this great power will take over and lead you into itself.

What is this power? What is the undifferentiated power that is the substratum of all existence? Some people call it Brahman. What is Brahman? There are no words to describe, for any word you use spoils it. Some people say, "Brahman is the unmanifested energy that runs the universe." Yet when you voice it you don't know it. For as I said, the finite can never know the infinite.

So there is Brahman. When Brahman gets tired of being Brahman, it begins to play with itself and becomes personified. That personification is called God. God is what we call the first principle, the controlling energy of the universe. When God has had fun and created everything, he becomes consciousness, and everything is dissolved into itself.

So there's Brahman, that becomes God. God becomes consciousness. Consciousness becomes Brahman again, becomes God again, becomes Consciousness. What a waste



of time. Why would Brahman want to do all this? Why would Brahman want to play with himself, or itself, or herself. Does Brahman become tired? Well, we need an explanation of creation. So that's as good as any. It's better than Adam and Eve.

Those of you who are taking notes, turn the page, keep it blank. The blankness is the reality. Everything else is really a waste of time. How many teachers have you seen in your life? How many notes have you taken? How many tapes have you purchased? How many books have you read? And you're still here. Sometimes it's better if you'd never read a book in your life, if you'd never heard a tape, or even seen a teacher.

You are what you've been looking for. The answer's are within yourself. There is nothing in the external world, for the external world is an emanation of your own mind, your own thinking and your own imagination. You created this world. Are you proud of yourself? Look what you've done. You've caused man's inhumanity to man, wars, pestilence, tornadoes. Why would you want to do that? Shame on you. (laughter) Repent. (laughter)

Anyway, there's something interesting I must be able to say. There's a great statement that I'm going to make. (Pause) I'm going to think of it first. (laughter)

Okay, Consciousness is the only power, and there is no power in effect. Think about that. Consciousness is the only power, and there is no power in effect. In other words, effect is the world and everything in it. All of your problems, so called, all of your needs, all of your wants, all of your desires, have no cause. They're all effects. There is no power in the effect, because effect is like a dream. It doesn't exist for real.

Think of all the things that have been disturbing you, illness, lack, limitation, they do not exist. Those are effects, and there is no power in effect. The same is true of the good things in your life, so-to-speak, all of your so called material happiness, family, friends, job, income, car. All effect. It has no cause. In other words, nothing created it. There is no thing to create anything.

Consciousness is the only power. And consciousness is self-contained absolute reality. You have been identifying with the world of effect. This is why things appear as they do in your life. You're trying to exchange negative to positive, bad for good, but they're two sides of the same coin, and they both have to go.

Do not take the universe seriously. Nothing is ever as it appears. Nothing wants to hurt you. Nothing can hurt you when you realize your infinite nature. You are not your measly body, that was born, and goes through experiences, and then appears to dissolve or die. That is not you. You have nothing to do with this world. This world does not exist the way it appears. But as long as you believe you are the doer, that you are the body-mind phenomena, the world is very real for you, as most of you know.

Where did this world come from? I just told you. It didn't come from anywhere. Why do you keep asking the same question? Where does a dream come from? The dream appears very real, doesn't it? Most of you had a dream or two last night that you can still remember. How did the dream begin? Did it begin with Brahman creating the universe?

Did it begin with God and Adam and Eve? The dream just began, in the middle, and it ended when you awoke, (is there such a word as awoke? Awaken, awoke, awaken, they're both lies,) and you found yourself without the dream. Your body, your mind, your self, was as it always was. In the dream you may have dreamt that you got hit by a car, you had to have your legs amputated, and so forth. Yet when you awake, it's not like that at all.

Think of the things that have happened to you in your life now. You appear to be getting older and older. Things come into your life, as it appears. You try to exchange wrong for right, good for bad. Yet you refuse to acknowledge that this too is a dream. You want to continue playing the game. You want to play hide and seek, by believing there is a God somewhere, and if you find this God all your problems will be over. So you keep searching.

You can never find your reality by searching. Your reality is where it's always been, right where you are this moment. It is you. There is not reality and you. You are not in the body of God. God is not in you. For there is no you. There is no body and there is no God. You are That, pure awareness, just the way you are.

There is really no thing you have to do. You simply have to wake up. Why will you not awaken now? Even while I am talking to you, many of you are thinking, thinking, thinking. Can't you see by now? This is what is holding you back from your freedom, from your bliss, from your joy. Your thoughts. Where did your thoughts come from? They really didn't come from anywhere, for they do not even exist.

Yet, unfortunately, most of us believe that thoughts exist, for we are bombarded by them day and night. So Sages have to come along and invent methods, means, in order to obliterate the thoughts. Meditation was invented for that purpose. Self-inquiry, all of these yogic exercises, pranayama, mantras, prayer. They're really to stop your thoughts from proceeding, to keep your mind from thinking. All of these procedures are to make your mind quiescent, quiet, still. If you were able to do this without the methods, then you would be realized. You would be your Self. You would be liberated. But you refuse to do this. You want a teacher to give you methods to wake you up. But I say to you, "Wake up now! Awake!" The methods will keep you back because you get stuck with the methods.

But it makes no difference what I say. You are still going to identify with the world, with conditions, with your body, with your mind. We therefore have to think of a way, the quickest way, for you to awaken. And of all the methods I know, self-inquiry is the fastest, if you are mature enough to be able to handle it. You begin to understand that the I is only a thought, an idea, called the I-thought. And it is the I-thought that predominates your existence. True?

How many times have you said I today? "I am going to hear Robert. I am going to eat breakfast. I am going to take a nap. I don't think I feel too good. I feel great. I need this. I need that. The first pronoun, I, dominates your entire existence. Yet it has been known by Sages, if you were only able to annihilate the I, destroy it, kill it, you'd be free. For it is the I that is attached to all of your thoughts. Therefore you begin to follow the I to it's source.

I have to tell you in truth, in reality, there is no I and there is no source, but you will not believe me. You want to play with I. You therefore follow the I to the source, and when the I has been dissolved into the source, you become free. You do this of course by inquiring, "To whom do these thoughts come?" or whatever is disturbing you. You inquire, "To whom do they come? Who's experiencing this? Who's going through this? Who thinks they are human? Who feels depressed? Who feels discouraged? Who feels there is a difference between birth and death? I do."

Can't you see now that if you get rid of the I, all those feelings will also go. So you ask, "Who am I? Where did this I come from?" You never answer that question. When thoughts come to you, you inquire, "To whom do they come? To me? I think these thoughts? Who am I?" You do not answer.

As you continue to do this process you find that your mind is becoming quieter and quieter. The confusion stops. You begin to feel happier and happier. You are no longer reacting to person, place or thing. You become spontaneous in everything you do. You live in the now.

But you're not doing that. It's doing you. In other words you have not decided, "I am going to be spontaneous from now on. I'm going to live in the now." As you are aware, how many times have you tried that without avail? You can't make up your mind that you're going to be spiritual, that you're going to know that you are consciousness, that you are absolute reality. How many times have you tried to do that, and the first thing that comes into your life, you become upset? You react. Something bothers you. Or something good comes into your life and you become elated. You react in a positive way. They're both impostors. Remember you're not trying to change bad for good. You want to transcend everything, and become absolutely free.

(short silence)

See how you're thinking? Your mind won't stay still, will it? Whose mind is it that will not stay still? Do you really have a mind? Are you the mind? Who told you this? There is no mind, there is no body. There are no thoughts. Accept this, if you want to. All it can do for you is liberate you.

We listen to the birds, we see the beautiful trees. Who sees? Who listens? Why, I do. You're caught in the trap again. For many of you believe, if I behold the beauty of the world, that's good. It's better than beholding death, I suppose. But the world is all an illusion. It is not real. The so called beauty is here today and gone tomorrow. Change is the only permanent thing of the relative world. Everything changes continuously.

Therefore, as you go through the vicissitudes of life, and you get rid of your dogmatic thinking, you open your heart. You begin to feel something different. You begin to loosen up. The first thing to understand is that everything that has transpired in your life has been necessary. No matter how it looks, no matter what has happened, everything has been necessary. The second thing to understand is, everything has been preordained. In other words, everything was supposed to happen the way it happened. There were no

mistakes. The third thing to understand is that the first two things are all a pack of lies, for these things do not even exist in Reality.

Everything is preordained, as long as you believe you are the body. Everything is karmic, as long as you identify with the world and believe you are the doer. But as soon as you start to turn within, as soon as you begin to listen to the still small voice within you, as soon as you start practicing self-inquiry, your life begins to change drastically. You become happy. You no longer search for happiness, for you are beginning to realize you cannot find it externally.

You may appear to find it. In other words, you may get married and you believe, "This is great, I found what I've always wanted." Then you may get divorced and you'll say, "This is great, I finally got rid of that person." You win the lottery and you say, "This is great, I'm rich." The IRS comes down on you, and you wind up in San Quentin, and you say, "This is no good."

All of these different things take place in your life. The world is not your friend. The world is a phenomena that belongs to a dream. You've got to be mature enough to ask the question, "To whom does this world belong? Who lives in the world? Where did the world come from?" and your answer to all the questions begins with I. "I live in the world. I partake in the world. I see the world." And we're back to I again. You finally get the idea that the whole world is hanging on I. The I has to be transcended.

You begin early in the morning, when you first wake up. Before you become aware of I, you notice that you are in a state of peace, of joy, even if for only a few seconds. I was not present. You are not aware of the world. Catch yourself tomorrow morning. It only happens in a flash, in a few seconds.

Yet all of a sudden the world becomes real for you. I, has awakened. Where did it come from? If you investigate you will see that your spiritual heart center is on the right side of your chest, and the I has come out of your chest, out of your spiritual heart, out of the source, becoming more powerful as it emerges and goes into your brain. Then you become aware of your body and you say, "I am alive."

Once you become aware of your body and your mind, you become aware of the world, and then the universe. Therefore the wise person catches the I before it goes any further. In other words as the I emerges from your chest, you abide in the I. To the extent that you can abide in the I, or focus on the I, something phenomenal will begin to happen. The I will reverse it's course and begin to return to it's source.

I will repeat this again. To the average person the I begins to become stronger and stronger when you wake up in the morning. It emerges from your spiritual center and heads up your spine to your brain, where you become cognizant of the world. But for the spiritual aspirant who practices self-inquiry, you begin to watch the I doing this. You abide in the I. As you begin to abide in the I, it will reverse it's course and head back to the center. When it heads back to the center, it will rest on the circumference of the center. That is

as far as you can go by yourself. You will be in an effortless thought-free state. You will be in the void, as it tells you in Buddhism.

Yet most Buddhists think the void is self-realization. That's a mistake. The void is when your I is resting on the circumference of your heart center. When that happens you've come a long way. You are a mature disciple. Yet the Self has to pull the I inside the heart. Then you become liberated. This is very rarely done by the self or by yourself. I'm speaking of the small self. Only in a very few, will the I go directly into the heart center and be extinguished.

That is why Sages are necessary. That is why satsang is necessary. For the Sage, who may be a 1000 miles away from you, as long as you have a direct line to the Sage mentally, the Sage is omnipresent, all-pervading. Therefore the Sage, and the Self, and the guru and God are one... (tape break) ...So that even if you are away from the proximity of the Sage, if you have a close association with that particular Sage, or that Sage is your guru, the Self, which is really the Sage, will pull the I into the heart, and you will be liberated. That's how it appears to work. The rest is up to you.

(long silence)

I'm sure you have some interesting questions to ask?

*SD: Robert you told the legend of Brahman, tiring of itself and creating consciousness etc., and then explained that was more or less a fable like Adam and Eve but that still leaves the question of why there is even an appearance of an illusion.*

R: Yes, why? There really is no appearance. There appears to appear an appearance. But no appearance exists. I always go back to the hypnosis, the mesmerism. The water in the mirage appears real but upon investigation it's not water at all, it's sand. The sky appears blue, but if you investigate there is no sky and there is no blue and so forth. These things do not exist. That is the phenomena. They appear to exist. Creation appears to exist. Go back to the dream. Why does a dream come? It comes out of your mind, it comes out of your imagination. It's external to you that's how it appears. A dream appears to be external to you. The whole universe is involved. But where does it come from? Out of your own mind. So all the rest, creation, God, people, places and things come out of the mind. They don't really exist. (*SD: I mean if we are all dreaming is it the same dream?*) Everybody is dreaming the mortal dream. It's just like when you have a dream, we're all in your dream. Is it the same dream? All of us in this room are in your dream. When you have a dream tonight, you are dreaming this dream and so is everyone else. But it appears as if everyone is having an individual dream. And yet there is only one dream. And when you awaken it will stop. So do not take dreams seriously and do not take the world seriously. Observe, be the witness, watch, do not react and be happy.

*SL: Can a fully realized person go backwards and perform siddhis and miracles?*

R: No. (*SL: They can't or do they not choose to?*) They have nothing to do with siddhis. (*SL: You get a choice?*) No. They do not even think of those things. Siddhis, miracles are a part of the I. If the I has been destroyed, the mind has been destroyed. Therefore

there is no one to think of these things or to perform them. To perform miracles there has to be an I present.

*SL: But for instance you can speak to us even though...where is the futility in that?*

R: There is no futility at all. There is just somebody... (*SL: You're trying to describe your experience for reality.*) There is someone here that appears to be speaking to you. Yet nothing is really being said. It's all silence. (*SL: Could there be someone here who appears to perform miracles?*) There is nobody there to perform miracles. But the miracle performer would usually be a yogi of some kind. And the miracles appear to be performed. But in reality there is no miracles to be performed. But when you get to a realized Sage there is nothing in that Sage that would even have the desire to perform a miracle.

*SL: If the Sage has the ultimate compassion for someone in this dream who appears to suffer. Would the Sage not then...*

R: I didn't hear what you're saying. The Sage does not have the ultimate compassion. The Sage is the ultimate compassion. There is a difference. The Sage is the ultimate compassion without being the ultimate compassion. In other words the Sage is not aware that he or she is the ultimate compassion. That is their nature, that is what they are. Only the disciple, the devotee sees it as the Sage having the ultimate compassion. But the Sage does not see it that way at all. Because again there has to be someone left, an "I", to have ultimate compassion. Yet ultimate compassion is the make up of the Sage. It's a paradox.

In other words, I'll explain a little more because I know it's difficult to understand. A person is dying of cancer. They go to a Sage, and they say, "Please heal me, I'm dying I know you can." The Sage smiles and says nothing. The Sage does not get involved whatsoever. But because of the proximity of the devotee to the Sage in the unconscious level, the devotee may be healed from coming in contact with the Sage. But the Sage will deny that he or she has ever done anything because there is no one to do it.

SH: Who denies then?

*SL: Did Jesus ever claim to perform healings or did they just happen?*

R: There are so many works written about Jesus, who knows what the real truth is? But do not be concerned about that. Be concerned rather in finding out who you are and what you are. And then everything will be clear to you. But various Saints, various Sages had different missions in life and did different things. But again, in the real Sage there is no doer. There is no one left to do anything. But to the people it appears to be coming through the Sage.

*SH: Does he deny that he has created that? Well he can either affirm or deny it? He can either confirm or deny.* (R: Exactly he doesn't affirm or deny. He just remains silent.)

(Silence)

Anyone have anything else to say?

*SB: Robert I would just like to clarify this. What is a true guru-devotee relationship? Because I see some teachers who have spectacular teachings but they create a dependency relationship*

*and their devotees have to give them 30% to 40% of their income and they have to leave their houses to them and if they ever sell anything they have to give them three quarter of everything ... and I mean like one side of it is very complicated because one side of the teaching is absolutely great, on the other side, it looks like a total con. What is a true guru-devotee relationship. Is it a dependency relationship or is it a...free.*

R: I do not make any comments on other teachers, but truth teachings since the beginning of time have always been free. There should be no charge and no obligation for anybody to come to a true guru or a teaching. But the real guru is within yourself. God, Guru and Self are one. Therefore when you have a relationship with a guru you have a relationship with the Self. There is no difference. And that particular guru is always with you, all-pervading, never leaves you. But you are not attached to the physical form of the guru. The guru gives you the freedom to find your Self and to do whatever you want with your life. There is no attachments to rules and regulations. There is total freedom. It's up to the devotee what kind of a relationship they have with the guru. But the true sat-guru is quiet and demands nothing.

*SD: But didn't you say that when you met Maharshi that just instinctively you asked what you could do for him. Isn't that the proper attitude to the guru that you would want of your own volition?*

R: Well that should be obvious. Actually if you take on a guru, the guru is responsible for your enlightenment and you're responsible for the guru's well being. It goes hand in hand. But he'd stay in the silence, there is no big thing made out of it. Everything is done in the silence. (SB: *The guru doesn't demand it in order to be taking on a student.*) Nope. (SB: *Yeah, that's how they teach us if, all your obligations if they don't get all this, they don't even want to talk to you in any way.*) What can I say? (SB: *So it should be a freewill offering out of love out of devotion that springs spontaneously...*) Always. (SB: *...from love?*) Always. (SB: *But not a demand?*) Right.

Okay we have some announcements, or do you have the Jnani to read?

SM: *Oh yes I have that.*

(tape ends) [TOC]

*Transcript 79*

**STOP IDENTIFYING WITH  
YOUR BODY AND MIND!**

*18th July, 1991*

*Robert:* Shanti, shanti, shanti, om. Peace, peace.

Greetings and salutations. It's good to be with you again.

I trust you had a great week. If you didn't too bad for you. Every week should be great, there shouldn't be any exceptions. It makes no difference what your body is doing. It has absolutely nothing to do with it. Every week should be great because in reality you are consciousness. You are great! That is your true nature. Everything else does not matter. It appears to matter but to whom does it appear to matter. You are absolute reality, pure awareness, everything else is incidental. Therefore you should not take life too seriously. You shouldn't take it seriously at all.

If you look at life the way it is, it appears confusing because things are always changing. You may expect one thing and get another thing. But, if you stick to your guns and you keep identifying with the Self, what you are, then it will not matter what happens.

This is why the transcriptions that we give you are most important. Due to the fact they go over the talk and you can take your time reading it. Let me remind you once again the way you should read a transcription. Go through it, the whole thing, the first time. Then take it paragraph by paragraph. Concentrate, cogitate on each paragraph. Even if it takes you all night. Do not go through the transcriptions like you do a book and say, "Where is the next one?" But try to go through each paragraph, intensely, so-to-speak. Try to read between the lines. What does this really mean. Take your time.

If you spend your time reading the transcripts, practicing self-inquiry and coming to satsang, then you can't lose with the stuff I use. But if you run around all over the place and go from book to book, teacher to teacher, you become confused. You don't know who to follow, what to do?

Of course the ultimate truth is within yourself. You are the ultimate truth. That is where all the answers are. Sometimes it's better to stay by yourself and read nothing and sometimes it's good to concentrate on certain works for a while. But not to go in one week to thirteen different books and ten different teachers. If you do you will become completely disgusted with the whole spiritual thing.

Something else we should talk about is this: Most disciples still believe that the object of Jnana is to change bad experiences into good.



This couldn't be further from the truth. We are not trying to change poverty into abundance, sickness into health, misery into happiness and so forth. The whole idea is to realize that they are both impostors. The body has absolutely nothing to do with the teaching. Let the body do what it may. If the body wants to become sick, watch it become sick. If it wants to become healthy, watch it become healthy. If it wants to become rich, watch it become rich. If it wants to become poor, watch it become poor. Then it has absolutely nothing to do with you. You are beyond that.

To the extent you feel your real Self, to that extent you will feel your body less. So if you feel your real Self 40%, you will feel your body 40% less. If you feel your real Self 70%, you will feel your body 70% less and so forth.

You are not your body. The body cannot be anything without your mind. It is your mind that feels pain in the body. It is your mind that feels depressed and causes the body to become ill. It is your mind which catches a cold. It is your mind which develops cancer and it appears as your body. But if you had no mind your body would simply be just an inert piece of flesh. It wouldn't be sick, it wouldn't be healthy. Therefore when you think about being healthy you have to be sick first otherwise why would you want to be healthy. One leads to the other.

When you think about taking care of your body all of the time you're simply saying to yourself that you don't want to become sick, so you're taking care of your body all of the time. Therefore your mind will simply give you a taste of each experience over and over again. That is why sometimes you catch a cold and sometimes you don't. Sometimes you have a fever, sometimes you don't and so forth.

Stop identifying with your body. Stop identifying with your mind. Leave them both alone. It really makes no difference what they do. They're not important. If you're inclined to exercise, exercise, if you're not, don't. But don't keep thinking and feel guilty that you have to do something or if you don't do it something is going to happen.

You and I have both known people who have never exercised a day in their life and they are 90 years old and they are healthy as a horse. (How healthy is a horse?) (laughter) And we both know people who exercise violently everyday and then they just drop dead or they contract some disease.

It all has to do with your karma. It has absolutely nothing to do with what you do with your body. Don't believe that by eating certain foods you're going to become healthier. But if it is your karma to eat certain foods to become healthier you will do it. Do not be for or against anything.

What I'm trying to say is: Leave the world alone! Leave your body alone! Leave your mind alone! Leave others alone!

Some of you are saying, "But Robert, don't I have to learn how to control my mind, how can I leave it alone?" You control it by leaving it alone. Don't you see? By interfering with it you make it stronger because you're giving it power by admitting to yourself you have a mind that is out of control and now you've got to put a stop to it. That statement

alone gives more power to your mind. When all you simply have to do is observe your mind, observe your thoughts, question, "To whom do they come?" question again, "To whom do they come?" Every time the thoughts come, observe them, but do not try to take any action to control your mind.

As I said if you do, you're feeding your mind. That is the fuel that makes your mind become stronger and stronger and stronger. By self-inquiry you're not interfering with your mind. You're simply asking in a gentle way, "To whom do these thoughts come? To me? Who am I?" Or you're becoming the witness to your thoughts and then you finally ask, "Who is the witness? I am. I am. I am." Somehow I've found, if you ask three times and you answer three times it has more effect. Have any of you had that experience?

In other words if you begin the self-inquiry process and you ask, "Who am I? Who am I? Who am I?" Three times and then you wait and ask a few times again and then you wait. And when the thoughts come to you use the number three again and you ask, "To whom do these thoughts come? To whom do these thoughts come? To whom do these thoughts come?" I somehow feel if you try that it will be more effective. The only thing that you're trying to do is to stop your mind from thinking.

You are not trying to become self-realized through self-inquiry. For you are already self-realized. Self-inquiry is to still the mind. When the mind becomes still everything takes care of itself. Remember this. You are not using self-inquiry to awaken. If you do you will never awaken. For you are using a method to become something you already are. Have no attitude when you practice self-inquiry. Have no desire, no need.

In other words do not think I have to get enlightened before I die because I don't want to come back. That is the worst thing you can do. For you are believing deeply, aren't you? That you are the mind and the body. Because you're saying intensely to yourself, "I have to become enlightened." And as you know by now, your personal I can never become enlightened because it doesn't exist. So you're working under an illusion when you say, "I've got to become enlightened before I leave my body."

Rather do the procedure. Follow the principles as outlined. Have no want, no desire, no request, nothing. You have to realize again there is no birth and no death for the Self. There is no one who ever dies, no one who is ever born. When you say, "I have to get enlightened before I die," you have everything backwards. You're believing something has to happen before you leave your body. But the happening has already happened. All you are trying to do is quieten your mind so that you can see it. Can you see that?

You are just trying to quiet your mind. You're not trying to get enlightened. You are not trying to awaken. You are not trying to become liberated. You already are. You think you're something else than that. So you practice self-inquiry which is the fastest way to wake up because you think you have to wake up.

But imagine if you didn't believe you had to wake up. You did not have that belief. Would you have to do anything? Of course not. Does God have to do anything to know he's God? Of course not. You're doing all of these things because you think you are a hu-

man being. You think you are mortal. You think you've got problems. You think there is something wrong or you can believe the opposite. You think everything is right, the world I mean. You think you're very happy. You think you've got everything you want so everything is right. That is an attachment to good things. It's just as bad attaching yourself to bad things. They are both the same they are impostors.

So if you attach yourself to material good things, you may have a so called happy material life in your body at this time because you deserve it karmically. But, there is a lot of karma you have to experience. When you identify with the good material things. And when you leave your body, you come back again, things will not be so good for you this time. You will experience the opposite for you have to have a taste of everything. Do not be fooled. Do not be deluded into believing, if I experience a good material life, I'm making progress. Think about that for a moment.

If you experience a good material life you are not making spiritual progress. It has nothing to do with your spiritual progress. It's a completely different ball game. Spiritual progress is when you transcend good and bad. When you become the witness to all your spiritual experiences.

As an example: If you win the lottery tomorrow and you win 50 trillion dollars, you become the witness. You realize this is karmic. It doesn't change you. It doesn't turn you into a blubbing idiot. You understand, this too is karmic. If you get hit by a train and they have to cut off your legs and your arms, the same thing, there is no difference. It's karmic.

If you do not train yourself to see that, you're going to have a long way to go before you become free and wake up. Everything you attach yourself to in this world, person, place and thing keeps you back. You have to become totally non attached. You have to become totally free of attachment to your body, to you mind, and to others.

This doesn't mean you become a cold fish and you don't care about others. It simply means that you understand, you realize that everything is you. Whatever is happening in this world is happening to you. You are the cause and when you realize there is no cause then there is no you and you're free.

First you realize that whatever you see in this world, the beauty you see outside, the trees, the sky, the mountains, the smog, everything is you. Then you ask the question, "Who am I?" And you realize that the I is impersonal. It has nothing to do with you. It has nothing to do with the world. It has nothing to do with the universe. The I is I-am, I am that I am. Pure awareness, pure intelligence, nirvana. That is really I.

But when you identify your I as a personal I and you say, "I am experiencing this," and "I see that," and "I feel happy because I see a tree, I feel sad because I see something wrong," then you are making the I personal and you begin to feel that you are a body and a mind. You have to suffer the consequences thereof.

So, lets talk about you.

How do you see life? What has been happening to your life since you've started coming to satsang? And since you've started practicing self-inquiry? What is going on in your life?

If everything is the same or if your affairs are becoming better you've got a problem. But if things appear to becoming relatively worse and things are happening to you that have never happened before, that is a blessing in disguise. It sounds strange doesn't it. I bet you thought I was going to say, "Things will get better for you materially and you'll be happier than you've ever been in your life." (laughter) You've got the wrong idea about these things.

Material happiness does not bring you realization. The closer you get to realization the more upheavals you get in your life. That sounds strange, it's not always like that. It depends on the maturity of the soul. There is no soul. It depends on the maturity of something or nothing. It depends on maturity..., it depends..., it..., nothing. But when you're speaking in delusion, you believe that karmically you have accrued certain debits that will come to you slowly but surely through many incarnations.

But as you begin to mature spiritually and as you become closer to the goal. As you get closer to awakening there will be many upheavals in your life. Due to the fact, all of the karma is coming to you at once. That's how it affects some people, not everyone. All of your karma that would take many incarnations to get rid of is coming to you all at one time. That's why there appears to be upheavals in your life.

So you do not become despondent, you do not feel sorry for yourself, you do not think something is wrong, you rejoice! You observe, you watch. You can say, "I wonder what is going to happen now?" and you inquire, "To whom has this come? To whom has this come? To whom has this come?" If you're doing it correctly, you will find you're becoming less and less attached to the situation. Until finally there is no situation at all. There is no longer any karma. There is no longer anything you have to go through. You become totally free.

I admit also that this is some what paradoxical for when you take great Sages like Rama Krishna, Ramana Maharshi and some others that appear to be going through some dastardly experiences of cancer where the flesh was rotting away. So you ask, "Did they have to go through their karma, I thought they didn't have any?" And that is a good question, I'm glad it's over. (laughter)

The answer of course is, they are not going through anything. It appears to us that they are. It's our experience, we're going through the experience. It's our karma not theirs. Does that make sense? We're going through that kind of karma. Sages are absolutely free from karma no matter what they appear to be going through. They're totally free. But with our eyes, with our emotions, with our minds, we observe something else. We need that experience, to watch them suffer. In truth they are not suffering, we are suffering.

Many people that I spoke to that watched Ramana Maharshi when he was dying, months later, years later, they became totally different people. The word suffering left their

consciousness. That never disturbed them again. In other words, when they saw death, when they saw man's inhumanity to man they completely transcended it and realized that it did not exist.

Remember the world does not exist. Human beings do not exist. You body-mind does not exist. The universe does not exist. God up in the sky does not exist. So how can suffering exist? Can't you see that death, suffering and the rest of it is part of the grand maya. It's all a joke, it does not exist. So how can Ramana Maharshi's body die of cancer? So how can Rama Krishna's body die of cancer? If you think that these people died of cancer you are acknowledging that the world exists. You are acknowledging that suffering and death are a reality and you cannot awaken this way.

This is why when you can't help it and you still react to these things, you should try to become impersonal. Where you just watch. You have a great compassion, but you do not react. If a person needs help you help them. You do the best you can, but you do not react. Why? Because something in your heart tells you this is an illusion. I can't say in one breath that the world and my body does not exist and in the second breath say that Ramana Maharshi died of cancer. It's a contradiction.

So my question to you is: What do you see all day? What did you see today? In the world? In your life? What did you feel today? Did you feel stress? Did you feel burnt out? Did you feel there was something wrong with someone or with yourself? Did you feel things are not going right for you? Or did you feel the opposite? Did you feel everything is so beautiful in your life, you can't stand it? You've got everything you need and you're satisfied and contented? They're both impostors. If you get stuck on one or the other, you have to keep working on yourself until you become unstuck. And you do this by inquiring, "To whom has this come? Who is seeing all this? Who is feeling all these things? I am. I am. I am. Well who am I? Who am I? Who am I?"

(silence)

*SF: Last week Robert I started a question and I got kind of confused and I didn't finish it. I think I have a statement in my mind now. Since both space and time are creations of the mind and exist only in the mind then if I'm contemplating situations in which time is an element then I'm spinning my wheels? There will be nothing accomplished. For instance, both desire and fear come in this category since desire expects something better to happen than the non-existent future or fear expects something bad to happen also in a non-existent future. Is that a fairly accurate intellectual concept, what's going on?*

R: Whatever is going on you simply ask yourself, "To whom does this come?" You make the whole situation very simple. When you think you're lost in time and space or whatever you think is going on in your life. You go within yourself and you ask, "Who is feeling this? To whom do these things come?" And you follow it through. It makes no difference what it is. It makes no difference how long you've had it or how much it annoys you, or whatever it's doing to you. It makes no difference how complicated or how lengthy it may be. It's always the same. To whom does this come? Who is feeling this? I

am. What is the source of the I? And you abide in the I, following it back to your heart centre and then everything will take care of itself.

SF: Thank you. Another thing I've been wondering about. It maybe so that whatever transpires in the waking state, is no more or less real than what happens in the dream state or hallucination or a drug trip or anything else that we think is transpiring ... no one of those is any more real than another? (R: That is correct.) Thank you. Another thing I might mention, when I first came up here you asked me why I asked these questions? I forgot what I said but these things that I have in my mind are intellectual concepts and some of them I feel are pretty solid, it also feels right to have them evaluated in the light of the absolute and I feel that you are in a position to do that.

R: There is always a personal I that has to evaluate. (SF: Well I have to change all that. To make it, IT!) There is nothing to evaluate. There is just in becoming, in being. You do not have to evaluate anything.

SF: You reminded me of what you're saying, what Sri Bhagvan told somebody, "You thank God for the things that seem to you to be good but you don't thank him for the things you think are bad and that is where you go wrong." That's a tough one.

R: Umm, It is a tough one. We have our impression, what is good is supposed to be and we have our impression what bad is supposed to be and we desire one above the other. That's the mistake. To have the desire for either. The desire has to be transcended. So that there is nobody left to have any desire whatsoever and you become the witness to everything.

SL: What about the desire to understand that everything is alright?

R: That's no good either because there is a desire that means there is a personal I. There is a personal I that wants everything to be right. What is right? There is no right. (SL: Well then know, All is well.) All is well is merely telling yourself that the personal I does not exist. (SL: So is there a difference between all is well and everything is alright?) All is well means everything is good just the way it is. (SL: Yes.) This second. Everything is well. There is nothing wrong no matter how it looks, how it appears and to whom it comes. All is well. It's like saying, "I am that!" And you become still you don't qualify it. When you try to qualify it that is when the mistake comes. You make the statement, "All is well! I am that! I-am, I, Silence." It's all the same. But when you qualify it you spoil it.

SL: I don't see the difference between all is well and everything is alright.

R: Well if it's the same to you that's fine. It depends how you interpret it in your own mind. (SL: But whatever is happening is happening?) Whatever is happening is right. (SL: Yes.) However it appears. It makes no difference what it is.

SH: Why call it right or wrong? (R: Exactly.) You're hung up either way.

R: Exactly. Everything just is.

SL: Well the word "well," also has a positive connotation? (R: Then get rid of it.) But I don't mean it that, that... forget it. (laughter)

R: I understand. (laughs) The less that is spoken the better off you are, because we get into playing mind games. When I tell you, "all is well," I do so because I want you to know that everything is just the way it's supposed to be. There is no right, there is no wrong. (SL: *Well that for me is better than saying, "It's alright," or "All is well," or "Everything is the way it supposed to be," then...*) Enjoy it.

SH: *Is it the way it's supposed to be or just the way it is?*

R: The way it is. (laughter) (SH: *You have to cut "the supposed to be," out too.*) Is it the way it is? (SH: *Yeah just the way it is.*) ...or is it just the way? (laughter) (SH: *(laughs) Full stop. (laughter) The next thing is silence.*) Right. (laughter) All the words lead to more words.

SG: *Robert, how does compassion, you mentioned compassion move into the heart centre. How does the compassion - if none of this exists, how can compassion exist as a feeling?*

R: As long as you believe that you are the body-mind then you should have compassion. When you become the Self, you become the epitome of compassion automatically. But there is a different kind of compassion. It's a knowing, a being. You just become. It's a bliss consciousness state. (SG: *So there is no emotion tied to it necessarily?*) There are no emotions whatsoever no. It's an experience. It's beyond an experience. It's in the silence. But as long as you identify with the body and you think you are the body then should think of words like love, compassion, joy, harmony and keep inquiring, "To whom do these come?" Until you transcend.

SL: *How does this affect the life of a Jnani who married and has children, and has responsibilities?*

R: There is no effect. It doesn't affect him at all. There is no difference? (SL: *It doesn't affect the Self? What about the Robert for instance?*) What about the Robert? (SL: *About your experience in marriage and relationships?*) No experience, it's just something that's going on. There is no real experience involved. It's just something that is done. The body's doing, that's the appearance. It's the same like having cancer, what I was talking about before, "Who sees all this? Who is the doer?"

SH: *There is nobody to whom this happens?* (R: Right.)

SG: *Including the pain that would be associated with this?*

R: Pain, happiness, they're both the same. (SG: *If you are in excruciating pain you would also ask these things? To whom does this come?*) To whom does it come? And the greater you are able to disassociate yourself from the body the less you will feel the pain.

SH: *Nisargadatta answered that very nicely. When they asked him, "Are you in great pain?" He answered, "No, there is great pain."*

R: Yeah. (laughs) Yes. Good.

(Silence)

SG: *So when one says, "I am this," or "I am that," or anything, it's strictly identification that the mind is doing it?*

R: The ego mind is doing all of that, asking that question. (SG: *That's like the screen and all the stuff that's on the screen?*) Umm, the images. (SG: *The images.*) Again try to make everything simple, do not become complicated. It's a very simple thing. You merely observe what's going on in your body or in the world, you do not react and you ask, "To whom does it come?" In a gentle way. And then you realize, "I feel this." You therefore want to find out, "Who is the I that feels this?" And if you follow the I you will find that the I never existed. So there is no one to feel anything. The whole situation is a lie because there is no I. If there is no personal I then nothing associated with I exists whatsoever.

SF: *One Master said, "Be ye perfect as your father in heaven is perfect." The understanding is that no changes need be made, nothing need be added and nothing need be subtracted. (R: Umm. True.) Thank you.*

(Silence)

SF: *Nisargadatta also said, "I understand realization is of the fact that you are not a person."*

R: Umm. But what do you say? (SF: *Of the understanding of the statement?*) What does that do for you personally? (SF: *There is a feeling that I'm on the right path.*) If it makes you go deeper within yourself then that's good. (SF: *Yes sir.*) Otherwise it's just intellectual jargon. (SF: *Too much rhetoric.*) Umm.

SG: *I think I read something like that also in the same book. It says, "There is no such thing as a person just limits and restrictions."*

R: We're all saying the same thing in different words, but again what does it do for you? (SG: *When I say that it brings out my humanness.*) So then, don't say it!

(silence)

R: Shanti, shanti, shanti, om. Peace, peace...

(tape ends) [TOC]



Transcript 79

**THE SELF IS TOTAL SILENCE**

21st July, 1991

*Robert:* (tape starts abruptly) ...om. It's good to be with you again. I welcome you with all my heart. I notice we have a few new faces here today. The first thing I'm going to ask you is, "Do not believe a word I say. Why should you believe what I say? Who am I?"

*SH:* Good question?

*SC:* You've been there. (laughter)

R: Do not accept what I say literally. Open your heart. Have no opinions for or against. Do not come to any conclusions. Leave your concepts and preconceived ideas outside of the door for a while and just be. Be your Self.

Your Self already knows who you are. You believe that you are the body-mind but your Self knows you're not. Your Self knows that you are ultimate happiness, pure awareness, nirvana, absolute reality. Your Self already knows this. Be your Self. Just be.

Do not listen to your mind. Your mind will tell you all sorts of things. It makes no difference if they're true or not. Your mind is not your friend. Be your Self. Be happy. Just the way you are. Sammy is happy. (laughter) Slap happy.

*SH:* Great. (laughs) Other side of the tape, that will do. (laughs)

R: Mary would like to sing one of her beautiful songs that she writes for us.

*Mary:* This is dedicated to Robert.

(Music plays and Mary sings)

*Om shanti, om shanti, peace, peace, peace.*

*Om shanti, om shanti, peace, peace, peace.*

*In my heart I pray to you Robert of a thousand eyes,*

*Omnipresent, always free, where no one lives or dies,*

*I see you everywhere, absolute supreme*

*With your grace, we awake, from this mortal dream,*

*Take my mind and send it through the ego lost in time*

*All I have I'll give to you what I thought was mine,*

*In my heart I sing to you Robert of a thousand eyes,*

*Your pervading silence to, beyond these mortal skies,*

*Time and place dissolve in space but you remain the same,*

*Eternal blissful consciousness one without a name.*

*Om shanti, om shanti, peace, peace, peace.*

*Om shanti, om shanti, peace, peace, peace.*

*SM: Thank you. (R: Thank you Mary.) Thank you Robert.*

R: Do you want to read the Jnani?

(Mary reads, confessions of a Jnani. Refer to beginning of this book.)

(Tape break then restarts with Robert)

Robert: Again greetings and salutations. It's good being with you again.

Most of you see me about 3-4 hours a week. This is the reason we have transcripts. As most of you know I do not give seminars or workshops or intensives. I do not travel any place giving any lectures. I do not advertise. I do not want masses of people coming here. I allow the transcripts for one reason, because you only see me for 3-4 hours a week and the transcripts are an extension of my Self. This is why every once in a while I explain to you how to read those transcripts.

Do not read them like you do an ordinary book. You go through the book and you're finished and you're ready for the next book and you go through that book and you're finished and you're ready for the next one and you forget all about the first one. This is not head knowledge.

The proper way to read the transcripts is before going to sleep and when getting up in the morning. Read through it once. Then go back to the beginning and read each paragraph pondering, cogitating, meditating, identifying with each paragraph. Even though it takes you an hour or more to go into a paragraph it doesn't matter. You have to become a living embodiment of what you're reading. You have to digest and assimilate those words, it helps.

(short silence)

There are many of us when we first got into spiritual life, we do so because we want to remove some problem from our mind or from our experience. That is the logic we use. We wish to become a happier person. We wish to remove a disease from our body. We wish to remove lack or limitation from our lives. We think we've got a problem that we cannot handle and we wish to remove this.

In the beginning stages this is all fine and well. When you get into a thing as Jnana, Advaita Vichara, self-inquiry, non dualistic work, we begin to understand it makes no difference what we're going through physically. We stop to consider our physical needs, we no longer consider these needs. We forget about our bodies. We're not trying to change bad for good. We begin to feel that this world is an illusion. We've been mesmerized to believe that the world that we hear, smell, touch, feel and talk about is not the real world. It's a world like a dream world. We make progress by pondering these things.

After a while. After you've been in this teaching for quite a while the feelings sort of die down. Many of you call me and tell me, "Robert nothing is happening." This is very funny. That's just the point. No thing is supposed to happen. What do you want to happen? When nothing is happening that is when you're really making progress.

Many of you believe that you have to make changes in your life style. You have to move somewhere. Something has to happen in your life to show that you're making progress. You've got it in reverse. Everything in your life should become a no thing. Your desires should begin to become less and less. Your needs, your wants, your bodily comforts. These things should become extinguished from your life. In other words you are transcending the world and your body and your mind. Only when you transcend these things do you begin to feel true happiness and true joy.

All of the great Sages, great Saints have told us the same thing. We're supposed to develop a state of no mind. We're not to think about our problems and our troubles, so-to-speak. For to think of these things simply increases them. Everything is karmic. Everything is preordained and everything that is going on in your life is supposed to happen. Yet you are not the life that this is happening to. You are not that. All you have to do is to wake up.

You're not supposed to learn new techniques. People run from teacher to teacher read book after book. Thinking they're going to find a special technique that will enlighten. There is no such technique. Can't you see the idea is to give up all techniques? To surrender everything? To become empty? And just wake up. But because most of you are so stuck in the world, in maya you just can't wake up when I tell you to wake up. You use certain techniques in order to awaken you. Yet no technique is really necessary but you refuse to wake up.

This is again why great Sages from time immemorial have told us only a mature soul can practice Jnana, real Jnana or real Advaita Vedanta or atma-vichara. Due to the fact that it's so simple. It's so simple that it becomes hard. For all you really have to do is wake up. That's it!

The average person cannot comprehend this. They would like me to sit down and tell them stories and give them techniques and become initiated and get into all kinds of yoga practices believing that will do it. Yet most of you have tried all these things and you're still where you were before.

You have to undo everything you've learnt. Not add to it. The mind is already filled with preconceived ideas with all the garbage that your environment has fed you, you're filled up with everything. And now you run around trying to find new techniques, new methods, new ways to become enlightened. You're adding garbage to garbage. I mean really, you have to empty yourself you have to turn yourself upside down and empty yourself out completely. Become totally empty.

When you have a dream all kinds of things are transpiring in that dream. Then you wake up, the dream is gone and you're back in this world. This world is just another dream. You have to wake up just like you do of an ordinary dream. You have to become free of this world by waking up.

When you wake up from a dream you no longer entertain the dream world. For you are awake to this world. When you wake up to this world you become aware that you

are the imperishable atman. That you are absolute reality, all-pervading, omnipresent. You were never born and you will never go anywhere. You are pure existence. Absolute existence, that is all there is, is the Self and you are that.

That's the real world. You are that world. You are not the world of suffering and pain and illusion. All this happens in an instant. It does not take time. When you awaken, you awaken instantaneously. Just like you do out of a dream. When you're dreaming the self is in the heart and the I-thought is in the brain. The I-thought and the brain are both dreaming. When you awaken from the dream and this happens instantaneously, the I-thought jumps into the heart and becomes the Self and the Self is all-pervading consciousness.

This happens between awakening from the dream and actually opening your eyes. When you open the eyes the I-thought goes back into the brain making you become cognizant to the world. When you awaken from this world the I-thought will leave the brain and disappear into the heart centre. You therefore become the Self. It happens instantaneously. It happens all of a sudden. You become totally free, totally happy. (Someone snores in the background) Somebody's totally free right now. (laughter)

*SH: Yay.*

(A bit of commotion during the satsang. Tape break then tape starts abruptly)

R: ...he wanted to become a Zen Buddhist monk. He heard about this zendho in Japan and flew out there. He had an interview with the roshi. And the roshi explained all the rules and regulations to him and said, "By the way before you go to your quarters we take a vow of silence here. We only speak three words every ten years." So the monk said, "Okay," he went to his quarters.

Ten years passed he had another interview with the roshi. The roshi said, "Do you have anything to say?" And the monk said, "The food stinks," and went back to his quarters. Ten more years passed. He had another interview with the roshi. The roshi said, "Do you have anything to say?" "The beds hard," went back to his quarters. Ten more years passed, he went to see the roshi again. The roshi said, "Do you have anything to say?" The monk said, "I quit." So the roshi said, "I don't blame you, you've been bitching ever since you got here." (students laugh)

Things are never as bad as they seem. (commotion continues in the background) Look at yourself and see how you react to this situation. What do you feel? What do you think? These are the thoughts that have to be dealt with. It doesn't mean that you don't care what is happening. You understand the truth about what's happening. The truth what's happening is there is only consciousness. That's it. Or if you prefer you can say there is only God. There is nothing else. You're not separate from the source. You are the source. If you are the source and you understand who you are, you will know that all is well. (pause) Nate?

SC: *I have a question. If I am the source, we're all the source, consciousness, reality, why does it seem that the mind and the thoughts seem to take over. I know you know what I'm saying or they seem stronger than reality if reality is all-pervading?*

R: Because you are immersed in illusion. You are identifying with the body-mind. That's the first problem. You identify with the I-thought. The I-thought tells you what you just asked. What you just said. (SC: *Why does they seem so strong that's what I don't understand.*) To whom do they appear strong? To you. When you have a dream the dream appears to be very strong also. Yet when you wake up from the dream you realize the dream was nonsense. And so it is, the world appears to be very strong to some people because they feel it. But you're asked to go beyond your feelings. To go beyond what is appearing to happen. To go beyond your thoughts. To go beyond the body. You're asked to identify with consciousness. With reality. With the substratum of all existence. Not with the appearance. The appearance will always be. Do not deal with the appearance. Do not deal with anything. Become the witness to the appearance. Watch your mind playing all those games. Observe what is going on within yourself. I'm sure that you're able to do that for a few moments anyway.

Then you can tell yourself and ask yourself, "Who is the observer? Who is it who observes the feelings and the mind and the thoughts?" That's when you're really getting into it. And of course the answer is, "I am. I am the observer. Who am I?" When you get that far, there will be quietness there will be stillness. There will not be an answer.

When you pose the question to yourself, "Who am I? Who is the observer?" There is no answer. The answer is infinity. Beyond concepts. Beyond knowledge. Beyond the body-mind phenomena. Something that cannot be seen, cannot be known by the mind. So whenever you ask a question, Nate. You are always coming from your mind. From the ego. But you're told to go beyond it. Allow the appearance to do what it wants. Don't fight the appearance. Just become still. Ask, "Who am I?" and become still. Everything will take care itself.

See Nate you always believe that you are the doer and unless you're doing something nothing will happen. This is the way we've been brought up. Our school, our parents, the environment told us unless you do something you will get nowhere. (laughs) And that's just where we want to get. No where. We have believed all these years we have to get somewhere. But we want to get nowhere. When you get nowhere you will be free.

So every time you ask a question Nate, you're doing it from the point of doership. I Nate am alive, I am the doer. I know, I feel, I experience. Always I, there is the solution. Get rid of I. If I am the doer. If I am the person who feels this way it makes sense if the I is dissolved there will be no one left to feel this way and you will be in a new state of consciousness. Doesn't that make sense. So whenever you ask a question realize that it is I, Nate asking the question. I want to know because I am experiencing pain, misery and so forth.

Therefore as I tell you all of the time. Catch the I. Abide in the I. Follow the I-thought back to it's source. When the I-thought goes back to it's source which is on the right side of the chest, the spiritual heart, you then become Nate the enchanted one. You become a typically new person. You're no longer you're old self. You become pure intelligence. Which is altogether different from the Nate that's sitting here now.

Again you can look at it this way. You're having a dream and in that dream you are a pauper. You have no food, no money, no job. You go from house to house begging, begging. No one will give you anything. You are becoming emaciated, you're wasting away and to top it all you're dying of cancer. Now you're really wasting away.

Then you see me walking along the path and you say, "Robert, do something for me, help me, look what is happening to me," and I tell you, "Nate, I have a great compassion for you, but you're dreaming. This is all a dream," and you look at me and you say, "How can you say that Robert, look at me, look at my state. I haven't had any food in twenty days. I've got cancer tumors all over my body." Then it appears as if you die and you wake up. You find yourself in bed. You laugh at yourself, you're still alive. You smell the roses, you enjoy the trees, the sky. You never died.

And so it is with life. We believe this world is the reality. We believe that everything that is to have and give and experience is in this world. We've learnt somewhere if we're good we go to heaven when we die. But nobody has ever proven this. It makes no difference where you go when you die, what matters is what you are doing with your life now. For what you believe about your life now determines what happens to you when you die. If you awaken there will be no death. If you stay deluded and you keep believing you are the body-mind, well there are all kinds of stories that go after that. You have to come back again and again in different bodies and go through the experiences of karma until you awaken.

This is why I said as I did before that this teaching is not for everyone. Most people can just not comprehend what this is all about. They say, "I'm alive. I'm in the world. I can practice pranayama, breathing exercises, I can practice yoga exercises. I can learn to meditate to find peace of mind," and that's as far as you want to go.

But I'm saying to you, you've got to rid of everything. You have to transcend your body, the world and your mind. It's up to you. I'm not here to try to convince you of anything. I'm not here to try to tell you what's right and what's wrong. I am simply here to experience the Self. And if you can see yourself as absolute reality you will become the happiest being that ever lived.

We hear words like bliss, divine joy, ultimate happiness. Yet I say to you that you cannot experience these things as a body. It's impossible. The body just cannot experience any of these things. As long as you are the I, by being the I mean you say, "I am Joseph, I am Henry, I am Robert, I am Mary, I am Joan," that I is a lie. You are not that. Were you Joseph or Mary when you were born? Who were you when you were born? You didn't have a name. You just appeared to be born. A name was given to you and now you iden-

tify with your name. Just like a dog identifies with it's name. You call a dog by it's name it will answer. We're the same as animals when we are the body. We aren't any different from an animal. We're only different in one way, an animal is conscious and we are Self conscious.

Because we are Self conscious that should give you a clue and make you understand that you are the Self. The Self is not the body or the mind or the world or the universe. The Self is pure beingness. The Self is. The Self is total silence. There are no words to describe the Self. Yet you are that.

You can only find the Self when you become quiet. This is why the procedures that you learn such as atma-vichara, self-inquiry is to bring you deeply into the silence. To get you to a place where there is total quietness. Total peace. Once you are in that place, the Self will reveal itself as you.

It's like the sun. The sun is hidden by clouds and noone can see the sun. Sometimes a glimpse of the sun comes out but then the clouds dissipate and only when the clouds dissipate can you see the entire sun. (tape break) The belief in your body, that's like the clouds. Your mind like the clouds. You believe the body mind is real. All of your experiences that you go through you believe are real, that's like the clouds.

But then one day by inquiring, "To whom do these experiences come? To me? Who am I?" One day something happens and the clouds begin to break away. Your body, your mind begins to disintegrate, break up and your true Self comes shining through with all it's joy and bliss and you are free. Do not look at time. Do not think to yourself, "I have been practicing for a whole week now and nothing has happened or a whole month or a whole year or even a whole lifetime. It makes no difference."

Just remember, whatever you believe, whatever you do, you want to be led to the silence, to that quiet place. Where there is total silence, total peace and when you get to that place you will be forever free.

If you feel like asking a question at this time, feel free to do so. You can ask two questions.

*SG: I have a question. Sometimes self-inquiry is difficult for me so I hold on to the I-thought. I spoke once of Ramana's book where he said, "I, I, I," and I don't understand why I'm doing that either. Is it different from self-inquiry or do they help each other...I just wanted some more clarity.*

R: If you hold on to the I-thought you're holding on to the self. Your real Self is the I-am. The only I there is. So by holding on to the I-thought it will eventually lead you to the heart and you will become the I. The I-am. (*SG: Isn't there a false I and a true I? I mean...*) There appears to be. The false I you're speaking of is the I-thought. In the beginning there is the I-thought. That's the I you use everyday. I am happy, I am sick, I am rich, I am poor, I need this, I need that, I'm going through this, I'm going through that. That is the I-thought. It is an idea. It doesn't really exist. It has come out of your heart and it has gone to your

brain and so you identify with I am the body. I am the world. As you keep meditating on "I-I." The I-thought begins to leaves the brain and go back into the heart.

*SG: So I'm holding on to the false I and eventually that will just dissolve?*

R: It will go back into the real Self, into the real I and you will become yourself. That is a good policy if you can do it. You see the reason that some of us get a little disgusted with some of this is because it's too simple. Imagine all I've got to do is sit here and say "I - I. I - I." We think we want some substance. Like mantra's or japa or prayers. We think we have to do something profound, but I say to you that there is nothing profound you have to do. You have to become simple like a little child. Laugh at yourself. Do not take your life seriously and simply abide in the I. You're abiding in the I by doing this and you will become stronger and stronger and your I will become weaker and weaker.

*SG: I have one other question, reading some works on death and when one is dying and one is releasing hold of the body. Can one just continue with self-inquiry in the process when the subtle experiences start to arise? (R: When you die you mean?) Yeah. I was wondering what Advaita kind of...*

R: Unless you've been practicing before it will be most difficult to hold on to the I when you're dying. For with the average person when death starts arriving there is total fear and you become more engrossed in the I then ever before. That is why upon death according to the ancient scriptures the I leaves the body and grabs hold of another body and then you go through the same experiences of I.

*SG: But what can one do when one is dying and maybe in the first three days - was looking at - that can happen any time you know?*

R: As I said, it is not what one can do when you're dying. You will not have any choice because a death experience will be so frightening to you, it will be so powerful in your mind, you will not be able to do anything. But, if you've been practicing eliminating the I all of these years, perhaps you have not come home yet, awakened yet, but you'll be an advanced devotee and you will not hold on to the I, you will simply smile as you leave your body and you will realize that you are I-am, consciousness.

*SG: Because in the book I was reading they said the mendala appears and at the centre is the white light and if one just surrenders to that light then you can let go more.*

R: In this teaching you have to ask yourself, "To whom does the white light come? To whom does the mendala come?" To the ego, to the I. The I is experiencing the vision of the mendala. It does not free you. You cannot become free this way. The whole I has to go. In other words, the object and the observer have to both become annihilated. You are the observer, the I is the observer it's observing the mendala. They both have to go. The only good that can do you I think, is because you are experiencing the vision of the mendala you can become a buddhist monk in the next incarnation. And you'll sit if front of mendala for thirty-forty years. Contemplating the mendala. That is as much good as you'll get out of it. (laughter)



SG: *Well in this teaching the light is supposed to be our Self, you know, who we really are. You know and they say that if you get distracted by other worlds and that's where you end up then you're in doubt, you have like a chance a special opportunity...*

R: Again you will not be able to do those things unless you've been practicing meditation before. (SG: *Right.*) That is why in the Tibetan book of the dead they explain you have to practice how to die for years before you die. To die correctly. Most people do not do this. But we go further in Jnana. We go beyond the light. When you split the atom there is a tremendous light. When you go deep within yourself you will see fantastic light. It's like seeing visions. You're seeing the source of your existence. But you're not seeing the real source. Which is nothing.

You're seeing the source of your existence, the light. The question is, "Where did the light come from?" Go beyond that. That is the only way you become free. But lights visions, mandala's, colors, those are all in the occult world. We're told to go beyond the occult. Beyond the visions. Beyond the light. To become totally liberated, totally free. One must destroy the I who sees all these visions, all these lights and you do that by inquiring, "To whom has the I come?" or "Who am I?"

SG: *For me also I use devotion. What helps my self-inquiry is really remembering you or imagining Ramana or somebody...*

R: Devotion is excellent. Devotion is excellent because it stops you thinking about yourself. It gets your mind off your body, off your mind, off your affairs and you realize the guru, God, and you are one. So you become devoted to the Self. Which is none other than you and you become free that way too. So devotion is very good.

(loud bang)

R: Horat is wrecking your house. (SH: *It's time.*)

SR: *Robert how important is service to the Jnana process in which you're talking about?* (R: You mean service to the Jnani?) *Service to others as opposed to self-inquiry alone?*

R: Who is that who wants to give service? You have to ask yourself, "Why do I want to help others?" Is it to expand my ego? Is it so that I can say, "I'm being of service?" If you practice self-inquiry diligently, if you're supposed to be of service you will be. You have nothing to do with it. Your body will do whatever it came to this earth to accomplish. So if you're supposed to be of service to the homeless. You will. But when you say, "I am going to be of service." That's a mistake. For you become flattered by this. The ego becomes stronger because after all I am being of service. I have helped someone. I did it. And when someone pats you on the back and says good work, you eat it up. (laughter) So it's the ego that goes through these things. Remember I'm not saying you should not be of service, I'm simply saying they're both wrong. Know your Self and then see who is of service.

SH: *Well then the Self really is doing everything that is occurring... (R: Yes.) And we're under the illusion that there is a separate me who is involved in it?*

R: Exactly. The Self is, and anything that takes place in this world is the Self, not you. When you think you are yourself or your ego that is when suffering begins. But if you leave yourself alone and inquire where the I came from, then the Self will take care of all your needs and the needs of others through you.

A good example of this is Mother Theresa. I don't know if she's familiar with Jnana Marga or not, but when you ask her and you tell her, "You did a wonderful job." She gives you a dirty look. (laughter) She didn't do anything she believes. Everything is being done through her, but she takes no responsibility and no credit for any of her work. That's being of service in the right way. In other words she never really said that, "I am going to go to India and be of service to the untouchables." It happened through her. And her body is the vehicle that takes good care of everything. But she never believes she is of service and she never believes she's not of service. She just is.

How is Pam doing?

*SJ: She's alright, much better.*

R: Do we have any announcements Mary?

*SM: We've got a bhandara next week at 1 o'clock and Sid called and said to tell everybody, "please bring main dishes. And not potato chips and just bring some main dishes," he said.*

R: Does anything have to be in the main dish? (laughter)

R: We're going to have some music so be here at 1 o'clock next week. Anything else to say?

*SJ: Can we celebrate Thursday night?*

R: Sure, we can always celebrate. Do we have prashad?

(tape ends by the unwrapping of prashad.)

[TOC]

**ABSOLUTE NOTHINGNESS**

*25th July, 1991*

*Robert:* Good evening. Welcome to absolute nothingness. I call this teaching absolute nothingness because we're not trying to learn anything. It is a mistake to believe you have to learn something or that I can give you knowledge. The truth is you have to unlearn everything you've ever learnt and become no thing. When you are no thing, then you're everything. So again, welcome to absolute nothingness.

The problem we have is that our head is filled with so called knowledge. Since we were born we have had materialism shoved down our throats. In the church, in the school, in the environment, and we think we're something. But we're absolute nothing.

It reminds me of this story. It was the high holy days, Yom Kippur, the Jewish holiday. And the rabbi was preparing by looking at the torah, the holy scrolls, and repenting. He beat his chest saying, "I am nothing, I am nothing, I am nothing." The cantor happened to be there also. The cantor is the one who sings all the songs in the synagogue. He saw what the rabbi was doing, so he went next to him and also started to beat his chest saying, "I am nothing, I am nothing, I am nothing." Then there was the janitor who saw everything going on. So the janitor dropped his broom and walked over and looked at the torah, started to beat his chest, "I am nothing, I am nothing." The rabbi looked at the cantor and said "look, who thinks he is nothing." (students laugh)

And so it is with us. We hear about nothing but we're filled with everything, and that's the only problem we've got. If we were only able to empty our minds, and then get rid of the mind altogether, we'd really be something.

Anyway, I was walking in the park this morning like I usually do. I started speaking to a gentleman. He happened to be a Muktananda devotee. And he asked me to tell him the difference between Jnana Marga and kundalini shakti. Of course in reality none of them exist. By holding on to either one, it keeps you from becoming liberated. The idea is to let go of concepts and names and forms. But we had a discussion and I guess we'll talk about that, since I can't think of anything else to talk about.

What is kundalini shakti? They're Sanskrit words, meaning the serpent power. It is said that when a person meditates intensely on shakti, or when one practices Tantric Yoga, the kundalini, the serpent power, begins to awaken at the base of the spine. Already you can see the fallacy of this, when something has to awaken in your spine. Your spine in reality does not exist, neither does your body. So how can something awaken in it? But nevertheless in all the kundalini books it tells you the same thing.

The so called kundalini, which is like a serpent, begins to rise up the channel which is adjacent to the spine. As it touches each chakra, there are seven chakras, that part becomes enlightened. When it goes up to the crown chakra, on top of the head, the entire body becomes enlightened. That is called kundalini shakti.

How can a human body become enlightened? Jnana Marga is not any better or worse than kundalini shakti. I'm not trying to downgrade any teaching. All teachings are important. All teachers are important. Everything is unfolding as it should. Everything is in it's right place. But how can a body develop powers, supernatural powers, and then you believe that's enlightenment. What kundalini shakti does, supposedly does, when it reaches the crown chakra, supernatural powers are developed.

Yet I can truly tell you, when the Jnani has observed people with supernatural powers, they have not been very happy. They quarrel amongst themselves. It makes no difference what you can produce out of the air, it makes no difference if you can raise people from the dead. This has absolutely nothing to do with enlightenment. The reality of it is you are consciousness. You are absolute reality. Trying to develop powers holds you back. Trying to become famous inflates the ego. Trying to develop anything holds you back from really awakening.

Now let's talk about you. Everyone has gone through many experiences in their lives. These experiences are good no matter how they may appear to you. I don't care if it's the most horrendous, horrible experience on earth. There is nothing wrong in the universe. Whatever you're going through is necessary for your next step of unfoldment. If you believe it's bad, or there's something wrong, then you continue in that state, and you never grow out of it.

Then it appears as if you leave your body, when it's time to leave your body, and you go through it again somewhere else. You go through the experience again and again until you give up your attachment to it. It makes no difference what the experience is. The only thing that matters is how you react to the experience. The experience is very necessary or you would not be going through it. When you understand this, you can only be happy.

Do not compare yourself with anyone. Do not believe that fate has dealt you a bad card and that you're suffering mentally, or physically, or financially, or otherwise, and saying "Why did this happen to me?" You are not to blame. You're identifying with the world, with the body, with the mind. This is the only reason you believe you're suffering. No one really suffers.

If you really understood who you were, you would never believe that anything was wrong with your life. To believe something is wrong with your life is blasphemy. That is the only blasphemy that exists. When you believe you're not in your right place. When you want to change. When you think somebody is doing something to you. When you have fears, that's blasphemy. For what you are saying is this thing called God does not exist.

I use God synonymously with consciousness. You think God, consciousness, does not exist and that you have to struggle for yourself. You have to overcome burdens and you have to pay the price. Even the belief that it's karmic is wrong. The best thing you can do is not react to anything, but to act from your heart with love, compassion, peace, and let the chips fall where they may.

As you begin not to react to conditions, you find that your thoughts become weaker and weaker. Your mind, which is merely a bundle of thoughts, wants you to react. The greater the reaction, the stronger the mind. And the stronger the mind, the greater the maya. You get pulled into the game.

When you stop reacting, the mind doesn't like that. Therefore it will bring up all kinds of things. It'll show you all kinds of pictures, make you feel all kinds of negative conditions, so that you will want to react. You therefore have to watch yourself, pay attention to yourself, watch how you react to conditions, watch the nature of your mind.

The nature of your mind is supposedly composed of three elements. These three elements are called gunas. There is the satvic guna, which is purity. Those are the people who are filled with compassion, filled with peace, but it's all part of your humanhood. There is the rajas guna, which is action. Those are the people that are lawyers, doctors, Indian chiefs, workers. They have to keep acting all day long, doing things. And then there is the tamas quality of mind. The tamas quality is inertia. It's the dark part of you, greed, selfishness and so forth. Most people are composed of all three of them.

The whole idea is to transcend your mind, kundalini, gunas, everything. Do not get involved in yoga practices. It keeps you earthbound. Get involved in trying to understand who you are. Try to realize that I have to experience the gunas, the kundalini, enlightenment. I want to experience these things. Focus on the I. The I who wants supernatural powers. The I who has problems. The I who can't seem to get along. The I who believes something is wrong and something is right. Focus on the I. Who is the I? Where did the I come from? When you're sleeping at night the I is not there, for you're asleep, but something is still watching you sleep.

The kundalini people say that when the kundalini shakti travels to the head you become enlightened, but the Jnani sees it differently. The kundalini rises from the heart, from the right side of the chest and goes through a channel to the brain. But when it gets to the brain, this is not enlightenment. This is when you become aware of the world. You become aware of the body, and the mind phenomena. It is when the kundalini goes from the brain back to the heart, the spiritual heart center, that enlightenment comes.

So when you're asleep, what you call the kundalini is in the heart, where it's supposed to be. The kundalini is really the mind. It's just another name for the mind. When you're in deep sleep it rests in the heart where it's supposed to be. But as you wake up in the morning, you become cognizant of I. That's because instantaneously the mind, or the kundalini, or whatever you want to call it, rushes up to the brain, and that's how you become conscious of the world. So the object is to cause the mind, what some people call the

kundalini, to go back into the heart center, which is on the right side of the chest, and stay there. When that happens you are awake and liberated.

Therefore the best time to catch yourself is when you awaken in the morning. You should remember these things I tell you in the morning. As soon as you open your eyes, in that split second before you become cognizant of the world, the kundalini, the mind and the I, (and by the way they're all synonymous, they're all the same thing), is resting in the heart. Therefore the second that you open your eyes, you are enlightened, you are liberated, you have no problems, there is nothing wrong, all is well, just for a split second.

Then you spoil it, for you become aware of the world, and yourself, and your body. You say, "I am awake." What has happened is in that split second, the I-thought, what some people call kundalini, some people call the mind, has risen to the brain. As soon as it merges with the brain, you become aware that you are a body and a mind. And then you become aware that there's a world, and a universe, and a God and everything else. In other words your existence only remains because you have allowed the I to go to the brain.

Therefore atma-vichara, or self-inquiry, is simply to cause the I-thought to go back to the heart. And when it returns to the heart you become the Self once again, the Self that you always were. You become consciousness. You become pure awareness. You become your Self. And in that Self there is total emptiness, nirvana. There's no mind, there's no body, there's only the pure, unadulterated Self. If only you were able to stay in that Self. The only time you're in the Self is when you were asleep. When you're dreaming, the I is dreaming. When you're awake, the I is awake. But when you're sleeping, the I becomes the Self.

Why do you want to get into a state where you are the Self? Because in that state all is well. It is a state of total happiness, of total bliss, of total love. It is your true nature. It is what you really are.

Therefore again I remind you, the best time to become aware and practice is as soon as you open your eyes. You should immediately ask yourself, "Who am I?" As soon as you wake up. What you are saying is, "What is the source of the I? Where did the I come from, the I that tells me I am awake, I am the body, I am the mind, I see the world, I'm hungry, I'm getting dressed, I'm going to work? Where did that I come from?" Ask yourself. And follow the I. Imagine it going back to the source which is your spiritual heart. And simply inquire, "Who am I?" If you have to get up a half hour earlier, do so.

This is not meditation. Self-inquiry is not meditation. You are actively inquiring, "Who am I?" You are not meditating or concentrating on anything. Even when you follow the I-thought back to its source, you are not concentrating. You're simply observing. You become aware of what you are doing. You say "Who am I?" and you wait. Then you say "Who am I?" again. You remain silent. "Who am I?" again. And now perhaps thoughts are trying to dominate you. Thoughts become stronger. Do not feel slighted. Simply ask yourself "To whom do these thoughts come?" and wait.

You will soon realize that I have these thoughts. We're back to the I again. You inquire "Who am I?" and you wait in the silence. You ask again, "Who am I?" You wait. As thoughts come, you ask, "To whom do these thoughts come?" Makes no difference what the thoughts are. The practice is always the same.

Do not put a time limit on it. Do not keep thinking that you're going to be late for work and you have to hurry. The time you spend in self-inquiry should be a time when you know the phone is not going to ring, you have time. Do not be hurried. When it's time to get dressed, then get up, you can keep playing the game. You can ask yourself "Who's getting dressed? I am? Who am I?"

Remember the reason you're doing this is because in reality there is no one getting dressed, there is no body, there is no I, there's no procedure. You're therefore inquiring so you can come to this conclusion. When I tell you there is no body, there is no mind, there's no world, there's no universe, this is the Jnanis experience.

If you repeat this, and you say this to yourself, you can become disappointed sometimes. For when the vicissitudes of life hits you in the face and makes you sort of depressed. For you're saying "I am consciousness. I am not the body. I am pure awareness," but yet you seem to be going through problems. So it can make you give up the whole thing. This is not a procedure to take. The procedure to take is to admit nothing until you experience it, but to go in reverse. Instead of saying "I am consciousness," you realize, if I find the source of I, then consciousness will present itself. You therefore work in transcending the I.

You can do this all day long. You're eating breakfast, ask yourself "Who is eating breakfast? I am. Well, who am I?" and you keep silent. Whenever you say "Who am I?" you always keep silent. As other thoughts come to you, you again inquire, "To whom do these thoughts come? To me? Well, who am I?" Now you're going to work or wherever you're going. Even when you're driving your car you can practice this. You don't have to worry about going into a daze. It's not like meditation. You are awake when you do this. You therefore can ask yourself, "Who is driving the car? I am. Who am I?" and you wait. "Who am I?" again. As thoughts come, you do the same thing. "To whom do these thoughts come?"

Then you get to the office. You're going to find something very interesting happening. If you've been practicing these things all the way to work, you will find that you become happy and your work becomes more efficient. You'll be able to do your work easier than you've ever done it before. It's marvelous. It happens like that.

When you have time and you're not concentrating on your work, ask yourself again, "Who works? I do. Who am I?" You do this all day long. When you go home, you're eating supper, you ask yourself "Who eats supper? I do? Who am I?" As you're going to sleep, you ask yourself "Who's going to sleep? I am? Who am I?"

By the way, if you've got insomnia this is the best thing you can ever do for yourself. It'll make you fall asleep right away.

As you practice this way, something very interesting is going to transpire. As the days pass, as the weeks pass, you will notice that you're asking the question less and less. You're saying "Who am I?" and now five minutes pass, ten minutes pass, and there are no thoughts. In the effortless no-thought stage there is total happiness. You find you're just happy for no reason at all. You can be going through the worst calamity physically, but yet you have a happiness you've never felt before. And your work is being done more efficiently. You're no longer reacting to person, place or thing. You just feel good.

How long does it take before you become awakened and liberated?

This is determined by the effort you put into it. If you inquire only in the morning, you've got a long way to go. If you inquire all day long, you can never tell what's going to happen, but I can assure you that your life will change drastically. It has to. You know why? Because you have no time to think of your problems. You have no time to think of the world. When your mind is not thinking of your problems or the world, it becomes weaker and weaker, and your problems become less and less important. You become a blissful, beautiful person.

You have to do it. I can lead you to the gold mine, but you have to do the digging. I can share these things with you, but unless you do it yourself, you will never know that your real state of mind is consciousness. Your mind is really consciousness. You are pure awareness, absolute reality. You are sat-chit-ananda. You were never born, you can never die. You will live forever, just as you are now, as the Self.

Prove this to yourself. Find out for yourself. Do not believe what I say. Do the practice and see what happens.

Questions?

(silence)

*SU: When you say, "Who am I?" and then you remain silent and then at another time you say, "Follow the I back to the source?" Now I don't understand what that means, "Follow the I back to the source."*

*R: Actually, follow the I back to the source when thoughts invade your mind you ask, "To whom do these thoughts come?" They come to me. I feel these thoughts. Then you say, "Who am I?" then follow the I back to the source. You do this by focussing on the I, abiding in the I. You simply watch the I. By asking, "Who am I?" you are abiding in the I, it takes of itself. Just by inquiring, "Who am I?" You will notice that you become aware of the I and the source of the I is the spiritual heart centre on the right side of the chest. The I goes back into the heart which is really consciousness. Pure awareness.*

By inquiring, "Who am I?" You are following the I. That's how you follow the I. It happens by itself. But then as the thoughts come in and interfere with the procedure that's when you ask, "To whom do these thoughts come? They come to me." Then you go right back to, "Then who am I?" and you're following the I. It happens by itself. You will become cognizant of the I as you practice and you will feel the I going back into your chest where it's supposed to be.



Keep it simple, uncomplicated. Do not attempt to analyze it. For when you analyze it you're using your mind, analyzation makes the mind stronger. We're trying to destroy the mind. Annihilate the thoughts. By asking, "Who am I?" The thoughts become annihilated in due time. Is that clear? (*SU: It is, very clear.*)

R: That's actually a good question. Many people who begin this practice always wonder, "How do I follow the I?" By asking, "Who am I? Who am I? Who am I? I - I." And you will find that you're actually following the I. Sometimes you can say, "I - I," instead of "Who am I?" You can just repeat to yourself, "I - I, I - I, I - I, I - I," it leads you to the same source. As most of you are aware self-inquiry is a procedure we use because you refuse to wake up. If you would only wake up you wouldn't have to do all these things. And then you would laugh at yourself for thinking you have to do all these things. But you refuse to wake up. Why won't you wake up?

For some strange reason you would prefer to identify with the world and all of the things of this world. With your body, with your affairs, that of course prevents you from waking up. Just let go and wake up and you'll be home safe.

*SH: Why is that preference so strong, that perverse preference?*

R: This is what is called maya the grand illusion. It appears to be strong. It's like the water in the mirage. The water appears to be real, so the world appears to be strong and our thoughts appear to be strong. But emphasize the word appear. (*SH: Really they aren't though, they're quite flimsy.*) They don't even exist. (*SH: Well that makes them flimsy.*) (*laughs*) Of course. But we think they do, so we have to use a method to get rid of them. Simply be yourself. Take a deep breath and say, "I am." And forget the whole thing. Doesn't that feel wonderful? Inhale deeply and say, "I," and exhale and say, "am." Don't you feel good? That's of course another exercise you can practice with your respiration. "I am." If you keep yourself busy practicing these things I share with you, you will not have time to think of your problems and when you do not think of your problems they go away.

(long silence)

Om, shanti, shanti, shanti, shanti, om, peace.

Would you like to read the Jnani Mary?

*SM: Yes, Robert. (R: Can you see?) Just about. (Mary reads the confessions of a Jnani)*

R: (After the reading) Thanks. (*SM: Thank you Robert.*) Jay were you going to do something? Tell us. We've got nowhere to go.

*SH: Who wrote that, that Mary just read? (R: This body.) You?*

R: Why don't you explain what you're doing.

*SJ: Arty. Is it the formal tonight or tomorrow? (SL: Tomorrow.) But it may be starting tonight. This is celebrated to be the full moon of the guru...in July. So we'll do a Artie.*

(tape ends) [TOC]

USING THE "I AM" MEDITATION  
WITH SELF-INQUIRY

28<sup>th</sup> July, 1991

*Robert:* Welcome to this glorious celebration. What are we celebrating?

*SF:* We're here. (*SB:* Groundhog day?)

*SL:* And Dana feeling sick too - but we're not celebrating that! (*laughs*)

*SB:* Today is Ramana's birthday? What is the official celebration, guru...?

*R:* Jay what are we celebrating?

*SJ:* I don't know? We celebrated Thursday night. We can celebrate today also.

*R:* Well we're here. (*laughter*) It's good to be with you again. I welcome you with all my heart. Mary can you read the Jnani? We'll have a reading first.

(Mary reads "the confession of a Jnani," Refer to beginning of this book. Tape break cuts out the reading as Robert continues referring to the reading.)

This is the truth about each one of us. Everyone here is absolute reality, pure awareness. This is your real nature, right now. Not some time in the future, not when you get enlightened, not when you search for the answers, but right this minute. This is what you are. Why will you not accept it?

When you think about yourself, do you think you're a puny human that has to struggle for existence and fight for survival? As long as you believe this, that's the way it's going to be for you. But as soon as you accept the truth about your Self, that you are a delight, divine, sat-chit-ananda, you will be free. You simply have to accept this. There are no rituals you have to go through. There are no prayers you have to chant. You simply have to awaken to your true nature, pure awareness, nirvana, bliss consciousness. This is what you are right this moment.

There is a story about a Jnani who was sitting on the edge of the road, with his eyes closed and his head on his knees, merged in the divine. A young boy walked up to him and said, "Master, can I be your disciple? Can you teach me?" And the Jnani said "I have no disciples and I give no teaching, but I will allow you to sit next to me for the day." The young man sat down and observed.

All day long people from various beliefs, religions, came to the Jnani, asked him questions, wanted boons, wanted healings, wanted different magical tricks to be performed. A lady came to have her daughter married. She wanted the Jnanis blessing so she could find a husband. Another one came to be prosperous in his work. And this went on all day. The Jnani never opened his eyes, nor did he answer. He said absolutely nothing.

At about 4 o'clock, a beggar came over with a bundle on his shoulders. He was disheveled, in rags. He went over to both of them and asked, "Can you please show me the way to town?" and the Jnani opened his eyes, smiled, jumped up and said, "Certainly. Follow me." He took him a quarter of the way, held his baggage for him, and pointed the road to town, and went back and sat down.

The young fellow was beside himself. (Have you ever been beside yourself? (laughter) Who makes up these cliches? "Being beside yourself?") He asked the Jnani "I do not understand Master what you did. All of these people came to you, lawyers, judges, various people from different religions, asking you profound questions and you would not answer them. But the beggar made you smile and open your eyes and you showed him the way. Can you please explain this." The Jnani said, "The beggar is the only honest man we had come today. He knew what he wanted, and he had his way."

What this means is, most people are hypocrites. They want teachings for their own benefits. They're not thinking of the absolute. They're thinking of what the teaching can do to them materially. They want to remove a problem, change their lifestyle, gain material wealth, rid themselves of sickness, and so on.

Now these are all legitimate desires, but they have absolutely nothing to do with self-realization. Self-realization is your true nature. It is what you are. It has absolutely nothing to do with your body. It has nothing to do with your mind. It has nothing to do with your affairs. For the one who is self-realized is not the body. The body can never become self-realized. The mind can never know enlightenment.

People still believe, no matter how many times I say this, that it is the mind that becomes enlightened, the body rises in consciousness and becomes liberated. Nothing can be further than the truth. You are not the body. You have no body. You have no mind. This is why in the past, Sages, such as Ramana Maharshi, Shankara and others, have said that self-inquiry is for mature persons. You have to be mature spiritually to understand self-inquiry, to understand Advaita Vedanta.

When I say to you that you are nothing, everything is no thing, and you're good for nothing, people still believe that I am insulting them. But I am paying you a compliment when I tell you you're good for nothing. This really means you are good for no thing that the senses can perceive. Everything the senses perceive is false. No thing appears as it appears. Everything is a mirage, a dream. It is not what you think it is. So to be no thing is a great blessing. To be good for nothing is a greater blessing.

Know who you are. Understand your true nature. Practice self-inquiry. Be yourself. Awaken to your true Self. Yet most people cannot do this because they're so involved in the world, that their mind keeps them from thinking of themselves as God, as consciousness, as absolute reality, and it is difficult for most people to do this. Therefore there has to be a way for the average person to come up to the point where they can practice self-inquiry. We'll talk a little bit about this.

Most people usually call me and ask me how to alleviate their problems. "How do I get rid of a bad marriage? How do I find another job? How do I remove illness from my life? How do I become a millionaire?" And so forth and so on. What I usually say is, "Do not think of your problems, but think of God."

Now I'm not speaking of the God up in the sky. I'm not speaking of an anthropomorphic deity. I'm speaking of pure reality, of consciousness. When I mention God I mean absolute intelligence. Think of God whenever your problem comes along, whenever you feel despondent, whenever you feel out of sorts, whenever you feel something is wrong, think of God. "How do I do this?" they ask. "How can I think of God? What we call God is invisible. Absolute reality has no form and no shape. How can I think of God?"

I've gone over this once before. Who can tell me? How does one think of God? How does one meditate on God? I'll give you a hint. What is the first name of God?

Student: I-am

R: Exactly. I-am is the first name of God. When you want to think of God, you think of I-am, with your respiration. I-am is the first name of God. Close your eyes and try it. Inhale and say "I," exhale and say "am." Inhale, say "I," exhale, say "am." Doesn't that make you feel good? Just by saying "I-am" to yourself it lifts you up.

So, the thing to do is this. Whenever you have a problem, I don't care what it is, I don't care how serious you think it is, whether it's personal or worldly, wherever it came from, the secret is to forget yourself. For the moment forget about the problem, for as long as you can, and do the I-am meditation. Every time the problem comes back to you, do the I-am meditation. If your mind wanders, bring it back again and do the I-am meditation.

When I explain this to some people they say, "Robert, but you tell us we have to get rid of our minds. We have to annihilate the mind, not think with it." This is true. This is the highest truth. But yet most people cannot do this.

Remember, Advaita Vedanta is really for mature souls, people who have practiced sadhana in previous lives. It's like going to school, self-inquiry, Advaita Vedanta is like the university of spiritual life. You cannot fool yourself. There are so many people who try to practice self-inquiry and they give it up.

Then I tell them to surrender, surrender completely. That's the other way. Again this becomes difficult. They try it for awhile and they always revert back to themselves, their personal self. So I give them the I-am meditation. Everybody can do that. When nothing seems to work, go back to I-am. It's really very powerful. Do not take it simply.

I can guarantee you this. If you can practice I-am for one day, just one day, all of your troubles will be transcended. You will feel happiness you've never felt before. You will feel a peace that you never even knew existed. As you keep practicing I-am, your thoughts will become less and less. Your personal self will go into the background and you will begin to feel an inner joy, an inner bliss. You will begin to feel that it no longer matters what I am going through. It makes no difference, because it is God who is going through

this, not me. And God has no problems. You automatically become happy, just by using the I-am meditation.

In the Bhagavad Gita it says, "Out of a million people, one searches for God. And out of a million people that search, one finds him. It's sort of difficult. That's how it appears. But if you begin to use I-am as a meditation, and you allow the I-am to go deeper and deeper, your bodily consciousness will disappear, and I-am will take over.

If you want to mix self-inquiry, atma-vichara, with I-am, that's permissible. You can use them both together. I'll explain how.

Say you're using the I-am meditation. In between, thoughts keep popping up. Whether they're good thoughts or bad thoughts, makes no difference, but thoughts keep interfering. You can now inquire, "To whom comes these thoughts?" and you don't have to go any further. Just observe and watch. When your mind becomes silent again, you go back to the I-am meditation, with your respiration. When thoughts come again you inquire, "To whom do they come?"

As you progress in this method you complete the question. "The thoughts come to me. What is the source of me? Who am I? What is the source of I?" You begin to feel and see that the I that seems to have problems is not you. You begin to feel, I have a problem, I am sick, I am angry, I have no peace of mind, and you begin to laugh, for the realization tells you I has all these things, I don't. I is the culprit. I appears to want this and need that, filled with desires, wants, self-aggrandizement. All this belongs to the I. "Who is this I? Where did it come from? If the I isn't really me, then who am I?" And you keep still.

Now you may go back to I-am again, with your respiration. You inhale and you say "I," you exhale and you say "am." As you progress this way you're going to find something very interesting happening to your life. You're going to find there's more and more space between I-am. It'll happen by itself. You will inhale and you will say I, and all of a sudden nothing will come out of that. Then you will exhale with "am." You will inhale again and say "I."

Remember, you're not putting this on. You're not making it happen. It's happening all by itself. And the space between I-am is the fourth dimension of consciousness, after waking, sleeping, dreaming. It is the state of the Jnani. It is your freedom. It is pure awareness. Pure awareness is not the I-am. The I-am leads you to pure awareness. And when you keep practicing, "Who am I," alternating with both of them, there will be a greater space before you say, "Who am I?" again. That space is bliss. You will feel something you've never felt before, an inner joy, an inner delight. You will just know that the whole universe is the Self, and I-am that.

As the months progress, the words will come less and less. You may start off with I-am, and then you will be in the silence. You will not say another word. You will just experience the silence. That silence is nirvana, emptiness. It is no thing. It is the nothing I was talking about. You will just sit in the silence.

(long silence)

R: We're open to questions.

SL: Robert, before you said you can use "I - I," instead of just "I-am," is that still worth it's standing?

R: I - I is very effective. You can alternate with I - I. When you say to yourself, "I - I, I - I," (he jokes and says ay, ya, ya, ya, ay and everyone laughs) You can say, "I - I." Whatever turns you on. The whole idea is to do something so you get your mind off the world. When you get your mind off the world realization comes by itself. It's the world, the senses that keep you back. All these practices are to subdue the senses. Take control of the senses, of the mind. The senses are of the mind and the mind is nothing more than the I-thought.

So when you say, "I - I," or "I-am," or "Who am I?" it's all the same thing. It makes you dive deeper and deeper into your Self until your material body disappears and you become the all-pervading Self. Never born, never die, unperishable. That is who you are now. Awaken to it.

SB: Robert when the mind is quiet there is still a subtle feeling of me that is like a separation, a feeling of I even though there is no thought I. When the thought is gotten rid of then there is a feeling of I and it feels like the feeling of relatedness and I related to everything else and that's still an ego feeling?

R: As long as you feel I it's an ego feeling. So you must inquire, "To whom does this I come?" or "What is the source of the I?" When you find the source which is on the right side of your chest, your spiritual heart centre, the I will merge. Once the I merges there is no longer a feeling of I. There is a feeling of emptiness.

SB: So when the feeling on the right side comes up, don't try to do anything just...

R: Abide in the I. Follow the I-thought to the source... (SB: That's just emptiness that comes up?) And you will be in the effortless no thought stage. That is the bliss stage, it's a good place to be. As long as there is a feeling you are not there. All feelings must be transcended and the mind or the I-thought is attached to all the feelings, all the emotions. Therefore when the I-thought goes, everything else goes with it.

SB: But in one of my experiences when the I-thought goes then there is still a feeling of separation a feeling of relatedness.)

R: You're feeling the I-thought, that is the I-thought. (SB: Oh, so that's the I-thought, but even though there is no thought going on in the head.) But you are still feeling it, it makes no difference. (SB: It's a feeling of the I.) It's still the I-thought. (SB: Oh.) Whether it's in the head or in the chest, as long as you feel the I you're still abiding in the I. (SB: And further will be total emptiness, total...) Effortless no thought stage and there will be no thoughts there will be nirvana, emptiness. (SB: But there is a feeling of that pressure on your...) As long as there is a feeling you've got to work on that. "To whom does this feeling come?" and you go right back to I, "I feel it," get rid of the I completely and there'll be no feeling because there will be nobody left to feel. (SB: So it's like evaporating.) It dissipates, dissolves. It never existed to begin with, it's a thought, an idea.

SB: *But then those samskaras are still there, the karmas are still there and then it pops up a little somewhere else later.*

R: The samskaras are part of the I. Everything is attached to the I. When the personal I goes everything goes with it. (SB: *So that's burning up the samskaras by self-inquiry?*) Yes. (SB: *Oh okay?*) So do not concern yourself with samskaras, concern yourself with obliterating the I and the samskaras will go with it.

SB: *I was listening to your tape the other night and it was like a deep understanding of it, something happened and like everything dissolved, everything went and there was a lot of joy but no body having any joy, noone having any joy. Just a feeling of a radiant joy but coming out of total zero, coming out of total emptiness.*

R: You're on the path and you're going the right way. All that has to go, even the feeling of joy has to go. (SB: *Who experiences the bliss?*) Noone. (SB: *Noone but there is this love...*) The bliss comes by itself, the love comes by itself... (SB: *But there is nobody experiencing it?*) There is noone left to experience it.

SB: *In the Jnani paper you said there is still appearance of the body (R: Umm) and that is something you can't eliminate? (R: Umm) But when you're immersed in consciousness, isn't everything light and no body appearance?*

R: It's beyond light. (SB: *Yeah.*) For instance, I see my body, and this is paradoxical, but I know for certainty there is no body. There is an appearance. If I did not see the appearance I would not be able to function in the physical. (SB: *Yeah.*) So the appearance appears to be so. But it's not! (SB: *You know it's not?*) It definitely is not. (SB: *How do you know?*) I don't know, I just know. (SB: *You just know.*) There is nobody left to know.

SH: *Knowing without a knower?* (R: There is just knowingness. Like beingness.)

SB: *Being.*

R: There is no body, there is no world, there is no mind, there are no others. (SB: *Do you ever see the body as all light like the atoms of it or something?*) That was years ago. (SB: *Tell us about that.*) Well you see the body dissolve and the body is made of atoms and you go toward the atoms and you transcend the atoms, where did the atoms come from? The Self. (SB: *Do you actually see everything opening wide with the atoms.*) You can see everything. (SB: *You can see the electronic structure as if you're looking through an electronic microscope?*) You can see all that yes. All that is possible. But that's not the final state. You go beyond everything. When there is no thing left, not even the thinker. (SB: *So existence is a trickster?*) Existence doesn't exist. (laughter) It has no basis. No cause.

SB: But existence is consciousness? Is there a point when consciousness is not aware of itself anymore?

R: There is only consciousness. Pure consciousness. (SB: *So it's not self conscious anymore?*) There is no self. There is the Self or there's consciousness, they are both synonymous. But it's beyond words and thoughts. It's is-ness, beingness. (SB: *So the whole problem for us is that we have this belief that we're the person in the body and the memories.*) That all has to go. (SB: *That's the whole problem.*) That's part of your mind and your senses and

that is what keeps you earth bound. You're not really trying to learn anything new. You're trying to unlearn everything you've learnt. You want to get rid of everything. Everything has to be transcended to be free.

*SB: So it takes a great amount of faith to believe in what you're telling us. Faith to the point of giving everything up to see what happens, to feel what happens.*

R: In the beginning stages you should have a little faith in yourself that you can do this and you can transcend and know that somebody else has done it and so can you. You have that much faith and then your practice will do the rest. (*SB: Because the ego would say that this is all crazy and all nonsense and we're all insane.*) You have to ask yourself, "To whom does this come?" Do not allow anything to interfere.

*SB: Is contemplation on the Jnani effective?*

R: Contemplation on the form of the Jnani is very effective. It causes the mind to subdue, to become weak. Because what is the Jnani,? The Jnani is the Self and the Self is all-pervading. So concentration in the form of the Jnani is concentrating on the Self, and there is only one Self and you are that.

*SC: I just want to say that I know all of this with my head and not with my heart and I think that's what the trouble is.*

R: What are you going to do about it? (laughter)

*SB: Is there a surgeon in the house? (R: Horat didn't come.)*

*SC: One can't wonder about this. If it has to come to one then there is nothing, to do anything, it just comes.*

R: Are you an open channel for it to come? (*SC: I feel like it.*) Or do you think about the world all day and it's problems? Do you think about Nate all day long? (*SC: Yes.*) Well that's what is keeping you back. Nate has to go. When Nate goes everything else will come by itself.

*SC: Well how does Nate go? If I know that the heart is where it's at, me and everyone perhaps, I'll speak for myself and I have been searching many years, when I feel I've given up, still there is a little remnant in there fears that one giving up will be the end of me physically, you know...*

R: Good! (*SC: Well maybe it is good, I'm serious, really.*) So am I. (*SC: Good.*) It's good. Nate has to go. You are in your own way. Inquire, "Who am I?"

*SB: Robert when a person sees that energy level. They can see the atoms and they can see into things that are busted up into motion and light, what to do at that point? Keep...*

R: Ask, "To whom does it come?" You don't want to see atoms or light you want to go beyond everything and open the heart to the Self and become free. (*SB: But what if there are no thoughts when this experience is happening.*) If there are no thoughts you won't have the experience. (*SB: Maybe they're subtle thoughts.*) The experience comes from the thoughts. (*SB: Oh really?*) Yes. Everything is an emanation of the mind. Everything comes from your mind.



SB: *Could there be subtle thoughts, in other words thoughts that you can hardly feel it?*

R: That's possible yes.

SB: *Oh. It seems as you progress a little, thoughts instead of whole sentences there might be a half a word or like little pieces of thought.*

R: Whatever it is, get rid of it. (laughter) It's a disease. (laughter) kill it! Don't spend time wasting your time thinking of it.

SB: *We spend our whole life going to university, going to school learning how to be intelligent and knowledgeable and think and reason and now we have to get rid of it all...*

R: That's the way of the world. (SB: *We wasted our whole life.*) Not really, nothing is ever wasted. (SB: *So why did God give us this intellect and this faculties and...*) Who says God gave it to you? (SB: *Nature gave it to us?*) No one gave you anything. (SB: *The faculties, the human faculties prevent realization?*) They don't exist! See all these things keep you back. Thinking of human faculties, of mind, all the things that come from the mind. Go beyond, go deeper. Everything has to go.

Do we have any announcements? Okay so let's eat.

SB: *Are we going to have entertainment first.* (R: No, after.) *That's after.*

SE: *My Zen teacher used to say to me, "Ed you know too much, you know too much," and that wasn't a compliment.*

SB: *So all this food is unreal huh?*

SE: *No food is real.*

R: It's as real as you are.

(tape ends) [TOC]

*Transcript 83*

**YOU ARE NOT I**

*1st August, 1991*

*Robert:* Well let's get on with it. (students laugh)

*SH:* Are you sure you want to?

R: Might as well. (*SH:* You don't have to.) Nothing else to do. (*SH:* Well, then let her rip.) Good evening! Welcome to the house of Henry.

(Robert continues) One of the questions I'm frequently asked is, "What do you do when you get bored?"

People tell me, "There's nothing to do. I want to travel. Let's go to India. Let's go to Mount Shasta. Let's go to Santa Fe." Most people think they have to do something. The truth is, the Jnani is all-pervading, and the whole universe and the Jnani are simultaneously the same. There is no difference between the moon, the stars, the earth, the universe, God, and the Jnani. Everything is a projection of the Self. Therefore where is there to go? If you have Jnana, you are at peace with yourself and the world, for all the happiness that exists, all the joy that exists, all the peace that exists, all the love that exists, is another name for Jnana. Therefore to the extent that you awaken, to that extent do you find that all is well, wherever you are.

In other words, you do not have to go anywhere. You do not have to do anything. You can sit and never get bored, or you can go and never get bored. It's all the same. It makes no difference. Therefore when you say you're bored, there's nothing happening, what do you expect to happen? Some people expect thunderbolts to come down, lightning to strike. They expect to rise into heaven or to become a saint, as they imagine a saint is. Nothing is further from the truth. For a Jnani there's no coming, there's no going, there's no hurry, there's no time, there's no space. Everything that is happening, is happening now. Not tomorrow or yesterday. It's all happening in the moment. So where is there to go?

To see how advanced you are, take a look at your life and see how bored you become. When you believe that you've got to do something or go somewhere, when you think that time is of the essence, and you think that you've got to accomplish something with your life, you're not making much spiritual progress. For in truth there is nothing to do. And yet you're doing everything, because you are everything. You have become the trees, the mountains, the rivers. You have become the babies being born, the people dying. Everything has become you. Therefore there is nothing to do but watch, observe, look, look intelligently and see that all of this is the Self and I am that.

There's always happiness. There's always peace. There's always love. It's not something you have to acquire. It is your real nature. Until you experience your real nature, you practice things like self-inquiry.

I said something on Sunday that apparently has clicked with some of you. I received three calls about it. What I said was simply this, "When you follow the I to it's source, then all of your troubles, your problems, your life, your world, become dissolved in the source. Until that happens, realize that you are not the I that has the problems." That's the point I made. And it clicked with some of you.

It is the I that sometimes feels depressed, or worried, or hurried, or upset, or fearful. It is the personal I that feels that way, yet that's not you. You are not the personal I. Even though you are following the I, you are following a mirage, an optical illusion, for you are not the I. You are absolute reality, nirvana, sat-chit-ananda. You are not the I.

If you are not the I then who has the problems? Who has the sickness? Who has the doubt? Who has the suspicions? Who has all these worldly problems that most human beings have? I do, but I am not the I. Yet I has the problem. Do you see what I mean? I has the problem. Not me, but I. In this case me is absolute reality, pure awareness, consciousness.

Therefore this is the best psycho-therapy that's ever been invented, for you can step back and watch the I having the problems. You can understand and realize intelligently that the real me, the real Self, can never have a problem, it's impossible. Yet I feel the problem. You immediately catch yourself and realize, "Yes, I feels the problem." Do you see? Not me, but I, feels the problem. Then you forget for a while and you say, "Oh I feel depressed. And you catch yourself and you laugh. You say, "I feels depressed. I feels out of sort. Not me, but I. "Then after a little while you forget again, and you say, "I feel sick." Then you remember. You say "I feels sick. Not me, but I." You do this all day long.

Finally what will happen is that you will (celebrate) separate... (you can celebrate also. (laughter)) But you will separate yourself from I. You will no longer look at your body as I. You will no longer look at your mind as I. When you realize that I is everything in the universe, I must also be the body and the mind. You then realize that you are not the body and you are not the mind, but I is. I is the body and I is the mind. I is all the problems. You separate yourself. You watch. You observe I having all these problems, and pretty soon you're having a good laugh at yourself.

You will feel freedom. If you practice this, I can assure you that you will feel a freedom that you never felt before. You will feel omnipresent. You will feel an indwelling bliss. You will come to see that the body does not exist, as a body. You will look at yourself and see the body, but you will laugh. You will know it's not your body. There is no body. It is like the water in the mirage. There is no water. It only appears so. That's the way the body is. You appear to have a body, but you don't really. I has the body. And I doesn't really exist.

Do you see this revelation you have? There's no I, there's no body. Then what gets old and dies? What gets sick? What has mental anguish? What becomes depressed? And the answer is, "Nothing." There's no one to get depressed. There's no one to die. There's no one to have mental anguish. There's no one left to do anything. You're home free.

When you feel this way, there's nowhere to go, because everywhere you go, you are the Self. No thing makes you happier than another thing. It's all the same. You no longer differentiate between objects. All the objects become like a piece of clay that you've taken to make objects out of, but you realize it all comes from the same piece of clay.

That's how it is with your life. There's no one doing anything. There's absolutely nothing to do. When I say there's absolutely nothing to do, I do not necessarily mean you're going to sit still and sit in one chair all day long. This appears paradoxical. Your body will appear to be doing things, and yet you will know beyond a shadow of a doubt that there's no one doing anything. Think about that. That's a very important point. You will appear to go to the movies, if you have a job to go to work, to come home, to get married, to get divorced, to go swimming, to do whatever you do. Yet you will know no one is doing anything. How can that be? How can you appear to be doing something, yet nothing is being done.

The sky appears blue, and yet upon investigation there's no sky and there's no blue. So you appear to be doing something but there's no doer. There is really no one who needs to do anything, or does anything. Space and time have been eliminated. You are in an entirely different dimension, where you appear as if you are moving, working, experiencing, and there's nothing being done. I admit that state is difficult to think of, yet it is the truth. No one has ever done anything. There's only one, and that one is all-pervading and omnipresent. There's only one. If that one is all-pervading and omnipresent, where is there room to do anything?

Think of it this way... (Dog cries in background as Robert says, "Gotcha," to the dog. (students laugh)) Look at it this way. If you were the only one in the universe, and you were the size of the universe, all of the planets, the stars, the moon, the earth, people, places and things would be within you. You would have no space to do anything. Yet everything is being done within yourself. It's the same thing.

This is really the truth about you. You are the microcosm and the macrocosm. When you are working in duality, in ignorance, you appear to be a small human being, and you look around you and you see billions of human beings just like you. You argue with them. You fight with them. You love them. You do all kinds of activities with fellow human beings. But as you work on yourself, and as you begin to rise in consciousness, something tells you that there's only one. There is not you and I. There's only the I and the I doesn't exist. Therefore there is no thing that you can comprehend that exists. There's no such thing as existence. There is no God that creates the universe. There is no being that causes anything to happen. The highest truth is, nothing is happening.

So you say, "That may be true Robert, but I'm suffering. I have mental anguish. I appear to be ill. I have difficulty with people." Why? Simply because of wrong identification. You are identifying with the apparent existence. As long as you identify with existence you're going to appear to exist. And if you exist, you're going to have problems. For every human being that's born has a problem. There are no exceptions. As long as you believe you were born, you've got a problem.

Therefore, somehow you have to get rid of the notion that you were born. You have to get rid of the notion that you exist, and you have to get rid of the notion that you've got a problem. In other words, you have to wake up. You have to wake up to your reality. No birth, no death, no problem. Nobody dies because nobody was born.

I can go on and on like this but if you're not experiencing what I'm talking about, how can you believe me? I know some of you here have had a glimpse of this reality, so you know it's so. But most of us have not. How can we accept this? You have to experiment within yourself. That is the only way you can ever wake up.

Do not experiment in the world. How do you experiment in the world? When you believe those trees are beautiful, beautiful sunset, beautiful sunrise, beautiful flowers, beautiful people. As good as it may sound, this keeps you back from awakening. Why? Because you are identifying with an external cause that does not exist. You do not realize that the beautiful tree comes from your mind. The beautiful sunset is in your mind. All of the beauty and all of the ugliness that you perceive is all within your Self. You are that Self.

So the person who wants to awaken, when they look at beauty, they realize that they are projecting it. When they look at ugliness, they realize that they are projecting it. They are both impostors. Two sides of the same coin. And you start to inquire, "To whom has this come?" Think about that. When you behold all the beauty outside of the window, instead of being in awe and admiring it, ask, "Who sees this?" In other words, the beauty that you see out there, really comes from in here. You are the beauty. It only exists out there because you exist over here.

When you are in deep sleep at night, who sees? There are no trees. There are no flowers. You are in deep sleep and yet you are awake. Deep sleep is the closest thing to self-realization that there is. Did you ever wonder why, when you come out of deep sleep, you say, "I feel good?" There is no one who comes out of deep sleep that feels bad. You may have a bad dream. But I mean when you are really in deep sleep and you wake up, if you catch yourself, you will see you feel good. You feel great. You feel wonderful. It's only when you start to think that the feeling changes. Check it out for yourself.

Why? Because deep sleep is really bliss. Yet it's unconscious bliss. Liberation is conscious bliss. Liberation is when you're awake and you're conscious. You're not conscious of anything in particular, you're just conscious. That's liberation. So when you see anything external from yourself, and you get involved in it, catch yourself, realize it's coming out of you, and question it, "To whom does it come?"

I know there are many of you who like to go hiking, like to climb mountains, like to become part of nature. That's okay, but do not believe that these things are external from yourself. These things are your Self. You are that. When you question, "To whom does this come?" You again realize, "It comes to me. I perceive it." Then you remember that you are not I. I perceives it. Yet, in reality, you are not the perceiver. You are not the witness. I perceives it. I is the witness.

This is a very important point, and I want you to understand it because it can change your whole life. Whatever you see in the world, you are to realize that I perceives, but do not look at I as being your Self. You have to catch yourself and say, "I perceives this," does not mean that you perceive it. It is I that perceives it. When you separate yourself from the I, what is left? Consciousness. It is only when believe that you are I, that your humanhood comes into play. But as soon you perceive that I is the universe, you have separated yourself from I, and then consciousness comes into play. You have awakened. In other words, when you can separate yourself from your I, you will be awakened and liberated.

Play this game every day. Whatever you see, whether it is your body or your mind, or other people, when someone does something to you that you don't like, the worst thing you can do is react. Can you see why now? Because when you react you are affirming your humanhood, and your ego becomes stronger. But when you no longer react, the ego becomes weaker, and weaker, and weaker. The I and the ego are the same. Whatever you see, I know most of you believe, when you see the bad things of life, mans inhumanity to man, all of the dastardly things you see on TV, you want to separate yourself from that. But it's the good things also. You are not the good things and you are not the bad things. You are no thing. You are not trying to exchange bad for good.

Play the game with yourself. Whenever you think of another person, whenever you think of a problem, whenever you think of a beautiful sunset, catch yourself. Ask yourself, "To whom has this come? It has come to me. I perceive it. Before you ask, 'Who am I?' remember to realize that you are not the I. The I that perceives is not you. In other words, what you must do from now on is, when you refer to I, you're not talking about yourself.

Can you remember that? Whenever you use the word I, you want to catch yourself and say, "I is not me." Me is, "Who am I?" Me is the question "From what source does the I come?" But the I has absolutely nothing to do with you. If it has nothing to do with you, this means that you do not have to struggle to give it up. If the I really belonged to you, you would have a fight on your hands, for you would be looking for all ways to remove the I. But when you remember that the I does not belong to you, there's nothing to fight. You simply realize, you are not I. Then who am I?

If you practice this the way I just outlined, when you say, "Who am I?" you will have a completely new revelation. You do not say, "Who am I?" until the very end, until you come to the realization that the I is not me. Therefore everything that's attached to the

I is not me. My problems, my house, my body, my family, my birth, all attached to the I. And since the I does not exist, nothing exists. If nothing exists, then, "Who am I? Remember never say, "Nothing exists and I am consciousness," because you don't know what you're talking about. They're just words. Never say, "The I does not exist, but I am sat-chit-ananda." Those are just words to you.

You have to inquire, not make a statement. Do not make a statement. This is not a metaphysical class where you make affirmations. Affirmations are kindergarten. That's just to improve your humanhood. What you're trying to do is get rid of your humanhood, not improve it. Everything is a question, "I am not I. I am not the body. I am not anything that is attached to the I. Then who am I?" If you've gotten this far, then when you say "Who am I?" you will be in deep silence, and you've come a long way.

So let me succinctly recapitulate. Starting tomorrow morning when you get up, whatever you see, say to yourself, "That's not me." Whatever you feel, whether you feel wonderful or you feel depressed makes no difference, say to yourself, "That's not me." Whatever you hear, whatever you feel, whatever you touch, whatever you smell, say to yourself, "That's not me." But then admit, "I smell it, I taste it, I touch it, I feel it, but that's not me. It is the I that is going through the experience of the senses, feeling, touching, tasting, smelling. But I am not the I. Then who am I?"

What I want you to do now is to close your eyes and practice this on yourself. Go through the whole thing. Look out the window and look at the trees, how beautiful they are, and realize, "The trees do not come from nothing, they come from I. So the beauty of the trees is I. I have nothing to do with it. But I does. So who am I?"

(long silence)

*SF: Robert, I've been wrestling with a matter of faith verses freewill and as I understand that Lord Krishna told Arjuna that he had the right to action but not to the fruits of action inasmuch as the fruits are fore-ordained. And my question is, as Arjuna, do I have the right to action, in that I have...or he has had the will to make a choice, it seems to me that the action is foreordained too as well as the fruits. In other words if I'm facing a situation and I have a choice of handling it in an honorable manner or a dishonorable manner and I think I have a choice and I make a choice, but in actuality that choice is not mine? Can you comment on that?*

R: The reason that Krishna told Arjuna that he has a right to the work but not the fruits of the work is because he realized, and he wanted Arjuna to realize that there are no fruits. The fruits do not exist. They appear to exist. There is no one who works and no one has any freewill to choose or not to choose. Everything is preordained. The freedom you have is whether you are going to react to it or not.

As you begin to realize who you are and you begin to see that you are not the person who chooses you become free from making any kind of a decision. And everything is taken care of for you. Everything just happens the way it's supposed to. What was the second part of the question? (*SF: I don't hear very well?*) Oh, what was the second part of your question? (*SF: Oh, you covered it. When you said everything is preordained...in other words,*

*the action will take place, Arjuna has nothing to do with it.*) The action will always take place by itself but you will have the choice, whether to react to the action or not to react to the action. Nothing is the way it appears.

As an example: One day Krishna and Arjuna were walking along the path and they got hungry. So they came to a little town. And Krishna told Arjuna, "Let's go beg for some food and a place to stay for the night." But as they got close to the town they heard people quarreling with each other, calling each other names, fighting with each other and they begged for food, but no one would give them any. They spit at them and chased them with rocks.

So Krishna and Arjuna ran out of the town and when they got to the edge of the town, Krishna turned around and said, "May you all prosper and live a long life," and they walked along the path. And they came to another town. So Krishna said, "Let's try this town and see if we can get food and lodging." When the people of this town saw Krishna and Arjuna they fell at their feet. They garlanded them with flowers and gave them the finest house to stay and worshipped them and gave them food.

In the morning when they left Krishna looked back at the town and he said, "May everyone drop dead soon." (laughter) So as they were walking down the path Arjuna said, "What happened Krishna why did you do that? The town that abused us you said, May you have a long life and prosper and the town where they treated us good you said, may you all drop dead soon."

And Krishna explained it this way, "You see Arjuna it is not important how long you are going to live. The people in the first town, I really put a curse on them to give them a long life because they were quarreling with each other and throwing things at each other and hitting each other and the more they prosper the worse they'll get. So they've got a lot of problems to get rid of.

Now the second town we went, where the people were loving and kind they've worked out all of their karma and as soon as they leave the body, they will be self-realized, liberated. So I told them may you drop dead soon. Which is really a blessing. So you see nothing is the way it appears.

This is why we should never judge because it is the ego that judges and the ego is always wrong. You should observe your condition and realize it is the I that has the problem and that's not me, therefore, "Who am I?" If you do that you'll be safe.

I think tonight's lesson is very important. Therefore ask all the questions you want. If you don't understand this, please ask.

*SF: I came across something the other day where one of the Sages told a person that realization is of the fact that you are not a person. (R: Umm.) And I was reminded of Sri Bhagvan when somebody asked him, "Should I read the Gita?" and he said, "Always," and the person added, "What about the Bible?" and he said, "the Gita and the Bible are the same," and the fellow said, "But the Bible teaches that man is born in sin?" and the Master said, "The man sense is sin."*



*Which I gather means that if a person thinks that he is a person in a sense he has sinned or there is separation. Any comments on that?*

R: That is correct. The only sin there is, is to believe you're human. To identify with your body and your experiences, that's a sin. It's only a sin because it keeps you back from being free. As soon as you realize you are not your condition and you are not the body or the mind and you're not I, you become free. Then there is no one to sin.

*SL: So how would you define sin?*

R: A mistake. Sin means you made a mistake in your belief. You believe something is wrong, so you have to react and do something. As an example, you may believe that you deserve to have a lot of money, so you hold up a bank and you feel justified. The sin is not in holding up the bank but in your belief that you had to hold up the bank so you could have money. When you change the belief the sin vanishes because you become a new person. This is why it tells you in all the scriptures, it makes no difference how evil you were before. It makes no difference what you did before. It makes no difference how bad you thought you were. When you know the truth you become totally free and all past karma is totally transcended. But as long as you think you are a human being you have to experience the results of your karma. There is only one way to transcend karma and that is to wake up.

*SF: Sometimes we hear the word, Jnani pronounced with a hard 'g' ... are both the pronunciations the same? (R: Both pronunciations, it depends what part of India you come from.) Sir? (Robert repeats) Oh okay, that answers that question.*

*SL: Why do we have to go through such trials and tribulations in a mortal sense? Once we wake up, why bother? What is that part of it all about? If we are consciousness then why do we have to bother with the material world?*

R: You don't. Ask yourself, "Who has to bother?" There is no one to bother, it's like a dream. You're dreaming the mortal dream. Pinch yourself, wake up! Be free! There is no one who has to do this. See we're caught in mesmerism. We're hypnotized into believing we have to go through experiences. So it's natural to ask, "why?" But the truth is no one is going through any experience. It just appears like that. Just like the water in the mirage or the sky is blue or the snake in the rope. It appears that way, it appears real. But once you know the truth you're free. There'll be no one going through anything.

Only when you hold on to I am the body idea do you appear to go through experiences, but as soon as you give up the body idea by realizing that I is the body, not you but I then you become free. You never were the body. There's no body. But I do admit that in some people the mesmerism is so strong that it's most difficult to believe that you're not the body because you see it, you observe it. It feels, it thinks, it acts. This is the reason you have to do self-inquiry.

*SF: Sir can you explain the difference between... (R: Excuse me?) ...the no mind state and enlightenment? It went over my head, I wonder if you could run that by again. (R: The no mind state?) The no mind state as compared with enlightenment.*

R: The no mind state is when you've come from practicing, to the place in the silence. Where there are no thoughts bothering you any longer. You get there through self-inquiry. That is the fastest way. But that is not self-realization. Self-realization is when the mind is pulled into the spiritual heart. (SF: *Can we wait till he goes by?*) (As airplane flies overhead.) Liberation, moksha, self-realization is when the mind that's left over in the silence is pulled completely into the spiritual heart. At that time your whole mind, the I dissolves completely and you are free.

So the no mind state is a very high state. It's the state of bliss. But there is still somebody left to experience the bliss. When the bliss is pulled into the heart there is no one left to experience anything. Therefore you no longer say, "I'm in the no mind state." At that time there is nothing to say. Can you understand that? (SF: *Seems pretty clear.*) As clear as a mat. (laughter) (SF: *That's about it.*) Again an important part to remember tonight is that you should keep asking yourself questions. Do not make statements. Ask questions to yourself. The mind hates that.

SS: *Robert what you've been talking about tonight, it seems that it comes down to the mind or the ego trying to identify from itself and trying to identify with the mystery.* (R: Yes.) *Is that enough to produce the shift?*

R: That's enough to produce the shift. When the mind begins to wonder about itself it becomes weak. So the more you ask the question the weaker the mind becomes. If you make statements or you keep saying to yourself, "I am God," or "I am consciousness," or, "I am absolute reality," the mind likes that because it wants to be God. The mind wants to be God. So then the ego thinks it's God and you walk around with a chip on your shoulder or when you go the other way. When you ask, "Who am I?" or "Where does the mind come from?" The mind becomes weak it doesn't like that. As you said, it begins to see the mystery and becomes weaker and weaker. It devours itself, so-to-speak. But of course the ultimate truth is there is no mind. So do not concentrate on the mind doing anything. (SS: *Of course, Robert.*) But ask, "To whom does the mind come?"

SU: *Robert you said to ask questions, but earlier you said to say, "This is not me." That is not asking the question?* (R: It's like a question.) *Oh.* (R: "This is not me?" Question.) *Okay.* (R: "Who am I?")

SM: *Robert does this all come about even through surrender?*

R: Oh yes, definitely. If this appears to be complicated, Mary is right. All you've got to do is give it all up. Say, "Take it God, it's all yours," and let go so completely that there is no room for a question.

SL: *When we're meditating, how important is it to stay physically relaxed?*

R: Well first of all meditation has nothing to do with this. (SL: *Well I know but when you're keeping still.*) You just sit in the silence and you watch. Whenever a thought comes you ask yourself, "To whom does it come?" If you feel yourself tensing up, you ask, "To whom does this come? Who feels tense? I do." Then realize that your personal I feels tense not you and the tenseness will disappear.

*SL: Is that also related to surrender?*

R: In a way. In surrender you don't have to go that far. You simply take a deep breath and you say, "Take this God, take the whole burden, I no longer care." But that's difficult also because it means you have to give everything to God and not worry about a thing. Not concern yourself about anything in this world. To realize that God is taking care of it. That's true surrender.

(silence)

R: Om shanti, shanti, shanti, shanti, peace, peace.

Remember to love yourself, to worship yourself, to bow to yourself, to pray to yourself because God dwells in you as you, peace.

Good being with you once again. God bless you, I love you. Until we meet again, om nam Shivaya.

*SF: Thank you.*

R: Thank you. You're free to go into the world...

(tape ends) [TOC]

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**JUST BEING**

*4th August, 1991*

*Robert:* Good afternoon. (*Students: Good afternoon.*) Welcome. I welcome you with all my heart. It's good to be with you again.

Always try to remember that satsang is not a lecture. Satsang is being. Being with the Self. The reality of all existence. It has absolutely nothing to do with a sermon or a talk. Just by being you can overcome all your problems and become the real person you are. Just being. Not being here, or being there, just being. Being yourself. Satsang is being.

What do you think you are, when I say being? Do you identify with birth, with existence, going through life, hurrying, scurrying, trying to make things happen, trying to overcome your so called problems, searching for a better life. You're doing the wrong thing. What you should be doing is letting go of everything you've ever believed, perceived, conceptualized. Becoming like a little child. Watching the world and not reacting to it. Observing and inquiring, "Who is the observer?" Never coming to any conclusion. No beginning, no end. Not comparing, not analyzing, not judging, just being.

When you are just being, you are the Self. When you are being this and being that, you are your humanhood. When you are your humanhood you identify with the world and you go through the vicissitudes of life, having problems, trying to solve them, having opinions, being judgmental, concerning yourself with what others say or what others do. As long as you're doing these things you can never really know what spiritual life is.

Spiritual life is being empty, totally empty. No opinions, no beliefs. It is only when you become empty that you become fulfilled. You're not trying to add on new knowledge to what you already have. You're not trying to learn some mystical way of becoming self-realized. You're not really trying to do anything to find liberation. You're merely letting go of everything you've ever had.

If something is bothering you or annoying you during the day, during the night, no matter how justified you may feel, you have the problem. It makes no difference what anybody else is doing. As long as you feel hurt, as long as you feel slighted, as long as you feel doubtful, apprehensive, you must realize it's the me, the personal I, that feels this way.

People ask me, "What is the reason, what is the purpose of becoming liberated? Why can't I just live a hedonistic existence, enjoying everything on this earth. Why should I become liberated?" That's an interesting question. There's really no answer, for you have to feel something in your own heart to cause a change to come upon you. You shouldn't believe anything I say. I can only confess my own experience. I share my life with you. Yet that's my experience. What is your experience? What are you going through?

Trying to become something is the first mistake you make.

Trying to overcome your problems is the second mistake you make.

Even trying to understand reality is a mistake.

The only thing left to do is to let go of everything else you've got, your fears, your frustrations, your concepts, your ideas, your ego. Everything must be given up. There is absolutely nothing to gain. There is absolutely nothing to gain due to the fact that you are that already.

Wherever you go in the world, whatever teacher you may fall upon, whatever book you may read, whatever teaching you may discover, is really to no avail, until you decide to give up everything you're holding on to, and that hurts. Yet that's exactly what you have to do. You have to give up your so called pleasures. Say your pleasures are drinking, smoking pot, doing all those good things. All those things are doing for you is making you a little high. And as you know when you come out of it, you feel worse than you've ever felt.

Now you have to give up also your love for trees, for flowers, for life itself, due to the fact, that whatever you hold onto keeps you earthbound. When you think about liberation, moksha, freedom, bliss, absolute reality, this is your state, beyond your addictions. As long as you're doing things to make a better life for yourself in the world, you can never know reality.

Yet you may ask, and rightly so, "You mean I shouldn't care about my job, my family, my love for flowers or for mountains or for rivers? I shouldn't care for any of these things?" Mentally, you shouldn't. Your body will continue to do what it does and will feel better doing it. Everything is given up mentally. When everything is given up mentally, your vasanas, your habits, the things that have held onto you for so long, will automatically break loose, and you will find freedom.

As an example: Many people ask me, "Robert, you go to the movie sometimes, you watch TV sometimes, you read a paper sometimes, you like to enjoy the ocean sometimes. How come? If truth is your reality, if you were truly consciousness, you would be self-contained and you wouldn't care to do these things."

Who asked this question, the ajnani or the Jnani? When the Jnani appears to be doing something, no thing is really being done. There is just an appearance of doer-ship. The doer has been destroyed. You're seeing your dream. You're observing your own consciousness, where you're at, at this time. Naturally you're going to see everything external to you, the same as where you are in consciousness right now. So when you see the Jnani enjoying himself or not enjoying himself, it's all the same for the Jnani.

The Jnani can sit in a room day in and day out, and if no one brings him food, it doesn't matter because there are no thoughts about those things. The Jnani can go to the movies and enjoy the picture, yet it doesn't matter. There are no thoughts about these things. The Jnani can be in a so-called human hell or a so-called human heaven, it's all the same. It is the ajnani that sees the suffering, that identifies with conditions and judges

accordingly. But the Jnani knows that all is consciousness. Nobody dies, nobody is born, nobody suffers, nobody enjoys. Nobody goes through any experience whatsoever. Yet the average person cannot see this. They can only see themselves, where they're at. And all they do most of their life is react to conditions.

Therefore if one vehemently makes up their mind that they want to become realized, they must begin to give up mentally all their judgments, their observations, their conclusions. They must become simple.

The apparent life will take care of itself. It didn't need any help from you. There is nothing you have to do in this world. Your body, which appears to be the doer, will take care of itself. It will take care of itself because it doesn't exist. It appears to exist. What appears to exist will always take care of itself. It doesn't need any help from you. When the body goes through experiences it has nothing to do with the consciousness. It is like hypnosis, like mesmerism. Everything you see, everything your senses tells you, those are erroneous conclusions you come to. And if you react to them you must suffer accordingly. This is the way of the world.

An example: I've known a person, so have you, who loves trees. They just love trees. And they hear about the rain forests being destroyed. They hear about lumberjacks in northern California cutting down too many trees. This disturbs them. They become activists and fight for their rights, the rights of the trees. This is very commendable. This sounds reasonable. But I tell you in truth, the trees do not need your help. Things of this nature have been going on since the beginning of time. And yet if you help, that's good. Sounds like a contradiction, but it's not. As long as your body activates your mind, believing that your body and mind are real, you have to stick up for causes, for you also believe the causes are real. It is only when you understand through experience, that the world is like a dream, not just say this in words, but you actually have the experience that the world is a dream.

If you are in a dream, and someone is telling you, "We're cutting down the rainforest, it's terrible, join our organization, let's put a stop to this," what would you do? Would you join the organization? Would you become an activist? Wouldn't you laugh? Wouldn't you say, "This is a dream. Why are you going to all this trouble? It's not really happening. No trees are being cut down." And of course the other person would insist, they would prove to you that they're being cut down. Yet there would be no way for you to explain to this person that the whole thing is a dream. The person wouldn't accept that. For they are witnessing with their senses their reality called the world. What can you do?

Now you see the Jnani's predicament. People come to the Jnani all day long and tell him their troubles. They're so serious about their problems. They're so real to them that the Jnani has to cry with them, and have compassion. But the Jnani is experiencing the fact that it's a dream world that the observer is seeing, and the observer of the dream world is totally identified with that world. Whatever the Jnani says will make no difference.

This is true of everything in your life. Think of what is going on in your life. The things that are so real to you. The things that you feel, that you worry about, that you become upset over. Of course you feel justified, for you are living the mortal dream.

Therefore when you see the Jnani personally, the Jnani will never make fun of you and tell you, "You're dreaming. This is not reality. One day you will awaken and be free." That sounds like a cop out. So the Jnani listens and responds accordingly. Yet you must come to the same conclusion through experience. You must not believe the words the Jnani tells you. You must have your own experience.

To get back to the question again. Why should I become self-realized? Why shouldn't I enjoy the world and live a hedonistic existence? The first reason is that everything changes. When you live in the dream world everything changes. You grow up with certain friends, then you move, and you're totally upset. You go to a new city, a new state, you have to make other friends. Then you get a good job. You buy a beautiful home. Your home burns down. You lose everything you've ever had. You inherit a million dollars. All of your relatives are at your door. Before you know it, there's nothing left, and you're in the worst position you've ever been. Can't you see everything goes from one state to another state. Everything continuously changes.

When you are on the path to liberation, one of the first things that you experience is the removal of fear. All fear leaves you. And when there's nothing to fear, there's nothing to fight.

You simply have a chip on your shoulder and you react to life negatively because you fear. There is some deep imbedded fear in your subconscious. You may not be aware of it, but you have a deep fear, and you react by having a chip on your shoulder, and you're always ready to fight life. As you inquire, "To whom does this fear come?" as you begin to see that the fear belongs to the personal I and not to you, the fear begins to become weaker and weaker and weaker. The fear begins to flee as you self-inquire, as you ask, "To whom does the fear come?"

As you continue on the path to self-realization, the next quality that happens to you is a feeling of great peace. You've lost fear and now you become peaceful. You become very peaceful. The world, things, ceases to disturb you. There is no reason why you feel peace. In other words, things have really not changed dramatically in your life. You're still aware of man's inhumanity to man. You still see all of the dastardly things on television that used to cause upset inside of you. You used to become upset something awful. And now for some reason you no longer become upset. People used to look at you the wrong way, you are ready to fight. You'll always find some fault some place. You go to a restaurant and you always believe that the waitress or the waiter is cheating you. You go to a supermarket at the checkout stand, you count everything you bought. You're afraid of being cheated. All that stops. The fear is gone, and you feel peaceful. You have a deep conviction that nobody wants to hurt you. The feeling that there are people in the world who still can cheat you, mug you, rob you, disappears, even though those people may still

exist. But you have risen. You have risen. You no longer feel these things. You feel an unalloyed peace, for no reason, that has nothing to do with person, place or thing.

The next quality that comes to you on the path to self-realization is happiness. Something within you is always happy. This doesn't mean that you're laughing all the time, or you always have to have a smile on your face. That's just an outer appearance, a put on. You just feel happy for no reason whatsoever.

Eventually as you continue on the path, you feel a bliss, a bliss that is beyond understanding. The world can no longer hurt you. You haven't come to a 100% conclusion that the world doesn't exist, but for some reason you feel that the world can no longer hurt you, and you feel blissful all the time. Other people cannot see this. You want to share it with them, but you cannot. You can only point the way to self-inquiry.

As you continue on the path and you go deeper and deeper, the peace, the happiness, the bliss, become transcended. You become the Self. You become the substratum of all existence. You function as consciousness, yet you appear to people as a body. Your form becomes a transmitter for divine grace to those mature disciples and devotees who are ready to receive it, but you are doing no thing. You are not saying, "That I am something, and I transmit something." If you make a statement like that, there is still somebody left who believes they're a transmitter. There is no one to transmit anything, yet it appears to happen that way.

So you see, there is a good reason to want to awaken from the mortal dream. You will become totally free, and you will experience joy that cannot be explained.

Now let's talk about you. How do you start?

By letting go of all your problems. All those things that have been hounding you, all those things you love so much, mentally letting them go, and inquiring, "To whom do they come?" Inquiring, "To whom do they come?" Realizing, "They come to me. I feel these things. I feel hurt. I feel slighted. I feel upset. Yet I am not I. Then who is I? Where did the I come from that feels upset, that feels out of sorts?" You do not answer that query, but you feel that the I carries the weight of the problem, not you.

As you continue to do this day after day, week after week, month after month, year after year, who knows? You never know when it may happen. But one day, the I will disappear into the heart during your waking state, and you will see your omnipresence with your spiritual eye. You will feel a joy, a happiness, that's beyond understanding. You will be free.

(music played)

R: Questions?

*SB: Does self-inquiry remove the samskaras that are veiling the Self?*

R: Self-inquiry itself does not remove anything. But as you keep practicing and the more you know the truth the less samskaras come back to you. Samskaras, karma are for those who look at the external world as real. When you become introverted there are no



samskaras. When you become introverted there is no world. There is no karma. Karma, reincarnation, samskaras are for the extroverted person. It's really amusing when you went to school they wanted you to become an extrovert. They wanted you to be outgoing. But now you're beginning to understand that the more outgoing you are the more worldly you are, the more earthbound you become. As you practice self-inquiry and you begin to focus on the Self, then the samskaras are destroyed. It's the focussing on the Self, on the heart centre that destroys the samskaras. Self-inquiry itself does not do that. It is a method to destroy them. The method you use to find the Self. And it's only when the mind dies to the Self that samskaras are destroyed.

*SB: So the samskaras are in the mind and as long as we're not focussed on the mind but we're focussed on consciousness, then they're not effective anymore, right?*

R: This is true. For when there is no I left, when the I-thought has been destroyed, for whom are samskaras? Samskaras are just for the I. No I, no samskaras.

*SG: I'm reading Sri Ramana, Remembrances and they talk a lot about the illnesses and other things that Sri Ramana went through. It's hard for me to understand why he went through those things and I wonder if you could talk about it.*

R: Of course. You answered your own question. It's hard for you to understand. Who are you? As long as you believe you're human you're going to observe sickness and you're going to observe things of this world. But when you transcend yourself, your little self and you begin to feel the reality, in the reality there is only perfection. Noone is born, noone is sick and noone dies. Consciousness is the only power. Nothing else exists.

So when we see Ramana dying, we're seeing our own state of consciousness. We're seeing where we're coming from. Ramana never thought he was dying. He never believed he was dying. To him there was no death, there was no transition, there was no change from life to death and then you're made whole in death. To Ramana life and death were one. There was no doubt about that. There was no duality. There was no sick body to become well. There was only the one and you are that one. But as long as you're living through your senses you will observe life and death and you will come to conclusions. That's why it's so necessary to work on yourself and raise yourself higher and higher until the body is totally destroyed in mind. The mind-body is totally obliterated. Then there is only absolute awareness, nirvana and in that state there is no death.

*SG: So just to pursue it a little bit further, you were talking about making an analogy about dreaming about trees and somebody would ask you, "Do you want to do something about trees," if he'd awakened he would just smile, knowing there were no trees. And so Ramana allowed himself to be put through a number of arduous treatments and stuff. (R: Yes.) For what purpose was that?*

R: For the purpose of his devotees. (*ST: The purpose of what?*) The purpose for his devotees. If he was by himself living in a cave he would sit there or lie there, smiling. But his devotees were so insistent, they wanted to preserve the body that he allowed them to enjoy themselves. It gave him pleasure to do this. So he allowed it to happen. But he didn't

do it because of anything that was in him, he was above all that. It was only for the pleasure of his devotees. (SG: *In the book they make it plain that Ramana was not experiencing what his devotees were perceiving.*) Of course not. If he was perceiving what they were perceiving he would be like one of them. He was beyond all of that.

SH: *Why would he give in to their ignorance? Instead of awakening them from it?*

R: He didn't give in to their ignorance. He just allowed it to happen. (SH: *Why?*) For the same reason that he allowed his body to appear to be real. For the same reason his body took a walk and made breakfast and went through all kinds of experiences, why? That's the appearance. (SH: *But that keeps them, his devotees in their illusion.*) It makes them, at the present time in the state that they're in, it makes them feel a little better. He realized that they could not all be enlightened at the same time. (SH: *But their feeling better is keeping them in their illusion.*) Their feeling better keeps them in their illusion as long as that is going on. But they're able to see the attitude of Bhagvan. When they are able to see where he's coming from and that the illness does not affect him, it causes them to awaken to a greater extent.

But the appearance is that he was suffering and they're taking care of him. This is the appearance of the body, he can only be himself. So he couldn't really awaken them if they were not ready to be awakened. They were what they were and he was what he was. It's like when you talk about the gurus grace, only those who are mature students can receive it. So those who were true devotees were able to see the truth about Bhagvan. Not all of them reacted like that.

SH: *Then they wouldn't want to have things done to try and cure it or something?*

R: They were not interested in that. There were many devotees who just watched and they didn't get involved in that. Only the devotees that were not spiritually high took care of all those things. (SH: *What I don't get is why he would give in to them and let things be done to his body which he had no interest in...*) Because of a great compassion. (SH: *Is that compassion?*) Of course. (SH: *It keeps him sick?*) Not really. When they see what happened after it was over many of them had an awakening. They were able to see the folly of all that. But while it's going on they had to participate. That's just like if you were driving your car and you saw somebody being hit by a car and noone was there, would you drive by and say it's not happening? And not care about the person being hit?

You would stop your car and render aid to the best of your ability but you would know the truth. You would still render aid. So how would it look if all the disciples and devotees were watching Ramana waste away and they were all laughing and playing cards and saying, "Well this isn't happening." They haven't gotten to that state. So they have to do what they have to do and Ramana has to do what he has to do.

Remember the story I told once about the scorpion? About this Master sitting by a pond, watching the scorpion swim across and when it was nearly drowned he would pick it up and put it back on the shore. Then he would watch it swim across and when it was nearly drowned he would pick it up and put it back on the shore. And a wanderer came

by and saw all this and said, "Master what are you doing?" and the Master replied, "It's the scorpions dharma to try to swim across and it's my dharma to try to save it."

So it's the dharma of those devotees to take care of Bhagvan the way they did and it's the dharma of Bhagvan to allow it to happen. (SH: *Even if it doesn't make any sense?*) No it doesn't. Existence doesn't make any sense, but it appears to be so.

SI: *May I ask you a question?* (R: Of course, that's why I'm here.) *I'll make it short. What this young man wants to know, what most of us would like to know. Like when a person has cancer or many of these diseases of the body, the worst thing about it is the discomfort and the pain.* (R: Umm.) *So if I'm sitting here in pain and I just took my pain pill, well which I actually did, or I need to be around people so I don't feel the pain, or I have to come here so I don't feel the pain, then what is the best thing that we mundane people have to reach much of a spirituality to not feel the pain, can do?* (R: You can only feel the pain but you can observe it also.) *Now that is the second question that I was going to ask. If you say that we are in a cancerous state and someone else could say "well why," and you would say, "for the devotee," because they need to experience it and may at sometimes get enlightened afterward. I think most of us would say or know that only through suffering or through pain or through travail that we learn to have compassion for other people and putting in the stake. And then at the same time you'll say that is almost like it can't be vacillation because you shouldn't be really concerned what the other people out there or being at the scene of the car accident, be concerned with yourself. So is there something that a guru or an advanced man can show with a cancerous body to his devotees. Is there something they should know about suffering or the human state so they can realize that that is not important, I guess that's what you're saying.*

R: It is important when you're going through it. As long as you're going through it and you're feeling it then it's important to you. You're not supposed to imagine it doesn't exist when in fact it does. Therefore you're supposed to do everything you can to alleviate the pain from yourself. If you have to take pain pills or if you have to go to a doctor, you do whatever is necessary at the time, but you can always realize that it is your body that is going through this and not you. You have nothing to do with this because you are not your body.

You can do both at once. You can handle the pain the best way you can and also keep realizing that you are not the body. That the pain is coming to you as I. It's attached to your I. Your personal I. It is the I that suffers, not you. As you keep doing these things you will notice that the pain becomes less and less. You're not feeling it so strongly. When you identify with the I and you realize that the I is going through the pain, then you suffer. But when you do not identify with the I and you just observe and you watch and you realize the I is going through the pain not you, the suffering becomes bearable. You will not stop suffering because it's attached to your body and you believe in your body so strongly, but it will become bearable and you will suffer less and less.

We're not trying to say that suffering does not exist that would be idiotic to the person who is experiencing the suffering. We are saying that there are those beings that are

called Jnanis that have transcended the world, the universe and everything thereof and there is no suffering for those people. Yet others see them suffer. The suffering is apparent to others who are not in that state. Therefore you must not be judgmental. Because when you speak, you're speaking about the state that you're in and you have no idea of the state of the Jnani.

You're all looking so serious, it's not serious it's a joke.

*ST: Robert can I ask you a question? (R: Of course.) If everything is preordained is that just in the world of illusion? And would that mean that there are no accidents and if a disease came would that be preordained and the healings be preordained and would your time of enlightenment be preordained, I just can't seem to...*

R: Everything that has happened to you since your birth has been predetermined. It is only when you realize that you were never born and you become introverted and go within that all that stops. But as long as you are living in this world as a human being everything is preordained. Only when you rise in consciousness by diving deep within yourself do you transcend preordination. The truth is noone is preordained, it doesn't exist. But as long as you believe you are the body it does exist because the body has lived before and before and before and will continue to live again and again and again. As long as the belief in the body exists in you. When that belief is destroyed who is left to be preordained? What is left to be preordained? All that becomes redundant. Do you follow that?

*ST: In a way, but it seems like it's a process. I think I've heard you say that you can awaken in a flash... (R: Yes.) But it seems to me like it's taken a long time for me to awaken and I guess that's part of the illusion too, I don't know. It seems like a process. If I can't give up my belief in the body all at once, does that mean karma and preordination lessens as the process goes on?*

R: As long as the process goes on, preordination exists. (*ST: In the same way?*) It is only when you go within and transcend the ego and the body that preordination ceases to be. (*ST: Well, I think sometimes we have flashes of knowing those things but then the world comes in again.*) As you continue with the practice the flashes will expand and the world will contract. (*ST: Thank you.*) Forget about time just continue practicing. (*ST: I'm going to do that.*)

*SI: May I ask another question? (R: Of course.) This one may be about how the spirit moves. Sometime three weeks ago they were selling the book "I am the Self." (R: Umm.) and one of the students of Ramana - I will not try to say the name and the young woman who was his disciple and him - And it was telling about the disciple who was lying on the floor with the snakes and the rats. And that one of the rats had died. And the rats would come and sit on his lap or knee and it would laugh, like it was in a bliss state like he was. And he felt that when the rat died or passed away that it had received the Self and in the image after it had expired there were like three baby rats dancing. And I know in the Hindu philosophy ???(student looks for a word) (R: Transmigration.) Transmigration, yes, but most people through concepts do not believe that the human body ever reverts to a lower existence and is also I guess it's like a monkey who he feels he is known in a*

prior existence who is a person. And this would be an anathema to many peoples belief system because they only believe they evolve over and never backwards.

R: So what's the question? (SI: Which is right? A do they both exist?) None are right and both are right. Do not go along with your belief system. (SI: Well I find that hard to believe that this is a student of Ramana, why is that written?) This is the reason why I say so often when I start the class, "Do not believe anything I say," in this world anything is possible, yet what difference does it make? What you should do is work on yourself. Read the books if you like but take it with a grain of salt. (Who made that expression up? (laughter)) You are not asked to accept everything you read.

SI: Well I don't. When you think of someone who is that evolved they should know the difference between fools folly and something that happened to... (R: You are judging!) That's a judgement, yeah.

R: Find out who you are and when you discover your own reality then you'll understand that. But people assume to have all kinds of experiences. Look at all the experiences Yogananda went through in, "Autobiography of a yogi" and other books. There are many stories, there are many books, some stories are true, some are false but never mind that, see who you are, work on yourself and don't pay attention to all those things.

SE: It's like what's the difference between a true dream and a false dream. (R: Umm?) They're both dreams. (R: They're both dreams.)

R: (answers previous student) See it appears to me that you have a very strong belief system, you're always saying this is right and this is wrong. (SI: I don't really feel that way but if that's...) I believe this and don't believe that. It shouldn't make any difference. Just read it and say, "uh-huh that's interesting," and work on yourself.

SB: Robert the mind always seems to resist consciousness and it's always looking for it's happiness somewhere else. So when will the mind realize that if it rests in consciousness that someday happiness will come over it?

R: When you stop paying attention to it. The less attention you give to your mind the more it will subside. Do not give your mind power. Do not believe that your mind is very powerful and it can cause you pain and all sorts of obstructions. Ask yourself, "To whom is the mind?" The point is to always to be aware of who you really are. Identify with your source. Do not give the mind any credit, or any value, or any power, by believing it's strong and it's hard to overcome. Rather go beyond the mind and find out how the mind arose, and to who it arose, and then you'll become free.

SH: Is there such a thing as a mind, an entity. We speak of it as though there was a mind but there is no mind there are only thoughts.

R: That's what I was saying, the mind doesn't exist. (SH: No.) The mind is only a bundle of thoughts. (SH: Right.) When you slow the mind down it means you slow the thoughts down. (SH: No thoughts no mind?) Exactly. The mind doesn't exist, neither does the body, neither does the world, or the universe. They're all out of the mind and the mind

is really the personal-I. So when you follow the personal I back to the source the mind goes and everything with it.

*SB: So we're always using the mind as a reference point to find the truth and that's why we never find it from that point of view.*

R: Because we believe in the mind. We think the mind is very strong and we have to fight it to destroy it. It will never be destroyed if you feel that. You have to become neutral and not fight the so called mind. But observe it, watch it and follow it back to it's source.

*ST: Mind has to somehow become convinced that there is something greater than the mind.*

R: Not really, you don't want to convince the mind of anything, you want to destroy it, annihilate it. The more you try to convince your mind the more power it will have over you. That is why you have to inquire, "To whom comes the mind?" And you will always go back to the I-thought. Follow the I-thought to the source, the mind will go.

Would you like to read the Jnani Mary?

Now listen to this carefully, this is your true nature. This is what you really are.

(Student reads the confessions of a Jnani, Refer to beginning of this book.)

(Robert then plays a tape of students song that was written for him)

Students applaud song.

*SI: Put the donations in for Robert why don't we do that, we've got to have one.*

*SM: Alright any donations go to Robert.*

(tape break)

R: It's been a pleasure being with you again. I love you all, God bless you, thank you for coming. Remember to love yourself, to worship yourself, to pray to yourself because God dwells in you, as you, peace.

*SL: Thank you.*

R: Until we meet again, you can go home now...

(tape ends) [TOC]

**NOTHING IS YOUR REAL NATURE**

*8th August, 1991*

*Robert:* Good evening. It's good being with you again. I welcome you with all my heart.

What is it you really want out of life? Some of you want perfect health. Some of you want wealth. Some of you want happiness, a new life. Some of you want self-realization. Everyone wants something. This is a very big mistake. What you really want out of life, is nothing. Nothing is your real nature. You are nothing. You're not something.

If you want something out of life, that something has to change. Everything in the material world must change. Therefore whatever you want out of life is transient. It is not eternal. It has a beginning and an end.

The nothingness I speak of is eternity, omnipresence. When you do not identify with anything, everything unfolds as it should and you become very happy. When you're looking to the future trying to become something, or attain something, or improve something, you always worry, you have fears. And even if you attain it, it's not what you thought it was. When you identify with emptiness, your true nature, this is Brahman, absolute reality. Another name for pure awareness is nothing. Absolute reality is nothing. Pure intelligence is no thing. Your real nature is no thing. It is no thing that you can describe. It is pure emptiness.

The body that you believe you have will take care of itself. Your wanting of something keeps you from being your Self. It makes no difference what the something is. As long as you desire anything, it keeps you from your true reality and causes suffering. When you empty yourself out, then there is plenty of room for nothing. But as long as you have preconceived ideas, concepts, desires, wants, ambitions, hopes, you are filled to the brim. There's no room for nothing. Therefore nothing appears to evade you, and you're always wanting something.

The body that you think you are will always take care of itself. You do not have to have one thought about your body, or about your affairs, about anything, and you will live the most marvelous peaceful existence. Due to the fact that the nature of maya is pure happiness. Maya, the world as it appears, comes out of the pure happiness. As you keep thinking about things, the pure happiness can not be, for you have identified with a mind, with a body. You're not empty. You're therefore worldly. Your senses are in control.

As you let go of your senses, your desires, your wants, maya is no longer in control. It's a new ball game. The substratum, the happiness, the pure awareness, which is at

the basis of everything, takes over. And even though you appear to have a body, your body unfolds as it should. All of your affairs are taken care of, without one desire.

Your body is karmic. What appears to be your body is preordained. When the body first appeared, everything about you was preordained. Whether you're going to be male or female, the kind of nose you would have, your color, where you were born. Everything was taken care of. You had absolutely nothing to do with it. Isn't it reasonable to assume therefore, that the same power that was able to bring you into this world as an appearance, can take care of this appearance, maintain it and sustain it, and do with it what's supposed to happen.

The trouble begins when you react. You're brought into this world learning the difference between bad and good. You are taught at an early age these things are bad and these things are good. Yet this is erroneous thinking, for nothing is either good or bad, but thinking makes it so. The mind thinks. It says something like this, "It's bad to be sick. It's good to be healthy. It's bad to be poor. It's good to be rich."

If that were true, why is it that most Sages were sort of sickly and never owned anything? Yet everyone remembers their names and knows who they are. But when you have a person like a Donald Trump, Arnold Schwarzenegger, these people become famous for a time. Will anyone remember them a hundred years from now? Yet a name like Ramaana Maharshi, Ramakrishna, Shankara, Jesus, Mohammed, Moses and so forth, these names will be remembered a thousand years from now, and their fame will grow greater and greater.

Now what am I trying to get at? I'm trying to get at the fact that you have absolutely nothing to worry about, nothing to fear, nothing to be upset about. The only job you really have is to stop thinking. Stop thinking about anything. I know you were taught to believe that if I stop thinking, my affairs will go belly up. All kinds of horrendous things will happen to me. This is not true. Your body is going to do the thing it came here to do, whether you like it or not. You have absolutely nothing to do with it. Why quarrel? Why argue?

Say, for instance, right now someone is doing something to you that you don't like. To retaliate is to react, and that causes you to accrue new karma, which has to be wiped out sooner or later. Therefore you come back to the earth again, and again, and again. And you go through all sorts of experiences until you learn not to react. Until you realize everything is okay, just the way it is.

When you can learn everything is okay, just the way it is, you're ready for the next step, which is, what is? What is? And you realize, "I-am." When you say, "I-am," you will not refer to your body. You will refer to consciousness. Consciousness and "I-am" are synonymous. As long as you are reacting to person, place and thing, and you have a strong body consciousness, whenever you say "I am," you're referring to your body. But as you practice bhakta, devotion, detachment, compassion, all of a sudden you will realize that "I-am" is omnipresence, and when you say "I-am," you're referring to the whole universe.



You are the universe, the galaxies, the planets, the trees, everything. And what you do to everything or to anything, you're doing to yourself. So you will think twice before you become angry, before you decide to get even, before you react. It is only when you practice this, that you can grow.

Look how excited you become about the world everyday. You're always trying to get rid of the bad, and substitute it for good. This is a great mistake. You have to remember that the true condition is neither good nor bad. You have to learn to forget about your body. Your body has nothing to offer you. You do not denounce it or curse it. You do not love it or worship it. You leave it alone. As you leave it alone it will do everything it's supposed to do. These things must be done before you can even consider Advaita Vedanta. This is why I talk about them so often.

I know so many people, all they think about is enlightenment. Yet they have bad dispositions, bad tempers, selfish, only concerned with their own bodies and what's good for it. Yet they walk around saying, "I am consciousness, I am pure awareness, I am the ultimate reality." All of the time they're talking about their body. They have not learned to transcend the body and they're paying all these great attributes to the personal self.

The personal self, the body, can never be enlightened. It's impossible. The body was not meant to be enlightened. The body has absolutely nothing to do with liberation. Yet your real nature is enlightenment, liberation, nothingness. Are there two of you, one the body and the other liberated? Are there two I am's? Of course not. There's only one Self and you are that. This means the truth is that there's no body, there's no mind, there's no perceiver, and there's nothing to be perceived. All that is a hallucination.

Have you ever had a hallucination? Well you're having one now, for you believe that whatever you see is real. It has been my personal experience that nothing the mind produces is real, and the mind is the source of all existence. What happens to existence when you're in deep sleep? It's not here. It's gone. Where did it go? It never went anywhere. It never existed to begin with, and the only time you can prove this, is when you are in deep sleep. The world appears to be going on for others, but as far as you're concerned, there's nothing, for you are in deep sleep.

The only difference between you and being in deep sleep, and being self-realized when awake, is when you are in deep sleep you are realized, but it's subjective. When you are awake and you are realized, it's objective. But the state is the same. Objects appear to the self-realized person, but the self-realized person sees right through them, like the water in the mirage, like the snake in the rope, like the sky is blue. Once you've experienced that the water in the mirage is not real, it can never fool you again. Once you have experienced that the snake, it appears to be a snake; but it's a rope, it will never fool you again. Once you have experienced that there's no sky and it's not blue, it will never fool you again. So also once you have experienced that you are the Self, the world can never fool you again.

People, things, places, all become a joke. They have no existence. When that feeling comes to you, you hardly feel that you are a body. You see your body in the world as a mirage. They appear to exist, but they do not. Therefore all fear leaves you. All desires have been transcended. If your body appears karmically to be dying of a disease like cancer and rotting away, this is all a joke to you. It's laughable, for you understand that you have absolutely nothing to do with the body. There is no condition that has the power to frighten you, for you have transcended conditions.

Now why do you want to become like this? Are you happy the way you are? For the hedonistic individual who's only interested in having a good time, time runs out fast. And no matter what they own or they don't own, or what they're doing or not doing, they have to be visited by Mr. Death. That's what they have to look forward to.

The enlightened being knows there is no such thing as death, because there's no such thing as life, and there is no such thing as birth. Therefore the enlightened being is always free, is not bound by anyone or anything, and is all-pervading. The enlightened being knows only happiness.

Remember in the beginning I said that happiness is the substratum of all existence? Not the happiness that you've experienced, not human happiness when you gain things, but a happiness that is beyond words. A happiness that is beyond description, a joy that can never be explained, a bliss that a human being can never know.

So you have a choice. What direction shall I go? It starts with you. It begins and ends with you. You have to take an honest look at your life, an honest look at your thoughts, at your desires, an honest look at how you've been living, and start to work on yourself to transcend it. The way you transcend it is by attaining a quiet mind. Stop thinking. No thoughts whatsoever. No goals. No thoughts. Do not tell yourself, "I want to attain self-realization," for that will keep you away from it. You will think there is something you have to do to attain it, whereas all you really have to do is to wake up. You take a look at yourself. Look at the way your thoughts have been ruling you, keeping you in bondage to them, how your thoughts have caused you to fear, to be suspicious, to be doubtful, to be apprehensive, to worry, and you begin to do the work. As long as the thoughts keep coming, you have to ask the question, "To whom do they come?" That's how it all begins. Forget about the world. Forget about everything.

I know some of you are saying already, "If I forget about everything, how will it get done?" As I explained to you before, before you were born everything was already laid out, and your body is going to go through the experiences it has to go through, yet it has absolutely nothing to do with you. So forget about that. Deal with the thing at hand. Admit first that your thoughts control you completely, and it's hard for you to get away from them. Then you start to work by inquiring, "To whom do they come?" Whatever thoughts come to you, you pose the same question. It makes no difference whether the thoughts are good or bad.

Some of you are still believing that to pose the question, "To whom does this come?" are only for bad thoughts, or when things are not going your way. On the contrary. All thoughts are erroneous. No matter what kind of happy thoughts come to you, no matter what thoughts come to you that are horrible, you have to ask, "To whom do they come? To whom do they come? They come to me. I feel them. Since I can think about I, I must be separate than my Self, and all of my thoughts are threaded on the I." You therefore follow the I thread to the source, realizing all the time that you are not I. You become the witness to I.

That alone makes you feel wonderful, for you begin to realize that your real nature is freedom. It is I who has the problems. It is I who has the apprehension, the suspicions, the anger, the fears, the frustrations, the needs, the wants, the desires, are all attached to I. It is even I that wishes to become self-realized.

Watch the I. Abide in the I. Just by abiding in the I do thoughts begin to become weaker. When more thoughts come, you inquire again, "To whom do they come?" and you realize they belong to the personal I. At this time, when you're witnessing the I, do not inquire, "Who am I?" but spend the time witnessing the I.

As further thoughts interrupt you, again inquire, "To whom do they come?" Again, "They come to me, to I." Again feel and realize that my real nature is safe and secure. It is I who has the problem. When you come to this realization after a while, you then can inquire, "Who is this I? Who am I?" Remember when you're saying, "Who am I? you're not talking about your real nature, who does not experience problems. You're referring to your personal I, that is separate and apart from you. Where did this I come from? Who gave it birth?

If you do this correctly, everything will come by itself. You will begin to feel and realize your Self. "When I slept, I was not bothered by I. When I dreamt, I was not bothered by I. But now that I woke up, I is born. Who gave it birth?" This kind of inquiry will cause something beautiful to happen to you. You will begin to feel that no one gave the I birth. It never existed to begin with.

I know some of you still believe that consciousness, or the Self, gave the I birth. How can this be? Consciousness, the Self, is all-pervading. It takes up all space. There's no room for anything else. In other words, there cannot be consciousness and you, or consciousness and I, or consciousness and the world, because there's just no room. There never was room for you and I. This will be a new revelation for you. You will awaken, simply by realizing this great truth.

When I say you look for the source of I, the source of I is nothing. It comes from no thing. But you will ask the question, "Then why did it come at all?" And the answer is, it didn't. The I exists like your body exists, like your mind exists, like the world exists, like the universe exists, like God exists. All of that is I. If none of these things exist, neither does the I.

The important point to remember is, when you're playing with the I, do not identify the I with the body or with your Self. Keep the I separate. Realize that your body is attached to the I, the universe is attached to the I, but the I does not exist. Nothing gave it birth. That's why as I opened up the lecture tonight, I said your true nature is nothing. You are plain nothing. You are no thing. No thing, nothing is consciousness, absolute reality, pure awareness. It is Parabrahman, it is beyond Brahman, and you are that. It begins and ends with you.

What do you do with all of your time during the day? There is no such thing as you're too busy to practice self-inquiry. This should come first in your life, because this is your life. Everything else is secondary. If this appears too difficult for you in the beginning, surrender everything to God. Let God take care of everything for you.

(tape break)

Say something like this "God, self-inquiry is too heavy for me right now. I seem to go nowhere with it. But I surrender to you my emotions, my body, my anger, my fears, my frustrations. I surrender the universe, the world. Everything that I believe, I surrender to you. Take it and do as you will with me. I am only a puppet for you. Play with me as you desire," and leave it at that. As you keep on surrendering every day, twice a day, three times a day, just by that alone fear will leave you. Your frustrations will leave you. Your mind will not concentrate on your body. It will become weaker, just by surrendering.

The choice is yours. Do what you must. But remember, to go on playing the game of life will only lead you to more life, more births, more deaths, more frustration and more ignorance. Realize the truth about yourself, and become free.

*SD: Can I ask a question? (R: Yes.) Who surrenders? I really don't understand?*

R: When you surrender you believe you are the body, the mind. So when you speak about surrendering it is the mind and the body who surrender. (*SD: So is that the same as the I that you're trying to get rid of?*) You're not practicing self-inquiry. (*SD: I understand that but I was just confused about what aspect of a person or whatever you may call it surrenders, does the surrendering?*) The body does the surrendering. So you are surrendering your fears, your frustrations, your mind, your ideas. (*SD: Your reactions?*) Everything. Everything goes, that is surrender. Of course if you're higher on the path you practice self-inquiry. But if you cannot practice self-inquiry surrender will also get you there.

*SG: Robert, also Ramana says, "Surrender once and be done with it?"*

R: Of course, if you're able to do this. Surrender once and it's all finished. That again is for the mature devotee. Where they give everything up and in the process of giving everything up you're going deeper and deeper and deeper. You're saying, "Take my body, take my mind, take my thoughts, take my fears, take the world, take the universe until there is nothing left and then you're free. That is what Bhagvan meant when he said, "Surrender and be done with it." Give it all away, get rid of it in one shot. You might have to keep surrendering for a year because you have so many things to give up, but keep it up.

SG: *So to whom do you surrender?*)

R: To your Self, God. (SG: *Uh-huh.*) When you are surrendering you are surrendering all of the stuff that you think is real. And as long as you believe the body and the stuff to be real then God is also real. So you are surrendering all of this stuff to God and in the process you will come to realize that you are that.

SF: *I have a question sir, Indian scriptures says the Self is not known to study the scriptures... (R: Okay what's the question?) ...subtlety of intellect not so much learning but by him who learns one is he known, rarely unto him does the Self reveal his own being. I believe that comes from Indian scripture.*

R: That's a great quotation but what's the question? (SF: *The question is that Christ said, "Ye have not chosen me, I have chosen you." Is there a connection between this, could you comment on that?*) Well that means that you and I are one. That is a very high state. You have not chosen me but I have chosen you because I am you. How could it be any different? (SF: *And we're one with Christ?*) Excuse me? (SF: *We're one with Christ?*) We're one with Christ, we're one with eternity, we're one with consciousness... (SF: *Sir?*) ...we're one with Christ, true! We've always been one with Christ. So when Christ says, "You have not chosen me, I have chosen you," in the ultimate that is true because there is only the Christ. There is only the Self, consciousness, reality. Everything is reality, everything is the Christ. So the Christ cannot help but choose you. For you are the only one. "I and my father are one. If you have seen me you have seen the father." (Biblical quotations) So in truth I have chosen you. There is only the one and I am is that. Do you follow this? (SF: *Sir?*) Do you follow this? (SF: *Yes sir, very well. yes, yes sir.*) Good. The Christ as you say is the ultimate reality. The Christ of the universe. So the Christ has chosen everything, everybody. Everything is the Christ.

SG: *Isn't the concept of chosen a little bit of an illusion? It's not like chosen anybody?*

R: Well for human beings to understand what they're talking about we have to realize that most people cannot comprehend anything else. So you say, "I have chosen you," as if there is an I and a you. The you becomes merged in the I, the ultimate I and they become one. But if the writing said, "I am you and you are me and there is only one," then the masses would not be able to follow and you would not have all these religious organizations. These sayings are to keep everybody dumb-founded so they can go to church.

SJ: *Isn't all the wars about who considers who is chosen and who is not chosen?*

R: Sure you have the chosen people, you have the heathens, you have all kinds of people with their own ideas and they all kill each other trying to prove they're right. (SJ: *It seems like, that we're alone in...*) Chosen? (SJ: *Yeah. If someone said to someone else, "I've chosen you or him," as if someone deserves it, with me there is an ego feeling of, "Okay I'm special."*) Of course, of course. Remember the real meaning of I have chosen you means I am one with you. There is only the one and I am that.

SH: *That's the interpretation of it but the wording itself is dualistic?*

R: Yes. Again it was purposely made dualistic to keep people in line.

SJ: *And made by the court authorities.*

R: The great authorities. When you read such a thing as the Bible you have to read between the lines. You cannot take it literally.

SK: *Robert when one is consciously free or conscious of being free. To the observer it would seem that karma still is operating for that individual, yet from the individual who has merged into the ultimate reality, do they perceive the karma or do they have no perception of the karma?*

R: They have no perception. Again this is why people like Ramana Maharshi, Rama Krishna and others were able to die and laugh because they had no perception of the body. The perception of the body is felt and seen by others but not by a self-realized being.

SH: *It doesn't perceive a body at all? (R: No.) It just doesn't exist, period.*

R: It doesn't exist. (SH: *Far out.*) It exists like a shadow. (SH: *I can say not even as an appearance?*) As a shadow.

SL: *It appears, everything appears dense to you, does it not? As you see us we're not transparent shadows?*

R: You are not transparent shadows. But I realize like the blackboard and the chalkboard and the images on it, that everything is an image in consciousness. You're just an image. I see it, it appears, but I realize I'm the blackboard or the chalkboard and people are drawing images. The images are superimposed on the chalkboard. You can erase them at any time and draw new images and erase those and draw new images. Yet the blackboard totally never changes. It always remains the same. So the Self is always the Self and all the changes are going on in the Self. The changes in the images are not going on out there, they're going on here.

SL: *This is probably really to understand what we really need to do is self-inquiry but when I look at George I can't change my point of view, change my mind about him and I know we see each other as ourselves but still everyone is here as they are.*

R: You're speaking of your present state of consciousness. (SL: *Yes.*) That is how you see it right now. (SL: *But can you change the image of us too?*) There is nothing to change, it doesn't exist. Everything just is. What would you change it to? There is nothing to change it's a mirage. (SL: *I'm through with asking questions. (laughs) It just tapers into silliness, but ah...*) (laughs) When you see a mirage in the desert and you go after it, it becomes sand, it doesn't exist. So you're not trying to change the mirage into anything. You just know the truth about it, that it's not real but you still see it. So the Jnani sees the world as a mirage. Everything appears but nothing exists.

SK: *There was an article in today's paper about some guy he was saying that life was just a big hologram, it's all just an illusion. And I can understand that but the problem I have with it is that it feels real and I'm wondering when you evolve to a higher level does the feelings go away. I mean is there less of that aspect there?*

R: There is no feeling at all in humanity. That feeling is gone. *(SK: That seems to be the key thing because I guess if the feeling goes away then I think...because that's where I get fooled.)* The thing that is difficult to comprehend is that you are speaking from the viewpoint of the ajnani. *(SK: Um-hm.)* And you can't really comprehend how the Jnani feels until you have your own experience. This is why I tell most people most of the time, do not believe a word I say but have your own experience. Find out for yourself. For the whole thing is very paradoxical. Your mind will tell you, "How can you feel something and then it doesn't exist at the same time?"

There is no logical answer for this because the Self does not deal in logic. It is beyond logic. You can come over here and you can stab me and the body will appear to die but nothing will happen to me. I will be the same. But to others there will be blood, there will be death, there will be mourning and nothing has happened, how can you explain that? There are no words to explain something like this.

*SD: You once compared the way you see the world as watching a movie, that was the best allegory for me because - I'm sure everybody here or at least I did - get totally caught up in the movie and you feel the emotions and you feel like you're there but there is still a you there that can still eat popcorn or who knows it isn't real life and who knows that at the end of it you'll still be going home. I think you just suspend belief for a few minutes.*

R: Who does? *(students laugh)* You're speaking from your point of view. *(SD: Yes.)* See this is why questions like this is like, what came first, the seed or the tree? the chicken or the egg? There is no human answer. It's beyond that. The only way to find out what a Jnani feels is to become one. That is why it's most important to work on yourself.

*SU: Robert I want to thank you for telling us about surrender because up until yesterday I was working with self-inquiry from morning till night. I was really not sure whether I was making headway with it until yesterday when it just hit me like a ton of bricks I just couldn't cope with it. Everything like, every thought I ever had was going around in my head and I couldn't get to self-inquiry, I just couldn't get to it and I thought I'm going to have to drop out, this is too much for me. I want to really thank you again for the surrender aspect to take me through.*

R: Let me remind you that when you practice self-inquiry what you're really doing is you're asking all the thoughts from past lives, from this life, to come up. So you can get rid of them. All the samskaras, all the dormant seeds waiting to sprout. When one practices self-inquiry they awaken all this stuff. Sometimes it feels as if your head is going to blow up. *(SU: Oh, huge.)* Sometimes it makes you feel worse than you ever felt in your life. *(SU: That's truth.)* And that's a good sign because everything is coming to the surface.

Whereas the average person, they experience a little karma here and there, then a little more. Then they die and they take on another body and they experience more karma. You're only given enough karma that you can handle. But to a person who practices self-inquiry you're asking for it because it all comes up. Therefore when that happens do not be frightened. You can change from one to the other. You can change from self-inquiry to

surrender. When your mind is about to blow up with thoughts, you can say, "Okay God take this from me, I give it to you, I can't handle it, it's yours take it," and give it all to God.

*SG: Robert is the term, "you have a choice," is that a convention of speech. Is it more a remembering of the Self when those windows appear?*

R: It's a convention of speech. We really do not have a choice. Everything is predestined. Yet you have a choice when you decide to turn within. When you decide to practice self-inquiry you have made a choice. And the deeper you go within yourself the greater the transmutation of karma and predestination.

In other words the deeper you go within yourself the greater you overcome your past karma and your destiny. So the choice you really have is whether to be worldly or to turn within. Everything else is preordained.

*SH: Turning within would include the position of the witness taking effect?*

R: Yes, yes. (pause)

(short silence)

R: Would you like to read the Jnani Mary? (*SM: Yes.*) Here is the truth about you, your real nature.

(Mary reads "The Confessions Of A Jnani," refer to beginning of this book)

R: Thank you, Mary.

We've got prashad. Prashad is very important. Prashad is the teaching. The whole teaching is contained in prashad. So be sure that you eat something...

(tape ends) [TOC]



*Transcript 86*

**ON THE PATH  
(GETTING RID OF NEGATIVE HABITS)**

*11th August, 1991*

*Robert:* Good afternoon. Welcome. I know some of you aspiring Jnanis do not enjoy chanting too much. (laughter) You're making a big mistake. In all of the traditions of the world there has been chanting. The Catholics, the Jews, the Protestants, the Baptists, the Hindus, the Muslims.

Why? If it weren't significant, why would they have it? Well, when you come in here, the world has had you for a week, influencing your behavior. The chanting sort of goes deep into the subjective, calms you down, prepares you for something higher. Even changes your consciousness lifts you up. Chanting is very good. At Ramana ashram they always had two hours of chanting prior to anything else, in the morning and the evening. The same with Ramakrishna ashram. Everywhere.

So, aspiring Jnanis believe only in the word. The word is insignificant. Many of you just come to hear me talk. How do you know I know what I'm talking about? Words are words. Chanting is thousands of years old and has its value.

The main difference between occidental thinking and oriental thinking is this. Occidental thinking accepts everything it sees in the external world as being good and bad. Oriental thinking, to an extent, realizing everything comes from within, does not accept everything they see, or what the senses tell them. They observe it without attachment and without reaction. This oriental thinking has been around for thousands of years. The United States is only 200 years old. You should think about this.

Most people in the west strive to be something outside of themselves. The outside world affects them. They believe what they see. The outside world includes their body and their thoughts. Naturally they believe that they are a body and a thought. They also believe what the world shows them is correct. This is not true. Everything in the world is a result of something inside of you. The whole universe is a manifestation of your thoughts.

No thing exists without your permission. I know this sounds strange to some of you, but it's the truth. The things that you hate and the things that you love in this world are your own projections, your own Self. When a being begins to realize that they are the world, they are the universe, they then become very careful of what they think about, of how they perceive things.

All things in this world are subject to the law of change. No thing ever remains the same. Consequently, if you attach yourself ignorantly to person, place or thing, you're going to suffer, for it must change. When you dislike something or someone external from

you, you are truly disliking yourself. For your Self is omnipresent. You are the Self of everything you perceive. How can you dislike anything? It all has to do with you.

Everything is your Self, not some things. If you have a bad temper, if you're ignorant, if you hate, you're doing this to yourself. It behooves you therefore to love everything. Say to yourself, "I do not understand what it's all about." Be honest with yourself. But if I hate that tree outside, I'm hating myself. Why? When you are in deep sleep, does the world exist for you? You cannot say the world exists, because you are in deep sleep. You are as good as dead. The only thing about what you call death and being in deep-sleep, is in deep sleep you wake up again to this world. In death you wake up to another world. That's the only difference between deep sleep and death. So as far as you are concerned you have absolutely nothing to do with this world, when you are in deep sleep. When you drop your body you again have absolutely nothing to do with this world, and you carry on somewhere else.

Find out what you are all about. No things are as it appears.

This is the reason so many people tell me that self-inquiry is sort of hard to do. They can't keep up with it. They can't take it. This is why all of the great Sages have said to you that self-inquiry is only for mature souls. What do they mean? They mean those beings who have transcended to an extent their bad tempers, their ignorance, their obnoxious ways, their belief system. In order to have done that, you would have had to practice in a previous existence various sadhanas, spiritual disciplines. When you've done all that, self-inquiry becomes easy. You love it. It becomes a part of you. But when you still have some of your old habits, they get in the way immediately when you start practicing self-inquiry. Your ego, your mind, the I-thought is very big. It encompasses you and you cannot do atma-vichara. You get bored with it. You say it doesn't work. You say it's too hard. That is because you're filled with yourself. Your ego monopolizes everything.

Just think for a moment, since you woke up this morning, how much you thought about yourself. Doesn't everything concern you, I, me? "I'm getting up, I'm hungry, I want to read the paper, I want to take a walk, I feel hot, I feel cold, I feel this, I feel that, I need this, I need that." Always me, me, me. Always I, I, what I need. Therefore when you try to find the truth about yourself, you're looking to the external world. You're looking to the external world for a teacher, for a teaching, for a book, for a tape, for something to do something to you, something to turn you on. And when that doesn't work you go to drugs, grass, heroin, cocaine, whatever. People are looking for something to make them happy, outside of themselves.

This seems very funny to me, for your nature is happiness. Your true nature is happiness. It has always been that, never anything else. Peace is your true nature. Therefore it is amusing to me how people want to make this world a peaceful world. They want to find happiness in a peaceful world. Such a world does not exist and never will. But you cannot deny that you exist. And because you exist, everything you're looking for is within you. You have to learn to dive deep within and find that truth. But how can you when

you're so concerned with the world and your personal ego and yourself? How can you if you're always thinking what other people are doing to you, what you're doing to yourself, what you need, what you have to get. How can you acquire anything else? You cannot. There's too much of you left. The you has to be destroyed. The mind, the personal I, the ego has to be annihilated. Only when that happens will you begin to feel something else.

So what to do? If you cannot practice self-inquiry, you may say to yourself, "I'll never awaken, I will never become self-realized." And then again it's funny to me, because the truth about you is you already are. It's so simple. All you have to do is get rid of yourself. You have to negate everything you think is important, good and bad. You have to stop worrying about yourself. What can possibly happen to you? What's the worst thing that can happen? You can die? Is that bad? What is life? Life is being born, going through experiences, then dying. It's when you drop your body, that the fun begins.

You have to begin to look at your life differently. Who exists? Who's living this life? When I tell you the ultimate truth you will not believe me, and I don't expect you to, because in the ultimate truth, nobody is living this life. What you see, smell, taste, feel and hear does not exist. But before you can come to a conclusion like this, you have to start at the beginning. You have to practice sadhana, spiritual disciplines. And the practice does not begin in trying to change other people to do what you want. The practice begins by looking at yourself and seeing the nasty habits that are within you.

If you have a bad temper, you cannot go through life like that. You have to first admit it to yourself and then ask yourself, "How do I get rid of it?" If you sincerely ask yourself that question, the answer will come. And this is also true of every negative habit you've got. Only you can get rid of it within yourself. Do not try to change your environment, for you'll take your nasty temper with you. When you think you can't get along with people, for no one is abiding in you, and letting you have your way with your nasty temper, and you're always argumentative, and see things wrong everywhere, by believing you're going to move to Tucson, where you'll have peace, is a lie, for you will have to bring yourself with you.

When you first go to Tucson, everything will appear fresh and new. You will meet new people, You will go to a new satsang, you'll find a new teacher, and you'll find a new job, you'll get a new apartment, and you'll say, "Hey, this is great." How long will it last before you're back again where you were before? There is no escape. The only escape is to stay where you are, see yourself for what you really are, and work on yourself to transcend and transmute all of those nasty habits.

How do you do this? When someone asks me for advice of this kind, I'm not a psychiatrist. I'm interested in spiritual life. But I also realize the folly of saying to the person, "Identify with your source. Practice self-inquiry, and you will remove your nasty temper." This is well and good. It can be done this way, but it is not easy for most people. There is a way to get rid of your nasty habits, bad tempers, emotions, whatever, depressions, all those things, and this way is not hard. What you do is you become the witness to

your nasty temper, to your obnoxious ways, to your greed, to your selfishness, to your lust and whatever. You observe yourself going through this. In the beginning, I admit, it'll be a little difficult, because when you become violent, when your temper arises, it's difficult for you to observe yourself at that time. But as you begin to observe yourself when you become a little angry, then the observance becomes much greater than your temper, and here is how it works.

You watch yourself going into a rage. You observe yourself going into a rage. You identify with the rage you're going into. You totally identify with your rage. I know you're saying "But Robert, if I identify with my rage, it'll become greater." On the contrary, when you totally identify with your rage, you will see that the rage belongs to the I-thought. You will find that you realize that I am in a rage. I and the rage are the same. But I is not me. I is totally separate than me. And this will make you laugh, for you will realize that you are not the one with the bad temper. I is. Blame it all on I, and observe the I having that attack, that rage attack. As you observe the I, the I also being your bad temper, will begin to diminish. It will become weaker and weaker.

I will repeat this again. Any quality that you want to get rid of, observe it and identify with it. When you're able to look at it, it begins to dissipate. It doesn't like to be looked at.

I'll give you an example. Say you have a friend and you're always getting into an argument. Your friend has a bad temper. Usually when your friend becomes violent like that, you also become violent, and your temper starts and you have a big argument, you get mad at each other until the next time. Nobody won. Then you begin to understand what I told you. So when your friend comes back to you, and you have another violent argument, this time you don't respond. You stare at your friend, that's identifying with the I, and you do not respond.

What do you think will happen? Your friend will wear themselves out, and realizing you do not respond, will become weaker and weaker. Then the next time they see you, they will think twice before they get angry and argumentative, for they know that you're not going to respond. You've become the witness. Either one of two things will happen. Your friend will see you're not responding any longer. So he or she can't get off with arguing with you and will leave, and you'll not see them again. They'll find someone else to fight with. Or they will apologize and still want to be your friend, and change their ways.

You do the same thing with yourself. Say you've been selfish all your life. You and I know many people who have thousands and thousands of dollars in the bank. Yet when it comes to feeding the homeless, helping the poor, doing some thing for somebody, they cry poor mouth.

They don't want to think about all the funds they've got in the bank. They act as if they're going to take it with them. And they have some mistaken belief, "Well, I'll leave this to my children or to my relatives. They lead their miserable lives, because they're afraid to touch their money and live good and help others. And when they finally die,

what do you think happens. All the relatives come to fight the will, to get their share of the money. They don't care about you dying. Your children spend it all in three weeks and they're back where they started from, and you're gone.

See you have the wrong outlook on things. What do you do? You witness your selfishness. You witness your greed. You try to understand it. You try to realize why you're like this. The reason you're like this is because you are brought up the wrong way. The wrong beliefs have been imposed up on you, about everything. Most of the things that most of us sitting here today believe in, are all erroneous. 99% of the things that you believe are erroneous, about life, about things, about people. But you work with it the same way. You identify with your greediness, with your selfishness, with your temper, with those emotions. You observe them. You watch them. As you watch them, they will become weaker, and weaker, and weaker, and you will grow.

As you continue to work on yourself this way, the day will come, whether in this life or the next life, where you will be attracted to an Advaita Vedanta teaching, a non-duality teaching. Then when you're told to practice self-inquiry, it will be just the thing you're looking for. It will become a pleasure for you. You've already gone through the Kundalini trips, through the Ashtanga Yoga trips, through mind control trips, through occult power trips, you've gone beyond all that. It was necessary at the time that you learned it, but now you're beginning to understand that all of that is from the mind.

Everything is in the mind, every teaching, everything. Because of your spiritual discipline in this life and past lives, you come to see, "I don't need a teaching. What I need to do is to get rid of my mind." When the mind is gone, then the I am will pervade. The I am will prevail. Then you will become I am. And the I am is not your body or anything special about you. The I am is another word for omnipresence. It is all-pervading. It is the Self, the real Self. You will feel within yourself an expansion. The whole universe will be you.

Of course in your present state you wonder about this, "How can I be the universe?" due to the fact that you're thinking of yourself as a human being. You're thinking of yourself as an entity, as an ego. You have imprisoned yourself to your body, and that's the limit. But now, because of your training and because of your discipline, you begin to feel that you are the universe. And you know that's your mind that is the universe.

So you want to get rid of your mind. And how do you begin? By again seeing your mind is really a bundle of thoughts. Thoughts about the past and worries about the future. That's all your mind really is. It's nothing else. You therefore begin to inquire, "To whom does this mind come?" When you're saying to yourself, "To whom does this mind come?" You also mean, "To whom does this universe come?" What you really mean is where did the universe come from? Where did God, the world, my body, my affairs, my belief system, where did it come from? That's what you mean when you inquire, "To whom does the world come, to whom does the universe come?" And of course the answer will be, "Why, this comes to me. I perceive it. I feel it. I see it." Because of your previous

training, it will be easy for you to discern, "Look what I said? I said, "I see it." In other words, it isn't me. It isn't my true self. It is I that perceives the universe, that perceives a God. Who is this I? What is the source of the I? Where did this I that appears to be the universe come from? Who gave it birth? How did it come into existence?" As you keep practicing the answer will come, "No one gave it birth, and it never came into existence." Then there will be a silence, a quietness, and you will feel blissful. You will feel a happiness that you never dreamed existed. It will be so great, that you will immediately transcend your body, or I should say transmute your body, your world and your affairs into bliss.

To other people you'll look the same way you do now, but you will know. You will not give yourself a name and say, "Now I am enlightened," or "Now I am a Jnani," or "Now I am this," or "Now I am that." Those names were given by the people who are not that to the people who are that. The realized person has no name, for they are sat-chit-ananda. They are Brahman, emptiness, all-pervading, never born, always has been, always will be. Those words will not come to you, but the feeling of being will come to you. Pure being. Not being this or being that, but absolute reality, pure awareness. That is the final result.

So let's talk about you. What are you going to do about all this? You hear the words. They hit a nerve in some people, and some people will begin their training within themselves. Others will go to another teacher next Thursday, next Wednesday, and see what that teacher has to offer. Others will read another book and add it to their collection. Others will say, "Teacher so and so is going to be in Hawaii next week. I'm flying out to see them." And this will continue incarnation after incarnation, after incarnation.

Everything you want is within yourself. Your true teacher is the Self. And where else can the Self be except within yourself. You are that. Stop searching. Start doing, and become that.

Feel free to ask any questions.

*SK: Robert you said everything is predetermined. Would the discrimination that God gives us, what latitude do we have with that discrimination? How far can we go with it? Like I've made a decision to live the rest of my life listening strictly to my heart chakra and nothing else. Not to argue with my intellect anymore, not to listen to the intellect just to the heart. I feel that I have certain powers of will that God has given me, that gives me the right to choose this path or that path within a certain perimeter. I have a hard time understanding that everything is preordained.*

**R:** As long as you are living a worldly life, as long as the world affects you and you affect the world, everything is predetermined, everything. But as soon as you become humble and you acquire humility, you begin to turn within, instead of thinking, "I am great," and "I can do this," and "I can do that," you would rather feel that you are nothing and surrender everything to God by turning within and offering to God. That is the time when the predetermination becomes weak. But as long as you are living in this world as a worldly person thinking, I am that and this is this and this is this way and that is that way, everything, even the raising of the finger is predetermined. Only when you dive deep

within yourself and you surrender your ego, your ambitions, your temper, your emotions, your idea of right and wrong, your God, and you become empty, only then will you become free.

But as long as you react to conditions and to the world you can never be free, it's all predetermined. And you go on life after life after life until you give it up. The ego appears to be very strong. It will tell you you're this or you're that and you're good person and you should become this and you should become that, that is your ego at work. You should smile and say, "No, give it all up to God," become empty. When a vessel is empty you can go to the ocean and ...

(tape break)

... is full of dirty, filthy water you cannot add anything to it. It remains the same. In the same way we have all been impregnated with delusion, with ideas of grandeur, with all kinds of heart beliefs that we are important and have a mission to perform. ("God gave me a mission," like the blues brothers, "I'm on a mission from God.") We all believe this, all that has to go. We have to develop a tremendous humility. We have to look at the bum in the street as being God. We have to look at the worst situation we can ever imagine and look at that as God and in all humility become still and quiet, surrendering completely, everything. At that time you become free and you are no longer under the jurisdiction of karma, until then you are bound to the laws of karma.

*SE: To be real clear about what you talk about, what is the relationship between the world we perceive, our bodies, minds and so forth, the I-am and consciousness?*

R: The world we perceive is from the ego. Consciousness and I-am are synonymous. Consciousness and I-am is when the ego has been totally transmuted and transcended. What is left is I-am consciousness. They're both the same. I-am consciousness means that you are emptiness. You are nirvana. Everything in the universe came out of you. You're no longer the world, you're no longer the ego, you have expanded and your real nature becomes consciousness without words. You really do not think that I-am consciousness or I-am. You have become that and there are no words to use to describe it. Others will use those words to describe you but for you there are no words. You're totally free.

*SE: What do you mean when you say that the world is totally illusory even the illusion doesn't exist? You mean compared with your true nature it's illusory?*

R: Compared with yourself, your true nature, the world is illusory. The world only exists because your mind exists but when you are consciousness there is no world. It's like a dream. In the dream everything is going on just like this but you are aware that you're not the dream. You are reality, you are consciousness.

*SR: Robert, who is the...I know this is back to a question that keeps coming up and probably I know what the answer is going to be from you but I'll ask it again. Who is the author/creator of the ego that did all of this? I mean if you're acknowledging that there is an ego I that exists and*

*we all seem to share it in this room to some degree, maybe it's academic but where did this come from and why? I think a lot of people ask... (R: I know.) Why? Why have it to start with?*

R: Yes. I'm only acknowledging there is an ego for your benefit. An ego never did exist. It doesn't exist now and the only words I can use to make you understand this is the water in the mirage. When you see water in the mirage you say it's water but when you come up closer and you inspect it, there is no water it's a mirage. The same way that the ego and the world looks real. It appears real because we're so bound in the illusion. Yet nobody created it. It never was created. I admit the finite mind can never comprehend this.

How can nothing be created when I see everything with my eyes? It's like hypnosis, you're made to see something that doesn't exist. Why? There is no why because nothing does exist. If it really existed then there would be why. But since it doesn't exist there is no one to say why.

To understand this better you have to dive deep within yourself and you will find that you never existed and you do not exist now. Do not try to analyze it, you'll get nowhere, you'll go crazy. This has been my experience. But of course do not believe me why should you. But do the practice. You have to work on yourself until the question is answered.

*SE: How can that which never existed, practice?*

R: That which never existed does not practice. But that which believes that it exists practices. So as long as you believe something exists you have to practice until you find out nothing exists and there will be no practice.

*SR: Robert I get a clear picture of, once you step through that sort of mirror of illusion then it does become clear because I can see where you would not ask the question because you now see it from a whole new view, but we see it from a different perspective. So you wouldn't ask the question any more but those on the other side of that are sort of trying to extricate themselves from that mirage out there or the idea of the mirage, I guess they're still going to ask you that question over and over and if they, once they understand it then they probably wouldn't come to these satsangs any more or they would move on?*

R: Move on where? (laughter) (SR: *Oh there is another teacher that talks about the next step up and you got to go there.*)

(students laugh and make comments)

*SB: Robert, Maya Baba I used to read Maya Baba, and he said that originally God was unconscious of his divinity and he created the whole creation to separate himself into creation and render himself and then going through all the animal kingdom, plant, vegetable, mineral, worm, human being then realizing himself as the occult stuff, like lights and sounds and higher planes, then only to realize that he's the beloved that he's been searching for and then he's conscious he's God.*

R: Those are stories for children. (laughter) (SB: *But it makes sense.*) Of course it makes sense. To whom does it make sense? (SB: *To the mind.*) Of course. (SB: *It makes sense that there is a reason for all this nonsense you know?*) Just like "Adam and Eve" makes sense to



many Baptists. (SB: *Umm.*) There has to be a story. If there is no story everybody will be dumbfounded. People will commit suicide. If they found out they never existed, there was no beginning there is no end. (laughter)

SR: *Robert, sometime just for fun would you make up a story of the answer to why?*

R: There are many stories. (SR: *Yeah I know.*) Read the Upanishads, read the Old testament, stories are all over the place. Volumes have been written on stories. The Upanishads are about this thick (holds up his hands to show) filled with all kinds of stories. When all you have to say is, "I am that." Who will read it.

SM: *Robert, the only thing I can say is that, the idea that, "What does it matter?" it only comes from my mind "What does it matter?"* (R: True.) *It's only the intellect.* (R: Of course, of course.) *It really doesn't matter.* (R: It doesn't.) *It's pretty simple. It just is, freely surrender. Inquiry then surrender.*

R: True. As long as these things matter jump within yourself and go deeper and deeper until you find the answer.

ST: *Why would suicide be bad if it doesn't exist?*

R: Who said suicide is bad? (ST: *You said that's why we have stories related to us.*) Oh I mean we probably could be ahead of the game. It doesn't matter if you commit suicide. The whole thing is a joke anyway. For there is really nobody to commit suicide. If you do not exist how can you commit suicide? But if you're playing the game you can commit suicide, you can commit hairy carey, you can become the bomber of the pentagon. (laughter)

SB: *But if you commit suicide you cut yourself off from the possibility of realizing your divinity right now?* (R: Not necessarily.) *Then you have to start all over and you might become a worm and have to go all the kingdoms of nature...* (SE: *...or a bus driver?*) *That's probably what I did in my last life and having to be here and have to put up with all you characters.* (laughter) *The teachings that I have read say that suicide is a great, great sin.*

(students joke and laugh)

SB: *It's like murder right. You're murdering the body which is not even you, it's like murdering somebody else's body.*

R: Well it's not like murder because you're doing it to yourself. (SB: *Yeah but you didn't create yourself so it's like murdering yourself...*) Then who created you? (SB: *Well who ever did. Why do all the spiritual Masters say suicide is a heinous crime?*) Ask a spiritual Master. (laughter) (SB: *They say that really Robert, spiritual people, realized Masters...*) People say all kinds of things. They say so many things people go insane. Say less. Think less. Be yourself and become free.

SE: *How does mind give rise to the world? What is the process?*

R: Mind that appears to exist thinks about itself. When it thinks about itself the body is formed. When the body is formed it expands into the world and into the universe and God and everything else. So mind began to create everything that you see. If you

want to change the condition, you're not going to start chopping the trees down and making this a better world to live in, you get rid of your mind that created everything.

When your mind goes, the mind by the way is another name for the ego, when the mind goes everything else disappears with it because the mind is also the personal I and everything is attached to the personal I. The mind and the I and the ego go, then there is only the Self. So the mind is the culprit for existence.

*SE: How is the mind created and sustained?*

R: It's not. Nothing created it so nothing sustains it. (*SE: Who observes it?*) No one. (*SE: What's the relationship between consciousness and the mind then?*) There is no relationship. (laughter) What we call consciousness is self-contained which means it's omnipresent. It's the only thing that exists. Therefore in pure consciousness there cannot possibly be anything else. There cannot be a mind, or an ego or an I because there is no place for it to be, there is no room. (*SE: So it's neither inside nor outside of consciousness?*) Right. (*SE: It has no existence or validity or sustaining whatsoever?*) There is no place for it to have that. That is why you call it the void. Emptiness. Nirvana. There is nothing else. So mind, the I-thought, consciousness, the personal consciousness they're all illusions.

*ST: It seems like a constant question, but if I don't have a mind can I balance my check-book?* (R: Sure.) *What part of me does that?* (R: The Self.)

*ST: So we don't need our mind, the part that negotiates our way through the world?*

R: Your mind is a conglomeration of thoughts, that's all your mind is. So balancing your cheque book is a memory in your mind. Therefore you know how to do that. Yet your body came to this earth for a certain purpose, that's the story and your body will do what it came here to do but it has absolutely nothing to do with you. In other words your cheque book will be balanced whether you have a mind or not because something in you will make it happen.

But if you identify with your mind then you'll be affected by your balance in the cheque book and you will be happy when you have a big balance and you will be miserable when you have nothing. But when you work outside of your mind then you become the observer, you do not react, you become free.

*SR: Robert what do you think teachers are talking about when they talk about other loca, again maybe those are fairy tale things, like when you move from this state you move to another loca and on and on...*

R: That's part of the story of existence. Of locas like the kundalini, the chackras they're all in your mind. They all come out of your mind. They have no validity of their own. You have to think of them don't you? That shows you they're in your mind. When you are free you have no thoughts about those things. But as long as you believe you exist as a person then when you die you can move to this loca, you can move to the Krishna loca, the Shiva loca all kinds of locas and you can keep localizing for thousands of years.

*SH: Having to loco for thousands of years.* (laughter) (R: Go loco.) (laughter)

SE: *How can you say that this world is unreal, that Ben over there is unreal, that Henry's unreal or the brain isn't real or Ed in unreal or the floor isn't real, how can you say that?* (R: It's easy.) *You just said it I know. (students laugh)*

SL: *It's easy for you to say. (laughter)*

R: There are no explanations. Explanations confuse you. Again go within yourself. Find out who you are and then you will know what's real and what's not.

SR: *Robert it seems that electricity is the building block of all of this illusion?*

R: So pull out the plug. (students laugh) (SH: *Yeh Bravo!*) (laughter)

SB: *So that's the mind.* (R: Of course) *Pull out the mind that's like pulling out the plug.* (R: Of course.) *Can we use TNT?* (R: Whatever you like.)

SU: *Robert I don't know how to put this but I have been trying diligently ever since I've come here to practice what you've been telling us and then I got all messed up with the inquiry and you suggested surrender and I've been trying that and all that I can tell you is that I feel worse than I have ever felt in my whole life... (R: That's good!) ...and that I feel that I am dying. I can't breath, I just can't breath, my body is all itchy. I get up at 4 o clock in the morning, I don't know what what wakes me and I'm trying to practice but it goes beyond my ability to do that. Yeah and I just feel like I'm dying?*

R: Something is moving and that is wonderful. All of your samskaras, all of your karma. (SU: *Wow.*) All the stuff you've been holding in for so many years is coming to the surface and you're able to get rid of it at one time. (SU: *You get rid of it at one time you say?*) With most people it's spread out into thousands of incarnations. (SU: *Oh I see.*) When you get into a path like this everything is coming to the surface so you can inquire, "To whom does it come?" and it falls out and you get rid of it. Therefore the more karma you've had, the more samskaras you've had the worse you will feel and that's a good sign. That is why people like Jesus said, "I have not come to bring peace, but I have come to set father against mother, son against husband or wife or whatever." (laughter) Peace is not the solution. Get rid of yourself and you will be peaceful.

Do not concern yourself about death or living. Concern yourself with getting rid of yourself. Be the witness, watch. Watch yourself going through all those experiences. (SU: *That is what I've been trying to do.*) Do not try to change bad for good. Whatever comes, watch it go out. Watch it come to the surface. Smile, observe yourself feeling that way. Pay it no mind, just look.

SU: *I watch it but terror like I've never known in my entire life, I've watched it, I watch it and it's true what you say, but I say, "Who is feeling this terror?" and I say, "I." There is a release. There is a relief from it.*

R: Sure because every time you say it that's some more stuff is gone out and pretty soon you'll be empty. It may not happen in this life but it doesn't matter. (SU: *(laughs) Oh?*) What difference does it make? (SU: *That is something to look forward too.*) Of course because you'll be way ahead of the game. Life doesn't end with your death you continue the process. Which means in your case you will be born to parents who are already on this path

and you will start very early. You'll be ahead of the game. There are no losses only gains. But don't pay too much attention to yourself. (SU: *Yeah but that's what this stuff does, it makes you pay attention to yourself.*) Of course, but catch yourself. Remember to remember not to pay attention.

SH: *Can you go backward as well as forward?*

R: You can't really go backwards now. (SH: *No?*) You can take a short vacation that looks like going backward but once you're on a path like this you stay there. You can say for want of other words that you can take three steps forward and one backward that is how it appears to some people. But then you take seven steps forward and two backward. (SH: *But those who aren't on any set path, they can certainly go backwards?*) They can go back. (SH: *With a vengeance?*) Oh yes. (SH: *In other words we're all saved, huh?*) We're all hell bound for heaven. (laughter)

(more comments and laughter)

R: See again don't let this make you cynical. (SU: *Right.*) When people first get into something like this they say, "Who cares about anybody? Who cares about anything? Nothing exists." If that were true you wouldn't feel that way. You would feel a prevailing love, a compassion, a joy, but if you have an attitude of, "I don't give a damn," you're on the wrong track.

SH: *That just strengthens the illusory separate I?* (R: *Yes.*) *Makes it look real.* (R: *Of course.*)

SE: *Robert was joking a couple of weeks ago when we said we ought to have a flyer that says, "Tired of the good life, join the Jnana Marga society."* (students laugh)

SU: *Thank you Robert that makes me feel better or I shouldn't feel better, huh?* (laughter)

R: Just be your Self.

SH: *The worst is yet to come.* (SL: *Worse is better.*) *Yeah, worse is better.* (laughs)

SB: *Robert is there a short cut if you don't want to be reborn? Let's say you're getting older and you don't want to be reborn is there something you can do that will cut through the whole mess?*

R: Jump off the bridge. You can just wake up if you want, anytime you're ready. Actually all you really have to do is just wake up. (SB: *Wake up to consciousness?*) Wake up to your Self, to consciousness. (SB: *So it means to practice every moment just to the point of...*) You can become intense within yourself and just have a grand awakening. (SB: *Release everything to the wind?*) Whatever turns you on. (students roar with laughter)

R: For those of you who like to meditate there is nothing more powerful than the "I am" meditation. And most of you should practice this. We'll do it now, so make yourself comfortable. (Robert speaks to someone) You can lie there. You don't have to get up.

Close your eyes to remove obstructions. The first thing you do is relax every muscle in your body. You can start with your toes and tell your toes to relax, your feet to relax, ankles relax, calves relax, knees relax, thighs relax, hips relax, abdominals relax, back relax,

hands relax, forearms relax, upper arms relax, shoulders relax, neck, back of my head relax, top of my head, forehead, face, eyes, mouth, nose relax. You say to yourself something like this. My entire body is now relaxed and comfortable. Nothing is disturbing me, nothing is bothering me.

Now you become the witness to your breathing, to your respiration. You practice a sort of vipassana meditation. You observe your feelings, your breath. You do not react to it or try to change it. You simply observe. You witness and you feel yourself relaxing deeper and deeper. If your mind begins to wander away bring it back peacefully when you catch yourself.

You ask yourself the question, "Who is the witness? Who is the observer to my breath, to my feelings?" and the answer comes, "I am," this is the meditation part. With your respiration, you inhale to yourself, you say, "I," you exhale you say, "am," breath naturally and normally. Inhale say, "I," exhale say, "am." This is very powerful.

(long silence to tape ending) [TOC]

*Transcript 87*

**ADVAITA VEDANTA**

*18th August, 1991*

*Robert:* Good afternoon. It's fun being with you again.

You all strike me as very funny, because you believe you are the body, you believe you are your mind, you believe you're your experiences. No matter how many times I tell you you're nothing, you won't believe me. You want to be something. Why won't you be nothing? It's fun being nothing. When you're nothing there's no world, there's no God to pray to, there are no others who can do anything to you, there's no death, there's no re-birth. There's just nothing. Yet the nothing is everything. Be nothing. You'll love being nothing.

You don't believe me, do you? You think you have to be something. What a group. You think you're personal, you're an ego. You're always wrapped up in me, me, me, me, me. True? You're always thinking about yourself. I need this. I want that. This is wrong. This is right. There's always something.

Nothing is the way it appears. No thing that exists is as it appears. Whether it's the world, or the universe, or other people, other situations, conditions, no thing is the way it appears. And as long as you identify with the things that appear, and are not real, you suffer accordingly. Anything that you think about, anything that your senses tell you is real, is only an appearance. If it's only an appearance, there's absolutely nothing wrong. If it were a real entity, if the world were real, if the universe were real, you would have something to worry about, for everything is subject to the law of change. Everything changes constantly. You become frustrated, you become confused, you become con-founded when you have faith in the world, because the world's always changing. It tells you something one day, the next day it tells you something else.

Even science agrees with this. Science tells us that everything is composed of atoms and energy. And when the atoms spin at a certain rate of speed, this determines what the object is. Science tells us that our eyes see a reflection of light, and the reflection of light causes the image to appear before us, as a tree, as a person, as a mountain, as an ocean, as the moon. In other words, science is beginning to see that no thing exists the way it appears to exist. It only exists because you exist. If you weren't around to see it, there would be no existence. It is only because you are around and awake, so-to-speak, you awaken the ego, that things appear as they appear to you. Yet no thing appears the way it looks.

They say that the sun, millions of years ago, exploded and caused our planets to be the way they are today, and everything is evolving. The big bang theory. That's all well and good. But where does the sun come from? They say that there is a central sun. All of

the galaxies in the universe revolve around the central sun, and it takes 24,000 years for a galaxy to revolve around that central sun. The closer the galaxy gets to the sun, the more evolved the planet becomes. The farther away the galaxy goes from the sun, the greater the dark ages on that planet. They say it takes approximately 12,000 years to go as close to the central sun as you're going to get, and 12,000 years to pull away from it. In other words the planet is 12,000 years in the dark ages, coming out of it, and 12,000 years in the golden age, going back to the dark ages. That's what they say.

Where did the central sun come from? Who gave it birth? Since the beginning of time there have been individuals who have pondered this question. Where did it all come from? Where did creation come from? Out of what did it evolve? Great Rishis in India, great seers in Japan, in Egypt, thousands of years ago sat beneath trees pondering these questions. If God created everything, where did the God come from? Who created the God? There is always a something and a somebody that appears to be responsible for this creation.

So these olden day Rishis, seers, pondered these questions, and something very interesting happened. As they pondered externally the cause of creation, all of a sudden they found themselves becoming introverted. They began to look within themselves. They began to realize "I am," and inadvertently they posed the question "Who am I? Who am I?" without knowing what they were doing. They didn't even voice it verbally. They just felt it "Who am I?"

And as they did this sincerely, religiously, day after day, week after week, month after month, year after year, something happened. And it came to them "I am that." They were amazed. Remember, these great thinkers from the past did not know each other. They did this independently, in Egypt, in Africa, in India, Japan. They all came up with the same answer "I am that."

In other words, there is no external world. There is no thing but mind. And because there is mind, there is a universe. Therefore I am the creator of the universe. Everything exists, because the mind exists. And they believed they were the mind. They came a long way, for they now realized that everything was an emanation of the mind. When they had this revelation, they didn't stop there. They pondered "What is mind? Where did mind come from? If my mind is the cause of creation," they pondered "where did the mind come from?"

Again they pondered this for days, weeks, months, years, until again something happened. This time they realized that mind is the cause of the relative world, and the relative world is false. So the mind that I think is important must also be false. In other words, there is no mind. If there's no mind then who am I? It took a long time to discover that they were mind, and everything came from the mind. Now they were realizing that they are not mind. They inquired "Then who am I? Who am I?" and they abided in themselves. They became the selves.

They lost track of the body, the universe, the mind. They were not in a state of samadhi, because they were awake. During their awakened state, they became nothing. There was no mind. There was no universe. There was no God. There was no body. There were no others. There was just absolute nothingness. And they realized this is the Self. Not myself, but the Self. And they were absorbed in the silence.

From that moment on the world still appeared to them, but they were able to see right through it. All pain disappeared, worry, fear, desire. It all disappeared. It was transmuted. Now these ancient Rishis were unable to share this with devotees or disciples because it's a personal experience. Since it's beyond words, it's beyond mind and beyond thoughts, how can one actually share this? Therefore these ancient Rishis became silence. They never spoke. Yet there was such power emanating from them, that if the right devotees came to them and just sat with them, doing nothing, saying nothing, wanting nothing, desiring nothing, they too achieved the same results. It was amazing. This technique was passed down through the ages. It was commonly called Advaita Vedanta or Jnana, and it is still the supreme truth.

Now let's talk about you. As long as you want to become enlightened you are making a grave mistake, for there is no one to become enlightened. As long as you want to end your problems, and change your problems from bad to good, you're making a grave mistake, for there are no problems. As long as you think there's something wrong or there's something right, or right overcomes wrong, and we have to try to correct the condition or situation, you're making a grave mistake. You see, whatever has to happen has already happened.

There's nothing you have to do, yet your body will do. Your body has absolutely nothing to do with spirituality. In other words, the relative world, the material world that you're involved in, good or bad, rich or poor, healthy or sick, happy or sad, that world has absolutely nothing to do with spirituality. That material world doesn't even exist. Only consciousness exists. Even though I tell you all of the time, do not be concerned over your affairs, for right actions will always take place. By right actions I mean the dharma, that which is supposed to happen.

Some of you will still feed the homeless. You'll still have your jobs. You'll still do what you're doing, but it will not be you. You'll be aware that you are not that. You are consciousness. You are absolute reality. Yet, unlike yoga practices, you have to have the experience for yourself. And when you have the experience for yourself, you cannot prove or show anybody anything.

As an example, a person says they are going to practice Hatha Yoga. The result of Hatha Yoga is really to bend themselves into a pretzel, and do all kinds of pranayama breathing exercises, hold their breath for an hour, be buried alive for four days and live. All these siddhis and all these powers can be developed when you practice Hatha Yoga and Raja Yoga and Kundalini Yoga. But this has nothing to do with the Self. It has nothing to do with consciousness. The one who achieves mastership in all of these yogas still has



problems. They still go through mental anguish. They have likes and dislikes. They have bad tempers. They have fears. They are still human even though they have developed these siddhis, powers, and can do extraordinary things.

All of these things have absolutely nothing to do with self-realization, with moksha, with liberation. That's why, as an individual, you have to make up your mind what you want out of life. All of you have attended various meetings in your life time. You're seeing various teachers. You've read many books. What do you want? Do you want to become ultimately free or do you want to develop different characteristics, powers? Do you want name and fame? You can achieve these things, but it will not free you.

Now why do you want to become free? To be totally liberated means you're no longer part of the cycle of birth and death. You no longer have a body, but you are conscious. You no longer have a mind that thinks all the time. You're totally free and radiantly happy. You always find yourself in the right place wherever you are. There's no place for you that's better than another place. You're free. You're liberated. You have eternal happiness, joy. You're no longer concerned about what your body is doing, for you are aware that you have no body. Even though you can see it yourself and you see other bodies, you are sure, beyond a shadow of a doubt, that there are no bodies.

This is a hard one to explain and a hard one to understand, for how can you not be the body when you see the body? Yet that's exactly what's happening. You have transcended and transmuted existence. What is beyond that cannot be comprehended by the finite mind. There are no words to describe it. So we say it's the blissful state. Yet most of us cannot understand what the blissful state is, because we haven't experienced it.

It's like trying to describe the taste of ice cream to a person who has never tasted it. No matter what you say it doesn't come out right, until the person tastes the ice cream himself. Therefore you have to experience this for yourself. And it can be experienced.

The first thing to realize is that it can only be experienced when your mind has become silent. When your mind has become silent it means your mind has been destroyed, because the mind is only a bundle of thoughts. When there is no mind, there is emptiness. That emptiness is silence, and that silence is consciousness. How do I make my mind silence? How do I silence my mind? By inquiring "Who am I?" or "Where does the mind come from? How did the mind originally appear?" In other words you must inquire into yourself.

There is absolutely no thing you can do externally. This is the reason it's not for everyone. Most yogas, all yogas, all spiritual teachings beside Advaita Vedanta are external. They're something you do externally. Yet in this teaching, you dive deeply within to discover your Self. You're not looking to develop anything. You're not looking to add anything on to yourself. You do the reverse. You remove everything you've ever known from your life, mentally. Everything you believe in, all of your preconceived ideas, all of your dogmas, everything you believe in has to be dismissed. Hardly anyone is ready to do this.

Think of all the things in your life you have to give up. I don't mean you have to give them up physically. You have to give them up mentally. You have to let go. Everything has to go. Everything that has been brainwashed into your head since you were born, has to be reversed. This is the only way you're going to get there. There is no other way. You have to reverse yourself, and not identify with person, place or thing, but with the Self, with consciousness. And again this is done through inquiring. Whenever an object enters your mind, you have to inquire "To whom does it come?" You have to question everything. You no longer accept anything at face value. And yet, as you do this, your life style will not change much, for your body will continue it's work. As you begin to understand and feel and experience that you are not your body, your body will still continue the work it came here to do. But you no longer think about it. You rather ask yourself "Who is the thinker?" and of course you always come back to "I am. I think about these things."

Slowly but surely you begin to realize you are not the I, you are not the I that thinks. "If I am not the I who thinks, then who am I?" and you wind up in the silence. There is no answer. Do not say to yourself "I am consciousness," or "I am absolute reality," for if you really are that, there would be no one to make the statement. When I make these statements to you, I am merely voicing, so you can hear what's going on. You have to get to the point where you become that, not where you voice It. And, again, the easiest way to do that is by negating everything else. Whatever comes into your mind, you simply question. You don't accept it at face value.

Say for instance you are an angry person, you've got a short fuse and people make you angry, conditions make you angry. Now instead of reacting immediately to the condition as you usually do, you question yourself "To whom does this anger come?" and you wait. You do not say "it comes to me," until it happens by itself. In other words, this procedure does not need any help from you. It will come "The anger comes to me. I feel angry," but don't just say it mechanically. Wait till it comes. You ask "To whom does the anger come?" and you become still. Sometimes, if you're advanced enough, nothing else will come for a great while. You'll remain in the silence and bliss. But sometimes the answer will come immediately "The anger comes to me." Then you ask "Who am I?" and you keep silent again.

You see the way it's done? It is not done mechanically. You allow the Self to take care of everything. You watch. You become as quiet as you can. You no longer get involved with the world too much. You observe, by becoming the witness, but you do not react.

(end) [TOC]

**DO NOT MEDITATE ON THE I-THOUGHT!**

*25th August, 1991*

*Robert:* Good afternoon. I welcome you with all my heart. It's good being with you again this beautiful Sunday, 1991 A.D.

Ask yourself, "What is your reason for coming? What do you expect? What do you want? Do you want to listen to what I have to say?" Did you come to listen to a lecture? Did you come to observe the speakers so you can compare him with other teachers? What is the real reason for you coming here?

The reasons I just mentioned are the wrong reasons. What is the right reason? There isn't any right reason. Everything just is. When you try to analyze your reason for doing something you are negating your reason for existence. You were meant to exist spontaneously. To just be.

It's interesting how your body can do everything it's supposed to do with out your help. You are in your right place you know. Going through those experiences that you need to go through at this time. There is no use complaining. There is no use talking about it. There is no use criticizing yourself or anyone else. There is no use in finding fault. Everything is in it's right place. There are no mistakes.

Even if there appears to be something wrong in your life emotionally, physically, financially, mentally. Never judge these things. Never come to any conclusions. Live in the moment, just be. Do not be this or that, just be. When you try to be this or that you spoil it. You are unique just the way you are. You are special. You are what you are because of where you have put yourself and there is no other reason. Drop all of your preconceived ideas. Drop all your dogmas, your superstitions, your analyzations. Everything has to go, you have to become totally empty.

This is satsang it is not a lecture. It is not a sermon, it is not a talk. Satsang is very different than the things we're used to in the west. Sat means knowledge or being. Sang means in the company. You're in the company of being or in the company of knowledge. Who's knowledge? Who's being? Yours. You are in the company of your highest being. Your highest Self.

It's as if you were in the ocean. You are immersed in the ocean. You and the ocean are one. So it is with satsang. In other words you did not come to acquire knowledge or being. You are knowledge and you are being. This is your true nature, this is satsang. You are in the presence of your own divinity. In your own divinity there are no mistakes, there is no lack, there is no limitation of any kind.

Some of you people have been meditating a long time. You have come from different groups and you have learnt many meditation techniques. Some of you tell me that you meditate on the I-thought. This is erroneous. Meditation and self-inquiry are different like night and day. Self-inquiry is not meditation.

When you meditate on the I-thought it is like meditating on your disease or meditating on your body because the I-thought is the culprit that is responsible for your world and everything that is in it. It's a lie. You do not meditate on the I-thought. The I-thought doesn't exist.

In self-inquiry you hold on to the I-thought. You follow the I-thought, you abide in the I-thought. You follow it to its source which is God or the Self. Thus discovering that you are the Self and there is no I-thought. But from talking to some of you on the phone, you are living the I-thought. You believe you've got to think about the I-thought all of the time. You do not hold onto the I-thought. You only hold on to it to the extent that you follow it back to the heart centre, the spiritual heart which is on the right side of your chest. That is the only reason you abide in the I-thought.

When you meditate there has to be a subject and an object. Meditation is duality. For you are the subject meditating on an object. You therefore choose your object of meditation. Can be Buddha, Jesus, Moses, Mohammed, Rama Krishna, Ramana Maharshi any deity that you choose. Or it can be a flower or a tree or a rock or a river. You see meditation is to increase your concentration. To make you one pointed so that your thoughts may stop and the object of your meditation becomes real.

Rama Krishna used to meditate on the Goddess Kali, twenty four hours a day until she became real to him. Meditation is all good and well, it has its place and it's very helpful. But meditation is not self-inquiry. Try to remember that they're two separate things. Self-inquiry is negating the whole universe until only the Self remains.

You start it early in the morning as soon as you open your eyes. You observe yourself becoming worldly. And you realize that just a few moments ago you were not cognizant of the world at all. Where were you? And in the space in between sleeping and awakening you had an abounding peace. Think about that. In that space as soon as you opened your eyes before you became cognizant of the world there is a tremendous peace and joy. It only lasts for a few seconds.

The reason it only lasts for a few seconds is because the I takes you over. The I-thought begins to rise from your heart centre and as it begins to rise you become more and more aware of your body, your affairs and your world. It finally rises to the brain at that time you say, "I am late for work. I have to get dressed. I feel sick. I need a cup of coffee. I have a headache," and the I becomes very active.

Now the secret of self-inquiry is to find out where the I came from. Who gave birth to the I? Where did it come from? The only way you can find out is by following it back to its source. Therefore you inquire, "To whom does the I come?" or "Who am I?" the same thing. "To whom does the I come?" Think about that.

When you were asleep there was no I. You were not aware of an I. You were in deep sleep. When you were dreaming you were in a completely different world. You were aware of the I in your dream because you say, "I dreamt." And now that you are awake you say, "I am awake." It would be more proper to say, "I is awake."

We're talking about the I-thought, we're not talking about the I as consciousness. We're talking about the I-thought. You see that I-thought does not exist and the only way you're going to find out that it does not exist is by following it back to its source.

The question you ask is, "Then why does it persist? If it does not exist why does it haunt me? Why am I always saying, "I am this and I am that, I need this and I need that." Part of the awakening process is when you compare the I-thought to the water in a mirage. The water in a mirage seems very real to you and if you don't know anything about a mirage you would believe that the water is real. So when you don't know anything about your reality you believe your body, your mind, your affairs and so-called life, is real. But if it's real how come it changes all the time?

What is the definition of something being real? Something that exists the same way forever. Does your body exist the same way forever? You're are not the same person you were ten years ago or twenty years ago or thirty years ago. When you were first conceived you were no bigger than the size of a pinhead and look what came out of the pinhead. So when somebody calls you a pinhead don't feel insulted. Your arms, your legs, your arms, your hair all came out of this pinhead. You were born in order to die. For as soon as you're born you begin to die. You begin to grow older and older and older and your reason for being born is to die. Sounds strange but true.

Therefore your body cannot be real. For it was born to die and it changes constantly. It's never the same. How can you therefore hold on to your body as if it were real? And abide in your body and think of your body night and day and be concerned with your body and waste your time dressing the body continuously in fine clothes, bathing it three times a day, feeding it all kinds of exquisite foods. Doing all of these things to your body is like beating a dead horse. Whatever you do you're going to become weak in the end and die, whatever you do there is no escape from that.

Arnold Schwarzenegger likes his body. What will he think about his body fifty years from now? When he's weak and decrepit and he can't walk, these people become very delusioned, very upset with themselves. Somebody was telling me that Jack Lalanne refuses to come out of his house. He takes tranquilizers and he can't believe that he can't pull boats anymore and do all of those feats he used to do. In other words he's running away.

Isn't this the truth about all of us? So what are you doing with your life? What are you chasing? What are you trying to acquire? What are you trying to do for yourself to improve your life as a body? It's all a waste of time. You should devote about 5% of your life to your body. That's all it's worth.

The wise person somehow begins to understand this and they ask themselves the question, "Then what is reality? It is true my body is not real because it changes, changes, changes. The world is not real because it also changes, changes, changes. Everything changes constantly. Therefore what is real?" Asking yourself this question is the beginning of wisdom. For it leads to other questions. "Who am I then? If I am not the body then who am I?"

One day you begin to catch on and you say to yourself, "I asked myself who am I?" emphasizing the I, "What is this I that tells me I am human, that I am the body, that I am alive?" You begin to feel the I in your chest and in your brain. Something happens within yourself, where you begin to see that you are conscious. You are conscious during the dream state, during the deep sleep state, during the waking state.

Therefore you begin to understand that you are consciousness. Consciousness is absolute reality, pure awareness, or you can call it God. When I refer to God I am not speaking of anthropomorphic deity, I am referring to absolute reality, to Brahman, pure intelligence.

You begin to feel an inkling of this truth inside of you. When this happens to you, you will be attracted to the right book or to the right teacher or to the right environment. Where you can go further on the path.

Now in the beginning it's very exciting because you've discovered something new. You have begun searching for yourself. But it seems to me unless you have a proper teacher the initial stage wears off and after a year or so, you've read all the books, you've heard all the lectures, you've seen many teachers and you're becoming bored.

This is the time that a spiritual aspirant either goes through the friction with flying colors and gets to the other side or gives up the whole thing, becoming disgusted because they have not received illumination as yet. They have not awakened. Therefore this is the time to do the most work on yourself. This is the time to forget about your wanting realization, wanting something to happen, wanting to become free and begin to live in the moment spontaneously. Not concerning yourself with the world, with others but developing compassion. You begin to work on your greed, on your lust. Those things must go.

You begin to tolerate everything just the way it is. There is no longer anything to fight and there is no longer anything to fear. You become mellow. Things that used to disturb you have stopped disturbing you and then all of a sudden you notice your mind becomes quieter and quieter. The thoughts stop attacking you to an extent. You practice meditation and self-inquiry both together. Wanting nothing looking for nothing.

You've stopped running around the world you have settled down, for you realize wherever you go you've got to take yourself. One place is as good as another. It makes no difference where that place is. You become calm, no longer perturbed. You become the observer, the witness to your thoughts, your feelings, your emotions, your reactions. You're always watching, you're always aware, you always see yourself in action and you always ask, "Why am I doing this? Why am I acting this way? What do I really want?" You

realize you have so much time to live in this body and you become more and more involved in spiritual life.

When you practice meditation you focus your attention either on a living Sage, which will bring you faster results or you can focus on a Sage of your religion that has gone. Which will improve your concentration and make you more one pointed.

When I tell you to meditate on God many people ask me, "How do I meditate on God? God is invisible." Therefore you meditate on the first name of God which is the "I-am." This is really the highest form of meditation. With your respiration you become quiet and you inhale and say "I," you exhale and you say, "am." This is really the highest form of meditation you can do. And during your waking hours when you're busy, busy, busy you practice self-inquiry.

You can do this formally also. If you wish to sit in the silence and practice self-inquiry by all means you do that too. But do not believe that that's meditation, they're both separate. And it's simple to practice self-inquiry wherever you are. In back of your mind you realize that you're trying to destroy your thoughts. You're trying to empty your mind and then your mind will disappear.

So whenever thoughts come to you, you simply ask, "To whom do they come?" You can do this anywhere. "To whom do these thoughts come?" You never answer. But the answer always comes by itself, "These thoughts come to me. I feel them. I think them." We're back to the I again. So this means if it weren't for the I, I would not feel the depression. I would not feel the doubt, the apprehension, the fear or whatever because I feel it.

This is a wonderful revelation for me. For it means if I can only get rid of the I, I will not have this problem again. And the way you get rid of this I is to inquire, "From whence did it arise? Where did it come from?" As you think about this you become silent. Almost immediately you will feel a joy a peace. A feeling of well being welling up inside of you. You watch, you observe.

Thoughts will come to you from all over the place. They will tell you, "Stop wasting your time. Go bowling." They will tell you, "This is boring, I could be doing something constructive." Your thoughts will pop up and tell you all kinds of things. They will tell you, "I've been doing this thing for a while and nothing is happening." That's all the game of the mind. You have to work it through. Whatever thought comes to you, you ask, "To whom does it come?" Over and over again. When you get tired of doing this you meditate on "I Am."

You always do something. You take your mind off the world, off your body and off your thoughts. For after all if you do not do this where will you be? You will be going through the same experiences that millions of other people go through. Fear of the unknown. Never knowing if you're going to have a heart attack tomorrow. Whether you'll be still be in this world. Fear that somebody is after you trying to take away your good things or trying to hurt you. You will have all kinds of fears. The choice is yours. This is your life.

Let us practice the "I Am" meditation. For when you practice it at satsang it becomes more powerful for you and you notice results.

The first thing you do is you make yourself comfortable. You relax in your chair. You close your eyes to remove obstructions. You begin to observe your breath. Do not emphasize your breath. You observe your breath. If your body does not feel comfortable or relaxed tell it to relax. You may work your way up from your toes to your head telling every part of your body to relax. Again you become cognizant of your breath, the way you breath normally. Your feelings, you become aware of them. You become the witness. You are observing yourself breathing and feeling.

Then you ask yourself the question, "Who is the observer? Who is doing the observing?" And with your respiration you begin the meditation. You inhale and you say "I" you exhale and you say "am." Then rest in the silence a moment or so and say "I Am" again with your respiration. After a long practice the space between the "I Am" will become greater and greater. And you will begin to feel that you are consciousness. So practice "I Am."

(long silence)

Feel free to ask any questions. Long talk hey?

*SU: Okay Robert I hesitate to bring this out in the open but it's there so, I have been overcome with the greed of food, memories come back of the most marvelous meals I've ever eaten in my life and all I want to do is eat. It's in my mind I don't do it but it's in my mind pressing there. And I notice when I go to a restaurant it's not only my own food but I look around at what everybody else is eating and I want it all! And it's uncomfortable, really uncomfortable.*

R: You're not alone. (laughter)

*SH: We all want it all. (laughs)*

R: Well these things do come up. When you begin the process of self-inquiry... (tape break) ...it's like dormant seeds ready to sprout. Things from a past life. You're bringing everything up to the surface. So you can get rid of it. This is why with many people things sometimes appear to get progressively worse because everything is coming to the surface. You're inquiring, "To whom does it come?" So it's coming up and out, up and out.

Therefore when these things come to you like that, feelings, lust, greed do not be disturbed. But joyfully observe it. Observe yourself feeling this way. Watch it, look at it intelligently and you may ask, "To whom does it come?" But as you observe it, as you inquire, "To whom does it come?" The feeling becomes weaker and weaker and weaker and weaker and it will ultimately disappear completely.

All these things do happen, but realize they are not you. Those thoughts, those feelings do not belong to you. They belong to I. You say, "I feel this." When you inquire "Who am I? What is the source of I?" The greed, the lust, the feelings will go with it and they will all dissipate and leave you forever. You just have to keep up the practice. Do not allow these fears or these so called things that come to you to frighten you or to make you



feel something is wrong. Merely realize they come from the deep recesses from your mind and you're getting rid of them.

It's like when you shoot the ducks at the shooting gallery. The ducks are all flat on the floor and then they pop up and you hit one and it goes down again. The same thing with your thoughts. As the thoughts come you shoot them with your gun of inquiry, "To whom do they come?" And the thoughts falls dead and goes away. Then another one comes up and you ask, "To whom do these come? What is it's source?" And it falls dead and goes away. You keep this up. As you keep doing this you will find one day that your mind is free and you feel bliss and happiness and joy that you never felt before.

*ST: Muktananda taught that the body is the temple and to distract it and take care of it, how do you feel about that?*

R: The body is a temple. It's a temple that gets old and decrepit and no matter how much care you take of it, it's going to get old and get decrepit. Just like a temple. You should take care of it but not to give it your whole life. I get up about six o'clock in the morning, I do exercise, I go for walks in the park, I make myself a drink and put hundreds of vitamins in it and by 7-8 o'clock I'm all finished, that's it. That is the only attention I give my body to keep it going.

In reality the body does not exist. So if you spend too much time with it, you're putting your attention on something that is going to go anyway. If you put your attention on the Self, on absolute reality, on "I Am," on consciousness then you will become consciousness and not become a body. But sure it tells you that the body is the temple. It is a temple but must also be destroyed as a temple will be destroyed. No thing lasts forever. When you're a hundred years old and you can't walk and you have to be taken care of what will you say about your temple then? So before you get like that, find the truth about yourself and become free and liberated.

*SB: The I-thought seems to act like it knows everything. It knows who I am. It's familiar with all these people and it wants this and it wants that but when I inquire and slowly start to see that the I-thought is just illusion it seems to be like abiding in ignorance like, I don't know what anything is. Like divine ignorance. There seems to be a place of not a knower when the I goes.*

R: This is a good place to be. When you no longer think, "I know." I know is a statement of ignorance for as Bob says, "We do not know anything." We don't know why we look like we do. We don't know why a tree is a tree or why a dog is a dog. We don't know why we were born, why we die. We don't even know who we are. We know nothing. Therefore when somebody appears intelligent, they think they know something that is a joke because noone really knows anything. We're born into a world where things just appear to exist and we take them for granted. Why is a dog a dog? We give it a name dog. Why do we have men and women? To propagate the race, why? We know absolutely nothing. Therefore it is real funny to me when people walk around thinking they know something.

Now the interesting thing is when you begin to admit to yourself that you know nothing you become nothing and then you're everything. But as long as you believe you know something that of course is ego and always gets you in trouble. Because when you believe you know something humanity always wants to change to something, into something else. Wars begin, man's inhumanity begins, man's inhumanity to man. But when you feel you know nothing then there is nothing to do. There is no one to be angry at. There is no thing you wish to change. You leave everything alone. You do not try to convince anyone about anything and you become free. So a free person is really a person that is good for nothing.

*SH: So much for being free?*

R: But he is nothing that's why he's free. (*SH: But he's good for that, for being nothing?*) Free and nothing is synonymous. (*SH: Well, that sounds good to me.*) And when you're good for nothing you're free. But if you think you're free and you're good for something then you're deluding yourself. Be good for nothing you'll like it.

I know some of you are wondering to yourselves if everyone was good for nothing what would become of the world? Do not concern yourself with the world. The same power that knows how to grow mangoes on a mango tree, wheat in the field, cherries on a cherry tree, that knows how to maintain and sustain the universe as it appears will always take care of everything, even you, you have absolutely nothing to worry about.

I realize also that you have been brought up to believe if you do not make something out of yourself, if you do not take care of your affairs you will suffer. This is a blatant lie. No one was born to suffer. If you allow yourself to be the natural person you are everything will always be provided and you will be radiantly happy. But when you interfere in the process and try to change things, become somebody, do something, you may appear to go through those processes but it's not happy. There is no joy. There is no real beauty, it's all mechanical.

(short silence)

Well we've got prashad to share with everybody.

(Opens up prashad)

This is a gift from the Self. You'll never starve if you come here. Mmm, these look good, why don't you open this?

(prashad continues with general conversation)

(tape ends) [TOC]

\*Note: Audio file had a date of 910829, but is the same as the transcript dated 910825. Audio date has been used.

## THE PRACTICE OF SELF-INQUIRY

29th August, 1991

*Robert:* Oh this beautiful Thursday evening, whatever the date is. Most of you know Dana. She's in the hospital. It would be nice for people who know her to give her a call. Maybe send her some flowers.

When I say, "All is well, and everything is unfolding as it should," most of you begin to think about your personal problems, collective problems of the world. This is exactly what you should not do. As we go through the vicissitudes of life, we find we go through much friction. This is normal. There is absolutely nothing wrong. Most of us have been brought up to believe certain things are wrong. This may appear true in the relative world, but as far as the spiritual world is concerned, all is well and everything is unfolding as it should.

Whatever you believe is wrong with your life or with someone else's life, there's nothing but an unfoldment in consciousness, and it's necessary for your evolution. If you understand this, you will not react to whatever happens. You will simply smile, observe, and become the witness through each situation that comes into your life as you unfold. There is nothing in the universe that can hurt you. The substratum of this universe is divine love. It is pure consciousness. It does not know the meaning of hurt or evil or sin. Those are just words that human beings make up.

When you begin to identify with your real nature, which is love, then you sail through all the so-called calamities of life. But if you identify with the world of appearances, and as you know there are many appearances, you seem to suffer. You become angry, you become upset, you become disillusioned only because the world is not turning your way. Only because the world is not turning the way you think it should, according to your concepts, according to your preconceived ideas. Again, there is nothing wrong. Everything is right just the way it is. As you begin to understand this, you find peace.

What do you really want out of life? As most of you know, when you achieve your goals, it doesn't turn out to be the thing you hoped it would. As long as you're looking for something, you will always be disappointed. When wisdom starts to come to you, you stop searching. You stop needing, you stop wanting. You leave it alone. You live in the moment, spontaneously. And then everything unfolds where it's supposed to.

There is the story of a prime minister of a great country who used to go to a teacher in the forest and all the teacher would say to him is, "All is well and unfolding as it should." This was the entire teaching. Then there would be silence. The prime minister of the country went to this teacher for five years. He didn't understand what was going

on, but he had faith in the teacher and in God and in himself. So he just kept repeating "All is well and unfolding as it should."

One day he became totally immersed in consciousness. He lost the body-mind idea, transcended the I-thought and became absolutely free, became radiantly happy, inner joy, inner bliss. One day the head chef of the palace caught his wife with one of the cooks making love in the kitchen and he became angry, he became upset. He wanted to kill her, but before he did anything, he went to the prime minister and he said, "Prime minister, what can you do to help me? I caught my wife with another man. I want to kill her. What should I do?" And the prime minister said, "Don't worry. All is well and unfolding as it should." And the chef got upset. He got mad and went away, saying to himself, "How can he tell me that? I asked him for help and all he told me was, All is well."

Now it happened that the chief of the guards of the palace was due a promotion. And somebody else got promoted in his place. And he became upset. And he decided to see the prime minister to ask his advice. He told the prime minister what happened and the prime minister just smiled and he said, "Don't worry. All is well and unfolding as it should." And the chief of the guards said, "What?" And he went away angry, mumbling to himself. He happened to bump into the chef whose wife had been unfaithful. And they related their stories to each other. And he said, "The prime minister told me the same thing. Lets fix him good. Lets plan to do something to him. What can we do?"

They happened to pass the royal barber shop and the king was taking his royal shave. The barber slipped with the razor and cut the kings royal neck. Blood was flowing all over the place. And they ran in and helped bandage the kings neck. When they left, they came up with a plan. And they ran to the prime minister and they said, "Prime minister, our king has cut himself shaving and he's in extreme pain. What do you think of that?" And the prime minister said, "All is well and everything is unfolding as it should." That's what they wanted to hear!

So they ran to the king and they said, "Your Majesty, we told the prime minister about your terrible accident, and he didn't even care. All he did was say, "All is well," laughing, and "everything is unfolding as it should." And the king says, "What! Bring him to me!" And the palace guards brought him to the king. And the king looked the prime minister in the face and he said, "Look at my neck, it's bandaged and it hurts like hell. What do you think of that?" The prime minister merely said, "Your Majesty, all is well and everything is unfolding as it should." And the king got real angry and he said, "Put him in the dungeon!" So he threw the prime minister in the dungeon.

Now it was Wednesday afternoon, and every Wednesday afternoon the king went horseback riding with the prime minister. But of course the prime minister was in the dungeon so he went horseback riding by himself. The forest was filled with Kali-worshippers. And this was the time of year when they captured someone and sacrificed that person to the goddess Kali as that was their custom in the old days. So the chief of the Kano said, "Go bring me a pure person for the sacrifice."

So they searched and they searched and they couldn't find anybody. Then they saw the king coming. They grabbed the king. They didn't care who he was, and took him to the Kali guards. And the Kali chief looked at him and he said, "Take off his clothes." Which they did. Then he saw the cut in his neck bandaged. And he said to his guards, "How dare you bring me a person like this? Can't you see he's impure? He has a great cut in his neck. We only sacrifice a pure person. Get rid of him."

They took him back to the forest and let him go. Now the king was running back to the palace and he thought this over. And he realized that if he had not cut himself, he would have been sacrificed. And he sent for the prime minister and told him this story. He said, "You were right. If it weren't for the cut in my neck, I would have been sacrificed to the Kali gods." And the prime minister said, "Not only that, Your Majesty, but I usually go riding with you. They would have caught us both and I would have been sacrificed if you didn't throw me in the dungeon. So thank you."

So you see the moral of the story? No matter how things may look, no matter how things may appear, every situation in this world has a beginning, a middle and an end, but all is well and everything is unfolding as it should.

Take a look at your life, all of the times that you interfered with the condition because you didn't believe it was the right condition. And you caused problems for yourself and for all concerned. Everything will always work out. There are no mistakes. You have to feel that. You have to have faith in yourself and in the powers that be. While you are working in this world, do not react to things. For you are only seeing a partial story.

It's like the example of the keyhole I give you. A person looks through a keyhole and they see one part of the picture. They see somebody stabbing somebody else with a knife, and that's horrible, very bad. But let's imagine they open the door and they see the whole picture. They will probably see that in a previous life the man who was being stabbed, stabbed the person who is stabbing him. And now in this life the same thing is happening to him. And when he looks further, he will see the one being stabbed and the one who is doing the stabbing both laughing. For nothing has happened to them at all in reality. So you see, we always get a partial picture. We never get the whole truth. This is why we are told not to react! This is why we are told, whenever a situation confronts us, act from the point of wisdom by not reacting. Yet, your body will do something. When I say to not react, I mean mentally.

First, if you do not react mentally, and you are at peace with yourself, your body will take the right course of action in order to transcend that situation and you will not have to go through it again. But say you react, and you seem to get your way and win, whatever the situation is. This simply means that you have put your karma in abeyance for awhile. The results have not hit you yet. You stopped them, for awhile. But according to the law of karma, you're going to have to go through it at one time or another. If you do not react mentally, divine right action will take place and you will transcend and not have to go through that experience. This is the way to live in the world.

The question is, is the world your real home? What have you got to do with this world? As you evolve, as you unfold, you begin to see that you are a spirit. You are not a body. You are not a mind. And you are not the doer. By spirit! mean your true nature is consciousness, absolute reality, pure awareness. You are really not of this world. But this realization only comes when you do the work. By doing the work I mean when you develop compassion, humility. Your feelings no longer become hurt. It doesn't make any difference where you live or where you are or what's going on in your life right now. You realize this is for a time only. And this too shall pass. So you do not react.

And you have transcended lust and greed. When this has been accomplished to an extent, you find you're beginning to feel a tremendous bliss, tremendous peace. It's at that time that you can begin to practice self-inquiry. Everything I've said to you has led to the practice of self-inquiry, *atma vichara*. If you have not come this far, as I just explained, you will not like self-inquiry. It will be meaningless to you, it will be boring. You will try for a couple of weeks, some a couple of days, some a couple of months, and then you will tell me, "Robert, it doesn't work." And I will smile and realize you have not done the preliminary work. You still have anger, doubt, apprehensions, suspicion. Things of the world still annoy you. You react to things, sometimes violently. Therefore you cannot practice self-inquiry. You will not like it, you will not enjoy it.

But you can surrender, if you are ready to do that. You can surrender to the Self, to God. You can allow God, the Self, to take your anger, to take your suspicions, your depressions, your apprehensions, your greed, your lust. You can give it all to God. But this is also not the easiest thing to do. For it means that you have come to the conclusion that you are not the doer.

You are more like a puppet being manipulated by karma. And so you give everything up to God. You surrender your karma, your sins, your past mistakes, everything. You let go of it. Then you find you're becoming more peaceful and you begin to search for the personal "I". You begin to feel, "I am not the body. I am not the mind. I am not my experiences. Then who am I? Who am I? Who is this person called "I"? Is it me? When I refer to my foot, my chest, my hand, who is the "my" I am talking about? To whom am I referring?"

You begin to question yourself. Remember, this can only be done when you are at peace with yourself. "What is the source of I?" You begin to look within yourself. You spend moments in the silence. In the beginning when you ask the question, "Who am I?" there's a profound silence. It will only last a few seconds. But as you continue to question, the space between each "Who am I?" becomes greater and greater and you remain in the silence longer and longer.

This silence is your true nature. The silence is consciousness. When the "I" dissolves, you become *sat-chit-ananda*, Brahman, Nirvana, Emptiness. And you become blissful. As the days go by, whatever you feel, whatever you see, whatever your senses tell you, you question, "To whom does this come?" You're always questioning.

As I mentioned Sunday, self-inquiry is not meditation. You can sit at certain times during the day and practice self-enquiry if you desire. You're not meditating. You're enquiring.

You're following the I-thought to the source. You do not look for results. If you find that you cannot do this, you practice being the observer.

You observe everything you go through during the day. You become the witness. You watch. And you do not react.

Then self-enquiry will come by itself. Something will open up within you and you will ask the question, "Who is the observer? Who is the witness?" And something will say, "I-am." And "I-am" is the first name of God.

So you will change the meditation and do the "I-am" meditation with your respiration. You inhale and you say "I", you exhale and you say "AM." It's okay to mix self-inquiry with the I-am meditation, as long as you're always doing something. That's the point. Always do something. Do not focus on your so-called problems. If you're doing something spiritual your problems will always take care of themselves. They will. They will always work themselves out. As far as you're concerned, keep your self spiritual. You will always begin when you awaken. If you wait too long you will forget and go about your daily business.

But if you do something spiritual when you first awaken you will carry it through during the day and before you fall asleep. Keep yourself spiritual all the time. When you wake up you can immediately ask yourself, "Who am I? Where did the 'I' come from? 'I', 'I' had a dream, and now 'I' am awake. Who is this 'I'?" The "I" slept soundly, the dreamt, and now the 'I' is awake. Interesting. And you ask, "Then, who am I?" Which really means, "What is the source of this I?" You always pause, and remember you never answer the question. When you ask yourself, "What is the source of the 'I'?" and you rest in the silence, thoughts will start to come to you. So you inquire, "To whom do these thoughts come?"

If you find you are late for work and you have to get up and get dressed, or do whatever you're doing, do not force yourself to stay back and practice self-inquiry, but get dressed. As you get dressed, ask yourself, "Who's getting dressed? I am. Who am I?" And follow it through, as you're eating your breakfast, "Who's eating? I am. Well, who is this 'I'?" And you keep it up. You keep it up. You keep it up. You keep it up. You will forget in the beginning. But as you keep up the momentum, you will remember. And you will remember more and more. All during the day, keep up the self-inquiry. Surrender. You can do both simultaneously. When something faces you that you don't like you can say, "To whom does it come?" and you can also say, "Take this from me, God. It doesn't belong to me at all. Take it. Take this burden.

Then you can enquire, "Who had to give the burden to God? I did. Who am I?" It always goes back to the same thing. This is the procedure. These are the things you must do if you want to become free. Why are you wasting your life? The things that you think

you need will one clay vanish. You don't know how much time you've got left in your body. And if you haven't become of no mind, you have no idea where you're really going to go when you drop your body or what's in store for you.

If you practice self-inquiry, if you practice surrender, if you keep your mind on the source, you'll be safe. And the worst thing that can happen to you when you drop your body is that you will reincarnate into really spiritual parents, parents who have been on the path a long time, giving you the opportunity to start at an early age to become free and liberated. So what do you want with your life? Do you want to go after material things that are here today and gone tomorrow? Or do you want to become free? The choice is yours.

Feel free to ask any questions.

*SM: I had a very interesting dream a few nights ago, Robert, where I laid down on my child and his guts came squishing out and I was in a panic. I saw my baby killed. I was just lamenting and weeping, gnashing my teeth. All of a sudden a voice said, "Relax it's only a dream." And I stuffed the guts back into his body and got up.*

R: So what is the question? (*SM: This is all a dream, relax!*) Good! Everything that appears really does not exist. If you are only able to awaken without going through these procedures and all the work you have to do on yourself. And the reason you can't awaken is because you're attached to the world. You're attached to person, place and thing. That is the only reason that you will not awaken. In other words, you're getting pleasure out of the world. And as long as you're deriving pleasure out of the world, you will never awaken. I'm not saying you have to stop the pleasure and acquire pain. They're both two sides of the same coin. Enjoy your pleasure, but do not react to it. Realize what it is - Maya, illusion. It's here today and gone tomorrow. Therefore when you are no longer attached mentally, you become free.

*S: Eve had that same experience that he did about waking up and saying, "This is a dream, I whenever I did alot of self-inquiry during the week. Then I'm more likely to have a dream, sort of this lucid dreaming." I wonder if anybody else has had that experience.*

R: Yes, those dreams actually do come when you practice self-inquiry alot, to show you the nature of things. You will have a dream and all kinds of things will happen, and then in the dream you will realize it's a dream. That shows you you're making progress. Those are really good dreams to have. Isn't there a song, "Life is but a Dream?" I know I heard it some place.

*S: There's also a song, "I've Got Plenty of Nothing."*

*S: Robert, you said a couple of weeks ago, you were talking about the need for a living guru and I was wondering in your own particular case, how many years were you with your teacher?*

R: I was never with one teacher a long time. When I had my own personal experience I went to many teachers to observe and to confirm what I was going through. (*S: So, in a sense, your experience was self-evoked?*) You can say that, yes. But I was so young at the time, I thought I was going crazy. But somebody always introduced me to a teacher who



let me know what it was all about and what was really happening. (*S: Why did you think you were going crazy?*) Because I became different than my friends. (*S: That's all very sensible.*) Not when you're mixed with the world. Because the world showed me otherwise. And I felt, deeply, that it was a lie. I felt the whole world was a lie. And when I tried to express to my teachers and to people in my family, they told me I was crazy.

*S: Your mistake was in believing them. (R: Exactly!) You were on the right track. They were in illusion. It's hard to stand alone sometimes.*

R: I'm not crazy, you are. The whole world's crazier than me.

*S: You were just gaining your sanity and thinking you were crazy. A paradox.*

*S: Was Ramana the teacher under which you attained your complete realization then?*

R: Not exactly. He was the one that opened my eyes to who I was and made me understand where I was coming from. But I had already had the realization before I came to him. (*S: Then how would he open your eyes if you already had the realization?*) I used to believe something was wrong, for I felt that I was omniscient, omnipresent And I tried to get rid of that feeling. Then I went to Ramana. He explained it to me and he told me about his experience when he was a boy. When he was a boy, he did all this tapas. He meditated by himself for years, kept silent, and had all kinds of things happening to his body, various modifications. So he told me I didn't have to do that, being from the West, the modification itself was the Western thinking. So I didn't have to go through anything else.

*S: Robert, during the day I feel a sense of anxiety or self-judgment and I surrender it in my mind to you. What will you do with it?*

R: Never mind what I do with it. You just surrender it! And it will be taken care of. To give you a better explanation - actually the Self only exists. When you surrender to me, all of yourself, it evaporates, because it never existed to begin with. So I do absolutely nothing with it because it's a nonentity. It has no power, it has no beginning, it has no end, it's nothing.

But you believe it's something. When you give it up to me, then the grace flows more freely to you because you have surrendered all of your self to the Self and the Self takes the place of your self. The deeper the surrender, the more the experience of the Self.

*S: Sounds like a good exchange. A win-win exchange, no losers.*

R: There are no losers. You can't lose with the stuff I use!

*S: Last week you mentioned that the fastest way for any of us to become self-realized was to be of service to you. And I was thinking about that during the week and because it was the first time you gave us something specific. And I would like you to address how we can be of service.*

R: I never used the word "you", if you recall. I said to be of service to your Self. Your Self and my Self are the same Self. There's no difference. Because for some reason I am able to see this more clearly, when you give up your ego, give up your mind to me, to the Self, you receive greater freedom. You begin to experience great joy, great peace. So when you actually become of service, you are of service to your Self. Can you follow that?

S: Yes.

*S: I hate to bring up scripture again, but Jesus said, "Whatever you have done to the least of my brothers you have done unto me."*

R: This is very true. Can you explain that? (*S: Well, there shouldn't be drawn any difference between any of my brothers, brothers meaning all persons, whatever their circumstances, whether they be Mother Theresa or Charles Manson.*) This is very true. There is only one Self and we're all that. So whatever you do to anybody else, you're doing to yourself. To go further into this, if you see me as a human being, if you see me as a body, you're making a big mistake. I see you as the Self, as consciousness. There is only consciousness. When you abide in consciousness, you become free.

So when you are of service to consciousness there is a greater amount of grace that flows. It opens your heart. It pulls you upward. It pulls the mind into the heart center, when you become totally free, liberated. Some of you are a little confused. When someone brings me an apple, they are really giving the apple to themselves. Since the Self is more prominent through this body, then the measure with which you give the apple returns to you tenfold. Is that clear to everyone?

*S: Not exactly. (R: O.K. What isn't clear?)*

*S: This ten-fold thing on the apple. You're saying that it essentially depends on their inner attitude what the overall experience is for them?*

R: It's like digging for diamonds. The deeper you dig, sometimes the more diamonds you get. When you serve the Sage, it's like digging for diamonds. You become part of the sage's vibrations, which is called grace. Therefore you find your needs and your desires fulfilled by themselves. Whatever is supposed to happen to you, which points you toward divinity, is accelerated.

*S: So when you say desires, those are spiritual desires.*

R: Spiritual desires, yes. This is why many times when certain people are in close proximity to me and hang out with me a lot, things appear to become relatively worse, for some people because all this stuff, all the karma which has been accumulated for centuries is being accelerated, being pulled to the surface and hitting you all at once. And as you hold on without reacting, everything is being burnt out. Then all of a sudden you become empty. And you find peace and liberation.

*S: Robert, this non-reaction you're talking about - the thing you mentioned with Dana going to the hospital, someone is taken ill, the natural reaction is to want to become well. In fact I read something Ramona himself had said that health is the natural state of beingness to begin with. So it would seem that it is a natural reaction to want to react to illness with the desire to be well. Can you just expound on that?*

R: Yes. The desire to be well presupposes that there's somebody who has to be well. But in reality, no one ever became sick. So there's no one to make well. If sickness were a reality, then you would spend your time trying to make someone or yourself well. Since a sickness is itself an illusion, trying to make someone well is also an illusion. And

the only real way you can help them is by being your Self. By seeing the truth. And the truth is, all is well and everything is unfolding as it should.

Dana knows this. She's going through some horrendous experiences. But I talked to her on the phone today and she was laughing, and she's happier than I've ever heard her in a long time. She told me all this doesn't exist anyway, so who cares? She has a real good attitude about it. What appears to be real is false. Do not judge by appearances. We are not here to make sick people well. We have to realize no one was ever sick and no one needs to be well. They're both impostors. We have to rise above that thinking. And the easiest way to do that, of course, is to enquire, 'To whom does it come?' Then you begin to see it is the I-thought who believes somebody is sick and somebody has to be made well. So you get rid of the I-thought. The whole universe is attached to the I-thought. When the I-thought is transmuted, the whole universe seems to stop functioning for you. There is no longer a universe. Things like sickness and wellness no longer exist. In the meantime, you do the best you can.

*S: The reaction part is knowing all this, at least on an intellectual level, you would still take the steps to attain what would seem to be a state of wellness, would you not?*

R: You will automatically take care of yourself. Your body will always take care of itself. What appears to be your body knows what to do to take care of itself. But you shouldn't spend your clay thinking about your body, and thinking whether it's sick or well and trying to make it healthier all clay long. Be spontaneous. Do whatever has to be done and forget it.

As an example of that, what I am talking about, people give me all kinds of herb's, vitamins, green stuff, purple stuff, everything. So in the morning without even thinking, I throw it all in the blender with some apple juice. I mix it up and I drink it and I forget all about it. I do not think, 'this is going to make me sick or well.' It's just something to do.

*S: Robert, what is there before the "I Am" consciousness?*

R: The I-am consciousness is simply to cause you to understand that God is all there is, and there's nothing else. The I-am is a process or procedure to come to that conclusion. But reality is Nothing. There is absolutely nothing. When you are the Self you are nothing. The I-am consciousness comes from delusion. And you're doing the I-am consciousness to get back to your real Self, to who you always were. In reality there is no I-am consciousness. It never existed. Just like there's no Self, there is no absolute awareness, there is no realization. Those are only words to get you back to nothing. (*S: There's no 'nothing' too, then?*) There's no nothing too, then, it's only a word. What we call the absolute reality is something that can never, never be spoken or described. It's indescribable. There are no words for the true reality. So in order to convey the message we say that the true reality is consciousness, pure awareness, sat-chit-ananda, Nirvana. But those are all words. And in the final analysis all the words have to go and all the thoughts have to go. So nothing is the answer.

*S: Sri Bhagvan said, "words of the great-grandsons are Truth."*

R: Oh, yes. That's a good analogy. Words of the great-grandsons is the Truth.

S: Robert, Mom and Dad were right then, when they said, "you're going to amount to nothing." (R: We always talk about this. I became a 'good-for-nothing.')

But you're not even that. (R: What am I? That's the answer. Silence. Henry's the only one who gave the right answer. Silence is the answer.)

S: My cat has been trying to tell me that for a long time.

R: How did the cat tell you? (S: Just by not answering. I keep asking him to tell me his secrets. The answer is nothing.) He doesn't even say, 'meow'? You can probably learn a lot from your cat.

S: Workers comp lawyers don't talk either.

S: Couldn't you substitute the word 'everything' for 'nothing'?

R: Not really, because when you say, everything, it implies things. It implies some thing. There is no everything when you're nothing. When you're nothing you're no thing. But when you say everything! you start thinking about the world. (S: It puts you right back in maya.) Yes. So you want to be nothing.

S: Did you say there's no other?

R: There are no others, no. If there were others, there would be something.

S: Could we say, and think, just in terms of words, instead of nothing, no other?

R: If that helps you, by all means say it. You can say anything you like.

S: It's a nothingness that has nothing to do with nothingness.

R: Yes. As soon as you begin to think, you spoil everything. Do not try to figure it out. You can't. It's like trying to figure out what came first, the seed or the tree. The only way you can make progress is by self-inquiry, surrender, service to the Self, and silence.

S: What is service to the Self?

R: It is giving up your ego, giving up your mind, giving it all to the Sage.

Do we have prashad? Remember, the whole teaching is in the prashad!

(tape ends) [TOC]

## **THE WORLD IS YOUR MOVIE**

*1st September, 1991*

*Robert:* Om, shanti, shanti, shanti, Om. Good afternoon. Greetings and salutations. I welcome you with all my heart. It is good to be with you once again.

If you abide in the first principle, that everything is an emanation of the mind and everything is preordained in your life, you would have no problems. Where can there be a problem when you realize that everything is preordained, predestined, and everything that is predestined in your life is projected through your mind. In other words, the world that you are seeing, observing, is simply your movie. You show yourself a movie whenever you stare at the world. And all the things that you see, is your flick. It belongs to you, no one else, everything.

Nothing just happens. Everything has already happened. And you appear to be going through a movie, where things appear to be happening, but you're really the projectionist, and you are projecting your fairy tale. The idea is to become free, to become liberated. But how can you become free and liberated, when the world affects you, when you're always scheming and planning and criticizing, becoming angry, reacting? How can you become free?

You become deeply involved in the situations of life as if they were going to last forever. You realize by now that the only thing permanent in life is change. No thing ever stays the same. So why identify with the external world?

The wise person leaves the external world alone. They have very little to do with the external world. They have trained themselves that when they behold a situation, there's no reaction, no identification. You become no-hurttable. You cannot be hurt any longer by words, by deeds, by whatever. Wherever you find yourself, you put yourself there. No one is responsible for what happens to you. The appearance is that people seem to be responsible, for you always seem to be involved with people. Yet it's all planned.

It's as if you were an actor and you are rehearsing for a play. Then you play the part. You do not really get angry at your co-actors, for you know that it's a play, they're all playing a part. Life is like that. It's an act, act one. How you come out of act one determines if you go back into act two, or you become free of the whole thing. Act two is when you become reborn and go through further experiences. You're continuing the game. You have not learned to turn within, to dive deep within yourself and become free. You become attached to person, place or thing. And again you grow older, and it's time for act three. All of the time you are responsible for your actions.

If you would only leave it alone, if you can only understand no one can really hurt you, no one can really do anything to you. The appearance may be that they can, but you should always hold in the deep recesses of your mind that it's only a play, an act. If you go through the play without reacting, you do not have to take on an acting job again. You become free. But if you insist on reacting, it makes no difference what the situation is. You are reacting when you have preconceived ideas, when you believe something has to be done a certain way, when you believe people want to hurt you, things are wrong somewhere. When you're always scheming and planning and you're not spontaneous, that is acting. And of course, whenever you react there will be a further reaction from the other side. It never ends. It keeps on going. This is collective and individual.

No thing is as it appears, or it wouldn't change. The whole universe is a mirage on the screen of life. Everything is a mirage, including your body, your thoughts, your feelings. They're all a lie. And they do not really exist.

When I go so far as to say that nothing really exists, I don't blame you for sort of becoming a little irritated with me, for I know that some of you have gone through life, and you've been hurt. Certain things have transpired in your life, so how can I sit here and say that no thing exists? Try to remember that I'm not speaking from a book I read, or what somebody else told me. This has been my direct experience. There is no world. There never was a world. And there never will be a world. All of the psychotherapy you go through, all of the karma you go through, all of the perverse situations in life you go through, they do not exist. They never have existed and they never will exist. Yet the mirage is so strong that you're sitting here believing you are the body.

No matter how many times I tell you, you are not the body, you are not the mind, you are not the doer, you always identify with yourself as the body. You can tell you're doing that because you're always thinking about your self. When you're taking a walk, what do you think about? Yourself. True? Whatever you're doing, you're thinking about yourself. You may get lost sometimes when you're watching TV, going to a movie, participating in a sport, but that doesn't last. When the movie is over, when the sport is over, when what you've really got involved in is over, you're back to thinking about yourself.

As long as you think about yourself as the body, you have to suffer. You have to go through experiences in life. That's what this world is all about, for the deluded person. Experience after experience after experience. There's no end to it, until the day comes when you get good and tired of the whole thing. This is why some people really have to have the rug pulled from under them before they come around to this way of thinking. For as long as they are leading a mediocre life, they don't have that many bad things happening in their life, they seem to be satisfied, and they keep searching for better humanhood, not realizing that for every backward there's a forward. For every up there is a down.

You have to experience all kinds of things when you identify with the body-mind phenomenon. Therefore you should do the best you can to transcend that kind of thinking. And you do that by catching your thoughts. Catch yourself thinking about yourself, about

your problems, about your family, about your needs, about something being wrong somewhere, about your doubts, your suspicions, your apprehensions. You have to realize that it doesn't matter what you're going through, physically, mentally, economically. Those things are all incidental.

For instance, the body may be wasting away, getting older, dying from cancer. That doesn't make any difference. There's no difference between a person who has become emaciated, dying of cancer, and Arnold Schwarzenegger. They're both impostors. The problems begin when you take it to be seriously. When you want to be someone else, or you want a different kind of situation in your life, that's when the problem really begins.

If you can only learn to abide in whatever situation you're in. What I mean by abide in every situation you're in, I'm referring to not reacting, not feeling sorry with yourself, or comparing yourself with someone else, but simply laughing at yourself. Allowing to come what may. Not fighting, not trying to get the best of someone else.

I know what I'm saying, to some of you, appears sort of stupid, for you say, "If I don't stick up for my rights, people will step all over me. That will never happen. For it is when you stick up for your rights and you appear to win that you really have a problem. For you have to go through similar situations over and over again until you stop and leave things alone and simply not react.

I am not referring to holding it in. If you hold in your fears, your problems or whatever, you will blow up one day, and all sort of things will happen. I'm referring to transcending your life, going into a different dimension, seeing things in the fourth dimension, rather than in the state of waking, sleeping and dreaming. Abiding in your real Self. You abide in your real Self when you become quiet, when thoughts stop, when people around you may be in chaos and confusion, they may be shooting at each other, wars may be going on, but you are still, you are quiet, you are not disturbed. You cannot make out you're like that when you're not. You cannot pretend that you are still and calm and peaceful, when you really have a lot of anger in you, and you're always sticking up for your rights, and you believe that people are trying to hurt you.

You therefore have to work on yourself. Your body appears to be the factory, the laboratory, for you to experiment. There's only one way to go, and that's inwardly. Do not attempt to do anything in the world to become evolved. The world cannot do anything for you. It's only within your own Self.

Thursday night I mentioned that most people cannot practice self-inquiry because they've not come to terms with themselves, meaning they've not as yet removed the anger, the doubts, the bad temper, the feelings. Those things have not as yet been removed in order for you to go further. If you are really attached to this world, and you are when you have a bad temper, when you have to react all the time, when you think something is wrong, that's being attached to the world. It's going to be very difficult for you to practice self-inquiry, for your ego is so strong, it will always pull you back to the situation in life that you're going through, your job, that you may hate, you're always thinking about that,

always upsets you, family problems, bodily dysfunctions, lack or limitation, or an overabundance of things. When you own too many things, your mind is always thinking about the things you own, whether you're going to lose them, whether you have to pay taxes on them, so it's just as bad as thinking about problems. As long as you're thinking at all you're making a grave mistake. The mind has to become quiescent. It makes no difference what the situation is.

So Thursday I mentioned you've got to put your house in order, before you can really get into self-inquiry. And I mentioned two things that a couple of people have reacted to me about. Ramakrishna used to talk about these things as women and gold. Throughout Rama Krishnas' writings he says that women and gold are the two things that keep you from becoming enlightened. People think he didn't like women. But he actually was referring to lust and greed.

So some of you who called me, believed I said that you're not supposed to be sexual in your life, and you're not supposed to own anything. This is a mistake. There is nothing wrong with being sexual as long as you are in control of yourself. You've got to control your own body. If you're lustful, your body controls you. Some of us believe to be sexually active we have to be lustful. This is not true.

I can only use myself as an example. When I had my illuminating experience when I was fourteen years old, the I-thought was completely destroyed. When there is no I, you would say, then there is no one to be sexual. And the appearance would be you become asexual. This again is a mistake. The body is going to appear to go through many experiences. I got married, I have two daughters, but yet the I-thought was not there.

So again, you may say, "But Robert, if you became self-realized, you would have no interest in sex or anything else." This is a fallacy that only the ajnani would ask and feel. The body will always be active. It will always appear to be doing things. Whatever you have to do as a body will be done, but you do not think about it. Nothing is planned as far as the enlightened person goes. The Sage plans nothing because the Sage is not the body nor the mind. Yet the Sages body may appear to go through certain maneuvers, maybe work at a job. The body may appear to go through all kinds of things, but the Sage has absolutely nothing to do with it.

This again is confusing. It appears that there are two people. It appears as if there is a Sage and there's a body that does all kinds of things. But that's why I said it's an appearance. Just as Ramakrishna and Ramana Maharshi and others appeared to be dying a horrible death and wasting away. I want to inform you that no such thing happened. None of these things are happening. That's why you should never judge because you're judging from the viewpoint of the ajnani. In other words you're seeing things with your ajnani eyes, and you're thinking how things are supposed to be.

Now as far as greed is concerned, it's the same thing. I do not mean when I say you should work on yourself to remove greed, I'm not referring you should sell your possessions and get rid of everything you own, and own nothing. On the contrary, if you like



a nice car, a nice home, antiques, there is absolutely nothing wrong with enjoying those things as a body, as long as you're not attached to them. In other words, possess what you want, but never be possessed by your possessions. You have absolutely nothing to do with it. The real you is free from the whole thing.

As I'm trying to explain this, I'm talking about both worlds, the world of the body and the transcendental world. There is really one world. There is only ultimate oneness. But for the sake of trying to explain these things, I refer to the fact that you appear to have a body, but you are not the body. You are absolute reality. That is your state right now. Do not worship your body. See yourself for what you really are.

If you're that far enmeshed in this world, again self-inquiry will be difficult for you to do. That's when you sing bhajans and you have mantras, you chant, you practice pranayama. You do all these things to make your body pure enough so that you can practice self-inquiry.

There is a story about the Buddha and the courtesan. One day the Buddha and his disciples who were walking through the forest and they came to a town. In this town lived a beautiful courtesan, who was a high class prostitute. She had a beautiful home and she was a lovely creature to behold. She had heard about the Buddha, how handsome he was, how strong of body, and she said to herself "I must have this person. This will be my ultimate conquest. So she sent her handmaidens out to fetch the Buddha. "Bring him to me," she said. They approached the Buddha and they said, "Master, our mistress wants to see you. Please come."

When Buddha's disciples looked at the girls they realized who they were. They were all prostitutes. And they began to chase them away. They said "How dare you approach our Master like this. What kind of person do you think he is?" And the Buddha said "No, do not say anything harshly. I will go." The disciples were amazed. They didn't understand where he was coming from at all. But they knew enough to trust him, because he was self-realized and they were not. He told them, "Wait here," and he followed the handmaidens to this beautiful home, a mansion, a castle.

He approached the courtesan, and she was dressed in her finest clothes to entice him. She said, "Stay with me and I will give you love beyond your wildest dreams." He smiled at her and he said, "Not now." She continued and said, "I will give you riches you never had in your life. You will be treated like a king. Just stay with me." Again he said, "Not now." She continued by saying, "I love you with all my heart. I will give myself totally to you. Just stay with me." And he answered, "I love you also, but not now." This went on for hours. She finally realized there was no use. And he bid her farewell and went back to his disciples. They walked through the town and disappeared into the jungle.

Thirty years passed and the Buddha and his disciples again came to that same town. All of a sudden Buddha stopped and started to think, and told his disciples, "Wait here for me. I have to go see my beloved." He walked to the part of the town where this great mansion had been, and he found a pile of rubble. Everything was torn down. Every-

thing was a mess. He inquired where the courtesan was, and someone pointed to the ground. And there she was lying in the ground in rags, with leprosy all over her body, wasting away.

He went over to her, kneeled down and said, "Now I have returned for you, and I love you as you once loved me." He kissed her on the forehead. She was immediately healed. She understood. Her consciousness had risen. She followed the Buddha back to the forest with the disciples and became one of the loving disciples of Buddha.

This story tells you that no thing is the way it appears. When you attach yourself to someone or something, and you believe that's the thing that you have to have all of your life, you will always be disappointed. The safest thing you can do is to turn within. You should get rid of all of the undesirable traits you've got. Enough of them. Awaken from your sleep. Begin to inquire, "To whom do all these feelings come? Who is going through karma, reincarnation, mental anguish? Who is going through all of this? I am? It is the I that is the culprit, that has kept me in delusion all of my life. Now I'm going to trace that I, find out from whence it comes and become free." Do it.

(silence)

Feel free to ask any questions.

*SB: Robert if realization is all fullness and all bliss and all proficiency, why would the Jnani want to get married and have a family?*

R: The Jnani has nothing to do with it. This is why I say it's sort of difficult to understand. The body does this. (*S: But if there is no mind, how would the body do it? If the mind is gone who would do it?*) The appearance is there. It's like when Ramana Maharshi was dying, who was dying? A human being appeared to be dying but he said you're making a mistake. There is nobody here dying. In the same way a Jnani appears as a body to some people and the body appears to be doing certain things, getting married, having children, having a job, becoming a president... (*SB: But if there is no karma what would impel the body to want to do those things?*) The body is not doing that. It appears to be doing that. This is the reason I always say, "It is only an appearance." (*SB: So are there still karma's operative in the Jnani?*) There is no karma, there is nothing, there is no body.

*SH: What determines the appearance then?*

R: Nothing determines the appearance because nothing is going on. There is a complete blank. (*SH: Well what determines that nothing that is going on goes on?*) Nothing determines what goes on because nothing is going on, there is no determiner. (*SH: You just wiped it all out.*) (*laughs*)

*SB: Yeah but why would the Jnani get married rather than just sit in one place in a cave? What impetus, what motion is causing this to happen?*

R: Why would the Jnani sit in one place in a cave? (*SB: Well some of them have.*) The same reason. There is no difference to the Jnani whether he is sitting in a cave or gets married. The difference that you see is in your mind. (*SB: Doesn't he prefer to get married rather than sit in a cave?*) There is no preference whatsoever. (*SB: Then why does he do it?*) He

doesn't. (students laugh) He "appears" to do it. You are seeing the appearance, that's your mind. Remember I told you the first principle in the beginning? Everything is an emanation of your mind. The appearance appears that way but the reality is quite different. In the reality there is nothing going on. It's like a mirage. You see the water and it's not there. It's like hypnosis. You're seeing the Jnani with a body doing something but noone is doing anything.

(break in tape)

(A student must have asked a question about nothing is reality.)

You can't say nothing is reality because that implies that reality is a thing. There is only nothing, it is. Nothing comes after that.

*SM: It's a dream Robert? It's a dream? (R: It's a dream? Of course.)*

*SU: Then who creates an answer? (R: No one.) You said everything is preordained.*

R: Everything is preordained as long as you believe you are the body but when you get to the point when you realize you are not the body there is no pre-ordainer, there is no karma, there is no reincarnation, there is no God. All these things simply exist because you believe you are the body. That's why you have to realize that it is your personal I that believes all these things. When you destroy the personal I everything else is destroyed. Everything is attached to the personal I.

*SH: And that's based on the identification of the body.*

R: Yes. So when the identification of the I stops, there is no body, there is no mind, there is no world, there is no universe, there is noone looking to become self-realized, there is no liberation, there is nothing.

*SB: But that nothing is happiness, right? I mean, bliss and fullness. Sat-chit-ananda right? (R: That what you call nothingness is beyond happiness and bliss. There are no words in the finite mind to describe it. You can't even imagine the bliss.)*

*SH: But for there to be anything there has to be someone to experience it? (R: Yes.) And what you're speaking of there's no experienter?*

R: There is no experienter so how can you experience anything?

*SB: But then you just become the bliss?*

R: You do not become anything, because there has to be someone to become. (S: Umm.) And the bliss is something that you're describing. So that cannot be the ultimate reality. That is why I always say the ultimate reality is silence. Total quietness. That's nothing.

*SU: In the silence it's like being enveloped by something, bliss, I mean I use the word bliss that's wrong but there is something...*

R: When you're enveloped in the silence by something, that is not the true silence. (*SU: So the true silence is beyond that feeling? It's beyond that feeling, there is no feeling whatsoever. See there has to be someone to have a feeling. As long as someone is feeling something that is not it.*)

SU: *Umm? I've never experienced it I can't say but why would I choose something that isn't wonderful or blissful or... I mean I haven't had the experience obviously that, because in the silence I've had a blissful feeling. The presence of something.*

R: The presence of something, the blissful feeling is only a part of it. But all that becomes transcended. All that disappears. The true silence, what you're referring to is a billion trillion times greater than the bliss you're talking about. It is something so incomprehensible that if it came to you your whole body would be destroyed. The body will not be able to handle it. That's why it only comes when you've had the realization that you are not the body because then there will be no body that will be destroyed. It never existed so how can it be destroyed. But if you're feeling a point before the bliss with the nothingness then your body can actually be destroyed by that great feeling.

SH: *Why would the body be destroyed? It would just be the identification of the body that would be destroyed?*

R: The body appears to be destroyed. It's an appearance. (SH: *Umm? It's not actually destroyed?*) No, because it never existed. (SH: *(laughs) Here we are back to ground zero.*) See this is sort of difficult to understand, to comprehend but I can assure you that if you dive deep within yourself and you follow the I-thought to it's source you will have happiness that you never dreamed existed and you will have bliss that no word or feeling can ever describe. You will be in your true nature.

SH: *But there is still a you there?*

R: No. I'm just using that word. (SH: *You're using it...?*) To make you see what happens. (SH: *Yeah. But you must've disappeared?*) You never is available. You is gone, there is no you. But when I'm referring the experience to you that is the only way you can do it by using certain words. (SH: *Well then there is no bliss, there is no anything?*) There is no bliss as you know it. (SH: *There is nobody to know it?*) There is nobody to know it. (SH: *So there is no knowing?*) There is no knowing. There is just it. (SH: *Why talk about it then?*) (laughs)

SE: *Why ask him? (laughter)*

R: Why are you talking? I'm just answering your question.

SU: *It's not like an out of body experience?* (R: No, on the contrary.)

SH: *It's no experience at all. (laughs)*

R: Out of body experience is kindergarten. (SU: Okay, uh-um.)

SE: *Some teachers talk about the absolute as being experience without conceptualization which differentiates into an I and to trees and so forth, but what you're saying goes far beyond that, you're saying experience itself doesn't exist, is that correct?*

R: That's correct. There is no experience. (SE: *So you don't belong to the Douglas Harding group of Jnanis.*) Douglas Harding has his own message. There has to be an experienter to experience anything. When the experienter has been transcended there is no one to have any kind of experience. And that's total silence.

SH: *There is no experiencing Self whatever.* (R: No. It's all gone.) *Umm.*

SB: *But yet you say it's a great happiness.*

R: I'm trying to explain it because many people believe that it's a void. It's not a void it's beyond that. There are no words to describe it. (SB: *Could you say that it's happiness itself without anyone to be happy?*) No, happiness is nothing compared to the experience.

SX: *Robert if you gave up your body tomorrow and you hear all the time on TV or radio, young people, children even going through the tunnel. And going through the tunnel in a near death experience or whether they've been in an accident or whatever or in the operating room it seems to be a break in the agreement about what happens about going through this very very blissful state. When they reach that near death or going over to the other side. So back to you, if you left your body tomorrow where would you be?*

R: Where I am right now. (SL: *Nowhere?*) (SE: *Everywhere?*) (laughs)

SX: *Now without this body and you passed on after having only drowned to a different energy would you still be aware that we pions are all down here sitting around waiting for you to show up?*

R: I have not passed on anywhere. (SX: *No, I know.*) I know I will not be doing that because I would have to be an individual to see all you pions. There would have to be a seer and individual entity but I am you, I have become you. The energy is your energy because there is only one energy. (SX: *You just become that, you just become another energy?*) There is no other energy. I was never an energy to begin with. The Self always remains the Self. There is no where to go and there is nothing to become.

SX: *So all these people who believe in some after life are going to be disillusioned?*

R: The people who believe in an after life will experience an after life but you are causing the experience yourself. If you are controlled by your mind when you leave your body your mind creates an astral world, a causal world and you'll have experiences there but you are doing this to yourself you have caused this. It all comes out of your mind. When you are free and liberated there is noone left to cause anything and there is nothing to become. You're already that and you remain that, forever.

SX: *So in a sense if you are living in a hell, to expand this a little bit, or sort of Dantes Inferno and you leave the body at that stage you might likely to talk... if I just use this as an illustration to try to clarify it to myself or anyone here - say the Bible speaks of purgatory and hell, and if you're a good kid you go to heaven. So are you saying in a sense, whatever state that we are living here that when we leave this mortal flesh we sort of become that. Whether it's peaceful or in a bad state?*

R: You continue. You take a short vacation. You go through the tunnel. You see your relatives, people you hate, people you love then you take a rest for about 400 earth years... (laughter) (SX: *Are you pulling my leg Robert?*) No this is the story, this is the way the story goes and then you're pulled back into some body, somewhere, in some time and you go through the processes all over again. It is only when you know who you are... (SX: *That you don't go through that?*) That you don't have to go through that because there is noone left to go through that.

SM: Robert could you say it's like emulsified oneness?

R: A multiplied oneness? (SM: *No, emulsified oneness?*) You can say that if you want. (SM: *Well it's everywhere so it has to be emulsified.*) (laughter) See the Jnani the Sage is already omnipresent, all-pervading therefore there is no room for the Sage to go anywhere. There is no space and there is no time because the Sage is space and time. There is no place where the Sage is not. Therefore the Sage is already everything that exists. So where would the Sage go when the body appears to be dropped. There is no place to go because the Sage takes up all the space there is at the present moment.

SE: *So everything we know or experience has nothing to do with the absolute?* (R: True.) Nothing. (R: Absolutely nothing.) *Every question that I would ask would have to be wrong.* (R: Right.) (students laugh)

SH: *Now you can give up.* (laughs)

SG: *Robert in a Jnanis point of view you mentioned earlier something about, we might forget ourselves... we might stop thinking about ourselves a little bit while we're watching a movie or something. Is losing yourself in the TV lets say from the point of view of - is that more helpful from the point of view of lessening the identification with the personal I than sitting around and thinking about yourself in perhaps a sort of a relatively unconscious way?*

R: It's not really helpful but it doesn't benefit you at all either. (SG: *Do you mean you got to have a negative benefit through that...?*) You can have a negative or positive benefit. (SG: *Like sitting and thinking about yourself can have a negative benefit from that point of view?*) Sitting around thinking about yourself only pulls you deeper into the delusion. When you watch TV or see a movie it keeps you from having a nervous breakdown. (laughter)

SG: *Is there any difference between watching a movie from this point of view of identification with the personal I. You're watching a movie and you're losing yourself in the movie and lets say losing yourself in Mozart or losing yourself in a mathematical problem?*

R: Of course when you're listening to Mozart or you're doing something beautiful, again it's taking a break from thinking, thinking, thinking about yourself, the world or the problem. (SG: *So it's still just basically a neutral from the point of view of...?*) It's neutral. It's similar to going into nirvikalpa samadhi. When you are in nirvikalpa samadhi you're no longer your body. You're involved consciousness or experiencing consciousness, only when you're in nirvikalpa samadhi. But when you come out of it you're back to where you were before. (SG: *Well you're not saying that nirvikalpa samadhi is the same as losing yourself in a TV movie as far as being in identification with the personal I aren't you?*) The only difference is one, it gives you a taste of reality. And the other it gives you a taste of being one with the program. (students laugh) (SG: *Can you say what can happen in the future to these two people where on maybe doing one and one the other?*) The person who practices nirvikalpa samadhi, if he goes deeper and he or she does not believe that is the solution or that's the ultimate will go further and become totally enlightened. But the one who practices watching TV becomes a part of the soap opera and begins to think and feel like that. That is their reality for now . They believe life is like a TV program, of the movie.

SG: *And so how is that any different from a person who just sits there and thinks about himself and kind of spins out his own TV program?*

R: When you think about yourself all of the time you appear to becoming more dull. Your mind becomes dull. You become an idiot, by thinking about yourself all the time and the problems and then you have trouble going further in your spiritual course or spiritual practice. So thinking about yourself just dulls the mind. It doesn't do anything for you. But thinking about the I and following the I to its source, does a lot for you.

So you can watch TV, identify with the TV. Practice nirvikalpa samadhi and identify with that or sit around and think of your problems and your personal feelings, identify with that, the choice is always yours.

SG: *I'm still not sure, not all those choices are immediately available to me but three choices that are, thinking about myself and let's say losing myself sometimes in a TV movie?*

R: It's better to lose yourself in a TV movie because you take a break from yourself.

SX: *I think he's trying to say is if we go out and do something positive rather than just be self-absorbed all day in all of our miseries and our own soap opera's, is it not more beneficial to go out and be a part of the world doing something constructive?*

R: This is very true. When you can help others that is one of highest human experiences that you can do. It's very beneficial for you because it develops humility and develops a semblance of peace within yourself so you can go further in your spiritual practice. You're right. You should get involved in helping the homeless or being of service wherever we can be. When we're not working on ourselves. Doing what you said is much better than watching TV.

SB: *Robert when we forget ourselves - In the beginning of the meeting you said the ego is self-involvement, is self-concerned and if we do help others and we're transcending that self-involvement and we're forgetting ourselves so thereby transcending the ego to some extent by helping others.*

R: Yes again it causes humility and compassion and when you have humility and compassion that is a very high human state. So when you practice self-inquiry you will be able to get further. But when your ego is too big and you don't give a damn for anybody else then it will be very difficult to practice self-inquiry. (SB: *Self-abandonment is like self-ignorance, divine ignorance?*) Give yourself away, get rid of yourself. Do not sit at home thinking about yourself too much or about your problems. If you're in that state get involved, help others, do something good for someone else. All those things help.

SX: *I want to ask you a question as Bob was asking a question. In many Oriental practices they're always trying to infer that being a celibate is much quicker to being in a household. And what you were saying to Bob is that once you reach a certain realization within yourself it really doesn't matter whether you are single, living in a cave or whether you're married being out in the world because you are in control of the situation? Why then are so many Eastern philosophies almost telling us how dreadful it is for a man to have a relationship with a woman or whatever or to mix a very negative kind of energy? When you think that it takes an awful lot more energy to be*

*married to the same dear old lady for fifty years and love her dearly than it is to go out and escape from the world.*

R: That comes from the old school. The thinking used to be and still is with many groups, yoga groups that having a relationship is detrimental to spiritual growth because you're too much involved in the relationship. This to an extent is true. When you're involved in a relationship with someone you've got to keep that person happy and always please them and so it takes you away from your spiritual work.

But as you say when you have reached a semblance of enlightenment at that time it does not matter any longer because you know that you are not the body. Therefore what the body does is incidental, it doesn't make any difference. It only makes a difference in the beginning. When you're really working on yourself, a relationship will interfere in the work you're doing because again you have to give to the relationship. You can't have a relationship and be by yourself. Some people can I guess.

But once you have come out of the basic premise that I am the body and you have touched reality it doesn't matter what you do.

Would you like to read the Jnani Mary?

*SM: Sure. (Mary reads the confessions of a Jnani, refer to beginning of this book)*

(After reading)

R: Always remember that you are not the body, you are not the mind and you are not the doer. Your true nature is absolute reality, pure awareness, consciousness, ultimate oneness, sat-chit-ananda, Brahman, you are that, peace.

We have some announcements.

(Tape ends with the beginning of announcements)

[TOC]



*Transcript 91*

## **THE THREE GUNA'S**

*5th September, 1991*

*Robert:* Om, shanti, shanti, shanti, om. Good evening. (Students: Good evening Robert.) I welcome you with all my heart. It's good being with you again. It's getting dark earlier.

There are certain things that you should always remember, and that is right identification. You should always be aware that your true nature is consciousness. You are pure unadulterated consciousness. Do not look at yourself as a body. There maybe many reasons that you feel as if you were a body. You may have pain, stress, emotional conflicts, whatever but you must learn to drop that kind of thinking no matter what appears to be going on in your life and realize that you are consciousness, absolute reality.

In other words you must identify with your source. If you identify with your source eventually you become the source. And I'm not speaking of apple sauce. (laughter) If you keep dwelling on your body or your problems and what appears to be real but is not, you simply cause those situations to increase in size and the delusion becomes reality to you. Therefore what seems to appear collectively or individually always remember to remember that you are not the body mind phenomena.

Everything is consciousness. There is only consciousness. In order for consciousness to have knowledge of itself there has to be a form or a body so that consciousness can express itself. Therefore a universal body comes into existence, which is called, "I-am." Within this universal body is the entire creation. For when "I-am" is realized creation ensues.

That's why a Jnani can exclaim, "All this is the Self and I am that! All this implies, the entire universe is within the body of the Sage. When the "I am" wishes to know itself again an individual body comes forth called the personal Self or the I-thought. Then the "I-am" forgets about it's divine origin, it's omnipresence and believes it is the personal self. Then the mortal dream begins. The entire universe becomes externalized and instead of you being omnipresent you believe that you are individual and that the world is outside of you. This is called the mortal dream. You then begin to exclaim, "I am happy, I am sad, I am rich, I am poor, I am this, I am that!" And you create all of these delusions. That keeps you in bondage.

As you appear to go through incarnation after incarnation this way, there comes a time that you begin to ponder to contemplate, to cogitate, you begin to wonder where you came from. And the wise person realizes that the answer is within. The wise person begins

to understand that the world which appears to be is a world of constant change. Therefore one cannot find reality in the external world.

So through meditation, through divine remembrance one begins to go backwards, one begins to reverse the entire situation. This is done by beginning to negate the entire universe. You have to get rid of the illusion and you do this by negation. You negate the sky, the moon, the stars, the trees, the earth, you negate God, you negate everything. Then you negate your body and your mind.

After practicing this for many incarnations perhaps, you transcend the body and the mind and become "I am," once again. You become the universal body. We're all of creation, everything, everything comes out of your mind, everything is within yourself and you understand that you are like a camera, a moving picture camera. The pictures that are projected as creation is nothing more than emanations of your mind. Everything you understand is a superimposition on yourself. Your body included, your mind included is a superimposition on the Self. When you have reached that point you can be called a Jnani or a Sage.

So how do we get to that point?

There are three types of people who are ready to practice Advaita Vedanta, or atma-vichara or self-realization. The three types of people are the seekers, disciples and the devotees. We have discussed this before but this is a little different. The three types of people are equivalent to the three Guna's. Tamas, Rajahs and Satvic.

Tamas means dullness, inertia and this refers to the seeker.

Rajahs is action and this refers to the disciple.

Satvic means purity and this refers to the devotee.

Now when I say a seeker is dull and that's the tamas quality, this is from the standpoint of Advaita Vedanta. But a seeker is a very advanced soul compared to the billions of people on this earth who are wandering around in total delusion and they have not as yet become seekers. So a seeker is really an advanced stage. Yet a seeker has a tremendous ego. They run around from teacher to teacher, read tons of books, always looking to find something for themselves. Their concern is only me, me and mine. I want to become enlightened, what can I get in this class, what's in it for me.

Their attention is on the personal self. They go to one teacher, they hear about another teacher they go to that teacher, they hear about somebody else they go there, but at least they're seeking. They don't really go anywhere. They can go through thousands of incarnations. Thousands upon thousands of incarnations as a seeker always looking to themselves. Involved only with themselves. They cannot keep the mind off themselves. They find fault. They always find something wrong with the class. They compare one class to the next class. One teacher to the next teacher, trying to pull out all of the information they can get from the teacher and couldn't care less about anything else. Yet if the seeker becomes sincere they evolve to the point where they become a disciple.

A disciple begins to settle down and this is the rajahs quality, action. They begin to act upon what they see. They have an infinity for one teacher and they go to that teacher more than anybody else. They act upon what the teacher says but they're still external. They read certain books pertaining to the teachers direction but they're still not true to the teacher, they're still interested in themselves but they stay mostly with one teacher. Then if someone real good comes along and they hear the word they go to listen to this other person yet they always come back to the one teacher.

They're still concerned of themselves. They also become sometimes trouble makers, they gossip a lot, they're craving excitement. So when things are smooth in the class they look for a way to make a little problem through gossip but they really mean well. If they keep on being sincere they will evolve into a devotee.

Now the devotee has come a long way. The devotee no longer thinks about themselves, they have forgotten about themselves. They don't even care about becoming self-realized. They have no desire to become liberated. They have no desires whatsoever. They act spontaneously and take one day at a time. They surrender completely to the Sage. They have no life of their own. They think of the Sage day and night. There is no room in their minds for anything negative.

A devotee never judges. A devotee understands that the Sage is coming from a different consciousness from theirs. So what the Sage does they may not understand too well but they don't care. The devotees are the people who maintain and sustain the Sage. They look at the Sage as themselves. What they do for themselves they do for the Sage. The devotees are the life blood of the Sage and it's the devotees that become liberated.

In every movement of a high nature. Ramana Maharshi, Rama Krishna, Shankara, many others too numerous to mention, it is only the devotees who become liberated because they don't care about it. Their personal I is gone. They have surrendered the personal I to the Sage. There is noone left to quarrel. There is noone left to think something is wrong. There is noone left to judge.

Why do I share this with you? Because it's time that most of you understood this truth and remember it. What are you really here for? You're here to realize that you are not the body or mind. That you're absolute reality, that you are pure awareness.

How can you realize this if you have other things in your mind? If you're thinking about the world and worldly conditions. The world has always been here and the things that the world is going through, it has gone through again and again and again in previous ages.

Everyone's excited about Russia becoming a capitalistic society as if this really matters in the long run. Things like this have happened thousands of years ago. There have been civilizations on this earth for billions of years that have surpassed where we are now. They've all been wiped out.

A person is a fool who becomes involved in the world.

Think of these things, what do you really want? What are you really looking for? What is your true motivation?

You and I both know there are many seekers and disciples who have simply come here to improve their humanhood. When their humanhood is improved that is all they care about and they're gone. But this is a mystical teaching. This is a teaching of utter delight and harmony. The delight and harmony is your real nature. You are not the phenomenal mind that keeps thinking about these things. Thinking about becoming enlightened will not do it. But surrendering the mind that thinks about becoming enlightened will do it.

There has to be a total surrender of your ego, of your mind, of your body and of your life. The surrender must be to your Self, the real Self. The Self is all-pervading and omnipresent. There is only one Self and you are that. Therefore when I speak of surrendering or focussing on the Sage the way devotees do, I'm not speaking of the Sage as a person. Most disciples and seekers always think I'm talking about a person.

The Sage is not a personality. The Sage is omnipresence, absolute reality. The Sage is your true nature. The real Self is the Sage. There is only one Sage, there is not this Sage and that Sage. That's why when most seekers and disciples talk about various Sages I don't say anything but I smile. They're speaking of various Sages as if they are individuals but the word Sage means transcendence, all-pervading therefore there is one Sage only.

If you are still seeing the Sage as a human being you will have problems because you will judge the human being according to your standards. You will create the human being in your image. And if the human being Sage does not fulfill your expectations you will be very disappointed and even upset. Whereas if you surrender and let go and stop quarreling and finding fault and believing something is wrong, you will become a devotee and all will go well with you.

The body has absolutely nothing to do with the Sage. Appearances have absolutely nothing to do with the Sage. When I keep using the name Sage I'm speaking of yourself. In other words your I-thought your personal self has absolutely nothing to do with your reality. There is no personal self in reality. There is no doer in reality. There is no one to judge anything in reality. Reality means silence. No thoughts, no evaluation, no trying to understand, there is only a total surrender.

There is no thought or worry about the body. What work it should do. Where it should live. How it should sustain and maintain itself. This has all been worked out for you. When you first imagined that you were a body, even the imagination of the body, the imagination that you are a body has all been preconceived. In other words even the delusion is in your side.

What I'm trying to tell you is you have absolutely nothing to worry about. Nothing to be concerned about. Nothing to react to. Nothing to try to change. Keep yourself still. You will find that your body will do whatever it came here to do. It knows what to do. Your job is to remember that you are not the body. You are not the mind that thinks,

thinks and thinks. You begin to observe your mind thinking. You begin to become the witness to your thoughts. You become the witness to all of your external affairs because you are remembering that all of your external affairs are merely thoughts projected by your mind. When you stop reacting the projection stops and you return to your bliss state. You have to learn to leave the world alone.

I was talking to a seventy year old man in the park today and he was telling me how he was concerned about the world condition. He's worried about what's going on in Russia. He's worried about the country. I asked him, "How many more years do you think you've got left on this earth? What are you doing with your time?" And he said, "I'm trying to improve the world." And I explained to him that he first has to understand who he is and then see if he wants to improve the world, he didn't know what I was talking about. So he walked away from me thinking I was very strange. Of course he was right. (Students laugh)

The average person you know doesn't want anything to do with me. I always seem to say the wrong thing to the average person.

You have to vehemently make up your mind what you're going to do with the remaining years you've got left. If you happen to leave your body tomorrow you're simply going to continue from where you left off. So if you were a complainer, a troublemaker, finding fault, you will find yourself in a position where you do the same things and it will never end for you. Therefore I say to you, "Forget about everything." Begin to go backwards into your source. Negate everything. Do not allow any condition to make you feel as if something is wrong somewhere.

Now who has to do these things? The person who believes they are the body. If you can only awaken to the fact that there is no body, there is no universe, there is no God, there is no you, there is no liberation and there is no illusion, you would be home free. But you want to continue playing the game. Why do you want to do this?

Everything I shared with you about consciousness and creation is a lie. It's only a story to make you keep quiet. So people are always asking me about creation. How did it get here? Why is it here? So we talk about consciousness and how it created everything out of itself. But what is consciousness? Where did it come from? It came from nowhere for it never existed. How can you possibly understand what consciousness is with your finite thinking?

That's why a devotee doesn't try to figure these things out. They just give it up. Let go of it. There are no meditation games we have to play. There are no procedures and processes we have to go through. There is no incarnation, there is no karma. There is just nothing.

(tape break)

There is no Fred turning over the tape. (Students laugh)

It doesn't exist. We think all these things exist and become a slave to them.

Think how free you would feel if you weren't bothered by tape recorders, pencils, by pens, by paper, by thinking of what I'm talking about, just think how free you'd be. Wake up! Awaken now! That is all you have to do.

When you're sleeping at night and when you're in deep sleep, when you have a nightmare or you have a beautiful dream, things are still happening in the beautiful dream as in the nightmare. The only remedy is to awaken. The only remedy for having a dream, bad or a good dream, is to awaken!

If in your dream you meet a yogi and the yogi tells you, "I'm going to teach you a new method of meditation," and you start practicing the meditation method and the years go by, then you meet a Tibetan Lama who is going to teach you Tibetan Buddhism and you start practicing that and the years go by, then you meet a Zen teacher who teaches you the concepts of Zen, gives you a koan and you sit for hours staring at the blank wall, the years go by.

Were all those things really necessary? All you had to do was to wake up and you wouldn't have to go through all those hours and years and eons of meditation techniques, various procedures, all you had to do was wake up. You simply had to awaken, that's all you had to do. But those teachers never told you that. They told you about their procedures and how to hold your breath for twenty minutes and practicing all the siddhas, so you can achieve powers, or you can bury yourself alive for three weeks and still be alive after.

You fall in the trap. You practice all of these things when all you had to do was wake up. You have all kinds of dreams. You're dreaming your reincarnated and you have a good family then a hurricane comes and kills you and your family and then you're reincarnated again and this time you're a Tibetan monk and you die of old age and you're reincarnated as a street peddler, you go through all kinds of experiencers. It's all a dream.

So one day you meet a Sage and you ask the Sage, "Sir what is the fastest thing I have to do to become self-realized?" and the Sage says, "Wake up! That's it!" So you wake up from your dream and you find yourself in this dream. It's the same thing! This is a dream! And I'm telling you to wake up! Those who understand will awaken now.

(long silence)

*SF: (tape starts abruptly with end of students question) ...I've had some observations about spiritual matters and one of them it says that through the veda's and the sutra's and they reach a point where this life is a living dream. But then it goes on to say, why do I think I am the dreamer and not the dreamed? Comment on that proposition? (R: In truth...) Sir?*

*R: In truth you are neither the dreamer or the dreamt, you are neither one. (SF: Yeah.) You are beyond the dreamer and beyond the dream.*

*SF: And I've got a tape of Krishnamurti in which he says, "Do not accept what the speaker is saying. The speaker has no authority whatsoever. He is not a teacher, he is not a guru. For if he is a teacher you are the follower and if you are the follower you destroy yourself and you destroy the teacher."*

R: This is very true, I agree with that. This is why I say, "The Sage is not a person." (SF: *Thank you.*) The devotee is actually an extension of the Sage. But for your own benefit Fred you always quote these beautiful things and they're beautiful but what about yourself. What do you know yourself. How far have you gone on the path?

SF: *I've been thinking about scripture, there is nothing the matter with scripture itself it's the way it's interpreted and even then it's interpreted by the mind and the mind itself is a myth.*

R: This is true but what about Fred? Where is Fred coming from? Do you see what I mean? (SF: *Yes sir.*) The time comes when you have to stand naked before God. That means all the beautiful scripture that you memorized, the beautiful cliches, all of the books, the remembrances of what you read have to be given up and you have to be completely empty. It is only when you've emptied yourself entirely that your true nature is revealed. But as long as you're filled with beautiful cliches, saying of scriptures, memorizations of book passages and those are very good, yet you can only go so far with them. They come from the mind and the mind is what's keeping you back from becoming totally free. So the mind has to be completely empty. You have to become a nothing. Then you'll become something. (SF: *Sri Bhagvan said, "Submit to me and I will straighten out the mind."*) This is true but that is what Sri Bhagvan said, but what do you say? (laughter)

SF: *Okay. (SH: You give up?) Got me right back where I started. (laughter)*

R: These people say beautiful things and they were beautiful people but as far as we're concerned they could have all been liars. We don't know. Perhaps Jesus was the biggest fraud that ever lived. Perhaps Buddha was a liar. Find out for yourself. See if you can come to the same conclusion as they did by becoming your real Self. (SF: *Becoming my own authority.*) Becoming your Self. Not your own authority as a person but by transcending the personal I and becoming the Self, by just awakening to your Self. Or else I'll see you here fifty thousand incarnations from now. (laughter) And you'll still be caught in the scriptures. (SF: *I've said I'll forget them but I haven't been able to.*) (laughter) I know Fred how it feels to give up all the stuff you've been hanging onto all of these years. For so many years these passages of scripture have been your security blanket and I can see how hard it is to give them up because what will you have then? You will appear to have nothing but nothing is consciousness. Nothing is your real Self. Do not fear giving up something. You come into... (SF: *It's in the mind. In other words, unconsciousness before it becomes conscious again. But that is a mind thought too.*) It's all a mind thought. (SF: *All psychological.*) Because it is easy to say that consciousness is this before it becomes conscious but what do we really know about consciousness? Why does consciousness become anything? Does consciousness really exist? We have no idea. Find out.

SH: *No idea would be valid if you had it?*

R: Right. (SH: *Why bother?*) Don't bother. (SH: *I won't.*) Good. (students laugh) Henry you're hopeless. (laughs) (SH: *I know.*) You are a good for nothing. (SH: *That's my true beauty.*) Yes it is. (SH: *Glad you recognize it.*) You are a real good for nothing. (SH: *Right*

*on. The most beautiful thing you ever said. (laughter) You see me clearly.)* Yes Henry I know you're good for nothing. *(SH: Right on.)*

R: Feel free to ask any question you like.

(long silence)

R: Om, shanti, shanti, shanti, om, peace.

Do we have any announcements?

*SM: There are some transcriptions on the table, a bit more coming in on sunday.*

R: There are some transcripts on the table for you...

(tape ends) [TOC]



## INVOKING THE NAME OF GOD

8th September, 1991

*Robert:* Good afternoon. (Students: Good afternoon Robert) With all these instruments attached to me I better say something good. (laughter) It's good to be with you again. I love everyone of you with all my heart and with all my being, noone is excluded. No matter what you do I'll always love you.

I receive many phone calls as you know. People talk to me about whether or not one needs a teacher in order to awaken. I always say it's very difficult to awaken fully without the presence of a realized Master. And they always throw Krishnamurti in my face. Krishnamurti hated gurus and so forth and so on. So, this morning I brought a little book here, "At The Feet Of The Master." How many of you have read it? He wrote this when he was about 16 years old and he talks about his Master. So Ed would you like to read the Foreword?

(Ed reads)

*"These are not my words they are the words of a Master who taught me. Without him I could have done nothing but through his help I have set my feet upon the path. You also desire to enter into the same path. So the words which he spoke to me will be of help to you if you obey them. It is not enough to say that they are true and beautiful. A man who wishes to succeed must do exactly what is said. To look at food and say that it is good will not satisfy a starving man. He must put forth his hand and eat. So hear the Masters words are not enough you must do what he says. Attending to every word, taking every hint. If a hint is not taken, if a word is missed it is lost forever. For he does not speak twice."*

R: Continue. Read every page that is underlined, just the underlined part.

SJ: Who wrote this?

R: Krishnamurti.

(Ed continues to read)

*"There are greater things than these, things which are real and lasting. When you have once seen these you desire for those others no more. God is wisdom as well as love and the more wisdom you have the more you can manifest of him."*

*"When you become a pupil of the Master you may always try the truth of your own thought by laying it besides his. What would the Master think about this? What would the Master say or do under these circumstances?"*

*Ed: (Stops reading and turns to Robert.) I think I have to read the whole paragraph not just the underlined things in order to make any sense.*

**Robert: Read that paragraph.**

**(Ed continues to read)**

*"When you become a pupil of a Master you may try the truth of your thought by laying it besides his. For the pupil is one with the Master and he needs only to put back his thought into the Masters thought to see it once whether it agrees. If it does not it is wrong and he changes it instantly. For the Masters thought is perfect because he knows all. Those who are not quite accepted by him cannot quite do this. But they may greatly help themselves by stopping often to think, "What would the Master think about this? What would the Master say or do under these circumstances? You must never do or say or think when you cannot imagine the Master as doing or saying or thinking."*

*"Be true in action never pretend to be other than you are. For all pretense is a hindrance to the pure light of truth. Which should shine through you as the sunlight shines through clear glass."*

*"You must guard to against small desires which are common in daily life. Never wish to shine or to appear clever. Have no desire to speak. It is well to speak little. Better still to say nothing unless you are quite sure that what you wish to say is true, kind and helpful."*

*"It is well to keep use even now to thinking carefully before speaking. From when you reach the initiation you must watch every word less you should tell what must not be told. Much common talk is unnecessary and foolish. When it is gossip it is wicked. So be accustomed to listen rather than to talk. Do not offer opinions unless directly asked for them. One statement of a qualification gives them thus, to know, to dare, to will and to be silent and the last of the four is the hardest of them all."*

*"The calm mind means also courage. So that you may face without fear the trials and difficulties of the path. It means also steadiness so that you may make light of troubles which come in everyones life and avoid the incessant worry over the little things which many people spend most of their time."*

*"The Master teaches that it does not matter in the least what happens to a man from the outside. Sorrows, trouble, sickness, losses, all, it must be as nothing to him and must not be allowed to affect the countenance of his mind. They are the result of past actions and when they come you must bare them cheerfully remembering that all evil is transitory and that your duty is to remain always joyous and serene. Use your thought power everyday for good purposes. Be a force from the direction of evolution. Think each day of someone whom you know to be in sorrow or suffering or in need of help and pour your loving thought upon him. Hold back your mind from pride for pride only comes from ignorance. The man who does not know, thinks that he is great, that he has done this or that great thing. The wise man knows only knows God is great. That all good work is done by God alone."*

*"For many people the most difficult thing in the world to learn is to mind their own business, but that is exactly what you must do. Whatsoever ye do, do it heartily, as to the Lord and not*

*unto men. Think how you would do a piece of work if you knew the Master was coming once to look at it. For your will must be like tempered steel if you tread the path."*

*"Of all of these qualifications love is the most important for if it's strong enough in a man it forces him to acquire all the rest and all the rest without it would be never sufficient."*

R: Thank you Ed. So Krishnamurti wrote this when he was 16 years old.

No comment.

Again, I talk to you to many of you by phone. Some people write me letters in regard to the procedure of atma-vichara, self-inquiry. Many people make the same erroneous point in their teaching in their meditation. They make a mistake! The mistake they make in atma-vichara, self-inquiry is this: They meditate on the I-thought.

To meditate on the I-thought is like meditating on your body. It improves the ego. It makes the ego stronger. And as you realize you're trying to kill the ego, not trying to make it stronger. What you're supposed to do is to follow the I-thought to the source. Follow it, not meditate on it.

Self-inquiry has nothing to do with meditation. When you meditate you meditate on the source. Which is God, the Self, consciousness. You may spend many hours meditating on the source, this is all good but never meditate on the I-thought. The I-thought is a process that you follow from the brain back to the heart and the source is the spiritual heart which is the Self, consciousness.

There is always a tendency when you are following the I-thought to keep thinking of the I-thought. Remember you do not do this. The I-thought has to be destroyed. The I-thought, the personal self, the ego, the mind are all synonymous. They really do not exist.

Therefore when you meditate on them you're meditating on something that does not exist and you're increasing the maya. This is why you should never think of your problems or meditate on your troubles if you have any. For you are increasing them. You're making them stronger and stronger as you think about them. You want to think only of the source. Only on God.

How do you think on God? You have to invoke God's name. And what is God's name? Who can tell me?

Students: "I-am. "

R: I-am. I-am is correct. I-am is the first name of God. So when you're told to think of God, you think of I-am. This is very important, for this is your life. What you do determines what you become. Where your thoughts are that is where your heart is. Understand this, feel it.

There are many people who still believe that self-inquiry is very difficult to do and some say it's even boring. But what kind of people are these? These are the people who are really attached to the world. The troubles, the problems of the world have a very strong hold on these people. These are the people who gossip about others. Always trying to find

fault. Who believe they've been hurt. When you believe all of these things, it is very difficult to practice self-inquiry, you won't like it, you will not care about it.

That's why it is written that self-inquiry is only for mature souls, meaning it's the end of the search and it is only for those people who have practiced meditation techniques or who have practiced sadhana in previous lives and are now finished with that. Now they can practice self-inquiry and go home.

Unfortunately most people are not like that. Most people are enmeshed in the world. The things of this world are very important to them. The good and the bad both. This is why we have to talk about maya so often to make you understand that the things you believe in this world are a lie no matter what they are. No matter how they look.

The wise person begins to reason this out. The first principle they think about is that everything is karmic. Everything in the relative world is karmic. Everything in this maya, in this grand illusion is karmic.

If everything is karmic, how can you blame person, place or thing for your problems? You're contradicting the teaching. And if you do not believe in the teaching you should not be here. You should be in a place that teaches you what you want to hear. But in the relative world everything is karmic, that's number one.

If everything is karmic and you have a death in the family or you get divorced or you win a million dollars or you have cancer or you have a robust strong body it is all karmic. You have absolutely nothing to do with this. Therefore what are you quarreling about? What are you upset over?

If you were walking across the street and a car passes a red light and hits you down the wise person understands this is karmic. It was karmic for the person to pass the red light and hit you down. Therefore you don't accuse the person, or hate the person or condemn the person. Of course that is what all the people do. But look at the condition the world's in. You forgive the person immediately, the person that ran you down, you forgive him.

What was it Ghandi said, the last words when he lie dying? He said, "Thank you my son." To the guy who shot him. He was thankful, because Ghandi realized that nothing can come from nothing. There is not the slightest thing that can happen to you that is not karmic. When you understand this you're at peace. You're not disturbed by your circumstances or what people do or don't do or the precarious condition the world's in. You realize the world is in collective karma. This is a world of karma.

The second understanding is, you realize that it's all preordained. Before you took on your body you knew every experience that you are going to go through until you drop your body. Just to understand this brings you peace. If a train runs you over and you have no legs left, it's preordained. Something is balancing itself out. There is no resentment, there is no hatred, there is no getting even. This is what I mean when I always say, "All is well and everything is unfolding as it should." There are no mistakes anywhere. There is absolutely nothing wrong.

The third realization you have is to know what to do. In the world of maya when anything happens to you, you do not think of the situation, you think of God. Anything, whether it's good or bad. Do not believe we're trying to improve our humanhood. You cannot improve your humanhood because it's all been worked out. Therefore when something wonderful happens to you do not become overly elated. You've deserved this, you've earned this, it's all been preordained this is karmic.

But, if you just leave it alone and rejoice in the good and weep for the bad you will continue along the path of good and bad and you will be like a leaf blowing in the wind. What you want to do is release yourself from the hold of karma and preordination. You want to transcend maya, get rid of the whole bowl of wax. Before you can practice self-inquiry the best thing you can do is think of God.

As an example; If someone does something to make you angry, instead of reacting like you always do, start chanting "I-am," to yourself with your respiration. Remember to do this. You are invoking the name of God. And if you do this everything will be worked out. Not worked out like you want it to perhaps but everything will be worked out, I can assure you of this. Everything will work itself out.

Your job is to invoke the name of God. Not to react to the situation. If you react to the situation the situation will become amplified totally out of proportion. Your feelings and your emotions will get worse as time goes by and you will have a lot of work to do to get back on the path. It makes no difference what the situation is. It makes no difference how things appear. It makes no difference what the world tells you. This is between you and God.

If you call to God, God will call back to you.

Here's an example of what I'm talking about. Approximately a year and a half ago a fellow by the name of Larry Josephson came here when we first started having meetings at Henry's house. He came about three or four times.

He called me and told me on the phone, "Robert I love being with you but I don't understand what you're talking about when you tell me everything is consciousness and the world doesn't exist, it's an illusion, it's a dream. The Self is all there is, and to practice self-inquiry. I want to do these things but I don't want to fool myself. When I do these things I know it's all intellectual but deep down I have hurt feelings."

I asked, "What is hurting you so much?" He said, "Basically what's happening, I was an accountant at MacDonal Douglas and I got laid off. I was with them for twelve years. Now I'm three months behind on my mortgage, my car payment hasn't been paid. I have two small children, a wife that is very upset because my wife never worked. And every time I want to practice self-inquiry, every time I want to be the witness all these things come up. I'm feeling my problems very deeply. So I don't think I can come back to the meetings even though I like to stay with you and see you. But I'm not ready for those teachings."

So I asked him, "Do you want a way out?" He said, "Yes." "Do you have faith in me? That's the first requisite. The reason I ask you this is because I have to give you the stuff you have to do and if you have no faith in me it will not work and you will not do it." So he paused and he said, "I have a lot of faith in you Robert but not in the teaching." I said, "Forget about the teaching for a while. How much faith do you have in me 60%, 70% a 100%?" So he said, "About 80%." "Can you make it 100%?" He laughed and he said, "I'll sure try."

"Here is what I want you to do and I want you to do it under all circumstances. Every time your feelings are hurt, whenever you think about your termination from Mac-Donald Douglas, whenever you think about not being able to pay the mortgage or the car or how your wife and children seem to be hurting because of your layoff. Think of God." And I explained to him how to do the "I-am meditation," with the respiration.

I told him, "As soon as you feel those feelings coming before they take over your body completely start chanting "I-am" to yourself. Under all circumstances whatever is happening instead of allowing those feelings, those emotions to take over, say, "I-am." You'll forget, but as you keep practicing you will remember to remember. Formally sit in meditation an hour or so in the morning where you will not be disturbed and practice "I-am" with your respiration. Before you go to sleep formally sit in meditation and practice "I am" with the respiration. During the day, whatever you do whatever happens immediately catch yourself and say, "I am." Will you do it?" He said, "I'll give it a good shot." I said, "That's not good enough. You have to vehemently make up your mind to really do it." He said, "Okay I promise I will." And that was the end of the conversation.

I hadn't heard from him in a month. One day the phone rings and I pick it up and it's him, I had forgotten all about him to tell you the truth. So he said, "This is Larry," I said, "Who is Larry?" "The guy with the problems." I said, "I remember, oh yes you were doing I-am, what happened?" He paused and he said, "Things got worse." "What do you mean?" "Well to begin with my wife and children left me. They couldn't take it any longer because they saw I wasn't going out looking for gainful employment. They heard me chanting I-am, they got disgusted and left." So I said, "How do you feel?" He said, "Okay." I said, "Will you continue this if I ask you? Remember in the beginning I said no matter what happens continue the procedure at all costs? Will you continue this?" He said, "Yes I will."

Three months passed, I received a long distance phone call from Trinidad in the West Indies and it's Larry, after he reminds who he is. He laughs and he tells, "I've got a story to tell you, you won't believe," I told him, "I'll believe anything tell me." So he said, "The last time I talked to you when I hung up the phone being in the house by myself before they were going to repossess it, I had nothing else to do so I started practicing I-am all day. And I couldn't sleep at night so I practiced I-am all night. The next morning I felt a peace that I hadn't felt in years. I just didn't care anymore and that's not me! All the things that transpired in my life didn't seem to matter any longer. I didn't even seem to care that

my wife and kids left and I was surprised with it myself but it was a feeling I never had. I decided to go out and eat breakfast. After I ate breakfast I took a walk. I must've walked about two miles. When I passed the Catholic church and I heard the beautiful chimes ringing. A feeling of joy welled up inside of me. I went into the church. The organist was practicing beautiful music. I sat down, closed my eyes and proceeded to practice I-am. I went into some kind of deep trance but I was awakened by somebody weeping. I opened my eyes and a couple of aisles down from me there was a man on his knees with his hands folded weeping. I didn't even think about it I just walked over to him, sat down next to him and said, "Can I help you? Is there anything I can do?" He related to me that his father was in construction was killed when a tractor fell on him and he had just come from the funeral. I started to talk to him about predestination and how God loves him and there is a valid reason for this. We had a conversation for about a half hour. He then invited me to lunch. We went out to a restaurant and we ate and we got friendlier and friendlier. And of course one word led to another, he said, "What do you do for a living?" And I explained to him what I used to do for a living, I was an accountant. He smiled at me and said that he was the director of operations for a Kaiser Bauxite company where they mined the aluminum in Trinidad and his chief accountant retired this week, do I want the job?"

He said, "I looked at him and my eyes opened and I said, "I've never been a chief accountant how do you know if I'm qualified? You don't even know me?" And he said, "I know enough. Can you leave tomorrow I'm going back?" And here I am."

So we both had a good laugh about this, oh he also told me, "I met a girlfriend who is about fifteen younger than I am, but I'm madly in love. I feel like I did when I was twenty years old." We said goodbye and I haven't heard from him since.

Now that story lets you understand what will happen to your life if you stick to the truth. There are so many people who are wimps. As soon as something happens to them, they get a headache, something happens financially, they feel threatened at their job and they start saying, "Meditation doesn't work, self-inquiry is no good, nothing works for me." And they return to the world of relativity with it's ups and downs.

Now let's talk about you. Where are you on the spiritual path? Be honest with yourself. When you get together with your friends what do you chat about? Other people? You gossip about others? You talk about your troubles. You talk about how you've been wronged. How your wife left you for another person. How your husband divorced you. How your boss hates you. How this is wrong and how that's wrong. Do you realize what you're doing if you're doing this? You're exacerbating the condition. Things will become worse and worse. You're using the power of thoughts to increase the condition that you want to get rid of. Always realize that everything is karmic and everything is preordained. You have absolutely nothing to worry about and nothing to concern yourself about. When you can become calm mentally and your thoughts have subsided a little bit then you can go to the higher teachings. Then you can understand what I mean when I say, "The world is but a dream. It's maya." Then you can understand what I mean when I say, "All is well.

No matter how things look. All is well and everything is unfolding as it should." Then you can understand what I mean when I say, "All this is the Self and I am That." There is only consciousness, absolute reality, pure awareness and you are That!

Your mind is calm you can accept this. When your mind is disturbed, full of your own thoughts, thinking about problems. When I say, "All is well," you feel funny. When I say you are consciousness, you are not your body, you are not the doer, you are not your mind, you think I'm crazy or you don't believe me or you feel hurt because you are enmeshed in your so-called belief of problems. And even those of you who are experiencing the good life so-to-speak, you say to yourself, "I don't have to be consciousness, I don't have to be the Self, I'm having fun."

(break in tape)

...the world has nothing for you. You will function. God knows what it is you have to do. It has nothing to do with you. If you begin to act spontaneously, if you begin to live in the present and take it a day at a time you will be amazed at how this mysterious power called God will maintain and sustain you and give you untold happiness. Even in the relative world. But never outline what this happiness is supposed to be. Do not believe or think that it has to be this way or that way or it has to be this thing or that thing or you have to live in this state or that state and live with this person or that person. Forget about those things. What we call God will take care of you when you think about God. When you think about I-am. Do it! Find out for yourself and see what happens.

*SU: Robert...?*

R: Just a minute, just a minute. We're at the end of the tape Mary.

(pause)

Okay now we can ask questions if you like.

*SU: Robert I was going to ask when you said to turn everything over to I-am. So where does the guru come in?*

R: The guru is the Self. The guru is the I-am expressing. The Self and the guru and the I-am are all-pervading. So when you're turning within yourself and you are chanting I-am and turning your so called problems over to I-am, you're turning them over to the guru, to God and to the Self. They're all one because it's all-pervading.

*SK: Robert, this is my first time here and two things occur to me, when I hear you say the words "I-am," all it does is like make me think of I as a separate ego because the language is not inspiring at all to me, it's just like words are dropping back on me as a special self-centered thing so it's not the kind of words that make me think in any special way. (R: Umm.) The second thing that occurs to me is that I can relate pretty much to what you're saying about the karmic thing. Except for the aspect on the relative level you seem to apply such a total passivity. For instance like if someone is addicted to cigarettes to kind of like there is nothing to really think about or we're kind of like we have to have food in order to survive even karmically we have to have nutritious food so there's decisions to be made to be getting those kinds of things. Those are only the two things that arose in me as you were speaking.*



R: Thank you. You're coming from the standpoint of the ajnani. Which means the standpoint of spiritual ignorance. Which is no insult. You're speaking of the relative world. When you begin to turn within, the I-am becomes stronger and stronger for you. You begin to realize that I-am is your Self. The more you practice I-am in the silence without thinking about it the stronger you will become and will reveal itself to you.

Now as far as you're concerned you have been brought up to believe that you have to make all the decisions or else they will not be done. This is the maya, this is the ego that makes you think this and it's very strong in most people. But from personal experience I can tell you that you are not the ego. You are not the person that needs to make a decision or needs to do anything like that at all. There is a purpose why your body is here on this earth. If you get yourself out of the way it will fulfill it's purpose. It will know when and how for you to stop smoking, it will know how to make decisions.

I know it sounds unusual for you because you're here for the first time and you're hearing these things for the first time. It seems that there are two of you but no there's one. You have to transcend the thoughts, the mind and the body. You have to become still. You have to stop your thoughts. Then something else takes over that will be able to take better care for you or of you than you could ever do for yourself.

Your mind will be on I-am and yet your body will know what to do, in order to maintain and sustain it. Just like in the story I told you. The man Larry surrendered everything to I am. He became peaceful and calm. Then something happened, he didn't plan it. He was at a point where he didn't care. When he didn't care he let go. You've heard the statement, "Let go and let God?" That's what happened.

*SK: Although his final words you said for him felt like this young guy getting with this young woman. It sounded to me like he still was very, kind of like stuck in a egoic sense you know, boy I'm getting now a lot of fulfillment, wonderful.*

R: You cannot judge him. This is his destiny. Who are we to say if he is right or wrong? We have to leave him alone. So what he has done has brought him to that point. Who knows where he goes from thereon. It's not for us to judge. We have preconceived ideas. We're dogmatic in our views. We have been brought up to believe that things have to be a certain way. But in truth things do not have to be any kind of way. We have to leave people alone. It is not for us to say what is good or what is bad for somebody else. We should work vehemently on ourselves to become free and liberated. Then you will see if you'll make that same kind of statement. If that will bother you or not. So therefore go within yourself. Practice within yourself. Rise higher to a higher state of consciousness.

*SK: When you use the word respiration does that mean you're supposed to be focussed on breathing in some way as we think of I-am?*

R: You say, "I" when you inhale and "am" when you exhale. But as you practice this your views will change. You will see.

*SL: Robert, earlier you were saying that...when you first started speaking you were saying that when people were meditating or when they were just chanting they were getting stuck on the I*

and you said as a result of that instead of concentrating on God or whatever they were going the opposite way and making their ego larger. What would one say in order to do that?

R: Oh I said... (SL: ...or how not to do that?) ...that you were meditating on the I-thought. In other words you're practicing atma-vichara, self-inquiry you're asking yourself, "Who am I? What is the source of the I?" So what you're doing is you're meditating on the I-thought and you keep thinking about the I-thought. You're not supposed to think of the I-thought or meditate on the I-thought. You're supposed to follow the I-thought. You are supposed to watch it returning to it's source and then meditate on the source.

SL: So when we kind of like get stuck in a thought, for instance if we're saying, "Who is feeling aggravated," or "Who is feeling this," you say, "I-am" and then when you get stuck on that then you kind of like try to abide in the silence and then you said give it up to God by saying, "I-am?"

R: When you say, "I-am," you have to ask yourself, "Who am I?" or "What is the source of the I?" and then you keep silent. And then you can question again, "Who am I?" (SL: So in other words not just say, "Who am I? Who am I?") Not in repetition. Not like a mantra, it's not a mantra. You get down to, you say, "To whom do these things come? They come to me. I feel this depression." Then you say, "Who am I?" and you keep still. You say, "Who am I?" again and you keep still. You allow it to happen naturally. And you will notice that the space between asking "Who am I?" becomes larger and larger. It's that space that is the I-am. (SL: For a week just do this instead of to say, "I-am?") Yes that's for meditation. (SL: Yeah but it seems like there is less room for error there.) Whatever suits you. (laughter) You do whatever you have to do but by all means you do something. (SL: I know because I was thinking I didn't want to accidentally build the ego, you know.) You only do that when you ask, "To whom does this come? To me. I feel this." And if you keep thinking about I feel this and you meditate on the I that feels this, that is the I-thought. That's a mistake. (SL: So when you say, "To whom....") You follow it and get rid of it and you say, "I-am. Who am I?"

SL: Otherwise you can do, as you suggested when you say when...like the example you gave us, that story if we're agitated and we use the respiration and say, "I-am." (R: Yes.) "I-am" to target the pattern?

R: To yourself. Even if someone is looking at you and screaming at you. As you watch the person screaming put a smile on your face, do not react and chant "I-am" to yourself. (SL: Thank you.)

SU: Robert I don't understand how you follow the I back to the heart. What process is that?

R: The process is going through, "Who am I?" You ask, "To whom does this come? It comes to me. I feel this." As you're saying I feel this you follow the I back to the heart. And then you say, "Who am I? Who am I?"

SL: So when you follow it back to the heart you just think, "Who is feeling this?" and then you think of the heart?

R: No, first you say, "To whom does this come? It comes to me. I feel this. Who is the I that feels this?" And as you're saying this you imagine the I going back from the brain

to the heart centre. (SL: Focussing on it?) But then you think and you meditate on the source which is the heart.

SM: *There is a bee in from the door. (SK: Insects.)*

R: What's a little bee amongst friends, he won't eat much. (laughter)

SB: *Robert when you ask "Who am I?" and you release your hold on the attention and the thoughts. You automatically go back to the heart without imagining anything?*

R: Yes. But for those who have to imagine it that's okay. (SB: *And if you're doing the "I-am meditation," and the mind slows down and stops is it okay to leave off the words?*) When the mind slows down and stops it will do so of it's own accord and you won't have anything to say about it. (SB: *So you don't have to keep repeating "I-am?"*) No. It will take care of itself when you start the procedure.

SE: *Isn't the primary object of practicing "Who am I?" to invert consciousness so that you break off contact with the external world and focus on the witness or try to find the witness? And thereby end the attachments with the external?*

R: True. When you focus on the I, that I is consciousness. Consciousness knows itself and you will come to realize that you are not a body or a mind or a doer. That will all happen of it's own accord. As you continue to practice those feelings that you are not a body or a mind or the doer becomes stronger and stronger and stronger. Until you no longer have to ask any question and you no longer have to say, "Who am I?" or get involved with witnessing or anything else. The witnessing comes without the practicing of "Who am I?" You can merely watch your thoughts, watch your actions, watch what you're going through, then you're witnessing. But when you get down to "Who am I?" that is beyond witnessing. That transcends witnessing because the I has returned to it's source beyond the witness, beyond the question. It has become pure awareness and you have become the source. (SE: *Witnessing occurs then at the level of phenomena?*) Yes. (SE: *And what you're talking about is beyond the level of phenomena? Before the phenomena or transcending phenomena.*) Yes. (SE: *And witnessing doesn't exist because there is nothing to witness?*) Yes, there is no one to witness and there is nothing to witness. There is no object and there is no subject.

SB: *So witnessing is still on the level of the attention which still is the mind? (R: Yes.) The mind witnessing everything but when you do the self-inquiry and fall back into consciousness then you're transcending the attention and the mind and all?*

R: Witnessing is the same as beingness. You are and you're aware of it so you're the witness. But you have to go beyond that where there is nothing and become absolutely free. (SE: *And the way to do that is to stay in the "I-am." Just rest there?*) Rest in "I-am," or just wake up.

SY: *Robert when you first went over to study with your teacher, to study with Ramana...*

R: I didn't really go to study with him. (SY: *But you were with him for three years?*) I went there to confirm my craziness. (SY: *What did he teach you, what did you do? How did your days go?*) Of course I wasn't with him all day. The days went beautifully.

*SD: Did you meditate or did you...?*

R: I used to go into the ashram and sit on the floor with everybody else. He came to visit me in my quarters twice the first time I went there. After that I just sat in the hall with everybody else.

*SY: So is there anything that... I guess you've said it all right now, huh?*

R: What else do you want? (*SY: I don't know?*) (*laughter*) You have to get to the point in your mind where there are no thoughts, there are no questions, there are no feelings, there is just the Self.

*SL: Robert is 'om' the name of God the same as I-am?*

R: No I-am is higher. Om is the first primal sound that created the universe, so om is a part of maya. (*SL: So we don't want to meditate with 'om' then?*) If you like to meditate with om go ahead. (*SL: Well if it isn't beneficial...?*) What 'om' does for you, it makes you concentrate deeper. It makes you one pointed. It makes your mind quiet. So that you can practice self-inquiry. 'Om' is a part of the yoga system. But this is beyond yoga, it's beyond om.

*SB: Robert if we're doing a lot of the self-inquiry and we're hearing a lot of the sounds, the om coming up should we just leave it alone?*

R: Realize it's from the mind. All phenomena comes from the mind. And ask yourself, "To whom does this come?" Whatever comes up during meditation is from the mind. So the procedure is always the same. Whether you see brilliant lights, geometrical figures, Saints Sages, sounds, light currents, whatever you see, whatever you hear all comes out of the mind. You therefore have to question, "To whom does this come?" And follow the I-thought that is experiencing these things.

It is the I-thought that is experiencing all of these occult things. When the I-thought goes back into the chest area to the spiritual heart everything vanishes. Your body, sounds, lights, the world, the universe, God, there is no longer any liberation, there is nobody who needs any liberation, there is no longer any desire for liberation, nobody was ever not liberated and all is well.

*SB: Robert, Ramana said that all would disappear, I think there was a question, will the world still appear. He said the world will not appear, when you are resting in consciousness. I never understood that because in sahaja samadhi you can still see the world?*

R: Seeing the world and the world appearing is two different things. You see the world but not as the world. (*SB: No.*) You see the world as consciousness. The example is the chalkboard and the forms on the chalkboard. You draw many forms on the chalkboard, man, woman, objects. They are drawn on the chalkboard. Then you can erase them and draw more forms. The chalkboard is the Self, the forms are the world. So the world and it's forms are superimposed on the Self. The Self knows itself as the Self and there is nothing else. Yet all the forms appear as a superimposition. So the Jnani is able to see the forms as the Self. The ajnani sees the forms as forms and does not see the Self.

SJ: *That's pretty selfish.* (R: (laughs) Well why allow it to happen?)

SX: *Just a stupid question Robert?* (R: No it's not.) *Is there a need to have so many people in the world, like over five billion people. Maybe there is a need for the exponential growth of consciousness Robert?*

R: Since the world is an illusion and since everything is preordained and predestined and everything is karmic then the world appears as it does. There are times when there are many people in the world. When there is too many people there is a war and people are wiped out then there is less people. There are calamity's, catastrophe's, cataclysms, nature takes care of itself. When you see too many people that is your point of view. What you are really saying is God does not know his business because you think there are too many people. But everything is unfolding as it should and everything is right just the way it is. Subsequently your job is to find out who you are and to know the truth about yourself. Then you will see everything in a different point of view.

SX: *I was reading about teachers who said there are so many souls so there has to be so many people so that these people can all go through different experiences?* (R: Why?) *That's what I'm asking.*

R: When you have a dream you may dream that you get married and you have 25 children and then you ask yourself the question and your husband, "Why do we have so many children? This is ridiculous." But then you wake up it was only a dream. So it is with what happens in the world. Everything appears a certain way but none of it exists. Therefore with whom will you identify? With the relative world and it's phenomena or with the Self?

If you identify with the world and it's phenomena then you have a big problem and you will always try to fix things. To make things better, to improve the world. Since the beginning of creation if there ever was a creation people have been trying to improve the world. Look at the world today is there any improvement? There have been peace-nicks, war mongers, all kinds of people in this world since the beginning of time. And their ego's are so big they think they're going to make changes.

The war mongers believe if they control the world they will make the world a better world by doing things their way. The peace-nicks believe that they can bring peace to the whole world and everybody will live happily ever after. Nothing like this will ever happen. The world goes up and down for millions of years. It gets to a point where there is a semblance of peace and everything appears to be peaceful and then it goes down again to the dark ages, man's inhumanity to man and there are dastardly acts taking place. Then things get better again and it goes on and on adinfinuqm. there is no end. So take your mind off the world and put your mind on the Self.

(A bee flies into the satsang)

The bee will not disturb you if you do not disturb it.

SI: *Robert I have a couple of questions about this lad who said, "I am" and ended up in a good job and a sixteen year old woman.* (students laugh)

R: So you want to know how to do it? (laughter) (SI: *Yeah, exactly how did he hold his mouth?*) (laughter continues) *The second question is, according to your experience was this person predestined to end up in Trinidad in that situation?*) Of course. (SI: *Was he predestined to say, "I am" for a day?*) Yes. (SI: *So, where does that leave much room for aspiration and effort?*) We remember the only freedom we've got is to not react to the situation and to turn within. That's the only freedom we have. (SI: *That doesn't include saying I-am though, I-am is a grosser thing than that?*) I-am is a grosser thing than that. Just do not react to anything that's your freedom. When you do not react to anything I-am will come by itself. And turn within and don't worry about anything else. Then everything will take care of itself. Never be too analytical about these things. Make it simple for yourself. Do not look into the intimate details because if you do you're using your mind a lot and we're trying to get rid of the mind. We wish to destroy the mind not to make it stronger by thinking about all the details.

SE: *I think Larry's in jail for tax evasion now he hasn't practiced "I am."* (laughter)

R: Could be?

(laughter as tape ends)

[TOC]

**SILENCE, THE SPIRITUAL CENTER**

*12th September, 1991*

*Robert:* Om, shanti, shanti, shanti, om, peace, peace. Good evening. (Students: Good evening.) I welcome you with all my heart. It's good to be with you again.

You have absolutely nothing to worry about. No matter how things may appear, all is well. There never was anything wrong, and there's absolutely nothing wrong now. You can only feel this when you understand your true nature, when you feel that you're not the body-mind phenomena, you are not the doer. You are the imperishable Brahman, absolute reality, consciousness. This is your true nature. You cannot be both. You have to come into your own and realize your divinity, that you are pure intelligence, nirvana, sat-chit-ananda, ultimate oneness, or you believe you're a human being.

If you investigate, you will see that you cannot possibly be a human being. Human being is just a name given to an entity, for we don't know what else to call it. You're always changing, changing, changing. You're not the same person you were ten, twenty years ago. When you go to sleep and you're in deep sleep, you forget about yourself. When you dream you forget about yourself. When you're awake, like you are now, you forget about your dreams and your deep sleep.

Therefore I ask you, what is your true state? Are you the person who dreams? Are you the person who is in deep sleep? Are you the person who exists right now? Who are you? What are you?

You can only find out by investigation. You begin to see that your personal self is only a thought, an idea, a bad dream. You are not the person who is born, goes through the vicissitudes of life, dies, and that's it. When I tell you, "You were never born," it sounds ludicrous. When I tell you, "You can never die," it sounds even worse. Yet if you investigate and you trace it back, where did the first born come from? Who gave it birth? You can go into the story of creation. That will appease some people, but the thinking person knows it's a story.

In a dream there is no story of creation. You begin to dream just where you are. It just appears. The dream comes out of you, becomes externalized. There's a sky, there are stars, there are people. All sorts of things are happening. You go through experiences in your dream. You are happy, you're sad, you're mad. But yet when you wake up, the dream is gone.

This life is called the mortal dream. You have to catch yourself when you take life too serious, and compare it with a dream. When you take your dream serious, and you

become violently upset over something, and I try to explain to you, you're dreaming, you will never believe me, because the dream world is very powerful at that time.

The doctor has diagnosed cancer, you've got two months to live. But I tell you, "You're dreaming." Do not put your energy on that. Rather turn within. See your reality. Understand that this is a dream. Well you chase me away. You do not want to accept that, because no one else believes it. Yet you wake up in the morning, and it was just a dream.

Think about the problems, the wonderful experiences, everything you've been through since you were born. It appears so real, doesn't it? And even now you are a product of all your samskaras, all of your preconceived ideas, your concepts, and how you were brought up and trained. This is your life. You do not know any other life but this. Yet every person seems to come from a different upbringing. Every person has their own beliefs, their own ideas, what's right, what's wrong, what is good, what is bad.

That's how wars start. That's how man's inhumanity to man begins. When you believe I'm right and you're wrong. When you begin to see things that are not right and you want to correct them. No one has ever told us, instead of doing that, dive within yourself and see perfection. See the atman. See unlimited bliss. Begin to dwell on the reality, and soon your world will become reality.

When you go to a movie, there's a beginning, a middle, and an end. What is left? The screen. The movie was shown on the screen and all sorts of things transpired in the movie. People were killed, people got married, people had children, the world was bombed, yet the screen never changes. The screen remains the same. There's a story on the screen about a person who was born, he's sexually abused by his parents, he goes through all kinds of horrifying experiences, he becomes a man, becomes a serial killer. All this is going on, on the screen.

Then again you see a prince. A baby is born a prince. He grows up into beautiful circumstances, has everything in life, doesn't seem to have a problem. This is too going on, on the screen. But there's an end, and all the images are gone. The screen remains, untarnished, unblemished, the same as it was yesterday, and the week before, and the year before.

My friends, your true nature is like the screen. You are not the image that appears to go through different trials and tribulations, or appears to be enjoying life to the utmost. They're both impostors. You are like the screen. There never really was an image. The image appeared for a time. It appeared. It appeared due to the fact that if you try to grab the image on the screen, what would you grab? The screen. That's why it is an appearance.

It is hard to believe that your life, what appears right now, is unreal, simply because you have identified with it strongly. This is what is called maya, the grand illusion. You have strongly identified with your appearance of life, and you are reacting accordingly. Every time you react you are accruing karma. Accruing karma simply means the image is continuing again and again, the ego becoming stronger and stronger. And even when you leave this body, it continues into another body. There's no end.



You go through many cycles, some good, some bad. You have all kinds of experiences. But until you realize that you are not the experiencer and there's no experience, you will go through the cycles of karma again, again, again, ad infinitum, no end. It is only when you get tired of playing the game called maya, playing a part called leela, that you decide to find the answer to your existence. You have to go through the game over and over again, and finally begin to search.

You become a seeker. You begin to read spiritual philosophy. You may find a teacher and you're on the path. Depending on what you do, this determines where you go from there. When you come to a meeting like this, when you attend a satsang like this, you can rest assured that you have done spiritual work in a previous life. You deserve to be here to understand the reality, to understand how to transcend the mind, the ego, the personal self.

As you begin to practice self-inquiry, witnessing, the I am meditation, things begin to happen. You're searching for self-realization, whereas all this time, self-realization has been exactly where you are. You have always been that, yet you believe you've got to search, you've got to read books, deep philosophies, when all you had to do was to wake up. All you had to do was awaken, just as when you awaken in the morning from your dream, you awaken. It's the same thing now. You simply have to awaken.

Yet what is keeping you from awakening? Your attitudes. You are attached to your emotions and you are seeing things in your life that either appear wrong or appear either appear right. As long as you have a concept of right or wrong, you can never transcend your body and become free.

Some people ask, "But things are right and wrong in this world. I have to take a stand." My question to those people are always the same. "To whom is there right and wrong? Who feels right and who feels wrong?" Only the ego. In reality there's no right and there's no wrong. There are just experiences of a dream unfolding. Yet the dream doesn't exist. It never did. The world, as it appears right now, does not exist. It never did. The way you believe you are, does not exist. It never did.

There is only one and you are that. There never were others. There's only the one. Yet most of you cannot feel this. You're so identified with maya that the world of appearances cause you to feel emotional. You therefore have to work on yourself. You have to do something to yourself, to help you become free. If you leave yourself alone, and you do nothing, you'll go through life, after life, after life, on various planets. You'll have various bodies, female, male, maybe other bodies. It will never end for you.

Therefore you begin to question your existence. That is the first step. You question your existence. You question your existence by inquiring, "Who am I? Where did I come from? What is my real nature?"

You start this early in the morning, as soon as you open your eyes. Instead of being cognizant of the world, you leave the world alone for a few minutes. You question yourself, you ask yourself, "Who is awake?" and the answer comes, "I am. I am awake."

Then you realize, "I also slept, I slept well, I had a good dream," and you start to wonder about this. This same I that is now awake, is the same I that had a good dream, and the same I that slept well. "Who is this I? What is it's source?"

There is a spiritual center on the right side of your chest. You may call this the God center or consciousness. It is on the right side of your chest. You begin to trace the I-thought back to that center from whence it came. Once the I goes back into the center, you become liberated.

Therefore the whole idea of spiritual practice, in Advaita Vedanta, is to follow the I-thought back to the source and become free. When the I appears to leave the spiritual center it goes into the brain, and you become cognizant of I am, I am the body, I think. Then you create a world and a universe out of your mind, and the world appears to you as reality. This all happens in a split second. That's why you're not aware of it.

In other words, while you were sleeping the I rested in the spiritual center. As soon as you awaken, in a split second, the I goes into the brain, you become cognizant of a body, and then a world, and then a universe, and the mortal dream begins. So, you have to vehemently make up your mind that you really want to awaken. That's the first prerequisite.

How do you know if you really want to awaken? You are sick and tired of the world. You're a person who is no longer trying to change bad for good, for you realize they're both impostors. You understand that the good lasts for so long, then there is bad. The bad lasts for so long, then there is good. You get old, you leave your body, and the game continues. You have to be disgusted with this first, I kid you not. As long as you believe you're enjoying the world and enjoying your life as a human being, you cannot awaken.

It's like being in a dream and you're having a wonderful dream. You just don't want to wake up. But all things in the dream must come to an end and change. If you realize that the only thing permanent in life is change, then you will treat the good things in your life the same way as the bad things in your life. You will not become emotional over them, and you will not be attached to them. That's the only time you can go further. As long as you still want to play the game of maya, and act out your part, there's no sense in practicing self-inquiry, for your attachment will keep you back from reality. But for the person who has gone through many lives and is ready to give it all up, that person can practice self-inquiry.

A question arises. "When I become self-realized, do I have to go live in a cave, or in the forest, or become a hermit?" On the contrary, there are Jnanis in every field of endeavor. Yet who asked that question? The ajnani. This is one of the things you should not concern yourself over. Everything will always work itself out.

Many of you call me on the telephone and tell me you're afraid of awakening. You think you'll be different, your family will leave you or you'll leave your family, you'll lose your job. This is all ignorance. None of that will happen. The only thing that will happen

is you'll be awake, and you'll see the world as a superimposition on the Self. That's all. You will have exceedingly happy moments in your life when you're in delusion, but the happy moments go. When you're awake, you stay in unlimited bliss. You become unlimited bliss. There are no longer any mood swings. You're always the same. Joy, bliss, happiness, they're all rolled into one, and they are you.

So the sincere student does not worry about the results, or what might happen. They're ready to go for it. When something in their heart opens and they're ready to go for it 100%, they are led to the right teacher, who can show them the way, and they follow the instructions of the teacher. That comes first in their life. Those are the beings who awaken into bliss.

You begin to practice when you get up in the morning. You realize it takes a split second for the I-thought to go back into the brain, so you keep inquiring, "What is the source of the I?" and you keep silent. You can imagine in your mind, if you want to, the I-thought going back from the brain into your heart. You begin to cogitate. You begin to focus on your spiritual heart. How do you do that? Through silence. You ask, "Who am I?" and you keep still. You see how still you can become before thoughts begin to annoy you. When the thoughts come, you inquire, "To whom do they come? They come to me. I think them." There's I again. It's always the same I. You therefore follow the I back to the spiritual center which is silence.

As you keep on practicing day after day, as you keep on doing your homework, the day will come when something happens. Many people give up too easy. Never look for results. This is why, even before you get to self-inquiry, another thing you have to develop is humility. Total humility. You forget about what people say, what people do. You observe the world, but do you not react to it, and you begin to practice every day. You begin to understand that the I-thought doesn't exist. It never did.

This is why you do not concentrate on the I-thought. You concentrate on the source, which is the Self, God, consciousness. If this becomes difficult for you, you practice surrender. That's where the humility comes in. You surrender your body, your mind, your ego, your affairs to God, or to the Self, or to your heart. You no longer need or want anything. You give it all up to God.

I know some of you are wondering, "How will I function? What will happen to me?" I can assure you, if you truly surrender, you will always be taken care of. You will always be guided and directed to where you have to be, to do those things that are necessary for you to do at this time. You become spontaneous. You learn to live in the eternal now. You always bring your mind back, your thoughts back, to the present. You remember to catch your thoughts when you start thinking.

Your thoughts will always think about the past, and worry about the future. This is the nature of your mind. Yet you keep remembering to bring it all back to the now. You stay centered in the now. You surrender everything, and you keep inquiring, "Who am I? How did this body arise?" The body, the I-thought, the mind, the ego, are all the same.

Soon you will awaken and you will understand that there is only the Self. There never was anything else.

Your real nature is like a universal screen. On that universal screen planets are being born, universes come and go. The earth is only a small dot on the screen. You are that screen. You are nothing else. You are Parabrahman, all-pervading. You are self-contained consciousness, absolute reality, emptiness, nirvana, sat-chit-ananda, I am that I am. That is your real nature.

Therefore make up your mind. Whom shall I follow? Shall I follow my ego, my emotions and what appears to be real, or shall I begin to ignore those things and dive into my Self, becoming free? The choice is yours.

*SJ: Robert, is there some little room at some point, can one dive into and embrace of what's so-called out there and then begin to realize? (R: Embracing what?) Embracing...you said there was either one or the other, right? (R: Umm.) Embracing your emotions or diving into yourself? At some point isn't there some kind of - where there are some paths involved which transcend an emotion by using it or diving into it, that is poignant to us or spiritual.*

R: Well all of the paths, and really of the practices are a hindrance. They appear to be working for you sometimes. But all they are doing is keeping you on the path. The secret is to wake up and stop thinking you're on a path. In the beginning stages you can say, "I'm on the path." But as you advance, "What path?" There is no path, there is only the Self. (*SJ: In that vein you are embracing the Self really, when you embrace anything so called outside of yourself?*) Well you're not really embracing the Self, you become the Self. That's your nature. That's what you really are. Everything else is false.

*SJ: What I'm getting at is - if it is appropriate for me at any given time to embrace the Self outside. You know it's like diving into yourself inward but you're diving outward into the Self? (R: How do you do that?) I don't know, I don't know, maybe it was just a feeling from me about that.*

R: If you're diving outward you're diving into illusion because anything outside of yourself is a projection of the mind. Therefore anything that you entertain outside of yourself is a total illusion. It doesn't bring you nearer. The only way to do it is to realize that you are an emanation of your mind as a body. Your body, the universe, everything in it emanates out of your own mind. So you want to get rid of your mind and the illusion will become transmuted. So you investigate what the mind is. You dive deep into the heart and you become free.

*SJ: Yeah, I guess I'm talking about something that wasn't used as a practice or anything but that was just have been practiced? (SK: But Jay guru worship is like, you know, if you worship a guru and he's outside of you, so in what you're saying about, if you dive into love or becoming one with your guru and that's an outer practice.) Yeah that is what I'm trying to...*

R: Well worshipping your guru is a waste of time. Worshipping the Self as the guru is where it's at. The true sat-guru is really your Self, you're not separate. If you're seeing a guru separate from your Self that's further delusion and you could be sucked back into bondage very fast.

*SJ: But you also can transcend that situation you're going through? (R: By what?) There seems to be an element that you can transcend whatever one is believing about it and realize the truth just through that. Though it doesn't occur as much...I mean just as much as it can suck you in it can also lead you to realization.*

R: There is only one way to become realized and that is to understand that the world is a movie, the universe is maya, only the Self exists and awaken to the Self by diving deep within. (pause) I understand what you mean, but those paths and those ways are difficult. It takes you years and years when all you have to do is to dive within yourself.

*SJ: Yeah I'm sorry I mentioned something that wasn't in and of itself, and I agree with you totally, one should always go within, but once in a while also there seems to be some things that occur in one and some other things along with it that lead one to self-realization.*

R: The changes appear to be there, but you and I both know that there are people who are on spiritual paths and have been on spiritual paths for 50 million incarnations and they never get off it because they are worshipping something external to themselves.

*SR: What I hear you saying Robert and Jay, and my understanding and I may not be understanding it correctly is, I hear Jay suggesting that another way less direct is to allow oneself to become absorbed in something external, maybe an activity, maybe a person but in an egoless fashion. And that egoless fashion I was interpreting as the key to slipping back to the state where you were wanting or suggesting that we go and then I hear you saying that, yes that could work but it's a very long route and chances are that it'd take a lot longer than the more direct route that you're suggesting. Am I understanding or...?*

R: Yes. If you are egoless you are the Self and there is no path, there are no others, there is no God, there is no universe, there is no realization, there is no liberation, there is no bondage. Therefore if you are the Self, you are the Self and that's it. But if you are trying to find the Self outside of yourself that's a bad dream. For there is no Self outside of your Self. (*SH: That's an impossible undertaking.*) Of course. Only the Self is the Self, there is nothing outside. No thing exists outside the Self. Therefore when you start fooling around with yoga's and mysticism and occult sciences you are perpetuating illusion and you get stuck. You have to give it all up, surrender everything and become free.

Most people still feel they have to change bad for good. Remember they're all human attributes. We're not trying to change bad for good. We just want to awaken out of good and out of bad and become the imperishable Self which we already are. Therefore there is nothing in the external world that can do it for you. I know some of you are thinking, "Well how about you Robert? You're doing this for us, you're helping us?" What is really happening is I-am your Self. The one Self is operating and it appears to be going all through us. There is only the one, there are no others.

*SQ: Could you tell us about...I heard that you said that you had an enlightening experience when you were fourteen? Did you feel your mind going into your heart? What was your experience? How did you get along with your parents? Your friends? What was their reaction? How did you...?*

R: Well we've been over that before. It's all in the lessons. I'd rather not get into that right now. (SQ: *Alright.*) By listening to my experiences you do not become free, you become excited. (students laugh) Rather do the work and make something happen to yourself.

SF: *Last week Robert I asked you if it were not so that everything in duality is short of the goal and you also said that nothing in duality is of any importance.* (R: Correct.) *Thank you.*

SP: *Robert I've often had a concept of the nature of objects and the disillusion of objects including my own ego or idea. I think of the stars and how in their own time the stars will break up and dissolve and that there is nothing in this universe that will hasten or slow down that process that there is some kind of mechanism, and I understand that this is a concept and that I have but it seems to me that in terms of my desire to be free and watching impediments, you might like the forgetfulness or whatever, it could be the attachment to the world or the illusion that I identify with my body, with my mind. I have this sense that in a way that I have nothing to do to speed up that process of letting go, is that correct?*

R: That's a very high state. When you realize that there is really nothing you have to do. That everything unfolds by itself. Everything takes care of itself. It's a paradox. First you have to believe you have to practice spiritual disciplines and after practicing spiritual disciplines you come to the conclusion there is really nothing you have to do. When your time is ready, you will become who you are supposed to be. But to get to that point you have to practice spiritual disciplines first, so it appears. (laughter) To find out that you don't have to practice anything. If you center yourself and you live in the eternal now, acting spontaneously, everything comes faster. Therefore the main thing you have to do is to keep yourself from thinking. Stop your thoughts at all costs. Slow down your mind.

SP: *I'm not clear though, the slowing down the mind, again this is kind of a general impression that I have of many people who practice different spiritual practices is to slow down their minds, even that though does not necessarily bring you to freedom. There are many people who seem to have, again it's impossible for me to know, but who have quiet minds who aren't free and maybe the process is a longer one or one that is out of..*

R: They appear as if they're not free. Yet if you really slow down your mind you have to become free because it is your thoughts that keep you bound. A person may appear to slow down their mind externally but internally all kinds of things are going on. That's why you can never judge another person. Work on yourself, become free and then you'll see.

SH: *Who slows the mind down. Who is to slow it down?*

R: Your mind slows down when you stop thinking. It slows itself down. (SH: *Who is this you, you continue to refer to?*) You is noone. Noone exists as you. (SH: *If you as ego is going to slow the mind down, this won't work.*) It will not work as long as you believe you are ego slowing the mind down. (SH: *But who slows it?*) Nobody. (SH: *Nobody?*) But it appears as if it slows down. (SH: *What brings that about?*) Illusion. (SH: *I mean to slow it?*) It's illusion, it's all illusion. It appears as if your mind slows down. (SH: *Then in rapidity of the mind*

is equally an illusion?) Of course. (SH: Yeah.) You also appear to awaken, when you've been awake all the time. (SH: (laughs) Okay.)

SG: So the idea to hasten or slowing down the process that's just a concept of time. So if the minds not working there is no time to worry about whether things are slowing down or speeding up?

R: Nothing slows down, nothing speeds up. (SG: It's just a concept of time so time is the mind.) When talking to you sometimes we use those contradictory terms. But there is absolutely nothing to slow down or nothing to speed up. You are already free.

SG: What is all this stuff about the right side, the right side of the chest, that seems...?

R: Again that doesn't exist but you have to do something. (SG: Why?) (students laugh) Wake up! You have to wake up, but because you won't wake up then we have to talk and you hear me babbling all day. Simply because you will not wake up. When you wake up none of this exists. It has never existed and it will never will exist. But by talking to each other something may give inside of you, sometimes, and it may be an awakening process. So when I'm sharing this information I'm sharing nothing.

SH: When you say that none of this exists or never existed that is totally intrusive. That everything perceptible, thinkable or cognizable. (R: Correct.) That would have to be otherwise you'd be a liar. (laughter) Who would be? No body of course. (laughs) That famous character.

SL: Robert is the process of the awakening happen in lieu of glimpses in ones life or does it have to be in one fell swoop?

R: The true awakening comes at once. Prior to that you appear to have glimpses. But the glimpses are not the true awakening. (SL: Because I didn't stay awake? I had a couple of glimpses in my life but I didn't stay there, I wish I could of.) They were not total glimpses. (SL: Right.) The total glimpse is now and forever and there is no going back.

SG: So glimpses are another part of the dream? (R: Yes.) The dream that you're enlightened? (R: Yes.)

SH: They're clearer part of the dream, they're less dense but they're nonetheless dreams.

R: Umm, it's all a dream.

SF: It could be a glimpse of the type that it's not a dream? (R: Say that again?) A glimpse of the reality would indicate reality is not a dream?

R: A glimpse of reality makes you want to go further, but it's all part of the maya. When one is awakened there is no past, there is no future, there is nothing. (SF: There is no going back to maya?) There is no going back at all.

SH: There is no going? In any direction.

R: There is no coming, there is no going. There never was a coming or a going. There is noone to go anywhere.

SG: What sort of Self is... you can't conceptualize it, but it seems like you used to learn a God is and always was and this is sort of like the Self never was and never will be. (R: You can say that yes.) The Self is the absence of everything? (R: Yes.) It's sort of a void?

R: That's a good way to put it. Yet it's not a void, it's beyond description. (SG: So it's the absence of everything including any description of it.) Exactly.

SJ: The absence of anything that you can conceive of? (R: It's absence of the void too.)

SH: That's just another concept? (R: Yes. That is why words are so inadequate.)

SV: Robert I saw a program last week it was on the mind and it had to do with this man who was this brilliant conductor. And developed a virus which affected the memory part of his brain, the attention part. And they said this man, the term they used was he lived in the eternal presence. Because he had maybe two minutes worth of memory. So every two minutes it was as if he was constantly or continually awakening. And from his level of perception it was a nightmare because he couldn't carry on a normal life. But he was in a constant state of awakening and in fact he committed himself to as if he was coming out of a coma. And he put down in his diary, "I am now awake. I am now alive." And he would put down the time but it was like every two minutes. And this was his life. And from that standpoint the eternal value was a nightmare.

R: This is a flaw of the mind. It has to do with a mental concept. It's part of the mind it's not a real awakening. A real awakening would be bliss and joy. It would be entirely different. It's obviously blunted his brain, that was not functioning right.

SV: Right but it was interesting because part of the practice is to live in the now. (R: Umm.) And that means to forgive the past and not to focus on future. But carried to it's ultimate state at this level this is what this man actually was doing. He had no memory of the past and he could not even think about the future. And all he could do was focus in this time in the moment. It was just interesting to be shown this but as you said from a mental level, at this level of life it becomes a nightmare because he still used the mind as an avenue of awareness and the body as a means of communication.

R: A real awakening is you're cognizant of the world. You can make decisions, you live a normal life but you realize what the world is. You always realize you're like the screen. And everything in this world, this universe is a superimposition on yourself. So you're able to function and you're able to do things and go through life. That's the true awakening. But what you're referring to is a mental flaw.

SV: My mistake, I didn't mean it was a true awakening. (R: Yes.) I was just using it as an example of the eternal mind. (SG: It sounded like he was anticipating at the end of two minutes he went back into the state of mental oblivion...?) He wasn't anticipating anything he was constant awakening two minutes before he felt he was in a coma. He couldn't remember feeling anything, he couldn't remember hearing anything. He couldn't remember carrying out a conversation so in effect every two minutes was an awakening for him, joyous and being awakened and he would have joy at seeing somebody that was in front of him and he would think this was the first time he was seeing this person and he was happy to be out of the coma. But he wasn't able to carry out a normal life of course.

SU: Robert when a person becomes fully awakened they're totally not attached to anything in this world, right? They're just not attached to anything or they don't have any attachment. Would that pose problems for those around one, family. How does one deal with that?



R: There is really no problem. For a true awakening is an embodiment of love and compassion and you're able to function as I mentioned before but you're only aware of the reality that everything is maya. Everything is an illusion, it doesn't really exist and you can see it. So you're able to function with your family with a greater love and a greater understanding and a greater peace.

SG: *Robert what is the point of all of this?* (R: All of what?) (students laugh)  
(long silence)

R: Yes Toku. (As Robert addresses dog.)

SH: *(Henry the dogs owner says) He snuck up behind you. (laughs)*

SZ: *When one is dreaming things happen of their own accord. One cannot rearrange the dream, one cannot do anything? Things happen also in the usual awakened state. Things happen of their own accord. In the dreaming no matter what you try to rearrange or do things will happen on their own? Same thing in the awakened state. In our state we try to do whatever for instance like doing self-inquiry is doing something inside of the dream. (R: Umm.) To what effect, nothing is going to be arranged to that, the awakening will happen on it's own?*

R: Umm. The awakening will happen on it's own is true but part of the dream is practicing self-inquiry to hasten the process. That's also part of the dream.

SZ: *Because that is not considered in the usual dream. There is no way, is there some impulse that makes you awake when you're dreaming?*

R: There are many people who have a dream that they're practicing spiritual practices in their dream and they awaken and they also wake up and they're here.

SZ: *No what I mean is in the usual regular dreaming state of the ajnani, for instance the awakening will happen when it's time for the awakening to happen, (R: Umm.) ...because they could be in whatever circumstances in the dream and try as they may they will still follow the illusion. (R: Umm.) I think the same happens in this awakened state... (R: Yes.) ...you want to wake up, no matter how much you want to awaken from the illusion even trying self-inquiry, trying meditation, trying spiritual practices. You won't take to nothing because this is just part of the dream even the effort? (R: Of course, it's all part of the dream.) What I mean to say is that awakening is part of karma? It will happen whenever it has to happen. Regardless of the efforts one does in the awakened state in the ajnani position.*

R: The only freedom we've got from karma is not react to conditions. To dive deep within and wake up. That's the freedom we've got.

SZ: *But if we do that with the hope of waking up it still means that you're doing something of purpose and so you are more entrenched into the dream of the awakened state.*

R: But you were meant to do that. That's a part of it. (SZ: Oh.) You were meant to do that and awaken. This is what you were meant to do. Do you follow? (SZ: Yes, I understand.)

SL: *So we do have to go through part of the process which is part of our karma, which would lead us to the awakening in this life?*

R: Not necessarily. Everyone is different. We can just awaken by doing no thing at all but it seems that when we turn within and we practice self-inquiry we've come a long way and we're ready to awaken. That's why we learn to practice self-inquiry. There are millions of people on this earth who try to practice self-inquiry and couldn't do it even if they tried. They're not there yet. They're not ready to awaken. It seems that when you're ready to awaken you're led to a teacher who tells you what to do which is all part of the dream. But it's a hastening part and you awaken. (SL: *Is that what is meant by the hastening process because you're drawn by karma to a teacher?*) Yes. That's how it appears. (SL: *Um-hm.*)

SG: *So there is no freewill?*

R: The only free will we've got is not to react to any condition and to turn within.

SZ: *That's what I was thinking Robert is that actually it's karmic that you find the interest in self-inquiry or the interest in a practice like that which would guide you or lead you to be awake.* (R: Yes. That's karmic.)

SJ: *And what makes the karma is there effort from a previous time... (R: Yes.) ...towards the goal. So if you make an effort and you're on that level then that is the way you can do it?*

R: That's why I mentioned before people who are in a class like this, a satsang like this have earned it. If you pull the average person from the street into satsang they will go completely mad. They couldn't stand to hear this. It would be like a fire eating them up.

SJ: *You know there is something I was thinking tonight - if you're dreaming a regular dream you have no control over it, you don't know what next is going to happen to you, but if you study with someone and you learn how to awaken in the dream, what they call lucid dreaming then you can wake up within the dream and change the dream. So you're awake within the dream and so you can wake up to this world. Sort of like self-inquiry is like that situation where you use it when you're trained in it to awaken from this dream and then you're free and you can do anything you want or whatever it is.*

R: You're partially right. But in a dream you cannot awaken. (SJ: *But you have that freedom, when you attain that goal or whatever you have freedom to do anything that you want to do?*) When you're dreaming... (SJ: *It's a sort of awakening from that little dream there. It's just a simile they can't talk for each other.*) They're separate states. (SJ: *Oh yeah.*) The dream world has nothing to do with this world.

SG: *But it seems like the process is scaled I mean it seems to be very similar, some similar forms like when children learn about dreams that is the first step for they don't know what dreams are when you ask them. And then the next step they begin to think that you see their dreams. And so when you walk in the room they're amazed that you can't see their dreams. And then as they develop they start to realize that they're just mental events.* (R: Umm.) *It seems like the self similar forms of this state of consciousness. So that's why the metaphor seems to work so well.*

R: You can say that. We should stop... (SJ: *Met-aphorizing huh?*) ...thinking about dreams because dreams hold us back. A lot of value is out on dreams these days. Dreams are really totally meaningless. Just like this world is meaningless. There is no substance to this world. The world is an illusion, it's a lie. So is the dream.

By paying attention to your dream you're giving substance to nothing. Something that does not exist and it pulls you deeper into maya. What you should do is to realize that your dream state is a lie and what you call the waking state is a lie. Transcend them both and become free. Make it simple for yourself. Do not become entangled in words or in dreams or in concepts. Simply realize you have to wake up and you have to do whatever you have to do to wake up.

(silence)

We've got some prashad to share - figs.

*SJ: There is a little stem that you can just take off, like this.*

(tape break)

R: You are not the body nor the mind nor the ego but that you are consciousness itself, all-pervading, absolute reality, sat-chit-ananda, parabrahman. That is your true nature. God bless you, I love you, peace.

Until we meet again...

I was going to say, till we meet again may you drop dead soon. (Students roar with laughter) But some of you may take it the wrong way. (More laughter)

*SH: Just wish us liberation the nicest thing you can think.*

*SJ: Oh I have one announcement to make, because of the situation with parking it seems appropriate to try to car pool a little bit more especially that there might be some complaints that might be from the neighbors. So whenever people can to car pool then we'll have less cars.*

*SM: I also have an announcement too please. We have more of the transcriptions. They're coming a little bit faster now. I have two different transcriptions, one is "I am consciousness" and I have three...*

(tape ends) [TOC]

*Transcript 94*

## **THE COSMIC JOKE**

*15th September, 1991*

*Robert:* Good afternoon. It is good being here with you again. Welcome. It's always a pleasure to be with you.

The world is a cosmic joke. Would you agree with that?

*SE: A sick joke.*

R: Not sick, cosmic.

*SL: A joke means funny.*

R: Sickness is the way the mind perceives it.

*SL: But you see it as amusing when you say joke.*

R: It's a cosmic joke. Why is it a cosmic joke? Because our real nature is moksha, liberation, freedom, unalloyed happiness, bliss, yet we imagine that we are bound. We imagine we are the personal self, bound, by our environment, by karma, and limited. So what do we do? We frantically search for ways to become self-realized. We practice various yoga techniques. We look for teachers. We read books. We play with our kundalinis. (Students laugh) We do all sorts of weird things to become free. But we are already free, and there's really nothing we have to do but become still. That's the cosmic joke. We are liberated beings and we're running around trying to free ourselves.

Here's a simple illustration, a person comes here to this satsang, sits with me and because my talks are usually boring, he goes to sleep. He dreams. He dreams he's a wanderer. He takes a plane to Tibet, studies with the llamas. Then goes to India and goes through many austerities, fasting, performs many sadhanas. Then flies to Japan, goes into a Zen monastery for a few years. Then goes for a vacation on a Caribbean Island. Meets a lady and gets married. Has three children. Children grow up. Get married. He has grandchildren. He gets old. Wonders what he has accomplished. Ready to drop the body. Then he wakes up and he is right here at satsang. He hadn't gone anywhere. He hadn't done anything. He never searched for enlightenment. He never got married. He never had children. He never got old. He never died. He awakened. And he is right here where he's always been.

This is true of us. We are right where we are supposed to be, free and happy. But some illusion called the personal self, the I-thought, tells us quite a different story. It tells us that we're starving, things are bad, we can't find gainful employment. It shows us all kinds of pictures in our mind, and we fall into deeper delusion. This is called maya, the grand illusion, the cosmic joke.

There's nothing we have to search for. There is really no sadhana we have to practice, meditation, mantras, the worship of gods, rituals to deities. This is not the real us. These are simply concepts. We are following somebody else's thoughts by believing if we do this sincerely, we will awaken and become free. But we're already awakened and we're already free.

Yet it is paradoxical due to the fact that when we went to grammar school, we learned the multiplication table, and that was sort of the substratum for higher mathematics. Without a multiplication table we would never have gone on to higher mathematics. So again, for some people these things are necessary, ritual worship, surrender to God, mantras, chanting. These things are sometimes important to some of us. Yet, they do not liberate you. Liberation comes by itself, but if we have not practiced the ritualistic worship, the mantras, the chanting and the other things, we will become aggressive, arrogant, cynical, whereas we have to develop humility and compassion.

Someone asks, "You mean when we see the homeless, suffering, man's inhumanity to man, we're to do nothing?" The answer of course is, although you know that this is a dream, you are the dreamer. As long as you feel there is suffering, there are homeless, then it is your duty to be of service. In other words, you are part of the dream, that's what you believe. How can you tell if your part of the dream? When these things appear real to you and you feel them. If you feel them you have to do social work and help to alleviate the suffering.

When you help someone else you're really helping yourself because there's only one. There is one Self. When you do social work you help the sick, the homeless, whom are you helping? No one else but yourself, so as long as you believe the world is real, and you feel the world, you feel your body, and your mind, your thoughts as being real, and you believe that you are the doer, it is therefore your duty to be of service.

Science tells us that every so-called human being emits a certain frequency, a certain vibration of different colors. Occultists call this an aura. And all of the auras emitted by individuals are basically the same. Some are more satvic, some are more rajastic, some are more tamas, some are more pure than others, but they're basically the same. Therefore, when you help the homeless you are merging your vibratory force with theirs, and you are lifting yourselves up together to a higher frequency. This is because there's only one Self.

Now, the frequency vibration of the Sage is a hundred million times stronger than the human vibration. This frequency is called divine grace. Now can you see why it says in all of the highest scriptures that to be of service to the Sage is the highest sadhana you can perform? For when you are of service to the Sage you're mingling your aura with the sage's aura. And, since the sage's so-called form that emits an aura is a million times stronger than the human beings, the Sages vibrations, which is called divine grace, lifts up the human being to a high frequency and releases them from karmic influences and sets them free.

As long as you believe you are a human being you have to perform a service to each other, to everybody. When you awaken you will be yourself and you will be service. You will be compassion. You will be wisdom. You will be an embodiment of humility.

How do you see life? What do you see everyday in your life? What do you feel? Do you get so caught up in the world that you forget who you are, and you feel the world closing in on you? Are you trying to achieve goodness for yourself, trying to accumulate possessions, to become powerful, you can have name and fame in this world? What a waste of energy, what a waste of time. All of your name and fame, your possessions must go sooner or later. Your body must go, your belief system must go, everything must be let go. Whether you like it or not, it will happen.

Therefore, what do you do with your time? Most of you worry about something. You look at the world situation. You look at your situation. You wonder what's going to happen tomorrow. Why not let go of all that and work on transcending the personal self which is merely an I-thought? This should be your main goal. Never mind what's happened up to now. You may be the happiest human being on the earth. You may be the most miserable human being on earth. They're two sides of the same coin. As long as you are a human being it is not reality. The only thing that happens to a human being, their life keeps changing, changing, changing, consistently. There is always change going on, because this world, this universe, is not steady. It is not a solid.

No thing is solid in this universe. It is all vibrations, and the deeper you go into the vibrations, the quieter it becomes, until there's total nothingness. The total nothingness is that substratum called consciousness, of which most of us know nothing about, for we cannot explain it, we cannot demonstrate it, we cannot know it, as long as our mind focuses on the I-thought and the personal self.

Therefore, Sages have admonished that we awaken, that we simply awaken. Yet most intelligent people cannot accept that. They believe in their senses. So the Sage has to invent a method, a way of awakening, and this is called sadhana, your spiritual practices. You learn to sit and meditate on an object. It makes you one-pointed. It causes you to concentrate. Your given a mantra. These are only games, yet some people have to do these things.

The way to total freedom is association and service to the Sage. Why kid ourselves? This is the way we wake up. The Sage is really yourself. All-pervading. The first thing you should do is to surrender completely and fully to the Self. Let go of everything, your whole belief system, all of those concepts that you've had inside of you for so long, your analytical mind, all of your thoughts. They've all got to go if you want to become free. You cannot hold onto anything. You have to empty yourself out entirely.

I'm not saying that physically you have to give away everything you own, or leave your family or quit your job. I'm saying you have to do this mentally. It begins in your mind. As you do your work, as you work with your family, as you perform social work with the homeless, you do not feel that I am the doer or I am superior to them. I've got

something and they do not so I am helping them. You've realized that you're surrendering to God.

Everything is God, or karma. God is karma. You're giving up your karma as you let go of everything mentally. It is only then that you will shine. For you have always shone, you have always been consciousness, but you got so caught up in the world that you have forgotten who you are. Remember who you are. Remember. Who were you before you were born? If you sit still the answer will come to you. Before you were born, I-am. You have always been I-am. All of your births, all of your deceases, everything that prevails cannot eliminate the I-am. You are I-am.

When you sit in the silence it will come to you. You will see how the body came to be, and how the body goes, and a new body comes to be, and a new body goes. But you are alive. The real you persists. Nothing can ever destroy it. Water cannot drown it. Fire cannot burn it. Whatever happens to the body in this world cannot eliminate the I am. It has nothing to do with your age, or whether you're well or sick, or rich or poor. It is the Self. It has always been and it will always be. It is you.

You never were a human being. You just have forgotten your real nature and you're living the mortal dream. I ask you to awaken. I ask you to awaken now. Feel yourself awakening. Feel your body melting, dissolving. Yet no real change is taking place, for there's nothing to change. You see, there's no real body that has to be transformed. We're not speaking of transformation. You're not transforming your body into a body of light, or into consciousness, or into absolute reality. What appears to be your body is the Self, pure awareness.

This appears to be your body. And the body you look at in the mirror does not even exist. If your body really existed you would have a very hard time with it, to get rid of it. Your body, like the world, the universe, what we call God, has no real existence by itself. It is the Self which permeates the universe. Everything is the Self. That is why everything is sacred. That's what Moses meant when he said, "The ground upon which I stand is holy ground." There is no thing that has any life by itself.

Now can you see why, in your illusory state, you should be kind to animals, to the vegetable kingdom, to the mineral kingdom, to the human kingdom, why you must reconcile yourself with those kingdoms? Because they're all God, and what you do to the world of appearances you're doing to yourself.

Wake up! Give up all your foolish habits. There's absolutely nothing to fear and nothing to fight. There's absolutely nothing to overcome, nothing to rectify. There's absolutely nothing to achieve, nothing to want, to desire. How can you desire anything when you are the universe?

What I appear to be sharing with you may sound like it is far away someplace, but it's not. You are that. You are that. You are that infinite consciousness which knows no other. You are free. Enjoy your freedom.

You must think of yourself from now on as being unlimited beauty and joy, all-pervading, self-contained. Nothing can ever harm you. The universe is not set up in its illusory form to harm anyone or to bring dastardly conditions upon any situation. What you behold in this world is an appearance, an optical illusion, a dream.

You can accept when you go to sleep, you dream. You can accept the fact that you may dream that you're going to a satsang like this, and you are sitting there listening, absorbing. Then you wake up and there's no one but you. In the same way, you awaken now to your total reality. This has been another dream.

You have to question everything. Do not accept anything without questioning it. Ask, "Who's feeling this? To whom does it come?" Realize that you are not the I-thought. You are not the ego, nor the mind, nor are you the doer. Therefore, "Who am I?" and then whatever else comes to you, deny that also. If something tells you, "I-am consciousness," that has to be denied because I can never be consciousness. Negate everything that comes to you when you practice self-inquiry. Negate absolute reality, God, everything must be gotten rid of, all concepts. They're just words.

When you awaken to your Self there will be no words that you speak. You will just become being, absolute being. Not being this or being that, just being, your true Self. Yet, in the meantime, as you are experiencing this mortal dream, deny all the experiences that come to you.

No thing has ever happened in your life that was not necessary for your growth and your unfoldment. If you believe that someone hurt you, or someone did something to you long ago, or your parents abused you, whatever may have happened in your life, you needed those experiences. I know it sounds strange, but you needed to go through those experiences to be here now. If it weren't for the experiences you have had in your life, you'd be bowling this afternoon, or crying over something, or arguing with someone. Therefore, every experience that you have had in your life has led you here. It's all good. There are no mistakes.

A day should not go by when you do not question, "To whom does this come?" You have to remember to remember. You start in the morning and you go through the day remembering, "Not this, not this." The good experiences, the bad experiences, the in-between experiences, the boredom, everything that is going on in your life, you observe it, you inquire, "To whom has this come?" you watch, you become the witness. You never react. You understand that the power which maintains and sustains the illusory universe will take care of the illusion. Your job is to let go and let God.

Whenever I speak the word of God, I am referring to karma. God is the same as karma. Everything takes care of itself. You are in your right place going through those experiences that are necessary. Some of them may appear hard. Whatever appears hard surrender that. Give it up. Whatever appears to hurt you, do not think about it, or cry about it. Surrender it. Give it up. Whatever appears from anywhere, and these are also for



good experiences, do not believe you are a body experiencing good experiences. You will always be disappointed.

Allow the so-called body to do what it came here to do. It knows what to do. But in your mind always feel that you are not the body or the experience, and question, "To whom does it come?" This is your job. This is all you have to do if you want to practice sadhana.

Of course, when I say to you, "Wake up now," some of you may wake up, some of you may not. You will know when you wake up. You will be in an effortless, thought free state. The thoughts will no longer come to you. You will feel bliss. You will be the universe. So awaken now and forget everything else.

Feel free to ask any questions.

*SE: Robert, many teachers, after they've had their enlightened experience, say they do not sleep. Their consciousness remains the same whether the body is sleeping or not sleeping, or the body doesn't sleep. What happens to consciousness? With most of us there is an alternation of waking consciousness, deep sleep, dream consciousness, drinking consciousness, whatever, many different kinds of consciousnesses. But apparently, to the enlightened person, there is only one steady consciousness, the I-am or whatever you want to call it. What's going on there? Have you any explanation?*

R: You're talking about personal consciousness. There is only one consciousness and that consciousness is all-pervading. It is always that. There is never any other consciousness, there's nothing that can interfere with it. It is always just plain consciousness. When you're sleeping, when you're awake, when you're playing, that is the dream. That is the delusion. That is like the water in the mirage, the snake in the rope. It's an optical illusion that you're sleeping, that you're awake, that you're playing, that you're going through different experiences. Consciousness just is. You cannot say that true consciousness is sleeping or doing anything else. True consciousness is absolute reality. It is all-pervading. It is. Everything else is an illusion. (*SE: So waking, sleeping, dreaming come to the consciousness or are appearances on consciousness?*) Waking, sleeping, dreaming do not come to consciousness. It is all an optical illusion. It doesn't exist. Nothing comes to consciousness. Consciousness just is. But the way you think of consciousness, you're thinking of it in a human form. That it's a thing, that it's something that happens to you. Nothing happens to you. No thing transpires. There's no one who sleeps, there's no one who dreams, there's no one who plays, that's all illusion. When you become consciousness you just become being, and that is something you cannot understand as a human being.

But I understand that I have to go to the bathroom.

(tape break)

*SE: If a bee stings you what is your consciousness want to do?*

R: I don't have a personal consciousness so I will not do anything. If the bee stings me, it stings me. (pause) There's a bee swimming in my apple juice. (laughter)

(commotion about the bee)

R: So what else is going on?

SB: *So Robert, this one state that underlies everything, it's not the same as deep sleep, where it's merged in like an unconsciousness, and it is not the same as waking, like we are now, where we are awake, but we are not awake to consciousness, we are awake to the personal I. It's different from both.*

R: It's neither this nor that. It's not sleeping. It's not awaking. It's beyond everything. It's something that we cannot comprehend. It has nothing to do with the world. Try to remember that the world doesn't exist as it appears.

SH: *Does it exist at all? (R: No.) It doesn't exist as it appears, but it could exist in a way that it doesn't appear. (R: It doesn't exist the way it appears, and it doesn't exist the way it doesn't appear.) Maybe, maybe, you took care of that one.*

R: It's hard to see that, I admit. Here we see a bunch of us sitting, talking, we see trees, we see bees, we see apple juice, we see Ed. But I tell you it's not real. There is really nothing going on.

SJ: *The whole thing is that you can't see it the way you see it unless you see it, until seeing that it's all...* (R: There is no seer to see.) *Yeah.*

SB: *Is it like a big soup pot? From your point of view there is no center? There is no center at all?*

R: There is no center, there is no circumference, there is no soup pot, there is no soup. (SE: *How do you expect any of us to believe you?*) I don't. (SE: *Okay let's go.*) Good riddance. (laughter)

R: What's that Jay? (SJ: *If people believe what you say it'll prevent them from experiencing it.*) True. It's not a question of belief because what believes? Your mind. It is your mind that says, "I believe something," or "I don't believe that." If there's no mind, what is there to believe? There's no belief system. There's no entity who believes anything. There's plain nothing.

SG: *It seems to me it's the opposite that I think mostly everybody believes you but noone understands it. I mean I wonder what we believe, we believe what we don't understand?*

R: You cannot believe what you don't understand. You really don't believe it deeply. If you believed it somehow there would be something in you that clicks.

SL: *We trust.* (R: In God we trust.) (laughter)

SJ: *We trust in something but we don't know what it is. And when you know what it is then you believe what he's saying because it matches your experience.*

SG: *I think if you didn't believe this you wouldn't trek up here every week. (R: I've got nothing else to do.) Then we wouldn't believe it.*

SJ: *But what do we believe, we don't know what we believe? It's just something an ideal...*

R: Tell me what you believe.

SL: *We trust that it's all right.*

SG: *Well we believe that you're not lying to us. (R: Why?) I don't know... (laughter)*

*SH: Yeah anything he says is a lie. (R: Exactly. Words are all lies.)*

*SJ: But you are leading us to a place that is not a lie. So it's worthy... (R: How do you know? How can you tell?) I don't know. (laughs)*

R: The only solution is to dive deep within yourself and see the reality. That is the only solution. There's no reality in words, there's no reality in the senses. Reality is consciousness. Consciousness is the atman. The atman is Brahman. Brahman is the Self. And that just is. It is nothing you can ever expect to know with your senses.

But as you become sincere, as you begin to give up the world, and the worldly things in your mind, something will awaken within you, and you will know. You will begin to feel total happiness, unalloyed happiness, a happiness you never felt before in your life. It is beyond human happiness. They call that bliss. And from that moment on the world will never be able to hurt you again, for the world has become your servant, no longer your Master.

So dive deep, deep within your Self and find the answers you're looking for. What have you got to say to that?

*SB: Who dives? (R: Who died?) Who dives?*

R: Who do you think dives? Whomever you think dives, that is the one who dives. As long as you believe you are the body then you are able to dive, because there's somebody to dive. When there's no longer a body, there's no one to dive.

*SH: Can consciousness dive within itself?*

R: Consciousness cannot do anything but be itself. (*SH: Diving is being itself?*) Like diving in a swimming pool? (*SH: No that's too gross.*) (laughter)

S: Diving into ether.

S: Dive in the ether, yeah. Nothing diving in nothing. (laughs)

*SB: So really Robert, if we understand what you are saying, if a person understands there is nothing to do at all. You don't even have to dive. You just come to rest in what is.*

R: Or if you wake up, that's it. We cannot comprehend the thing like consciousness that does nothing, yet is everything. It's beyond our comprehension. The finite mind can never know this. That's why we say consciousness just is. It is not this and it is not that. Consciousness does not have to dive because consciousness already is. It is the ego that dives.

*SY: Why did consciousness manifest? (R: It never did.) More on that please?*

R: Consciousness is what we call absolute reality. It just is. It never does anything because there's nothing to do. The only way you can comprehend this a little bit is by thinking of something that takes up all space and time. There is no room for anything. It is itself. There's no teeny weeny space for anything to happen. That's it. There's nothing else. Therefore it cannot do anything because there's no space for it to do anything. It fills up all space itself. Everything else that you see is a mirage, an optical illusion. It is like hypnosis. When you are hypnotized you can be made to do many things. Yet when you wake up

you don't remember those things. They don't exist. Do not allow the world to fool you with it's good and bad. Go beyond the world to the twilight zone. (laughter)

(long silence)

Would you like to read the Jnani Mary?

SM: Yes Robert. (Mary reads the confessions of a Jnani, refer to beginning of book)

R: Thank you Mary. Do you want to sing a song Kerema?

SQ: Oh sure, I'd love to. Another one I'd like to share with you all. I'm never sure of a title, stick something there, "Road to nowhere"

(Kerema sings)

*Out of the darkness, into the light. Struggling to break free.*

*From these chains that bind me to my misery,*

*Looking for something I cannot find,*

*With such a busy mind. Why can't I just let go now.*

*Leave the world behind,*

*Well I'm on the road to nowhere it's a place on noones map*

*And when I get there, I'm never coming back.*

*Out of my mind and into my heart, as simple as it seems*

*I must rediscover what this really means*

*Over and over watching the scenes, images on a screen*

*When the movies over, we're stuck with what remains,*

*Well I'm on the road to nowhere it's a place on noones map*

*And when I get there, I'm never coming back.*

R: Thank you Kerema.

SH: Me too. Bravo, bravo. (Everyone applauds Kerema)

R: Any announcements.

*(Announcements about parking outside of Henry's house during satsang and car pooling)*

R: Always remember who you are. You are absolute reality, pure awareness, Para-brahman, sat-chit-ananda, nirvana, emptiness, ultimate reality. You are not the body, or the mind, or the doer, God bless you, peace, om shanti, until we meet again.

You are free to roam the world.

(students laugh as tape ends) [TOC]

**GET THE PERSONAL SELF OUT OF THE WAY!**

*19th September, 1991*

*Robert:* Om shanti, shanti, shanti, om, peace.

Good evening. It is good to be with you again. I welcome you with all my heart.

For those of you who are here relatively short time, new people. I do not give lectures. If you are waiting to be given a lecture you will be disappointed. I do not do sermons or give spiritual talks. This is satsang. Satsang virtually means to be with the Self, not with Robert. Robert is just a name and a form. The Self is all-pervading. Therefore when you are with the Self at satsang, you are the Self, you are consciousness. There is only one Self and you are that.

The words I speak are just incidental. It's the silence and the space in between the words that is important. If you understand the silence correctly you will awaken to the Self. What you have always been. Which is your true nature. Happiness and peace are your real nature. This is the Self.

Everything we do is really a search for the Self, for reality. The thief who robs a bank is actually searching for happiness, for the Self and doesn't know it. Even the murderer believes he or she is doing the murder for the sake of happiness. They believe this will make things better for them. It will give them more freedom. Wars, man's inhumanity to man is really a search for freedom, for happiness.

The mistake that is made is those people do not realize that all they had to do was to turn within. They're trying to find happiness externally. This can never be done for we live in a world of duality. Nothing is permanent. No thing is ever the same. It is like the search for the golden fleece. You will never find it externally to yourself. The answers you're looking for, the happiness you're looking for, the peace you're looking for are all within you. You are that.

You therefore learn not to react to conditions, not to allow the world to cause you any type of reaction. For you realize the world changes from time to time. It is never the same. How can it bring permanent happiness? You have all the answers, there is nothing missing. Everything that you feel is your imagination. Everything that you perceive is your imagination.

The biggest mistake is that you imagine that you are a body. Therefore if you imagine that you are a body there must be other bodies also. You perceive thousands of bodies, millions of bodies everywhere. Simply because you believe you are a body. You then believe you are a mind and you think. And you bring the world into creation. You

bring the universe into creation. But you are none of those things, you are pure intelligence. You are not what you believe you are. There are no problems. There is absolutely nothing wrong anywhere. What are you seeing? The world is your creation.

Have you ever noticed when you get up in the morning the first thing you think about is the personal self. As soon as you awaken you believe you are the personal self. Therefore everything begins to rotate around your personal self. You believe you have to think about what you're going to wear to work, where you're going to go for lunch, what your co-workers are going to say to you.

What if I were to tell you that if you took your mind off your personal self an all-pervading power would take its place and lead you in the right direction. Thus bringing harmony and happiness and joy into your life that is beyond your imagination, yes. All you have to do is to get the personal self out of the way. The personal self is the ego, the mind. All you have to do is get them out of the way and everything will be beautiful in your life.

This is hard to imagine I agree. For you have been brought up to believe that unless you take care of your situation, unless you look after your life and think about your life, bad things will happen to you. So you always have to be aware. You always have to be competing with the next person. You always have to keep up with the Jones'. Watch the news on television. See what's going on in the world and you relate to those things.

But how many of you can give all that up and give up personal self and look at the universe as one gigantic whole (whole). Not diversity, not multiples, but one and keep your mind stayed on the one. Do you think your affairs will be ruined? Do you think you'll get in trouble at work because you are not thinking of your work? Do you think all types of dastardly things will happen to you? On the contrary.

It has been revealed to Sages since time immemorial that if a person can take their mind off their personality, off the self then what you call God takes over and your life becomes a life of bliss.

I know this sounds far fetched and you think it takes a lot of spiritual work to get to a place like this but it doesn't. You have to have the desire to go further with your life then where you are now. But you have to be able to become disgusted with the world as it is. Not because of man's inhumanity to man but totally disgusted with a world of change. You have to be tired of the world.

Whatever you put first in your mind this is what you become. When you become tired to the world and the world no longer has any feelings for you and you no longer have feelings for the world something happens within. You begin to go deep within. It happens by itself. Again how does it happen? You have disgust for worldly pleasures and for worldly situations that transpire in the world.

This is why a teaching like this is not for everyone. For some of you are only here to improve your humanhood. You do not realize that your humanhood is a product of duality. It can never go in one direction steadily. This is the reason why psychology, psy-

chiatry have failed miserably. For the answer is not to find your human self or to lift yourself above problems or to learn solutions for your problems, that only lasts a short while. What you really have to do is transcend and transmute the very core of your being. You have to become something else. That something else is absolute reality, pure awareness, consciousness.

You do not really become that, you begin to understand that you have to let go of all of your concepts, all of your preconceived ideas, all of the samskaras, all of the karma, all of the samsaras, all those things have to go. How do you get rid of them? By coming to the realization that they never existed to begin with. That's right. They never existed. By coming to the realization that your body is an optical illusion. The world, the universe has no substance.

If you came to this conclusion, how would a problem affect you? It would be virtually impossible to be affected by a problem because the problem is part of the worldly condition. And if the worldly condition were transmuted where would be the problem? The problem only arises because you believe the world is real.

When the world becomes nothing to you and the world becomes nothing to you only when you no longer react to person, place, or thing, do you then become free. And the freedom is your joy, your bliss, your happiness and your harmony. You know how far you've gotten on the spiritual path by what you feel all day long.

Just think about today, what did you think about? Where were your feelings? Did you allow yourself to become depressed? Did you feel that the world had something to offer you and you become radiantly happy because of something the world appears to have offered you?

Those are the things you have to transcend. Those very beliefs. That the world can neither hurt you or do something good for you. Those are the beliefs that have to go. And as far as all of your feelings that something is wrong, that somebody hurt me, somebody used me, somebody did something to me, forget all that.

First of all you realize that it's all karmic. How can anything come to you of it's own accord? Nothing just comes. For if you find that you had \$100 000 in the bank and the bank folds, how do you react to that? Do you cry? Do you stamp your feet? Do you jump up and down? Do you commit suicide? You simply realize that everything is karmic. There is nothing that comes from nothing.

When you've gotten that far and you've found peace, things no longer disturb you. You can then go further and realize that there is no karma. It never existed. It only existed for me at the time when I was frightened and I had no idea where things come from.

At that stage in your life karma is real. So you pray to God for relief. God comes to you in the form of a Sage or maybe a tree or a mountain or a book and makes you understand that the world is created by karma and the way you react to karma determines what is going to happen to you from there on end.

After so many years perhaps you go further and you realize karma never existed, my body never existed, the universe doesn't exist, God doesn't exist. Only the Self exists. And of course if it exists it cannot be the Self. So you begin to ponder that also.

The day will come when you will simply wake up and become free. You can tell if that is happening to you if you're becoming steady. If your moods do not change. When you begin to feel the same all day long. You just feel happy, blissful, peaceful and it doesn't change. There is no situation that you observe that can cause any change to come to you.

The doctor may predict you have cancer and you've got a month to live there is no reaction. For you realize, who dies? You win a million dollars in the lottery, there is no reaction, for you realize, "For whom has this come?" A car runs you over and they have to amputate your legs it doesn't change your reaction. For you understand the body is not you. Then you know you're making progress. You have not become self-realized yet but you're way up there.

When you awaken you will know beyond a shadow of a doubt that you never had a body to begin with. There is no body that got hit by a car, there is no body that had cancer, there is no body that won \$100 000 000, there is just no body. Therefore you don't have to go out and save all your money and wonder what is going to happen to it. You do not have to save anything for a rainy day. For it never rains in a realized person. You do not have to take any precautions. You are simply in bliss.

Yet for all appearance sake, there appears to be a power, a mysterious power that always takes care of you in the right way. I know you're saying to yourself, "How can this power be taking care of me if my legs have been amputated? If I've been diagnosed as having cancer?" In your present state it's like the story of Sadie and Irving during the depression.

One day Irving comes home and says, "Sadie, this is black friday we've lost everything. We're bankrupt. All the banks have folded, the stocks have folded, there is nothing left. Let's put our heads in this gas stove and kill ourselves. Let's jump out the window. We have nothing left to live for." So Sadie said to Irving, "Shh Irving, take it easy, don't worry. Everything is okay." Irving said, "How can you say everything is okay Sadie can't you see what I'm telling you? It's black friday we're ruined. We don't have a penny to our name. Come let's kill ourselves right now."

So Sadie says, "Have something to eat. Have some chicken soup." Irving says, "How can you talk about chicken soup? Can't you understand what I'm telling you? Kaput we're ruined. Everything has been wiped out." So Sadie says, "No Irving I'll tell you a secret. For forty years every time we made love I put away a dollar. And today we've got \$4600 saved. Irving's eyes opened wide and he says, "And to think I didn't give you all my business." (students laugh) And that is the way people think. But that's not the way life is, the real life.

You have got to make up your mind that the world really has nothing to offer you. You see, you have to take a chance. You have to take a chance to love what you call God



with all your heart, with all your soul, with all your being. To love God as yourself. And feel deep in the marrow of your bones, that all is well and everything is unfolding as it should.

When you start the ball rolling, the mysterious power that I've been talking about comes to your aid and protects you and watches over you, makes you understand that all is well. When you awaken others may see a car hit you and your legs being amputated but you know that nothing has happened to you. And again this seems very paradoxical and I know some of you cannot really comprehend this.

You cannot comprehend when a car goes over your legs and crushes them and they have to be amputated, that nothing has happened. Sounds impossible, sounds ludicrous, it does! But I can assure you it's the truth. How can a body that never existed be destroyed? If the body were real then the experiences of the body would be real also and we would have to look for a remedy. But since the body is not real to begin with there is no remedy we have to look for. We just have to come to that conclusion, in our heart.

One of the ways you do this again is through self-inquiry. If it's difficult for you to just awaken, through plain knowledge, through Jnana then you practice self-inquiry. Those of you who can. If self-inquiry seems difficult then you must surrender your body.

I find the easiest thing to do is self-inquiry. I know all of you who are here tonight can practice this if you really want to. This is really a practice of negation. You are negating everything in the universe. Starting with yourself and everything that seems to appear in your mind, you inquire, "To whom has this come?" That's all.

You have negated the whole universe and you negate all the thoughts by inquiring, "To whom does this come? Who is feeling this?" Say you're depressed, instead of staying depressed or taking some valium or trying to do something else that you learnt to do, like for instance, they say if you feel depressed if you do physical exercise it will get rid of it, those things are only temporary solutions. When you inquire, "To whom does this come?" You're seeking a permanent solution.

It comes to you then it comes to me, "I feel depressed!" You ponder the I. It is I that feels depressed and not you. You say this to yourself. You observe the I, you follow the I, you trace the I, the I goes back into the Self. The Self is the ultimate originator of everything. When you trace the I back to the Self, the substratum, you will realize that the I never existed to begin with. Therefore your depression and everything else that is bothering you also does not really exist.

You do not work on your problems so called, you work on the I because it is the I that feels all the problems. It is the I that believes all the problems. It is the I that has all of these preconceived ideas all these concepts. It is the I that experiences karma, samskaras, it's all in the I. You therefore have to trace the I back to the heart centre, which is the Self and be free. You have to do it.

Of course as I said, if you will just awaken now. The reason that most of you will not awaken is because you are steeped deeply in your beliefs. Your belief system is very

strong. You feel things too deeply. You remember something that happened to you twenty years ago and you're still feeling it. You feel the reality of this world very deeply. Therefore you will not awaken. Awakening comes easy to a person who can simply let go of the world.

*SF: Can it not be said that realization consists of getting rid of the idea that we're not realized?*

R: Yes, negating everything, the same thing. Get rid of all of your concepts, your ideas, your beliefs. Become totally empty.

*SF: Another thing I guess that has impressed me is, any of these stories about Sri Ramana Maharshi, the one where some fellow was dying at the ashram, the others wanted him to go see this fellow and he wasn't inclined to do so and they thought that was very strange and finally he spoke almost to himself, he said, "They would be pleased if I went to see this dying man." And he did go to see him. But he as the real Self knew that nothing was happening. But he went to see this fellow to please the other people and I guess that fellow who was dying. Can you comment on that?*

R: Well of course. The form of Ramana Maharshi had to take certain action for the sake of the devotees. Therefore many times he did something for their sake because it pleased himself. He really understood that nothing was ever happening. No action was being taken. That all is well. But for the sake of the devotees he would sometimes take a little action just to please them. But again he had no mind, no ego and there was no one home to do anything. He was total emptiness. So to answer your question, "What do you think? Where are you coming from?" It always goes back to you doesn't it?

*SF: Well my idea was the same as what you explained but of course it's still intellectual.*

R: Get rid of your intellect. You never had it to begin with. Do not believe in it. We shouldn't put ourselves down. When you put yourself down that is blasphemy. You should never believe and think, "I am not ready. It's too hard for me. I'm only intellectual." That is what blasphemy means. If you have to think anything like this do not think at all. But rather keep understanding that I is not the body, I is not the world, I is not the universe. I is really consciousness, absolute reality. I am That.

*SF: Last week there was some discussion about the heart and the heart center and the idea that in the body it's on the right side of the chest and it seems like most of us realize the center of our being is the heart and we write songs about it, like, "I Left My Heart in San Francisco."*

R: We're talking about the wrong heart. (*SF: Well it's said that it's on the right side of the chest.*) Yes but the San Francisco heart is the other one. (*SF: Well he left his whole being there or My Heart Belongs To Daddy or Yours Is My Heart Alone...*) (*laughter*) Can you sing it for us? (*laughter*)

*SH: Sing it Fred. (laughter)*

*SF: One of the Masters said it's two digits to the right of the centre line. (R: Umm.) I think maybe Sri Bhagvan. (R: Yes.) And something really fascinating it says it in the bible it says, "the heart of the wise man is on the right but the fools is on the left." And it's possible for an individual it seems to show himself that this is the case, because if I close my eyes and say, "Who me?*

*and point to myself, in my case it would invariably be, of course I'm thinking about it for an awful long time but I'll point to the right side of my chest or either onto my head which some individuals might think is the most important part of the body-mind. Can you comment on that?*

R: Yes. This is all in the books. The reason for that is people want to know where the Self resides in the body. So this was made up so people could follow the I-thought to the particular heart centre on the right side of the chest. (SF: *Assuming that the body is real?*) Yes. But I say to you that there is no body and there is no heart. But again there are some people who become totally confused. Where does God live in us? Where does consciousness begin in us? So we say, "It's on the right side of the chest." And you follow the I back to the spiritual heart centre on the right side of your chest.

SR: *Robert I kind of went through a shock or a de-ja-vou feeling tonight because I realized that I've heard the same set of ideas four or five months ago from you. And four or five months ago when I heard you say, "Just focus in on the Self and forget about your body and the situation you're in and the problems you're facing or you're trying to figure out and just focus on the Self," I got turned on and I said, "Yeah I'm going to try that." And now I hear the same set of ideas months later and I realize, what happened? I must've forgot as soon as I walked out the door.*

R: (laughs) That's usually the case. That's why I have to keep coming back here every Sunday.

SR: *I was really turned on because I remember I asked you about it, "What a challenge I kept saying," you said, "Yeah!" Just keep thinking of the Self and face everything in life and just keep thinking of the Self? And boy I was turned on and the interest in the group was strong. I don't know if the rest of them remembered but it's like... I hate to tell you but it's like I'm hearing the same lecture and nothing happened in between.*

R: That's common. That's no surprise. That is why you have to vigilantly work on yourself, vigorously. (SR: *It amazes me that I could be so excited and turned on and make like a dedication here and then completely forget it.*) It's par for the course, don't worry. You're not alone.

SJ: *Maybe anybody could raise their hands if they experienced that? (SR: Anybody else experience that?) One other person.*

R: Jay wants to take count. (SR: *But that's shocking.*)

R: You would be surprised. How many people I meet originally for the first time and after one meeting they send me letters and telephone me and send me postcards, and tell me in person, "Robert, I throw myself at your feet. I am your mother, I am your father, I am your sister, I am your wife, I am yours do what you want with me." I usually say, "Okay tell me the same thing in six months." At that time they're usually gone. They've found another teacher or they've gone somewhere out of town and like George says they forget everything.

This is usually a slow process. It requires dedication. It requires a gradual unfolding without looking for objects, without seeking, time or space, without wondering how long it's going to take. If you can have that attitude and just be at satsang that would be

enough. You wouldn't have to do any practice. But because life hits you squarely in the head and you lose your way again, you have to keep practicing sadhana over and over again. Simply because you've allowed yourself to react to life's conditions.

But like I say if you forget about time, if you don't think anymore, I want to be enlightened, you simply come to satsang. Something will happen, you will feel it over time. All of your samskaras will begin to drop away. Your karma will be burnt up. You will come to high conclusions by yourself. And you will be there. So take it easy. There is no rush. It took you a life time to be where you are now, maybe twenty lifetimes, maybe a hundred lifetimes, maybe a thousand lifetimes to be what you are today. Therefore sometimes getting rid of all your stuff does not come overnight.

Stop fighting. Stop being angry at yourself and stop reacting, all is well.

*SL: Robert you were saying before that when we practice self-inquiry we should think of it as going down to our heart? (R: Umm.) If the heart doesn't exist - well, what is the purpose of that, is it just to help focus?*

R: It helps focus, it helps concentration. It makes you one pointed and it gives you something to go for. (*SL: To go for you were saying?*) Something you go after. Whereas if I didn't tell you that everything would appear too abstract. So as you go into your heart you feel yourself awakening, becoming free and you feel happiness and you feel bliss. (*SL: That source is equated to the one pointedness?*) Yes.

*SG: Robert, the heart is like a metaphor for the bliss and love that one begins to feel?*

R: Yes. The heart is a metaphor for the Self. (*SG: And it slowly becomes a home?*) It slowly becomes you. You are the Self. There is no body, there is no heart. It's like someone coming over to me and says, "Robert I have to take a rest I'm very tired." If I tell you the Self never gets tired it will not help you. Because you are tired and you're feeling tired. You have not experienced the Self. So by my saying the Self is all peace and bliss and it's impossible to be tired. Instead of telling you this I say, "There a bed, go take a rest." And you're grateful that I showed you the bed and you lie down and take a nice snooze.

And so it is with the spiritual heart. Where does the I go when I trace it? If I tell you at this stage of your development that it goes nowhere because it never existed you will look at me funny. For that kind of doesn't help you at your present state. So I tell you there is a spiritual heart on the right side of your chest. That heart is God, consciousness the Self. And if you follow the I to the spiritual heart the I will eventually disappear and you will become the Self. That you can understand.

Now can you see why all these stories are invented? So the average person can do something tangible. I can sit here and tell you again. There is no heart, there is no Self, there is no I, there is no body, there is no God, there is no enlightenment, and you look at me, what do I do now? (laughter) So I tell you all these stories.

*SU: Then why do I have to practice?*

R: Because you do not believe that you are the Self and you will not awaken.

SH: Is it a belief? Do you believe you are the Self? (R: No.) Must be a direct knowing? (R: That you are the Self?) Yeah. (R: Direct knowing, yes.) It's not a belief. (R: Direct awareness.)

SF: If we believe we are going to become something it brings in the element of time and time itself does not exist

R: Yes. Time does not exist. Space does not exist. But as long as you feel that you are still the body then they do exist for you. Again it's like you having a dream and I'm trying to awaken you but you will not awaken. You're having too much fun. You don't want to awaken, I'm shaking you and shaking you and punching you, but you refuse to wake up. This is the same thing. The reason we believe we die is because the Self is trying to punch us again and again to wake us up but we won't wake up. So he finally gives us the final punch and we appear to die. (laughter) Then we come back and do it all over again or we appear to. Simply because we refuse to awaken.

SL: Robert you said at one point that to awaken we're sort of predestined to awaken?

R: Yes, I also said that everyone is hell bound for heaven whether they like it or not. It's the same thing. We will awaken! Everyone here will awaken eventually!

SR: Robert where is the sense of sensing an inner light or a vibrational body, a subtle vibrational body. Where is that in the relationship to being in the I?

R: That is the I. That I sees the light. Remember the song "I see the light, hallelujah?" (laughter) I see the light, I hear the sounds. (SR: And the subtle vibrational body?) The subtle vibrational body is also I. Nada, I all the same.

SG: So the lights are on and nobody's home, is that so?

R: When the lights are on somebody's home. When the lights are off nobody's home.

SJ: So that is all still the personal I?

R: It's all externalized mind or personal I. It's all in the I. Anytime you have an experience, isn't I having the experience? No matter how high the experience maybe you come and tell me, "Robert I am having an experience." So I say get rid of I and you won't have one. (laughter) You don't want to have an experience, that's not the goal. The goal is to become a good for nothing.

SF: Any experience is in duality. (R: Any experience, yes.)

SR: It's more of a knowingness or a sensing or a feeling?

R: It's pure awareness. knowingness, Jnana.

SG: And that's not an experience?

R: No, it's way beyond experience. That makes sense because to have an experience there has to be an experiencer. Somebody has to have an experience but if there is nobody how can there be an experience? Even the stories you hear about in the school of Jnana that claims in order for a Jnani to be real at the time of death the body dissolves and turns into a rainbow. There is a school of Jnana that believes this. But think for a moment, if there was never a body to begin with, how can it turn into a rainbow?

ST: *Where would such stories as that originate?*

R: *From the mind. (ST: From the mind?)* Certain teachers.

ST: *In historical context there is some point where a teacher taught such a... (R: Yes.) Was there significance to that teacher teaching that concept at that point? Like you're using concepts with us to help us. Would that teacher use that concept to help?*

R: Perhaps, but you would have to ask the teacher. I cannot speak for the teacher. I can only relate my own experiences. There is no body to begin with. So the body cannot turn into rainbows, or colors, or oranges or apples or anything else.

(silence)

ST: *Robert is the knowingness it's not grounded in any of the physical, it's totally free of that? (R: Totally free.) Totally free. So this waking dream takes on the waking dream nature instead of being real it really becomes - you know it as unreal?*

R: Just like the water in the mirage. The water appears to be real but upon investigation you will find out that it never existed. And so it is with the world. The world appears to be real but if you inquire and investigate you will find that it never existed.

SR: *So a person is talking to me Robert and they're expecting an answer, my proper attitude would be to see all is what?*

R: You do not fake it. You see what you see. You can't imagine you don't see anybody when you're talking to somebody. (laughter) That's foolishness. (SR: *Do I have sense of knowing this that this is a cosmic sound I'm hearing? And when I open my mouth some cosmic answer will come out?*) (laughter) On the contrary. (SR: *On the contrary?*) You do not act out anything. You're not going to imagine that you're something you're not. You have to be truthful to yourself. But you have to work on yourself until you get to that place where you really feel and know and understand and you become aware that the whole universe is consciousness. And person, place and thing are simply a superimposition on the screen of life.

SR: *But if a person asked a question and I answered them with the thought that they are an individual person I'm only hardening my wrong attitude that they are an individual person. I'm only hardening this perception. So wouldn't I be better off in just signing them off. (laughter) Then I don't harden that misperception.*

R: Tell me how many friends you have George.. (SR: *What is more important enlightenment or having friends?*) Enlightenment of course but the thing is, you do not want to make a fool of yourself. (SR: *For a God it's worth it? For enlightenment it's worth it?*) You want to understand where you're coming from and be truthful to yourself and act accordingly. (SR: *But then I'll be stuck in duality?*) No you won't because you're working on yourself. (SR: *Which self?*) Your own self. (SR: *The personal self?*) Sure you're working to get rid of it.

SR: *I don't see how I'm getting rid of it if I'm talking to the person as if he's an individual self and I'm perceiving myself as an individual self I don't see how I'm...?*

R: Because you're putting it on you're faking it. (SR: *No, no I'm not faking it.*) If you're not faking it, it will be a different story completely. Then you would see yourself and everybody else. There would only be one Self. (SR: *Yeah that 's more what I need to hear Robert.*)

SG: *It seems like it's a sudden reversal at what seems real now turns out to be unreal and what seems unreal turns out to be real. There is a sort of absolute reversal. Is there like a critical mass working on the self, you go along, you go along then all of a sudden this reversal occurs?*

R: I don't like the term critical mass. (SR: *Do you like the hunky punky better?*) Yes. As you begin to do sadhana... (tape break)

SG: *Robert why are people unwilling to do sadhana and yet they keep coming week after week?*

R: Because the pull of samskara. The pull of past karmic patterns is very strong and it makes you worldly, but yet you've been touched by something, in a previous life so-to-speak. You have done sadhana you're compelled to come here at this time. But still something is pulling at you, the world, the universe, it makes you very strong so you're unable to do sadhana. But as you come here week after week, month after month, year after year, you begin to melt. Just like a snowman out in the snow and the sun comes. Day after day, day after day, the snowman begins to melt, melt till there is nothing left. So it is as you keep coming here, your personal self begins to melt. Until you're gone completely and you come home.

ST: *Robert, so life is, and it manifests all these individuals, all these creatures over and over. All these creatures keep shaping up and disappearing. Is it like a symbol factory, is it like it all appears in consciousness like is there a meaning behind the symbology. A cosmologic...*

R: There is no meaning whatsoever. (ST: *No meaning.*) No meaning whatsoever. You should ask yourself, "To whom does it come to? Who sees it this way?" And you will come to the conclusion that it doesn't exist, it never existed, your body doesn't exist and the question doesn't exist.

We have prashad that one of our good friends brought. Delicious cookies all sizes and shapes. Pass it this way and you pass it that way. Eat.

R: Do we have some announcements. (SM: *Yes, I do.*) Listen carefully to these announcements.

*(Transcripts handed out for xeroxing also students told to bring transcripts back)*

SM: *Robert there's just two words that mean the world to me and it's silence and being. Silence and Being. When you say those two words I just go off into nothingness. They are just beautiful and it's so peaceful. It's wonderful, that's all I can say.* (R: *Yes.*)

(tape ends) [TOC]

**SELF INQUIRY PRECURSOR:  
A DISGUST FOR THE WORLD**

*22nd September, 1991*

*Robert:* ...shanti, shanti, shanti, om. Good afternoon. (Students: Good afternoon Robert.) Welcome. I welcome you with all my heart it's good to be with you.

Last week whether it was Thursday or Sunday I mentioned that the precursor to self-inquiry is having a profound disgust with the world. Some of you didn't like that. I received a few phone calls telling me, "But Robert I love the world. How can I have a disgust for the world." Therefore I will elaborate on this today.

When I say to have a disgust for the world, I am speaking of discrimination. Seeing right from wrong, what is reality and what is transient. The whole world is changeful it has no consistency. Because you enjoy the trees and the flowers and the moon and the sun, doesn't mean you're going to be happy all the time. In every life a little rain must fall, as they say. You are not the world. If you use proper discrimination you will see that the world by itself is an absolute nothing. It doesn't even exist. You're holding on to a shadow, to an appearance. And if you believe in the appearance you will always be disappointed. You have to be disappointed because everything must change.

It all begins in your mind. I am not saying that you should give up anything. That you should run away from your family or your state, your job and live in a cave and growl at the world. I am referring to seeing in your mind that the world is an emanation of your mind. You have created the world in your own image. You see the world a certain way and you react to it without ever understanding that you have created this world yourself. Yet you are not the world. Your real nature is ultimate happiness. Absolute reality. Pure wisdom. Sat-chit-ananda. This is what you are. You have never been the body-mind phenomena. Even though it appears strong and many of you fear the world very deeply. Somewhere in the deep recesses of your mind you should be aware that you are not the world. You are not your body. If you get rid of the body idea the world will go with it. Leave the world alone.

To have a disgust for the world means that you have been in this world a while. You've tasted it, you've experienced it. You sort of understand what it is and now you're going to leave it alone. It no longer has the power to frighten you. It no longer has the power to hurt you. For you are not hurtable. You no longer have to quarrel with anyone or stick up for your rights or win an argument. Those things no longer matter to you. It is only then that you can practice self-inquiry properly. This is why many of you tell me it is difficult to practice self-inquiry. You try it for a while and you get disgusted. This is be-



cause you are attached to the world and the world has a bigger hold on you than your practice.

*You are not to think that the world can offer you anything important and rejoice. You should always rejoice because you are the Self, the imperishable Self. That is worth rejoicing.*

But anything else in this world will always disappoint you. This comes from your experiences. You have a good job, you've worked for many years. You've purchased a home for yourself, you've got a family, children, things happen. You may lose your job. Your child can get killed. All sorts of things happen in this world. Therefore the one who has faith in the world is a fool. It doesn't mean again you have to give it up. You are in the world but not of the world. You can do what you've always done, work, have a family, buy a house but they are not your Masters. They have no hold on you.

If you lose your job you're just as happy as when you had it. If something happens with your family, this doesn't change you. You are still absolute reality. If your house burns down you do not look at your house as God. You understand, you know the truth and you stick to the truth. When these things what I'm speaking about are fulfilled in you, in other words when you have dispassion and you use discrimination you develop a tremendous power within yourself. You transcend the body, you begin to expand becoming all-pervading and you feel that the whole universe emanates from your mind. Then you can be called a Jnani you're totally free.

*How does a Jnani think?*

There was once a president of a bank who really enjoyed his job. He got married and he had three lovely children. He went fishing with them, he went hiking with them. He really loved his family. There was a tornado that came into his town and his three children were destroyed, killed in the tornado. Everyone was violently upset. But the bank manager who was a Jnani simply watched and observed. He went to the funeral of his three children and watched and observed. When the funeral was over his relatives besieged him and they said, "You no good bastard you didn't even shed a tear for your children. You didn't seem to care what was going on. Can you explain yourself. So he replied, "Last night I had a dream and in the dream I was a king of a great country. I got married to a beautiful wife. I have three sons. We went hunting together and I loved them dearly. Then there was a war. My three sons went into the army and they got killed. Then I woke up. So for whom shall I mourn? My three sons that got killed in my dream or my three children who got killed yesterday?"

Both pictures are a dream. This waking dream appears a little longer. That is the only difference. I'm not saying that you don't care about what happens. You have a tremendous love and a tremendous compassion but you have Jnana, wisdom. Infinite wisdom. You have transcended the world and the world can no longer hurt you. You understand that everything is for a time, just like a dream. In the dream you go through lifetime after lifetime, you're dreaming you're incarnating over and over again, you're different

people and that is actually happening in the dream. It's real. It's a dream reality. But when you wake up you've never gone anywhere and nothing has ever happened. And so it is with your life today. You appear to be running around, doing things, going to work, going to a movie, moving from state to state perhaps. You go through all kinds of experiences since you were a kid. But the truth is you've never gone anywhere and nothing has ever happened. You couldn't go anywhere because you are all-pervading. You are the universe there is nowhere to go. There is no room for you and anything else. You are ultimate happiness.

This doesn't mean that from this moment on you should have an attitude that, "I don't care. I don't care what happens. It doesn't matter to me." This is not what I'm referring to. I'm referring to the fact that through self-inquiry, little by little you will transcend the world and the world will be a dream to you. Yet you will be the epitome of compassion, of love, of peace and joy.

Some people say they love their life and they'd like to live forever as their body. Think about that. Can you imagine brushing your teeth and flossing three times a day for a thousand years. Having to take a shower, eat. Always going along with what is happening in the world for a thousands of years. You will beg to die.

This is why, kindly nature allows you to live so long in your body when you do not awaken as reality. You have so many years and then you're given another chance to have a new body. And again you have the opportunity to find your Self, to use discrimination, to be able to separate the wheat from the chaff and again you don't make it and you take on another body and go through more experiences.

If you begin to let go of the world, I won't use the term "become disgusted with it." If you begin to let go of the world something will immediately start to happen to you. Immediately you will to grow spiritually. Something will take it's place. To the extent that you let go of the world with all it's problems, with all it's beauty, with all it's joys and sorrows, to the extent you can let go of that, to that extent will you be filled up with spirit. If you let go 20% you will be filled 20%, if you let go 40% you will be filled 40%. The void will always become filled. The space you leave when you let go will become filled with God, consciousness, nirvana, call it anything you like. You will begin to feel a peace and a joy that you've never felt before. To that extent that you can let go.

The only way that you can begin to do this is through practice. You begin to negate everything. You no longer are attached to person, place or thing. But you're going through the motions as if you are. You do not feel the pressure of this world. You are not perplexed by the vicissitudes of what goes on everyday in your life. You become happy, totally happy in yourself. You feel an overwhelming joy, a bliss within yourself. You begin to realize that it's not the body that feels this, the body does not exist. It is the Self, expressing as the Self. Do not be concerned with what is going on in this world. There is a power and a presence that takes care of this world in the right way. You have come to this earth

for one purpose, that is to wake up. And all the experiences you appear to be going through are for your awakening.

This is why I say to you so often, "Do not judge by experiences." Do not determine where you are in consciousness by the experiences you're going through in your life. For it is the mind that wants to judge and as you know by now the mind is not your friend. The mind will do anything to stay alive and control you. This is where you use discrimination. You realize the mind cannot fool you any longer. It has no power over you. It cannot cause you to weep when you see something wrong, to laugh hysterically when you see something right, you become even minded. You are able to walk through this world without a blemish. Things will happen but to whom do they happen? Not to the pure Self but to the imagination, to the belief system. To the one who believes they are the body-mind things happen. The stronger your mind is the greater the reaction over the things that happen in your life. As you keep practicing these things self-inquiry will come by itself.

When you begin to see a situation in this world whether it's with you or the world itself, you watch something on television the question will arise by itself, "Who is experiencing this? To whom does it come?" And you will smile for you will realize that the experience that you see on television, on the news, the experience that you're going through is a lie. You are not that and something within you will tell you, "I am experiencing this. I observe this and feel it." You therefore follow the I-thread, you follow the I-thought to the source. The source is always consciousness. When the I-thought goes back into consciousness, it never existed to begin with, but it becomes clear to you. When the I-thought does not go back into consciousness then the world and it's manifestations appear real. Your problems appear real. When you watch the news you feel what's going on, for it appears real to you. For the I-thought is active, the I-thought is working. Making you feel the reality of the world and yourself.

Therefore you have to become vigilant and really grab hold of that I-thought by following back to the centre of the spiritual heart. And dive deep into your heart. Where there is absolute freedom, absolute bliss and absolute joy. Do not be fooled any longer. Do not believe what your eyes show you. What your ears make you hear. What your senses want you to believe. Go beyond that. It may take some effort, it may take some time. Yet you must do whatever you must do to free yourself from the pull of the world.

If you are ready you will know what to do. If you are ready you will know what to do. if you are busy, busy, busy with other things then the world will grab you and make you believe this and make you believe that, put you through all kinds of experiences where you will cry and scream and get violently upset. At other times you will be happy and you will think everything is going your way. It will alternate. You will be like a yo-yo going up and down. You have within yourself the equipment necessary to transmute yourself. It comes as standard equipment at birth. It's within you. You're using it the wrong way. You're using it to externalize the world. Where what you really want to do is to dive within yourself and internalize the world, by pulling the whole universe back

within yourself where it came from. You reverse the procedure. You pull back everything within yourself. It came out of yourself, it has to go back in yourself. That is salvation. When everything, the whole universe, everything in it is sucked back into yourself, into consciousness. And another name for the whole universe, everything there is, is I. Because the I is alive and active you experience the whole universe as it is. When the I goes back into the heart centre the whole universe is sucked in with it. This is why when you go to sleep and you're falling into deep sleep there is a profound peace that comes over you, a profound joy. Try to catch yourself and see. This is happening because the I is going back into the heart centre. And when you are in deep sleep the I is in the heart centre and only consciousness exists.

Now if only you were able to wake up with the I still being in the heart centre you would be emancipated, totally free. But what happens to you is because of delusion and maya, when you awaken the I-thought comes out of the centre and goes back into your brain. You become cognizant of the body and of the world and of the universe.

*The secret is to be aware of what I'm saying and not to allow the I to go back out. But to keep the I always in the heart centre.* You do this by investigation, by inquiring, "Who am I? What is the source of the I?" As you keep inquiring you will go with the I deeper and deeper until the time comes when it no longer comes out.

The choice is yours. What are you doing with your life everyday? Where are your thoughts? What do you allow yourself to feel everyday? Are you happy because you've got a great job and you're making a lot of money? Or because you've got a great family? Or you own property? These things are all temporary. I'm not saying you shouldn't do this. But you have to put first things first. Find out how you arrived on this earth. How you happened to have a body. How you go through different experiences. Investigate, find out what you really are. Do not take my word for it but spend time going deep within yourself. Try to leave the world alone. Do not concern yourself with what is going on in this world. Some of you think it's selfish, yet if you do not know yourself how can you concern yourself with the world? It is the blind leading the blind. After you have awakened then see if you want to do anything with this world. If you want to make this world a better place in which to live. But until then save yourself.

As the Buddha said, when you're in a burning building you do not stop to admire the pictures on the wall. You get out of that building as fast as you can. I say to you, "Do not stop to admire the world with all of its trivialities, with all its so called beauty and nonsense. Save yourself. Become free. Noone can do it but you.

(silence)

You're free to ask any questions you like.

SC: Robert, how about surrendering? (R: How about it?) *Well that seems difficult to do.*

R: To whom? (SC: What?) To whom does it appear difficult? That is what you have to inquire within yourself. (SC: Yeah.) To whom does it appear difficult to surrender? What in me makes it difficult? (SC: *The mind wants to be in control all the time.*) What is the mind?

Where does it come from? Who gave it birth? (SC: *Just thoughts. It just comes by itself.*) So, "To whom does it come by itself? (SC: *It comes to me.*) That's it! Now investigate me. Who is this me that has the problem? Where did the me come from? (SC: *I don't know?*) Inquire, ask yourself, there is something in you that knows. Don't say that I don't know because what you're really saying is, "I" doesn't know. Who is the "I" that doesn't know?

SC: *There is no answer to that?*

R: Find out where the no answer comes from. (SC: *The same place as the question came from.*) Where is that? (SC: *What?*) Where is that? (SC: *Can't put it in words.*) There are no words. If there are no words there is no problem. (SC: *What's that got to do with surrendering?*) When you do all that I told you to do you automatically surrender. (SC: *Oh?*) Because there is nothing left that wants to be active. (SC: *Umm.*) It's all been gone backwards into consciousness and you have surrendered completely.

SC: *Like I have difficulty sleeping at nights. And I realize it's just an idea, so the idea seems to take over?*

R: Try to investigate and realize it is "I" that has difficulty sleeping at night. Not you, "I." And again you inquire, "What is the source of this I?" If you really do this, the "I"... (tape break) ... it's never you, it's always "I." We keep making this mistake by trying to relieve our troubles, by trying to find solutions for problems. That's the hard way. The easy way is to get rid of "I." By remembering that the whole universe, the problems, everything is attached to "I." As you allow yourself to follow the I-thought to the source all the things that seem to disturb you will disappear.

SU: *Robert, I realize that following the "I" to the source means that it goes from the brain to the heart. But I don't know the process of following the "I."*

R: You do not have to become too technical. All you have to do is imagine in your imagination the "I" going into the heart centre and you do this by inquiring, "Who am I?" That's the whole process. You're inquiring what is the source of the "I." That's the only process there is. "What is the source of I," is following the I to the source. It's the same thing. And as you keep questioning yourself, the space in between the question will become larger and larger. You will begin to find solace, peace in that space and pretty soon you will say, "Who am I?" and you will sort of become omnipotent, all-pervading for a while. You will feel tremendous joy that wells up in your heart. Then you will come out of it and you will say again, "What is the source of the I?" or "Who am I?" and again there will be a larger, longer space between the times you say these words. It's in that space that you want to remain. In that space between questioning is nirvana, consciousness, your true Self. In that silence.

Yet whenever you come back out of it, and thoughts come to your mind you have to continue the procedure. "To whom do these thoughts come? I feel them. Who am I?" Every time you say, "Who am I?" You're using your imagination to follow the I back to the source. The reason you have a problem with it of course is due to what we were talking about this afternoon. Your mind is very adamant, very strong. Your ego is very big and it

grabs a hold of you, making you feel and believe that this world and your body are real. You therefore have to keep practicing, "Who feels the world to be real? Who feels upset? Who feels depressed? Who feels problems? Who feels the body? Why I do." And you go right back to asking, "What is the source of the I?"

(short silence)

Do not look at time. As most of you know by now, time and space do not really exist. They only exist for the "I," for the ego, for the mind. Therefore do not bother to think, "How long is this going to take before I become free?" Learn to become centered. Live in the moment. Take it a step at a time. Be spontaneous. And keep your mind from thinking past your nose.

(short silence)

As I talk to you I hear so many of you sighing as if you're carrying a big burden on your shoulders. There is nothing wrong. All is well with you. Believe me when I tell you this. It's like when you go for a train ride. You go into your compartment and you tell the conductor to wake you up when you get to your station and you have absolutely nothing to do with it. It's the same with your life. Your life is totally measured. It's going through the experiences that you have to go through. Yet you have absolutely nothing to do with it. For you are not your body. So why fight? Leave it alone. The less you think the faster you will wake up. Would you like to read the Jnani Mary? (SM: Yes, um-hm.)

(Mary reads the confessions of a Jnani, refer to beginning of book for text)

R: Thank you Mary. (SM: Thank you Robert.)

R: Anyone else like to say anything?

SM: We have transcriptions that have come in, on the table.

R: We have transcriptions for you. Feel free to take them.

SE: Robert you started your talk by saying you must have disgust for the world, initiating the spiritual quest but there seems to be a difference between having disgust for the world and having an indifference for the world, as a transition that takes place. Can you say something about that?

R: Yes, you begin by realizing the world has nothing to offer you anymore. As you continue on the spiritual quest the world becomes less and less important for you. Until you despise the whole world altogether. For you realize the world is keeping you back from your spiritual sojourn with it's force called maya. Is holding onto you, it has a grip on you and to the extent that you disgust yourself with it and let go of it and stop allowing it to have power over you to that extent does your true reality and the truth of your being come forth. As you work on yourself this really takes place by itself. You can't go out and say, "I'm disgusted with the world," for you're making a mistake when you do that. You have to grow into it. As long as the world is still meaningful to you, you have to investigate thoroughly and realize why the world is totally meaningless. And after a while of doing this practice you will become disgusted with the world.

*SH: Isn't disgust a form of negative attachment? (R: Yes exactly, that's what it is.) Then why would you be disgusted because that still would attach you to what you're disgusted with?*

*R: No you're disgusted with it because you've been practicing spiritual self-inquiry or other methods on yourself. (SH: But then you just let it go and wouldn't be disgusted.) You let it go, that's why I like to use the word discrimination. (SH: I don't agree with the concept of disgust being...) Well disgust is a word. You just get to the point where you realize, "This whole world has been making me what I am today, an idiot." (laughter) "Therefore I'm going to let go of this stupid world. I don't want it anymore, I'm disgusted with it." Sometimes you have to get sort of angry with yourself, and sort of, "To heck with this, I'm tired with this kind of life. I'm disgusted with the whole thing," and then discrimination will make you go deep inside yourself and you will be able to practice as you usually do.*

*SZ: Robert the last or before the last of the eight or the ten steps of development insight or progressing in insight is transmuted from the Pali into "Disgust of the world." (R: Yes.) It baffled me too in the beginning. At that stage as you say it is to be seen from the state of transcendence. Then one sees the fact as you say, it is disgusting but it doesn't hold you, it doesn't hold one. One has compassion and insight and wisdom at that time. But one sees the world for what it is, it is disgusting. It really is. (R: Thank you, that's very true.) But it is safe. I will never say that to someone who cannot totally understand it. But from the transcendent level it is really is that way. But one will not act upon it. One will see in compassion, in caring, in loving kindness, and tremendously attend to the details of all that disgusting stuff if one has the... (R: Without attachment.) Without attachment? (R: Yes. This is very true.) So then it's not really disgusting, yeah it is, that's true, it is. I find it true. But I cry about it. (R: Yes.) The tears will flow sometimes because the things I'm reading or studying sometimes, just environmental situations.. then I kind of feel that I'm nurturing my despair without being despair. And this feeling of pain because you cannot really help. But yet you still will not give up helping. It's somehow, you feel it as a call for you.*

*R: This is very true what you're saying. (SZ: Yeah.) It's part of the path of the unfoldment of yourself. (SZ: Right.) You go through a stage where you are disgusted with the whole world.*

*SZ: Yeah even with my students I do that. As I just had now the tameless one. He tells me to go to the bus station I used an hour and a half to get to down town. (S: You were lucky.) And to deliver him into the station. He came from Germany he didn't know, he wanted to go to Santa Barbara. And then I said, "Well come with me." and then I saw it what I was in. Sure I could see, "I should not do this, I don't need it." One sees the inner voice coming up with all kinds of things and then I seem to perceive, "No, this is your path, this is your Kian, it's disgusting. That is what you are in, it's also your own karma. Such a beautiful obligation without being an obligation.*

*R: That's a good way to see it. Yes that's true. (SZ: And you perceive it, one is a part of it and one is not a part of it.) Right we go through stages. (SZ: I guess it's strange, it was.) It is strange. Life is really strange.*

SE: *Life sucks then you die. (students laugh) What that did for me, when I discovered life sucks and then you die, it also made me think there is only one way out. (R: What's that?) Spirituality, finding your Self, self-inquiry, surrender. (R: It's the ultimate knowledge.) Otherwise you come back and life sucks again and you die again.*

SH: *It's really is the only solution isn't it?*

SZ: *But that gives meaning to life. That is because one sees the truth, it's disgusting. It's a truth. First know the truth as the Buddha says. Life is to hard, to hard means all kinds of things. Low, disgusting and painful, terrible without having a curse. it's not a curse, it's not a putting down. It's just seeing how it is.*

R: *Of course. It's not a curse and it's not a blessing. (SZ: No. For ordinary people the world is either a curse or a blessing. And here it is neither but you are somehow very much, if it's necessary to see yourself if possible engaged in it.) Yes. So when somebody tells you, "I'm disgusted with you!" say, "Thank you." (laughter)*

SZ: *One has to be careful to whom. It's not good for that consciousness to say that. There is certain responsibility I think sometimes. (R: Discrimination.) Discrimination right. And it doesn't help the other consciousness, praising itself for opening up. One who says it's disgusting. When one who says it's disgusting would immediately point and project to one and they will say, "I am disgusting," and snowball.*

R: *Of course. (SZ: Yeah.) As you practice spiritual sadhana all these things come to you. You will know what to do. (SZ: Right.) Do the practice. (SZ: Very good and tremendous value for that.)*

R: *Do we have any other announcements?*

SZ: *Robert one could equally say from that point or level instead of saying "it's disgusting," one could say, "it's wonderful?" (R: Of course.) Yeah.*

R: *It depends where we're coming from. (SZ: Yeah. Maybe also to whom one says it too? To whom one is communicating. Sometimes to see it positively than this way it's a bit harder to understand. I only bitch in that way to those who understand.) (laughs) If you investigate this within yourself all the information you're looking for will come to you. Everything will be revealed. Everything is within yourself. And there will come a time in your life when you're totally disgusted with the world. (SZ: With what?) Disgusted with the world. Everything will come buy itself. (SZ: It's just, there is a danger in it if the mind isn't kind of awakened to it enough?)... (tape break)*

R: *Always remember that you are not the body or the mind. That you are pure Brahman, absolute reality, consciousness. You are nirvana, you are sat-chit-ananda. That is your real nature and may your real nature unfold and you awaken now, peace.*

*Thank you for coming. God bless you I love you all. Have a good week. Don't worry be happy. (laughter)*

*(tape ends) [TOC]*



*Transcript 97*

**FAITH**

*26th September, 1991*

*Robert:* Good evening. Some of you fell asleep before I started talking. You're supposed to fall asleep when I talk, and not before. (laughter)

There are many of us who are still looking for words. They come here looking for a lecture, a talk. This is what they expect. Words have their importance. If you're a doctor or a lawyer you do a lot of talking. But in true spiritual life most words are fruitless, especially in satsang. Satsang is consciousness, and your true nature is consciousness. Therefore when you come and sit in the lap of consciousness, something begins to happen to you. Your karma, samskaras, become transcended and you become free, just by having the right attitude at satsang.

This means you have to open your heart. You have to have love and compassion. You should never think what you're going to get out of satsang. You should only think what you're going to surrender at satsang. You're going to surrender your body, your mind, you're so-called problems, all the things you think about most of the day. At satsang you give them up. You become an empty receptacle so that consciousness can shine forth.

Why do most people want to become self-realized? They have wild ideas what self-realization is. They believe their life will become easy, they'll never have to work again, they can perform magic rites, have occult powers. As you know, none of this is true. Self-realization, consciousness, is all-pervading absolute reality, pure intelligence. It is a state of knowingness. Not knowing something, but just knowing. End. Not even knowing itself. Just knowing, being. It is a state of bliss, happiness. This is your true nature, total happiness.

You have always been total happiness. There never was a time when you were not total happiness. Yet somehow you got mixed up with maya, illusion, and you came to believe that you're a mortal being, separate from everyone else, having to go through experiences to become enlightened. That's really funny. You left your true nature, got pulled into maya, and now you're trying to get out of it.

The truth is, there's no maya. There's nothing to get out of. You are already that, and all is well. We begin to feel that there's a living presence within us. As we work on that feeling, that living presence turns out to be us. It turns out that we are not the body, or the mind or the doer. We are that living presence. There's no name for it. It is beyond words and thoughts. But it is there, shining in all its glory. You feel the freedom, the love, the joy of it.

When you get to that state, the world can no longer hurt you. The world has no longer any effect on you. It cannot show you anything, in order for you to react. You just no longer react to anything. You have become that.

Yet most westerners want to become that living presence without giving up their old beliefs, their conceptual thinking, all this stuff that made them human. They simply want to add self-realization to the top of everything. This is why most westerners never awaken in this life, for they refuse to empty themselves. All of their preconceived ideas, their feelings, they have to be worked on.

That's why I passed out those booklets today, "At the Feet of the Master." Krishnamurti wrote that when he was sixteen years old. It explains to you what you must do. We hit upon this a little last week when we were talking about discrimination and dispassion.

There is something else that is very important for you to understand in order to become self-realized, and that is faith. You have to have faith in something that you yet do not understand. Faith is a powerful tool you use to climb the ladder to self-realization. You have to have faith in yourself, faith in the teaching, faith in the teacher, faith that something wonderful is about to happen to you.

Yet I meet so many people that are so dogmatic, opinionated in their views. They have doubts, suspicions, all kinds of negative symptoms going through them, and they want to become self-realized. It is true you can go a long way with all of your bad habits. But I say to you, you can never awaken fully until you give them up, and faith helps you to give them up.

There's a story about Makunda, one of the Rishis, Sages, of old. For some reason he decided to get married. He wanted to have a child. But no matter how he tried, his wife couldn't conceive. Two years passed, and he said, I'm going to pray to Shiva, one of the Gods.

He prayed to Shiva and he said, "Lord, your will is my will. I don't really know what's good for me, or what I really want. But you know what I want in my heart, and if it's right for me it will happen. If it isn't, it won't. But I have total faith in you that whatever happens is your will and it's good." He prayed like this for many years. Finally Shiva appeared to him and said, "My son, never have I seen such faith. You forgot all about yourself, about your family, and you just wanted me. So I have appeared to you. Your desire will come to pass. You will have a child, but you must make a choice. You may have a child who is a half idiot and will live a long life, or a child with a fine intellect who will live a short life. You have to choose."

Makunda said, "I will choose the latter, the one with the sharp intellect." And Shiva said, "He will live to be sixteen years old and then he will drop his body." Makunda accepted and the time came to have the baby, they did.

And at a very young age the intellect of the child was astounding. He was able to memorize all the Vedas when he was five years old. He was able to speak five languages.

He was an astounding poet, writer. As he grew older his father became sadder and sadder. Finally he asked his father, "Father, what's wrong? Why do you become so sad every time I have a birthday?" And Makunda explained to him the deal he made with Shiva. "You've only to live to be sixteen, and then you must go.

The youth said, "Shiva listened to you. Perhaps he'll listen to me," and he started to pray to Shiva every day. "Lord, I am yours, and do with me what you want. I have no desire. I know only that you brought me here, and when your ready you will take me back. Do with me as you will. Your will, not mine, be done. I am yours." And again he said that prayer every day for a year.

Finally Shiva appeared to him also and said, "My son, you have the faith of your father. When someone prays to me thus, I have no option but to help him. So because of your faith, when you reach the age of sixteen, you will stay at that age forever."

Now the moral of that story is the faith. Remember, Makunda was very advanced spiritually, and yet he had faith in a power and a presence, that he didn't see or feel. He surrendered to that power and that presence. That's what it takes for us to awaken.

This is why people like Ramana Maharshi always said that devotion, faith and self-inquiry are the same thing. You can't just have dry self-inquiry. You have to feel love. You have to feel devotion. You have to put God first. Unless you put God first you're going to just have dry words, and the words will give you a sharp intellect. You will be able to recite all sorts of things, memorize books, hear lectures and remember them, yet you will never really awaken. This is why sometimes Advaita Vedanta can be dangerous to some people. Yet if they really read the books on Advaita Vedanta, they will understand that they have to develop a tremendous faith.

Think of some of the teachers that you know or heard about. Nisargadatta, he always prayed. He realized that he was consciousness. He was self-realized, but at the same time he chanted, he prayed, he had devotion. It sounds like a contradiction. For you may say, "If someone is self-realized and knows himself or herself to be all there is, to whom do they pray?" Try to remember that all spiritual life is a contradiction. It's a contradiction because words cannot explain it. Even when you are the Self, you can pray to the Self, which is you.

Ramana Maharshi always had chanting at the ashram, prayers, devotional hymns. These things are very important. Many westerners, who profess to be atheists, come to listen to lectures on Advaita Vedanta, and yet nothing ever happens in their lives. As long as you do not have devotion, faith, love, discrimination, dispassion, it will be very difficult to awaken.

Therefore those of you who become bored with practicing self-inquiry may become very devotional. Surrender everything. Give up your body, your thoughts, all the things that bind you, whatever problems you may believe you have. Surrender them to your favorite deity. You are emptying yourself out as you do this. Do a lot of it. Become

humble. Have a tremendous humility. If you can just do that you will become a favorite of God and you'll not have to search any longer. But of course the choice is always yours.

What are you chasing in life? What are you going after? What are the things that interest you? Whatever you put first in your life, that's where your heart is. All of the things that have transpired in your life up to now, forget them. Be aware all of the time that there are no mistakes. There is nothing from the past that can interfere with your life if you become devotional and have faith in God. You'll be automatically protected from anything. And if you have enough faith, you can totally remove all karmic aspects of your life. You can transcend all of karma. You can make life easier for yourself, if you have faith.

There are many people who practice Advaita Vedanta, and some people are here tonight who really do not like to hear these things. They just want to hear me say that you are consciousness. All is well. You are absolute reality. You are really not your body or your mind-phenomena. Yet once they leave this room they turn back into their rotten selves, with all the negatives and all the anger, and all the hurts, and all the suspicions, and all the things that they've had inside of them for years.

Some of these people call me. They say, "Robert, I feel so good when I'm with you in class, but when the world gets a hold of me I revert back to my old self." I always ask them "What practice are you doing?" and they usually answer "I'm trying to practice self-inquiry." So I say, "Do you have devotion? Do you have compassion? Do you have humility? Do you have dispassion?" and they usually say, "I don't care about those things. I just want to become self-realized."

That's real funny, for self-realization means you have given up all of those things we just mentioned. Self-realization means that you have emptied yourself. You no longer have any fear, anxiety. You're not that interested about your body. You love God.

How do you love God? By loving everything in the universe, by reconciling yourself with the whole universe. You start with the mineral kingdom, and you want to see if there's anything in the mineral kingdom that you dislike. When did you kick your car last? Anything in the mineral kingdom, remember everything is God. God is not a person.

Next you go to the vegetable kingdom, and you consider whether there's anything in the vegetable kingdom that you dislike, poison ivy, turnips, anything, for everything in the vegetable kingdom is God, and you have to reconcile yourself with that. It doesn't mean that you have to like turnips or poison ivy, but you're not to dislike it either. You're to be neutral. Poison ivy has a purpose. You may not understand it, but there's a valid reason for everything. Everything has it's place.

Once you've reconciled yourself with the mineral kingdom and the vegetable kingdom, you can go higher to the animal kingdom, and that's a tricky one, for animals are just a notch away from humans. When I speak of the animal kingdom I'm referring to bugs, insects, everything. It becomes very touchy if you're a meat eater. Perhaps you've never seen what the animals go through before they're slaughtered. You have to reconcile yourself with the animal kingdom.

Then you go to the human kingdom, and you consider if you're still carrying old hurts around. Somebody that hurt you and you resent them. You think about these things, and you see that it was all karmic to begin with. No one has ever hurt me. Whatever has happened in my life has been right. And you send thoughts of love and peace to every human being. You forgive everyone. You also forgive yourself for all the things you have done. When you're able to do this you have come up very high, for you have freed yourself from the consequences of karma.

I know some of you say that I keep talking about karma a lot of times. Yet you have to realize that karma is going to exist for you as a reality as long as you believe you are the body, mind and doer. And most of you believe this even if you say you don't. If you want to see what I mean, think back from the moment you got out of bed this morning. What did you react to? What made you feel hurt? What didn't you like? Who offended you? When someone cut in front of you with their car, did you curse at them? This shows you that you still believe you're a body.

We've got to stop using intellect and stop imagining that we are not the body. You are the body-mind as long as you are reacting to life. That's why I say you have to have humility and faith. It becomes hard for you, you pray to God. This is basic. You can pray to God and say, "Lord, I can't stop reacting to situations. Intervene for me. Remove all these things that have been keeping me back from going further on the path. Give me the strength to overcome what I have to overcome." If you pray like this and you have faith, what you call God will always come to your rescue.

I've been with you for quite a while now, with most of you. I am not a teacher that goes around the country lecturing. When you hear of somebody who comes along that you haven't heard of in years, you become enthralled and you say, "I want to go and see that teacher." And the teacher can tell you all the good stuff, because you're not going to see him again until next year. He can tell you, "Don't worry about anything, your absolute reality, you are pure consciousness, you are pure intelligence, total awareness, sat-chit-ananda, Brahman. That's what you are. Goodbye. I'll see you next year." (laughter) And that's great.

But when you're at satsang, with a teacher who sees you all the time, we get right to the nitty gritty. We get into areas where it hurts. For if I tell you all these good things all the time and you keep coming back, you'll start complaining to me that nothing's happening in your life. This is not a belief system. We're not to believe anything. We're to take action and make it happen. And the action is faith and prayer, developing compassion, humility, understanding deep in the recesses of our heart that we are absolute reality, we are consciousness. Yet we still have to do plenty of work to get rid of the concept of the body-mind phenomenon.

Until recently, knowing that you are consciousness and that you are absolute reality was only given to certain students. It was not given to the world, for, as you know, the world abuses these things, as it's doing right now. There are so many books on Advaita

Vedanta, so many teachers that are teaching Advaita, it's becoming par for the course. Somebody is always telling me of a new teacher, and people rush to see that teacher.

What you would rather do, is to work on yourself. Forget about teachers and forget about books. But realize where you are coming from. Be honest with yourself. See the stuff that's coming out of you, the stuff you've got to work on to get rid of, and let the chips fall where they may. But be totally honest with yourself.

If you know you've got some bad habits, a lot of anger, resentment, inside of you, you can pray to God to get rid of it. And your prayers will be answered. That's where faith comes in. When you pray to God, have faith that it will be answered. But never pray for things. Always pray that Gods will be done. Gods will is always good will. And at the same time of your prayer, surrender everything. That's when you can surrender your body, and your mind, and your so called karma, and your bad attitudes. Give it all to God. When you do this, something very interesting is going to happen.

I met many people in my travels who are bhakta's, and they told me, "I have such devotion and love for God for so many years. I never read a book on Advaita Vedanta, but all of a sudden I began to ask myself, "Who am I? Who is this I that has all this devotion? Is the I separate from myself?" And I came to the realization that all of this time I've been praying to the one Self, the one reality. But this came to me only because of my devotion, my faith."

Isn't this better than reading books about these things, reading dry knowledge, and then becoming a part of the talking school, where you meet with your friends and you talk, and talk, and talk, and talk, and talk, and talk, and talk about Advaita Vedanta, the Self, consciousness? What a waste of energy, you simply have to make up your mind what you really want. Do you want dry intellectual knowledge, or do you want to awaken to yourself?

If you want to awaken to yourself, you've got to do something about it from where you are right now. And that doesn't mean you have to start affirming, "I am absolute reality." You rather have to start negating all of the stuff that is holding you in it's grips, all of those things like a bad temper, doubts, anger. You have to begin by getting rid of those things and surrendering them to God. Only then will Advaita Vedanta come by itself. But you have to do it.

I realize some of you do not like to hear these things, for you're saying to yourself, "Prayer? I gave that up a long time ago." Yes, but where are you now? What have you gained? Have you become free? You probably have more problems now, also, than you ever had before. And even if you do not have any problems, you are still attached to the world, and you go up and down with the stock market, up and down with the way the world is from day to day. If you hear something good, you're happy. If you hear something sad, you become miserable. You're stuck in maya.

This is what you have to work on. This is what you have to do. You have your work before you. Lets see how many of you can begin to do it.

Please feel free to ask questions.

*SL: Robert when you say pray, how do you pray? Like, Thy will be done?*

R: That is what happens when you come in late. You missed it, we've talked about it. You simply pray like this, "Lord there is nothing I desire, there is nothing I need, there is nothing I want except your grace. Teach me the way. Love me, lead me. I surrender to you my body, my problems, my mind, my heart, take it they are yours. Thy will not mine, be done." Like that.

*SL: You didn't mention karma just then. Is that part of what is predestined? To let it go. To let things happen that is supposed to happen? (R: I can't hear you too well.) Is that what that part of it is, predestiny? Is letting your body be what it's supposed to be doing?*

R: Forget about predestiny, simply give everything away to God. (*SL: How does that...?*) Just surrender yourself completely. Surrender everything. Tell God to take away your predestiny. Give everything away until you become nothing.

*SL: So that is another approach to self-inquiry? For you said if we do that then it automatically goes into self-inquiry?*

R: When you do that for quite a period of time you will begin to realize, who is doing this? And you will see it is I that is doing this. "Who am I?" Automatically you will go into self-inquiry. Yet again some of you will not have to go into self-inquiry. From total surrender you can awaken. For aren't you giving up everything like in self-inquiry. You are surrendering everything to God, your ideas, your beliefs, everything. And in self-inquiry you also negate everything. You negate the entire universe in self-inquiry. So you see they're both the same. The idea is just to give everything up. To have no will of your own.

(long silence)

Om shanti, shanti, shanti, peace, peace...

(tape ends) [TOC]

## THE FIVE STEPS TO SELF REALIZATION

29<sup>th</sup> September, 1991

*Robert:* Good afternoon. (Students: Good afternoon) It is a pleasure being with you again. I welcome you with all my heart.

If you are here for the first time you may think we're a little crazy and you're right we're more than a little crazy. Do not pay too much attention to the words. Open your heart and let go of everything. Be happy. You have nothing to fear and nothing to worry about. All is well.

A while back I shared the four principles of Jnana Marga with you. Who can remember them? Anybody?

*SY: Everything is a projection of the mind? The first one. (R: Everything is what?) A projection of the mind.*

R: Yes. The whole universe is a projection of the mind. Everything you see in this world, everything that happens in your life is a projection of your mind. It has no substance, no value. You are the creation of the universe. What is the second one?

(students guess)

*SE: We do not prevail. No beginning no end.*

R: Yes. We do not prevail. There is no substance in back of your existence. You didn't come from anything. You were never born. You can never die. You are no thing that you can ever imagine. And your life as it appears does not exist. What's the third one?

*SG: There's no ego. Everything doesn't have an ego?*

R: Yes. No thing that exists has an ego. There is no ego to back anything up. You have believed all of these years that you have an ego and that you have to get rid of it. There is no ego to be gotten rid of. If there is no ego there is nothing to do. There is nothing to fear and there is nothing to fight. And the fourth one?

(students guess again)

*SM: Is it the understanding what realization is not?*

R: Yes. The understanding what self-realization is not. You can never understand realization. But you can understand what it is not. Everything that exists is not. When everything is gotten rid of, realization appears by itself. They're in the transcripts.

I'm going to share today and the following weeks coming the five steps to self-realization. Why are there five steps to self-realization because I just made it up. (laughter)



Self-realization is itself what it is. It has nothing to do with steps. Self-realization is. It is no thing that you can ever imagine. You do not have to look for it. You do not have to try to find it. It is someone in the ocean deciding to give a course on how to find the ocean and everybody comes running to listen when they're all in the ocean.

You are realization itself. It is your real nature. The reason I'm sharing these five steps with you is because the five steps are part of the personal self. The ego, the I-thought, the five steps are involved in them. When we work on the five steps in the relative world we become ourselves, awakened and free.

**The first step is: Prayer and devotion.**

**The second step is: Effortless No-Thought State.**

**The third step is: Division of Light and Sound.**

**The fourth step is: The Void, and,**

**The fifth step is: Bliss.**

Again realization is not a step. You discover you are that when the steps have been fulfilled. We'll begin with the first. We got into this last Friday...last Thursday. We were talking about these things.

In the beginning when one first starts out on the path and even when one is on the path for quite a while, prayer and meditation or prayer and devotion are very important. Do not believe that you have passed that state. Prayer and devotion go hand in hand. You become devoted to God who is within you and you pray to God within yourself. Yet you do not pray for things. You pray that God's will be done through you, as you and this makes you devoted to the deity to whom you're praying.

You surrender yourself. You give up all of your life and everything you think is important. Including your problems, your hurts. These things are important to you or you wouldn't be carrying them around. You therefore give them up when you begin to pray aright. You no longer have to carry them. You begin to feel and know that this is God's universe and God is appearing as form. Your form, the form of the universe, animals, minerals. Without God there would be no form whatsoever. Everything comes from what we call God. Therefore we react to everything as we would react to God with love and peace and compassion, with humility and with joy. Everything is God in expression. If everything is God and God is the substratum of all existence then everything is perfect. There are no mistakes. The mistakes come from your sense of personal I. When you feel something is wrong it is because you feel that you are a personal self. You have not surrendered to God through prayer and devotion. You must therefore begin to totally surrender, give up everything to God, forget about your troubles, forget about the world, just give it up.

As you begin to do this you gently slip into the number two state. The effortless no thought state. As you surrender everything your mind becomes completely calm. And you effortlessly drop your thinking mechanism. You sort of stop thinking. Your mind becomes sort of a blank. Do not confuse this with the void. It is a beautiful state of no thoughts. Let me also remind you that you usually do not slip into that state so fast. It may

take many years, many incarnations just to get through the prayer and devotional state. You have to become really devotional, very prayerful to totally surrender your life so that your mind becomes still, calm, peaceful.

You begin to feel profound peace. A happiness you never felt before. The world no longer has any value. You feel good most of the time. As you continue along this path you gradually slip into the third step. You begin to see lights and the light increases. Whenever you close your eyes and even when you don't close your eyes. The light is like the light of a thousand suns. It appears as if the world is on fire. Many of you have seen this. Also you begin to hear beautiful music of the spheres. You listen and the most beautiful music begins to play. Sometimes you get them both. Those are gifts of grace.

The whole universe is filled with light, it is pure light and beautiful music sounds. Blissful sounds come into your life. If people do not understand this they believe this is it, this is as far as they can go. But it is only the beginning. As you sit in the silence and become absorbed in the light and the sounds you enter the void which is the fourth step. The void unlike the effortless no thought state is a deep joy. A deep love. You are totally free in that state. You look at the world, at the universe, at your fellow man and it becomes void. There is no thing there but a deep love, a deep peace. Deeper than you've ever felt before. You are still aware that you are still experiencing these states. The void is not dark and is not light. It has nothing to do with lightness and darkness. It is something that you have become. Something so wonderful, so grand, there is no description of that feeling. As you continue in this state you fall into the total bliss state.

Bliss is a word again that cannot be described. It makes happiness feel like nothing. It is not of this world. You do not even experience it. You simply enjoy it. When you are in bliss it is then that you lose yourself completely. The personal I, the personal self at that time no longer exists. It has been dissolved forever. It is a state that you cannot return from. It is not something that you feel when you are meditating then you get back to the personal self. There is no personal self. You are finished with your ego, with your personal self and with the I-thought. You have become nothing. You have melted. You have been destroyed. Yet you are alive. You feel that you are alive and you do not know how you live. For so called life that you have been experiencing previously no longer exists for you. You have become the Self and you can laugh. For you realize that you have always been the Self. There never was a time that you were not the Self. You are free, totally free. The world is no longer the world that you once knew. You continue to see the images but the images are like chalk writings on the blackboard. And you are the chalkboard. You're free, totally absolutely free.

Now there are many ways that this happens to you. Most people go through these states very slowly. There are some who go through all of the five states at one time for some unknown reason. They experience all the states simultaneously. It's as if they're jumping thousands of years in their evolution.

How do you go through the states? Through the five steps? By thinking of them. You use your mind, you use your ego to think about the five steps. You watch yourself, you work on yourself. Sometimes you do not have to work at all. They come by themselves.

Now let's talk about you. Where do you think you are as far as the five steps are concerned?

*SE: To the question, zero.*

R: Do not put yourself down but be honest with yourself. You can tell by the way you react to life. Where your interest is. If you're still fiddling in the world and the world is important to you then you know you're keeping yourself back from experiencing the five steps. You look at your life, you see what interests you. The things in this world that are meaningful to you. The things that seem to make you happy. The things that make you worry, make you miserable. Those are all handicaps. Whenever you give your mind to a problem, to anything in this world you are keeping yourself back from going forward. That's why it is written, "Where your mind is that is where your heart is."

We have learnt, those of us who are here that the world is not what it appears to be. There is no so-called permanent happiness in this world. You may achieve forms of happiness, they do not last. You learn as soon as your mind begins to think, you immediately grab hold of it and change it's course. You slow down your mind by any method you can. You see your mind as your enemy. Your mind is not your friend. You do not train your mind, you untrain your mind.

You untrain your mind by just observing your own thoughts, by watching yourself think, by not reacting to your thoughts, not reacting to what happens in your world. As you do this you begin to dissolve. You find peace. You find peace. You become free. You become love. You no longer talk too much. You no longer try to evaluate the world or your position. You no longer find fault anywhere. You become your own experience. You have expanded. You used to be concerned with yourself as a body, with your health, concerned with your affairs. But now even though you are involved in the world, you are not of the world. The world has no pull on you. The world cannot show you anything. It cannot do anything to you. The world is the same as your body. You are not the body, you are not the world, you are not your mind. You are something completely different. That something different is ineffable.

An example of this is simply when you look out the window. Most of you observe the trees, the hills. When the Jnani looks out the window he sees the space which is the substance of the trees. When the average person looks at the world they see forms, they see things. The Jnani always sees the space. The world itself is resting in space. That space is what is called consciousness. The forms come and go but the space remains. When you think of your body, think of it as space.

The form keeps changing from a baby to a young lady or a young man, to a middle aged lady or a middle aged man, to an old man, to an old lady and soon it's gone but

it's space remains. The space never changes. A new body come to play, the old body is gone. The new body takes birth in the space.

The so-called secret is to identify with the space. Your real nature has always been space. When you identify with space rather than with the body you have put an end to yourself as a body, as an ego, as a personal self. Space is all-pervading omnipresent. Awaken to yourself. Wake up!

Many people believe that creative intelligence is consciousness, the Self. People like Mozart, Beethoven, Da Vinci, Plato, Aristotle all use creative intelligence and we look at that as being good. Yet that creative intelligence...

(break in tape)

...The body by itself is inert. It's a piece of dead flesh. That cannot catch a cold. How can a piece of flesh catch a cold. The body by itself can do nothing it is just flesh and bone. It is the creative intelligence that moves the body. The creative intelligence makes the body move like a puppet. Yet most of us believe that if we have creative intelligence that is good. It's only another name for your mind. Even though it seems to create wonderful things. All of the great artists, the great musicians, the great philosophers have used creative intelligence. Yet it hinders you from awakening.

I'm not saying there is anything wrong with being a great musician, a great artist, a great philosopher or whatever you do. But the truth is, it is not the Self. The knot must be broken. When the knot is broken the Self shines forth as itself. And the way you break this knot or one of the ways is through self-inquiry. Just because you are creating something wonderful, say you're Einstein, you're working on the theory of relativity. As far as the human race is concerned we consider Einstein a genius. He used creative intelligence to discover many wonderful things through mathematics. Yet what good does this do the world. It may appear to advance the world a notch but it really builds up the ego. The question Einstein should have asked himself is, "Who discovered relativity? To whom does this come? Where did these ideas come from? Who formulated this theory?" and he would have realized that the mind did all this to expand the knowledge of the human race.

See it's all a joke, the jokes on you. All these great inventions, all these great things that have come into this world. The things that you're proud of, the art, the music, everything, is a big joke. Where does it go? What is the ultimate? It goes nowhere. It goes round and round. New generations come along, they use all this knowledge. Then civilizations are wiped out and everything begins again.

The wise person begins to understand that the Self is the reality and goes beyond everything. Let's go of creative intelligence, begins to go beyond that by inquiring, "Who am I?" By following the I-thought to the source the knot finally becomes broken like a rubber band the body snaps into the Self. And the body appears to be alive as the body. But to the one that this happens to, something wonderful has transpired. That one has become the universe.

Again let's go back to your life. You believe you're a woman, you're a man, you're a boy, you're a girl. You have experiences to go through. You have a life to live. You have a family to raise. A cockroach goes through the same thing. (laughter) And you step on the cockroach and that is the end of it's existence. Perhaps we live a little longer than a cockroach and perhaps nobody steps on us but what are we accomplishing? What are we really looking for? Or what are we searching for? What do we want? It's all nonsense. Everything is nonsense. The whole lecture today was nonsense. I said nothing. Why am I sitting here talking? What has it done for you? What has my talk done for you? It makes you say to yourself, "What is he talking about?" Wake up! Awaken from the mortal dream.

(silence)

Feel free to ask questions.

*SR: Robert you mentioned today that when you look at forms and objects you see space. I think I need your help in understanding what you mean by space?*

R: If you look at your body under an electronic microscope you would see a tremendous space between your atoms. It is this space that holds your atoms together. (*SR: Robert I know all that but that doesn't help me to see the space?*) If you want to see the space you must turn within. Go deeper than you've ever gone before. Get rid of your body completely and you'll be space. (*SR: So I won't see the atoms in the form but only the space?*) You will see the space as you see the images on the blackboard. When you look at the images on the blackboard you see the images. But most people do not realize there is a blackboard behind it. They take it for granted. Yet the enlightened one knows the blackboard as the source of the images and they see through the images at the blackboard itself. Somebody may come and erase the images and draw new images. The Sage can see through the image to the blackboard and sees the blackboard as the source.

Or a better example is a mirror. A child tries to grasp the image in the mirror. All they can grasp is the mirror. But their attention is on the image. So the Sage realizes that the image is a reflection of consciousness and is able to see through that. He sees the images but only as reflections of light. But the space is the reality. The space is not space that you think it is. The confusion lies, for you feel that space is nothing. It's really nothing but it's a nothing that you can never understand. It's a real nothing, an absolute nothing, a total nothing. Therefore you have to dive back within yourself and cause yourself to disappear. Then you will see space because you will be space. You can only see what you are. If you believe you are a body then you see other bodies. When you know that you're not the body, how can you see a body? Therefore find out who you really are and then you'll see what you'll see.

*SF: Robert the Jnani is a so-called individual who has reached the bliss stage and up to that stage there is someone experiencing the first four stages and the fifth stage there is no experienter there is just the experience, even the word experience doesn't...?*

R: The Jnani doesn't experience any stages at all. There is no fifth stage for a Jnani. There has to be somebody to experience the fifth stage. (*SF: The Jnani is beyond the fifth*

stage?) There is no experiencer. So a Jnani cannot experience the fifth stage or anything beyond the fifth stage. There is no beyond. The beyond doesn't exist because the beyond means something behind something else. And there is no thing that has any value or any truth for the Jnani. Therefore there's no stage that a Jnani is experiencing whatsoever. The fifth stage the fourth stage is only for the ego, for the body. (SF: *Even the fifth stage?*) Yes, because for a Jnani there is no fifth stage. When the ajnani explains it they talk about a fifth stage. But the Jnani himself has noone left to experience any fifth stage. There has to be an experiencer, there has to be an I. So you can say, "I have experienced the fifth stage." If you say that then you have not. (SF: *Yeah, he hasn't and never will.*) There is total emptiness.

SF: *I'm trying to think out something in my mind to keep me talking about it?*

R: You cannot explain it there is nothing to speak. There are no words that can describe it. (SF: *I keep trying to put into words things that can't be put into words.*) It is beyond words and thoughts. As long as you're able to explain it, it's not that.

SR: *Robert, are you able to sense when a person is identified with their God Self?*

R: There is only one Self. There is noone to sense anything. The one Self pervades everything and is everything.

SR: *So the mental focus of that form that you don't see but which you're looking at doesn't change with the inner focus of that formless form when they switch from being identified with their body to being identified with the inner Self.*

R: The Sage already sees the perfection, the end result. There is nothing else.

SH: *That's all he sees, nothing else, period?*

R: That's all there is. (SH: *The rest has vanished for him.*) The rest never existed. (SH: *Well then it didn't have to vanish.*) Exactly. (SH: *It wasn't there in the first place.*) Exactly. (SH: *That's neat. I like that. Very immaculate.*) Immaculate conception. (SH: *Without anything happening. It's great. (laughs) Hey hey some fun.*)

SC: *Did Jesus attain the state that we're talking about?* (R: *You'll have to ask Jesus.*)

ST: *Robert what is the source of the light and the music that you hear...?*

R: The mind. Everything comes from the mind, everything. All the beauty, all the ugliness, all the joys, all the sorrows, everything is of the mind. Kill the mind and you'll be free. (pause) This is the meaning of the saying, "If you see Buddha on the road kill him." Because if you're able to see the Buddha you're seeing yourself, your mind. There is no Buddha, there never was a Buddha. So if you see anything that appears to be like a Buddha, kill him.

SH: *Which is the same thing as killing your own mind?* (R: *Yes.*) *You can't do that? There is no you to kill your mind?*

R: Are you asking me if I'm my mind? (SH: *When you say "kill your mind," you're asking an impossibility because there is no you to do it?*) But you don't know it. (SH: *The hell I don't.*) Then kill it and be done for. (SH: *Right. Noone will do nothing.*) You are nothing why

do you want to do something? (SH: *I don't.*) So be nothing and rest in nothingness. (SH: *Thank you. I'll work on it. Just don't complicate it. (laughs) Keep it simple.*) Okay.

SE: *If you see an ego on the road, kill it?*

R: Same thing. The Buddha is an ego. Whatever you see kill it. Kill the source of it.

SH: *Sounds pretty blood thirsty. (R: It is.)*

SR: *Just don't hold onto things.*

R: If you can drop it that'd be great. But sometimes you have to use the term, "kill it." To make you understand what you really have to do. You have to whole heartedly with enthusiasm... (SR: *Let go.*) ...crush it completely.

SH: *No compromise, become quiet radical? (R: Very radical.) Yeah totally radical.*

R: Completely.

SL: *Robert sometimes it sounds sort of paradoxical to me that you try not to be affected by the world or you become unaffected by it in order to become more compassionate towards it or to be more compassionate or it's sort of irreconcilable, do you know what I mean?*

R: When you automatically let go of the world compassion by itself comes to you. When you do not react to conditions you become the epitome of compassion.

SL: *But if you are affected by things, I am naturally affected by things because I am in the world and I don't feel that my compassion is because I'm not affected in the world but rather because I am affected by what goes on.*

R: It's not really a compassion that you're feeling. Your sort of feeling sorry for yourself. (SL: *I'm feeling sorry for myself? Why?*) Because you're seeing a condition and you're saying, "Thank God it wasn't me." You're looking at a condition, whatever is happening in the world and you're seeing it from your point of view. You feel sorry for the person that is going through something. But you're feeling sorry for yourself. It's yourself that is doing it, your mind. Whereas pure compassion let's go of the condition. Does not carry the condition as sad. Sadness is not a little compassion. (SL: *Non-judgmental.*) When you feel sorry for somebody or situation that is not real compassion. Compassion is a great love. A great feeling of joy. A feeling that all is well. (SL: *So you're saying that it has practically a different definition than what I am saying compassion is...*) It's a way that you realize that this person is going through the experience that is necessary for his or her unfoldment and freedom. You understand that so you have a great compassion, a great love, a great peace for that situation. But most people look at compassion as something that they are thinking about themselves. They have all kinds of feelings and emotions in themselves. And when they see something going on, they cry, they become upset. They think that is compassion, that is not compassion. That's a feeling of feeling sorry for yourself.

SH: *Then compassion can only occur when the ego is in abeyance? When it's out of the picture? (R: Yes, yes.) True compassion.*

R: True compassion. In the meanwhile we should do the best we can to help others and not think about it, just help. Do the best we can. Try to stay happy, do not allow the

things of this world to get you down. Be cheerful. Just see the world as a changing thing. The world is always changing it's never the same. Try to keep your mind from going outward, pull it back in.

SC: *Every experience is of the ego? (R: What?) Every experience is of the ego? (R: Every experience?) Yes. (R: Yes. Every experience comes from the mind. The mind is the ego. Kill the mind. Kill the ego. Kill yourself.) (laughter)*

SH: *Hallelujah!*

R: And be finished with everything. Maybe if you changed your name Nate that would help. (student laugh) That's the reason for this because in your old self you think you are a body and you think you identify with all the problems of the world. So when somebody calls you by your name Nate, immediately everything takes place in your subconscious and all the old stuff that you were before becomes very real to you. You associate all that with Nate.

SC: *Umm. Well I want to say something, I did change my name once, really. (R: To what?) I think it was Isaiah legally of course I changed it back to Nathan but when it was changed to Isaiah it was very confusing because somebody call me Nate or Nathan and I probably answered or I wouldn't answer and it was really very interesting. (laughter) Really, like Robert just said it was a strange sensation.*

R: So what did you do? (SC: Umm?) What did you do?

SC: *Well someone said that I should leave my name alone and that was a God name that was given to me from the old testament so I changed my name back to Nate and for a long time they had on my check DBA also known as Isaiah. I might mention this at the expense of everybody laughing at me but Nate means gift of God in the old testament.*

R: But you do not identify Nathan with that. (SC: I want to but...) You identify Nathan with problems and... (SC: Yes, yes, I'm aware of that. I can tell you that I read, "I am That" many times and I went to a friends house recently and I read "I am that," and I understood it. Am I understanding it or is the mind understanding it I mean I could clearly know what Nisargadatta was saying...) Do you understand it intellectually? Or have you had a living experience of the truth? (SC: No it was deeper than intellectually, I know that. I was amazed when I read it, I just read different parts of it because I didn't have much time but I could track really perfectly and the past meant nothing to me.)

R: How did you react to the world after that and to your personal problems? (SC: About the same.) So what good does it... (SC: But seriously there is a shift in fact the last time I talked to you about that with the group but I do feel something shifting inside of me. Not that I'm asking for anything I'm just saying.) Well when something is shifting inside of you, how do you feel about your body and about the world?

SC: *I still feel in it, I can't lie about anything like that but I feel something inside of me. People that have known me for years have seen some change in me not that I'm asking for it. At the same time there is a fear there. I don't know why?*



R: The fear is part of the old pattern. (SC: *Oh.*) Everything will go in its time. (SC: *You mean that things will change and not the way of being in control, it could be that?)* Well you realize within yourself that you don't want to be in control of anything. There is no control. (SC: *There is the clash back and forth listening to what you're saying and the mind coming in and actually try to push out what you say, actually putting a blank up.*) Do not fight it, let it be. Observe it, watch it become the witness to it. Let it go right by you.

SC: *Well when nothing seems to happen that is when discouragement comes in.*

R: What do you want to happen? (SC: *I want to be free of this pain that I have in my body and my soul so-to-speak, really.*) Do not have a desire like that. Do not want to be free of your pain. (SC: *Really?)* Do not look for freedom from your pain. Do you know why? Because when you look for freedom from pain you believe the pain has substance and it's reality, now you've got to get rid of it. But in truth and in reality there never was a pain. There is no pain. You have to ask yourself, "To whom does the pain come?" Your Self can never have pain. (SC: *Of course I feel pain, I'm aware of the I feeling the pain...*) You feel the pain and you think you have to get rid of it. Try going the other way. (SC: *Hmm?)* Try not to get rid of anything anymore. There is nothing you have to get rid of because it never existed to begin with. It has no substance... (SC: *I hear what you're saying Robert.*) Even if you feel it. Look at it.

SC: *The idea is wanting to believe what you're saying and I want to.*

R: Remember again when I mentioned, "Your body in itself is inert?" (SC: *Yeah.*) It's a piece of dead flesh. Where would the pain come from? If you're unconscious you cannot feel pain. If your body is dead you cannot feel anything. So the body by itself has no feeling. The creative intelligence feels. (SC: *So why would the creative intelligence put pain in me and other people. I'm not speaking only for myself because a lot of people are suffering.*) That's what you see. That is why in the highest teaching it tells you, see the truth about yourself first and then see who is suffering. In other words, find yourself, wake up yourself then you can see who is suffering. But if you are not awakened and you believe you are a body and a mind then you are going to see all kinds of suffering. (SC: *Thank you.*) But you're making progress that's good.

SC: *Yeah. I am. I don't mean the I-am. (SH: Why not. Progress is happening.) Something is happening. (SH: To noone.)*

R: You're doing alright Nate.

(tape ends) [TOC]

**SADHANA, SATSANG AND TRANSCRIPTS**

*3rd October, 1991*

*Robert:* Om, namah Shivaya, peace. Good evening. (Students: Good evening.) It's good being with you again. I welcome you with all my heart. It's always a pleasure to see all of you.

So smile, be happy. There's absolutely nothing to be upset about. Unless you have a semblance of truth within yourself, you'll never know how you're going to react to a particular situation that comes your way. Sometimes life hits us squarely in the face. And unless you were prepared before by knowing truth and living truth, some of you may not be able to handle it, and you'll become completely bamboozled.

This is the reason why you have to work on yourself everyday, you have to do some sort of sadhana. Otherwise you start reacting to the world. The world becomes real to you. People are just other human beings to you. You forget that there are no others and that you are the one, and that one is pure intelligence, divine harmony, sat-chit-ananda, parabrahman. You forget that you are that one, not as a body, but as all-pervading omnipresence.

In other words, you will forget that wherever you look, you see your Self. I'm not speaking of yourself with a small "s". Wherever you look you see the Self, for you are that. You must never forget this. You are not just a frail human being, being manipulated like a puppet. You are of divine origin. You are the universe.

Everything is perfect just the way it is. If it doesn't appear that way to you, it's not because it's not perfect. It is because you have your ideas since childhood of what right and wrong, good and bad is. Therefore some particular situations make you feel very upset. Some particular situations make you feel happy. They're both impostors. Your real nature is bliss. That bliss is omnipresent. If you see your Self as bliss, you will see everything in the universe as bliss, from the mineral kingdom to the human kingdom. You will no longer look on them as kingdoms. You will see the one bliss shining through all. Wake up! Understand who you really are. You are not limited to a body. You are not the body that appears. You are that which you have always been, sat-chit-ananda.

Many of you are making tremendous progress on this path. I am very happy for you. Some of the phone calls I receive, over fifty percent of the people here tonight, are making tremendous progress, and that's really wonderful. I'm really proud of you. You're making progress because you are beginning to realize that the only way to go is within. There is nothing without that interests you too much. The kingdom is within. The answers you're looking for is within. You have an inner Self which will never leave you nor forsake

you. Your job is merely to trust it. To abide in it. That inner Self is your real Self. It is what you are.

It seems confusing some times when I say this, for it appears that I'm saying that you have two selves, your inner Self and your outer self. The truth is you only have an inner Self. Your body as it appears does not even exist. The world as it appears does not even exist. What I call the inner Self is absolute reality, pure awareness. That's what you are. Many of you are finally beginning to understand this. The conversations I have with you in person or on the phone makes me see that all is well. There's hope for you yet. And that is because, again, you are following certain principles that I always share with you. You're beginning to get it.

Three of those principles most of you are following, satsang, sadhana, and the transcripts. We'll go into these things.

Satsang is not like a meeting or a lecture, as most of you know. It's not coming here waiting for me to speak, and speak words of eloquence, high truths. This is good to hear, but that's not it. Always remember that you're not coming to a lecture. You're not coming to a sermon. You are not coming to a talk. You're coming to abide in the Self. Do not get Robert mixed up with the Self. Robert appears as another form to you, but the Self that shines forth in satsang is God, God in you. Satsang is God. Not my God or your God, but just God, ultimate oneness, nirvana.

Just by understanding this part so far, what I've discussed with you, will relieve you of all mental frustrations and conditioning. Satsang is very important. And those of you who are making progress, as I discussed, are always dying to come to satsang. You're literally dying. You're giving up your old body. That's what I mean when I say you're dying to come to satsang. Take that literally.

I only see you about four or five times a week, or five hours a week I should say, not five times a week, four or five hours a week. Therefore the time that you get in satsang should be very important to you, for it is here that the old samskaras begin to fall away. As we sit in the silence, as the words flow by, every gesture, every movement, everything you see, everything you do, everything you hear, is satsang. That's the first requisite, to be at satsang. And do not forget that satsang is not a sermon. It is not a talk. There is still some of you that when we sit in the silence, when we begin, say to yourself, "When is he going to talk?" You're used to listening to lectures. You've been brought up believing that a lecture is going to do something for you. A lecture is only empty words. And you know as well as I do, the many lectures you've gone to, when you leave after the lecture, in ten minutes you've forgotten just about everything. We're not talking about lectures.

Satsang gives you the incentive to practice sadhana, which is the second principle I'm referring to. Self-inquiry is the ideal sadhana for most of you who are here. Nevertheless, if self-inquiry is too difficult for you, you should do some other sadhana. Whether you do japa mantra, or pranayamas, or vipassana meditation, watching the breath, the idea is to spend your day doing some sort of sadhana.

That's why I'm saying I'm proud of most of you, for the conversation I've had with you, this is what you're doing. Some of you are spending twenty-four hours a day practicing self-inquiry. I don't mean you're sitting at home by yourself. I mean you are practicing it wherever you go and whatever you do. You start when you wake up in the morning. You begin by looking for that gap between waking and sleeping. There is a gap as you are aware by now. We've discussed it many times before. As soon as you awaken, before you get involved in the world and before you say "I," there is a gap, which is the fourth dimension of life. That gap is your reality. It's what you really are. You begin by trying to expand that gap, before the world gets a hold of you.

That is also the time when the mind has rested in the spiritual heart center all night while you slept, and at the second of awakening, it begins to rush into your brain, so you may become aware of your body and the world. You have to learn to catch yourself before that happens. And the way you catch yourself is to become aware that it's happening. If every morning, as soon as you begin to awaken, you become aware of that gap, that place in between waking and sleeping, the silence, and you abide in it, you will begin to expand.

But even if you don't grab hold of it in time, become aware that the I existed during sleep, during the dream state, and during the waking state. And you abide in the I-thought by inquiring, "Where did the I come from?" This is the way you should wake up, and you carry it through the day.

If somehow you cannot do this, as you awaken become the witness to you're awakening. Observe yourself awakening. Observe everything you're doing, every movement you make, become aware, watch, as if there was another person watching. It will bring you to the same place. Become aware, the witness to you sitting up, and getting out of bed, and washing your face or taking a shower, getting dressed.

In other words, don't believe that you are doing this by yourself. Do not just think of yourself, with a small "s" as I. Your mind will immediately begin to tell you the different things about the day. "I'm going to be hot, so I'd better wear some cool clothes. What shall I eat for breakfast?" Do not get caught up in that lifestyle, but become aware what your body is doing. Become aware of your feelings, your needs, what's going on. If you wake up like this, you're going to carry it all through the day, and your day will really be exciting. You'll have a wonderful day.

If that's difficult for you, do the "I-am" meditation with your respiration. While you're getting dressed, while you're getting ready to go to work. Instead of watching TV, instead of listening to the radio, instead of thinking about problems, watch your breath. As you inhale you say, "I." As you exhale you say, "am." Wake up that way.

What I'm trying to tell you is, do not be like most people in the world, when you wake up and you begin to think of your body, and the world, and so forth, but get up and begin to understand that you are not the body, you are not the thinking mind. Yet you

exist. You existed during sleep, you existed during dream, and you exist during waking state. "Who exists?" Ask yourself. "I exist. Therefore who am I?"

If you're going to awaken in this incarnation, you have to vehemently do these things to yourself and not accept yourself the way you are. Again these people I've been talking to are doing just that. This is why they tell me, "I notice the world doesn't frighten me any longer. I don't seem to care any more what happens in the world, because I'm beginning to see that all is well." You're telling me all these things.

Some of you have even told me, "I'm happier than I've ever been in my life, for no reason. Nothing is happening in this world to make me that happy, but I'm feeling joy, I'm feeling a peace, a profound peace I've never felt before. I am feeling this way, even if an atomic bomb was to explode and fall on my head, I won't mind. For I'm beginning to realize there is no death and there is no birth." You're telling me, "I do not realize this intellectually any longer, it is no longer a theory with me. I can't explain it Robert, but I'm feeling wonderful."

This shows me that you've been practicing something. You're doing something right, and it's so simple. You're either doing something or you're doing nothing. You're either working on your freedom or you're accepting your bondage. This is the freedom you've got. This is the free choice you've got, to accept your freedom, or to accept your bondage. This is where karma and predestination does not interfere with you. You have the freedom to make a choice, to go deep within, as most of you are doing, or just be part of this world, which is always changing, changing, changing.

The third principle that I was referring to are the transcripts. I know many of you have read thousands of books. You've read so many books you've become a living encyclopedia. You know all the standard answers, yet you are not happy. There is something missing. This is why I have allowed the transcripts to come into being. When I first started teaching I didn't want any transcripts, any tapes, nothing at all. But then I realized that most of you are really sincere. I therefore allowed the transcripts to be printed. Again, because you only see me four or five hours a week. (I was going to say, four or five hours a day. But we only see each other four or five hours a week.) The transcripts take my place. They're an extension of what we're doing. There is power in them, and most of you who are advancing on the path are using the transcripts in the right way.

The way you should read these transcripts is preferably before you go to sleep at night. If you have time during the day, you should read them during the day also. Yet you should not read them as you read a book. You read a book, you finish, you go on to the next book. You should really stick to one transcript for at least a week, if not more. You read it through, and then you begin all over again. You go from paragraph to paragraph. You do not read it fast or speed read it. You take each paragraph and you ponder on the paragraph. You put the transcript down and you cogitate, ponder the paragraph, assimilate it, digest it, make it a part of you're being and then go to the next paragraph. If you're doing this correctly, you will not have the time to read thousands of books. I'm not saying

you shouldn't read other books, but if you really want to make headway fast, follow one direction. Go one way. You may find many contradictions when you read so many books, and you'll become confused and even disgusted.

To give you an example. The book by Lakshimani Swami, "No mind, I am the That," (It should be "No mind I am the Self," edited PL) many of you have read this and you're so excited over that book that I read it also. I usually don't read books. But I realize the contradictions, and for a person trying to awaken, the contradictions can hurt. It can set you back, for you do not understand. I'll explain one of the contradictions. Lakshimani Swami claims that the only way you can become enlightened is through a living guru. And if the guru passes away you should find another guru, because that guru is no longer any good to you. It's got to be a living form.

To an extent this is true. Yet if you've read Ramana's books, Ramana Maharshi tells you, it is better to have a mental guru when your guru passes away. They asked him, "When you die, when you give up your body Ramana, shall I find another guru?" And he said, "Just think of me. If you think of me, I will be always with you. I will never leave you if you think of me." For after all, the Sage is not the body. So what difference does it make if there is a body or not?

That appears as a contradiction, doesn't it? Yet it's really not. You have to understand where they're coming from. Lakshimani Swami was talking to neophytes when he made that statement, beginners, people who really never practiced. So people who have never practiced or practiced little, are not really devotees. Therefore if the average person found a sat guru, and in a month the sat guru gave up his body and left, they wouldn't really get any benefit from that sat guru because they were not in tune with him for a long time. For them it is better to have a living guru, so that the living guru can teach them. But for the devotees, they need not a living guru. The guru that they've been with will take care of all their needs, for the guru can never leave you. After all the guru and your Self are one, there's no difference. So you see there appears to be a contradiction, but there's not a contradiction. It depends who he was talking to.

So when you read the books, it becomes confusing for you. I try to explain all these things in the transcripts. If you stick to the transcripts you'll be safe, and you will make headway. Those three things I outlined for you are very important, sadhana, satsang, and the transcripts. It's easy. Remember those three things. Try to be at satsang all the time, work on your sadhana and self-inquiry, or whatever you have to do, and keep reading the transcripts. If you do these three things you will not have time for anything else. You will fill up your day with spiritual activity.

I'm not talking about sitting at home and practicing all day long in formal meditation. I'm speaking of during you're working hours, whatever you do. Whether you wash dishes or whether your president of a bank, whether you're a lawyer, a doctor, an Indian chief, it makes no difference what you are. Just remember to remember to keep practicing all day long.

So again, let's say you get up in the morning, you catch yourself in the gap between waking and sleeping. If you have time, read a paragraph from the transcript, and hold on to it. Take it with you to work. As you're putting on your shoes, as you're eating your breakfast, as you're driving your car to work, remember to remember your sadhana. Or remember the paragraph that you read in your transcript. See, you're doing something even though you can't keep up with, let's say, self-inquiry. You remember a paragraph in the transcript. And you keep doing this all during the day. You take that truth with you wherever you go, to work, to the movies, while you're watching TV.

Do not believe that if you're watching TV or watching a movie you cannot meditate or practice self-inquiry. You will be amazed that as you're watching the movie you can keep inquiring, "To whom does this come? Who am I?" Or you can become aware that you are like the screen in the movie. You cannot see the screen, you see the images on the screen. Yet the images are not real. If you try to grab them, you grab the screen. Just contemplating this helps. And then you realize that you are like the screen, that is your real nature, and all the images in the universe are superimposed upon you, just as the images of the movie are superimposed on the screen.

Remember these things. Yes, you people I've been talking to during the week, on the telephone or in person, have told me you're doing these things, and you're becoming happier and happier. The world no longer has a pull on you. The world can no longer show you anything that frightens you or makes you upset. As you practice, the reasons why become apparent. You begin to understand that your body is simply karmic in nature, for as long as you believe you have a body, it's going through it's karma. Everything is preordained. Therefore you'll go through experience after experience after experience as a body. That's how it appears.

But in the process of waking up, and the realization that it's all karmic, and that it's not really you, you begin to laugh, for you now understand that you can never die or be hurt. You were never born. You're not going through any experiences at all. You are the Self, free from all this. Even though you're going through experiences as a body, you become more aware everyday that you are free from body-consciousness, free from experiences in the world. You have total faith and trust in something which you're just beginning to feel. You're just beginning to feel that bliss-consciousness. You're just beginning to feel, slightly at first, that joy, that total freedom, and you know something is happening.

As you experience these things, you will begin to leave the world alone. You will stop becoming entangled in the world. Again you will find your duties will become less and less. You're growing. You're unfolding. Things like anger begin to subside entirely. Depression, all those bad feelings that you used to have, they begin to disappear. And many times you will find that certain things in your life that have caused you pain and discomfort, just disappear. You're not looking for them to disappear. You're no longer looking for anything. You're not even looking for self-realization. Yet you're growing and you're making progress.

Therefore it does my heart good when you tell me these things about your progress, that's why I'm here. Feel free to call me and ask me any question you want, and tell me the progress you're making. I'm always ready to help you.

But to the few of you that are still the same, and you haven't seen any improvement, ask yourself, Why? What do you do all day long? If you're honest with yourself, you'll probably see that you get involved with the world's conditions, the world's situations, and by doing this, aren't you saying the world is real? Therefore you have to begin to let go of the world, to begin to understand in the beginning that there is a power and a presence within you, that will always take care of you, and watch over you. To the extent that you trust it, this is true.

So again you have to make a choice. Am I going to continue day, after day, after day being like a leaf in the wind, allowing nature to unfold me, or am I going to take the bull by the horns and begin to practice, doing something every day, every moment, falling asleep while practicing sadhana, getting up practicing sadhana. It will become second nature to you, and you will be happier than you've ever been in your life.

Feel free to ask questions.

*SF: Robert I'd like to ask about a practical way of using self-inquiry, like for instance if I say to myself, "I'm sick." Turn around and I ask myself, "Who feels sick?" Then I say, "I do," then I ask, "who am I?" Somewhere in the background is the real I and the sickness is an appearance in consciousness as is the entity that feels the sickness. Is that correct?*

R: When you're practicing self-inquiry forget about the real I. What you're doing is you're going backwards, you're trying to destroy the I ego. And by destroying the I ego what you call the real I will be self evident. The real I is what you really are, that is your real nature. So you don't have to feel that some place there is a real I. For what you're doing is you're making it sound as if there is you and the real I. (*SF: Two.*) There can never be you and the real I. There is only the real I, but because you don't really understand this fully the practice the self-inquiry has been given to you to get rid of the false I.

So you inquire to yourself, "To whom does this sickness come? It comes to me. I feel it." That's the I ego. Therefore you inquire, "From where did the I come from?" or "Who am I?" it's the same thing. "Where did this I come from that feels sick?" You never answer that question. You simply keep inquiring again and again. You wait a couple of seconds and you ask again, "To whom does the I come?" If you answer the question and if you say to yourself, "I'm the real I," you're fooling yourself because it is your mind playing with you. So forget about the real I. As you get rid of the false I the real I will shine by itself. So simply keep inquiring, "To whom comes this sickness? To me. I feel it. I feel sick. Who is the I that feels sick?" Do not analyze it. Do not try to figure it out. Simply ask the question and leave no room for analyzation. "I feel sick. Who is the I that feels sick? Where did the I come from? Who am I? Who am I? Who is the I that feels sick? What is it's source? What is the source of that I?" As you keep inquiring this way, one day something will happen without you forcing it or without you thinking about it. The I will return to



it's source in the spiritual heart and the spiritual heart is absolute consciousness, para-brahman. Which will mean to you that the I-thought, the ego I, never existed at all. Only God, Brahman, consciousness exists. But do not say these things. It will come by itself of it's own accord. When that realization comes you will never wonder about sickness again. You will never have a thought like that again.

So remember, you inquire, "To whom does the sickness come? To me? I feel it. What is the source of the I?" You do not analyze it. You keep asking again and again and while you're asking, "Who am I?" again and again other thoughts may come into your mind. You do the same procedure. You inquire, "To whom do they come? I am feeling these thoughts." For instance as you're inquiring this way, thoughts may come to you and they'll say, "Fred you're wasting your time, you could be doing something constructive. Instead of sitting here like a lump of clay inquiring about "Who am I?" When those thoughts come do not be angry with yourself simply inquire, "To whom do these thoughts come? Who feels them? I do. Who am I? What is the source of the I?" And you keep doing it over and over and over again. Like I say the day will come when the I will abide in the source and you will home free. (SF: *If I try to analyze the process that is just getting back into the mind?*) Of course. (SF: *Which isn't going to do me any good?*) Of course, because it is the mind that wants to analyze and we're trying to kill the mind.

SR: *Robert, tonight I had for the first time a glimpse of being the screen and my question is, if the small self is created by karma and if all the things that are seen out there, all the trees and other people I guess are more aspects of karma, if everything is the screen, if the whole world is the Self or the screen, where does this karma come from?*

R: Where does what come from? (SR: *Karma?*) Karma comes from nowhere. (SR: *Then how can there be a body or the seeming seeing of other forms if all is the Self?*) This is called Maya! Welcome to the world of maya. (SR: *How can there be maya if all is the Self?*) There cannot be maya. But because you believe it's not the Self there is maya for you. (SR: *How can one believe there's not the Self?*) Due to the fact that you've been brainwashed since you were a little boy to believe that the world appears real. This is part of you're training. (SR: *I guess it's like that there was an original person that believed...*) No. (SR: *And then it was like original sin?*) No. This is why I always give the example of the sky is blue. You look at the sky and you tell me how beautiful it looks as blue. If you go up to the sky and investigate you will find that there is no color in the sky. There is no blue, there is only black darkness. (SR: *I see.*) There is no sky. (SR: *So there is no karma, it's just an optical illusion?*) It's an optical illusion correct. Like the water in the mirage. (SR: *Alright, we've heard that.*) The water seems real and you say to yourself, "How can I see this beautiful water when it doesn't exist?" Yet you appear to see it. But if you try to grab it you'll grab sand. And so it is with the world and the universe and everything else. It appears as if it's real. This is maya the grand illusion playing games with you. Your job is to transcend it through self-inquiry.

SR: *Okay, I'll work on that. Robert I have another question which is going to be a very controversial one but I noticed it's stronger on my chest today so I'm going to say it. It's been on*

*my mind for a while. I was kind of surprised that you were encouraging people to telephone you and ask questions and so forth. Because there is a part of me that - maybe I'm wrong on this - but there is a part of me that believes that trying to come to you and ask questions secretly so nobody else can hear is only increasing my ego. That is my fear of ridicule or sense of embarrassment, possibly that someone is going to know something about me. But to me seeking you out privately is just increasing the ego?*

R: Not really, if you were seeking an ordinary person that would be true to an extent. But since I'm here as you, to be you, as the Self. Then what you're really seeking is the Self. Therefore when you're talking to me you're talking to the Self. The one Self. And my mission what I appear to be doing with the body is to be of service to humanity. That is all I do. I do nothing else. Therefore while I'm here as a body you should take every opportunity to make contact with me because in making contact things begin to happen. The reason you're saying this is because you believe you're talking to Robert. You're talking to a form, to a body and to a mind. But that's not true. When I am in relationship with you and when you sit with me, there is no body, there is no mind, there is no world. And you're able to comprehend this in a faster pace.

So I am really yourself. It's like going within yourself when you talk to me. There is only one Self and that is I-am. Therefore asking me questions is of benefit. It is not like you are calling a psychologist or a psychiatrist, or a lawyer, or a human being. You're talking to yourself. Of course when too many people call me I change my phone number. (students laugh) So it's all very paradoxical.

*ST: Robert, I talk to you all the time.*

R: You do? Good! (*ST: Yeah, and I never call you on the phone.*) Umm. That's good. Keep it up. (*ST: Yeah it doesn't seem to be a problem. And I always felt that it was going along fine. And there wasn't a particular need to pick up the phone.*) Yes, that is very good that is even better. (*ST: Okay.*) If there is the Self, the Self is not limited to one place. The Self is omnipresence. Whenever you think of the Self, never believe that you're a body as the Self and you're limited. Just by thinking of the Self, of consciousness, of absolute reality that is all-pervading. It is omnipresence itself. So certainly you can do what you say. You can be anywhere and I'm always there. One who is doing this very well and is into it is Dana. As you know she is ill and she is always talking to me, not in person, not on the phone but just like you're doing. She always claims I'm with her and the answers come. And when she is in pain she thinks of me and surrenders her pain to me. And she feels better, she feels at peace. She's improving. So you can do this.

Another thing that I'll share with you that I've shared with a few people already is during the hours from six to nine and from twelve in the evening to three in the morning I sit in the silence. If you would like to join me be free to do so. From six to nine in the morning and from twelve to three in the evening I usually sit still. That is a wonderful time to come into communion. Feel free to do this if you want.

SK: Robert I know your familiar with the teachings of Joel Goldsmith. What do you see are the main differences with Joel's teachings and your teachings?

R: There is no real difference. I usually do not get into that. I never talk about other teachers, what they teach compared to what I teach. If a teacher is a Sage, an enlightened being they're all the same there is no difference.

SG: Robert, I have found that self-inquiry is a wonderful tool, brought me a lot of peace however for those around sometimes it appears they don't understand it and the more I withdraw the more I go into silence. and the more do I speak and my wife who is around, they do not understand and they expect a certain way of responding emotionally and I find that sometimes a little difficult in relationships to practice self-inquiry, practice being alone in the silence.

R: Well, you have to do the best you can. Sometimes you have to get up a few hours earlier before the family gets up. If you have to get up at four o'clock in the morning to practice then that is what you have to do. You have to find the time. Karmically your situation is the way it is because that is what you have to go through as a body. That is the appearance but it makes no difference where you are, with whom you're with, whether you're with twenty-five people or a hundred people or by yourself. If you really want to find the truth. If you really want to unfold and that comes first in your life something within you will tell you what to do to make it happen. Do not think that anybody is a burden to you or someone is in your way keeping you back from your unfoldment. This is not so. Something that seems to keep you back from practicing is really a blessing in disguise. For it makes you stronger. And it makes you want more than ever before to find the time to be in the silence, to be free.

Whereas usually if a person does not have a hindrance or a little friction they become lazy and they don't follow the truth as hard. We need friction in our lives to push forward. Therefore look at your situation as a blessing and try to find the time. Go within all you can and you will be shown what to do. Sleep is not that important. When your wife goes to sleep, your kids are sleeping, get up at three o'clock, four o'clock, practice then. There is always a way.

SF: Sir we've had a lots of discussions about scripture and I know lots of scripture.

R: I know you do Fred. (SF: What I'm going to say is there is nothing intrinsically wrong with scripture it's how it's interpreted. And my interpretation of scripture isn't going to be the same as Billy Grahams and I think I'm right about that. I mean I don't have to worry about the fact that I know a lot of scripture.) There is nothing wrong with scripture but there has to come a time when you have to put the scripture aside and dive deep within yourself and become your own scripture. (SF: But scripture is words.) Scripture is wonderful words. But the words are just like saying, "I am God." And as we just discussed that is your ego playing games with you. It is your mind telling you that you are not the body and that your God. Whereas you don't have to state that you are God because that is your real nature, that is what you really are. It's like saying, "I am a man, I am a man." It's evident that you are a man. Therefore there is something within you that is evident that you are God. You

are consciousness. Yet it's difficult to go about it that way. So great Sages and great Masters have taught us to "dive deep within," and leave the scriptures alone. Jesus himself said, "The kingdom of God is within you." He said, "Look here, look there, look everywhere, you'll never find the kingdom," because it's already within you. He never told people to study the scriptures. He quoted from the old testament but he never told people to go home and study scriptures. He told them to dive deep within themselves. Find the kingdom. It is your Fathers good pleasure to give you the kingdom. He always spoke about the kingdom which is consciousness, God. So by memorizing the scripture you become a walking bible and that is good as far as it goes. But it's better to dive deep within yourself and inquire, "Who am I?"

*SF: I learned something last night that I hadn't known. Someone gave me a tape by mister Ganesh the editor of the Mountain path. (R: Oh yes.) And grand nephew of Maharshi. (R: Yes.) And I hadn't known it but when he went to stay with his uncle after his father died, Maharshi of course. He went to the American mission school and this was before he had any conscious interest in spiritual matters. He stood first in his class in bible studies, and when he wrote that note to his brother about going, he said, "I am going in search of my father." And he used that term which really interested me. Plus when he got to Tiruvannamalai, when he went to the temple, he went into the sanatorium, I guess there was nobody there to stop him and he embraced the lingam and said, "Father I have come according to your bidding." So many have think of him as a pure, well he was of course a pure Advaitan but there was a tremendous element of devotion all through his life.*

R: Yes you're right. I was speaking of those things one Sunday I think. Nisargadatta, Ramana Maharshi and all the Advaitan's they had tremendous devotion. They were bhakti's also, so you're right about that, that's very true. *(SF: Thank you. I was interested in about he being first in his class in bible studies when he just a young fellow.)*

*SH: You would be. (laughs) Well you're interested in his being first in his bible study. (SF: Yeah it's pretty fascinating.) I couldn't care less.*

R: Well Ganesh has become a great philosopher. *(SH: Has he? A philosopher.)* Umm. *(SH: What does that mean?)* It means he philosophizes. *(SH: Oh that's a handicap isn't it?)* There is nothing else to say. (long pause) So many people used to come to Ramana Maharshi. Many of them from Panditcheri, from the Shri Arbinda ashram and they would try to debate with Ramana. They would tell him Shri Arbinda says this, the mother says this, somebody else says this and you say this Ramana, who is right. Ramana wouldn't answer. He'd keep still. Each person has to come to terms with themselves. You have to know what you want and you have to go after it. For when you compare teachers or you compare teachings and to compare what everybody said you can never know who you are. For you are too busy working in the external world and trying to find out who is good, who is bad, who is right, who is wrong. The real teacher is within yourself. Dive deep within yourself and ask yourself whom shall I follow and you will receive an answer. So please do no ask me, "Was Krishnamurti enlightened, was Jesus self-realized? Was this one this way, was

that one that way?" Your job is to find out who you are and to work on yourself and then you will know about everybody else.

(silence)

SH: *(Talks about his dog) He digs you Robert. (Robert laughs)*

SL: *Speaking of self-inquiry, in answer to a question earlier. You said when we state, "To whom does this come? It comes to me." And you said that the real I would know the difference between the other I. Is it just as effective to say, "To whom does this come?" Is it effective to say... or if you're saying, "Who feels this" and you say, "my mind feels this," or "my body feels this," is that just as effective? I think I seem to feel a dilemma that Fred came to - or will the real I know the difference and so I start deviating and say, "My mind feels this," or "my body feels this," instead of I feel this. So saying, "My mind feels this," or "my body feels that," is that effective in itself?*

R: The real I doesn't know anything, it just is. Don't concern yourself about the real I. The mind, the body and the I-thought are the same thing. You can say the mind or the thoughts or the ego. But yet the I is more effective when you use the term I because you're always referring to yourself as I. You never say my mind thinks this. In the normal course of conversation you say, "I think this. I believe this. I thought of this." That is why it is better to deal with the I itself, then with the mind or the ego. Realizing at the same time that the ego, the mind, the world, the universe, karma everything is attached to that I. Therefore when you transcend the I you will transcend everything else. So it's best to work with the I-thought. Only because you refer to the I all day long. You say, "I feel sick. I have a headache." You never say, "My mind has a headache." You never say, "My mind feels sick. My ego feels depressed." You always talk about I.

SL: *More recently I notice myself saying, "My head has a headache." It's like I'm breaking things down differently now. "My stomach is hungry," instead of, "I am hungry." Then I started deviating, "Who has a headache?" head has a headache. Who is hungry? My stomach is hungry," instead of I am hungry...*

R: It seems to me it makes it a little harder because you're referring to your I and your ego and your stomach and your eyes and your nose. Everything is attached to the I.

SL: *So that's why I say things like, "Well how do we feel today?" (laughter) Are we having a good time? (laughs) I guess I'm never alone. (laughter)*

SJ: *Robert plus if you do it that way it doesn't have the chance to go to the source anyway and dissolve in the source?*

R: It can go to it's source because the ego, the thoughts, the I, it's all the same. (SJ: *But it doesn't have a leeway to follow anything to the source it's just...*) The I is better. Use the I it's a better method only because you always talk about the I all day long. You're always referring to I the false I. You're always thinking of the false I. So therefore you work with the false I, you get rid of it by inquiring, "From where did it come?" (SL: *Thank you.*)

(tape ends) [TOC]

## **SHOULD I TAKE THE WORLD SERIOUSLY?**

*6th October, 1991*

*Robert:* Om, shanti, shanti, peace. Good afternoon. It is good being with you again. Welcome. I welcome you with all my heart.

Ask yourself the question, "Why am I here? What purpose do you have? What goals do you have? What do you think you are?" If you know you're a good for nothing then you're right. If you think you're something or somebody then you have to see the truth and realize that your good for nothing. You did not come to this earth to become some body. You came to this earth to discover that you are nobody, no-body. You have no body. The body that appears real to you is a delusion. It appears real just as a dream appears real until you wake up.

The question often arises, "Should I take the world seriously?" The answer is yes and no. There is no standard answer. As long as you believe you are a body, a mind, an entity, then the world becomes very real to you. But when you investigate, when you intelligently begin to search within yourself, you begin to realize that the world is very changeable, it is never the same, things often change. As a matter of fact the only thing permanent in life is change.

How could something be real that is changeable? You say a tree is real. If the tree were real it would remain the same forever, but it started from a seed. You would say the seed is real. How long is the seed real? Until it begins to break apart and the tree begins to grow. Then the seed is no longer real. When the tree is small you say that's a real tree, yet when you come back twenty years from now it's a gigantic tree. It's altogether different. It's growing apples or peaches or whatever. It's no longer the same little tree that seemed incompetent, and wasn't able to grow anything. So you say that now the tree is real because it's bearing apples. You come back in another twenty years, the tree is dried out. It cannot bear apples.

This is true of everything, including your body. You came from a seed, the seed turned into a baby, the baby turned into a teenager, and now you're your own ugly self. What are you? Are you a baby? Are you a teenager? Are you an adult? Are you an ugly self? Are you handsome? All these conceptions are erroneous. You are none of these things, and the reason you appear to suffer and have so called problems in this world is because you take life too seriously. You have your own dogmatic opinions of what should be right and wrong, what's good, what's bad. How things ought to be. If anyone interferes with your belief system you become mad, you become angry, you fly off the handle. (That's an expression, fly off the handle. How can you fly off the handle?)

*SH: No problem at all. (laughter) (R: All these cliches, these sayings...)*

*SJ: How do you not fly off the handle? (laughter)*

R: But anyway, even if you don't fly off the handle. (laughter) There is something wrong somewhere, because nothing is ever the same. Things make you angry. Things make you react. You believe your life is supposed to be orderly. If there is no order in the universe how can your life be orderly? Your part of the universe.

You begin to understand it makes no difference what is happening in this universe. The universe expresses all sorts of things, earthquakes, calamities of all types, volcanic eruptions, droughts. Everything happens to this world. Yet the world is spinning in space, revolving at a fantastic speed. The whole universe is movement. Nothing stands still. How can anything be real?

If it isn't real, why would you react to it? Why do things bother you, annoy you? Because you believe that things, the world, the universe, is real. The only way to stop that belief or to put an end to it, is to investigate yourself. You start with yourself. You cannot start with anything external to you, for you don't know anything about it. But you know that you exist. There's no doubt about that. You exist. Therefore you begin to question, "Who is it who exists? What exists? Is it a body that exists?" The body will not be around a hundred years from now. But I can think about these things. The body in itself cannot think. It is an inert substance. What thinks? Who thinks? You begin to question yourself.

The only reality you will ever find is the reality of your Self, not the reality of the world, not the reality of the universe. It has no reality. As you begin to study, investigate, intelligently look at your own existence, you begin to see the world as an illusion. It's an appearance. And as you unfold on the path of knowledge, you no longer take this world seriously.

This doesn't mean that you walk around not caring about anything, not being concerned, not giving a helpful hand to someone. You do not become sarcastic, or belligerent or cynical. You realize the world changes constantly. Therefore it cannot possibly be real. So how can you take the world seriously? Yet you also realize that if you can't get rid of "I am the body" idea, or "I am the doer" idea, you have to sort of become a little serious in the world. It's a paradox. You are not to take the world seriously, yet if you can't get away from the body idea as being real, then you also have to see the world as real and take it seriously.

You were brought up to take everything seriously, to have goals, ambitions. Where do these things lead you? Look at the precarious condition the world is in today. Man's inhumanity to man is everywhere prevalent. Wars, these dastardly conditions have been going on since the beginning of time. Yet what do you have to do with these things? You didn't come here to straighten out the world. You didn't come here to make peace. You didn't come here to teach people anything or to show anybody anything. You are here in order to wake up, to awaken, to awaken from the mortal dream. That's all you're here for. You're not here for any other reason.

How about your life? What life? What life do you believe you have? You really have no life. You appear to have a life. Water also appears in the mirage, but you're just as alive as the water in the mirage. In other words you are an optical illusion. You're not who you think you are. You're not what you think you are. You aren't anything. Whatever you can think about, you're not that.

Yet you can think. You have the capacity to think, and it is your thinking that will take you out of the great lie of existence, for you begin to examine your mind. You begin to understand that your mind is nothing but a bundle of thoughts, just thoughts, always thinking, always thinking, always thinking about something. There's hardly a time when you do not think. And it's always about yourself and in relationship to something else. From morning till night you're concerned with I, me, I, me. But you are not I and you are not me. Therefore why should you be concerned?

You always believe you have to look about your interests, take care of your problems, your world or you imagine all kinds of things will happen. There's some of you have been employed for so many years, and you always worried about being unemployed. You believe that's the worst thing in the world that can happen to you. That is probably the best thing that could ever happen to you, for it makes you move into a new venture, into new experiences.

The truth is you can never suffer. There is nothing in this universe that can make you suffer. If you're suffering it's your mind that is telling you things about someone, or about something, or about some place, or about some condition and this is why you suffer. You have allowed yourself to think. You're believing your thoughts. Your thoughts control you thoroughly, completely, absolutely. Your thoughts are your worst enemy. You learn therefore to grab a hold of your thoughts, by practicing self-inquiry, or by observing your thoughts, becoming the witness to your thoughts, watching yourself think. As you continue practicing sadhana, you're headed towards illumination.

Yet the funny thing about this is that you are already there, and there's nothing you have to do. You always believe you have to do something. You were brought up to believe that if you do nothing you're a lazy bum. Yet you are nothing. Nothingness is your true nature. You are what you're supposed to be. Everything is predetermined as far as your body is concerned, and you're going through those experiences that are necessary for your fulfillment and your unfoldment.

As you become wise, and you begin to understand, you no longer react to your conditioning. Fear begins to melt. There's no longer anything to fight. You do not have to win any points. There's really no one you have to overcome. There's no situation you have to heal. You merely have to be your Self. Be your Self.

How do you become yourself? By understanding that there's one Self and you are that. There is only the one Self. People call it by all kinds of names, nirvana, sat-chit-ananda, absolute reality. It's called by all kinds of names, God. It makes no difference what you call it.



You have to be it. You have to be that Self that has always been and will always be. You have to lift yourself up to that place where there is no world, no universe, no body, no mind.

It really makes no difference what sadhana you practice, whether you practice Zen, or Taoism, or mystical Christianity, or Kabbalah. What you practice makes no difference. But what are you doing with the practice? Are you really diving deep within yourself and finding your own reality? Or are you still reading many books, going to many lectures, becoming totally confused?

Leave the world alone. Do not try to correct the world. When I say correct the world, I mean correct people, places or things. Everything has a tendency to balance itself. There are certain laws in this universe that take care of itself. There's a power and a presence that knows the way, and you are told to surrender to this power, to this presence. Complete surrender. Not my will, but thine. This is the highest teaching of any system. When you give up your ego, totally surrender, and allow the powers that be to direct you, and guide you, and take care of you and unfold as you. Everything will work out.

I recall at Ramana ashram, there was an Indian who was sort of a disciple of Ramana. And he used to come every once in a while, not study, for many, many years, yet nothing happened in his life. So as the years passed by he would begin to bad mouth Ramana to others. Try to tell others, "Ramana is not real. He's just an old man. He doesn't know what he is doing." He would convince some people of this. When Ramana heard about this, of course he didn't care one way or the other. But the point is the situation took care of itself. He didn't show up for a while. Then the news came that a train hit him, and his body was gone for this incarnation.

The point I'm trying to make is, everything works itself out. Everything takes care of itself in due time. You have nothing to fear and you have nothing to fight. You have to learn to have faith in the powers that be. Those powers are within yourself. You are they. They are not external to you. As most of you know by now, the only thing that's external to you is your mind. Your mind has created your world, the world that you believe in. The things that you see in this world, the things that you feel, your frustrations, your happiness, your joys, your miseries, whatever you think is real for you, you have created yourself. Otherwise where would it come from?

The world just is. It isn't good or bad. It just is. It is you who make it good or bad. It is you who have opinions of how things should be, how they should look. The world itself has no opinions. It just appears as it is. But you give it life. It is you who see all these dastardly things going on. It is you who see these things going on in your life, somebody trying to hurt you, someone's trying to take something from you, as if you can lose something. What is rightfully yours will always be yours. What is not rightfully yours, no matter how you try to hold on to it, it will leave you somehow.

The beginning of wisdom is to understand that the things that appear to be in action, to make this happen, are simply a creation of your mind. So, "To whom will you be

angry? To whom will you vent your emotions?" Whatever you say, whatever you do, however you react, you're doing it all to yourself. There's only one Self. There are not two selves or three selves. There's one. And everything that comes out of your mouth, out of your thoughts, out of your actions, are only to yourself. If you are hurting inside, it is only because you feel that the world isn't turning the way you want it to turn, things are not going the way you think they should go. You've got to grow up, some of you, and let things be. You have to learn to leave people alone, to leave the world alone. If there is anything you want to change that you don't like, look within yourself. The person, the thing, that seems to hurt you is only a vehicle of your own karma. No one is responsible for anything that ever happens to you.

When you understand these basic things, it is only then that you can begin to work on yourself and practice things like atma-vichara, self-inquiry. But as long as you're still hurtable and you're still reacting to conditions, you have to sort of reconcile yourself with the whole universe. Find peace by turning within. Makes no difference what happens. Do not think of what's happening or what may happen. Turn within yourself. See the reality of your own being. Understand your true nature. Begin to drop the whole world from your mind by realizing, "This is not the truth. The tree is not the reality. The sky is not the reality. My body is not the reality. My mind is not the reality." Negate everything. Negate the whole universe.

What's left over is you, the Self, pure intelligence, ultimate oneness, absolute reality, consciousness. Parabrahman is your real nature. Happiness is your real Self, not just temporary happiness but permanent happiness. It is your real Self. Everybody is searching for happiness, and the reason they do the things that they do, hurting one another, stealing, causing problems, is because at that stage of their existence they believe that's how they become happy. They're really searching for eternal happiness.

But that's like the man who sits under a shade tree and feels comfortable. Then he decides to go into the sun, and the sun burns him, and he screams and he cries and he gets upset, "Why is this happening to me?" Then he goes back under the shade and he feels comfortable again. Then he goes back into the sun and burns and becomes violent and miserable. He keeps going back and forth, back and forth. Only a fool would do this. Why not stay in the shade and remain there and don't go out?

That's how it is with us. Just the way we are now this minute is perfect. Just the way you feel right now, you feel peaceful, you feel calm, you're happy. But then you go out into the sun. This means you go out into your workplace, you go out into the world, you begin to externalize your life, and you get burnt. You become miserable. Then again you run inside your house where you're alone and you feel peaceful. You feel at home. Instead of staying put you keep going back out again, involving yourself with all the vicissitudes of life. And when you react to these things you exacerbate the condition. Then you wonder why you suffer so.

Why didn't you sit still? Literally, you do not have to sit still physically. I'm talking about in your mind. Everything begins in your mind. You make your mind still. When your mind is still your body can go anywhere, but you will be in the shade all the time. You can do anything, you can snore, you can cry, you can laugh, but this is an external appearance. When the mind has become quiescent there is always peace. Find that peace. It's yours. Never react to a situation before you can look for the peace in your mind, and then see if you're going to react.

There is a story of an old Samurai warrior whose Master had been killed. He began to search for the killer of his Master. He searched high and low. Finally one day he found out who it was, and he cornered him, drew out his big sword and was about to chop his head off, when the villain spit in the Samurais face. The Samurai moved his head back, sheathed his sword, and started to walk away. The villain started to shout, "Hey Samurai, how come you didn't kill me? You had me cornered." And the Samurai looked back and he said, "I got angry." They never fight in anger. The Samurais were taught to fight for the good of humanity, but they never had anger. When you're angry nothing ever works out.

Now look at your life personally. Only you know what's going on in your head. You can fool some of the people some of the time, as the saying goes. You can even fool yourself. You put on an act and you try to fool people, yet you're only fooling yourself. You're fooling yourself because the powers that be have taken care of everything, and everything is working out the way it's supposed to. So you find that you're suffering all the time, for you're trying to fool yourself. You're trying to hide all of your bad feelings, the fears that cause you to do all these things you do.

But as you begin to work on yourself, you begin to practice self-inquiry, you inquire of yourself, "To whom do these feelings come? Who has these feelings? Who feels betrayed all the time? Who is so sensitive that it always hurts, and feels all these little things always going on in their mind? Who feels like this? I do." You work on the I.

After a while you realize that the I has been giving you all this trouble. Your belief, as an individual, that you are separate and apart has been giving you all this trouble. So you reverse your life by following the I-thought to the source.

The source of course is God, nirvana, absolute reality, consciousness. You merge into the source and you begin to laugh, for all this time nothing has been happening. All of these experiences you've gone through, the adventures you had, it was a joke. It never existed. You never existed at all. And you awaken and become free to conclude, the only work you have in this world is to become liberated. Yet you're already liberated. You therefore have to see this. Awaken, by not reacting to the world, by diving deep within, seeing the truth and becoming the truth. It's up to you. (tape ends) [TOC]

\*\*\*Note: The Question and Answer section is the same as talk 900823. Refer to question and answer section of 900823.

## **THE JNANI DOES NOT COME IN PEACE!**

*10th October, 1991*

*Robert:* Good evening.

The Jnani does not come in peace. Most people believe that when they approach a spiritual Master, the spiritual Master is going to bring peace, harmony, happiness, abundance, joy, love into their lives. As a matter of fact most people come to spirituality because they want to improve their humanhood. They are not satisfied with their lives. There is something missing. They therefore approach spirituality with the idea that things will be become better in their humanhood. This is a grave mistake.

A Satguru, a Sage, a Jnani comes to upset your life. To pull you out of your samskaras. To resolve your karma, to make you free. But in order to do that, he does not add on.

(There is a pause as dogs howl in the neighborhood in unison)

R: We have a chorus. (students laugh)

SH: *They are just reiterating what you're saying. They agree with you.*

R: That's nice. The wolfman.

Anyway. A Spiritual Master does not come to please you. A true spiritual Master is not lovey-dovey and brings you kindness and good cheer. If a spiritual Master does this he or she is not a true spiritual Master. The truth is you are already filled with all kinds of nonsense, ideas, concepts, foolishness, stuff from previous lives, this has to be pulled out of you. So the Sage through certain methods, certain disciplines causes certain things to happen in your lives in order to become free.

This is the reason why only mature people really attract a true Sage. If an immature person attracts a true Sage they will not be able to stand the fire. It will be too hot. For things will begin to burn up in their lives. Which means in English, that things will appear to become progressively worse. People come to a Sage for health problems and their health becomes increasingly worse. As a matter of fact some people even die. People come to a Sage to increase their financial bank account and they go bankrupt.

The whole idea is your approach to a Sage has to be unconditional. You cannot have preconceived ideas of what the outcome is going to be and what's going to happen to your life. Yet you may be assured of this, as time passes all your so called stuff will be burnt up and you will become free, if you can hold on. So the Sage does not come in peace. If you're looking for peace you came to the wrong place.

Your true nature is already peaceful, you are peace, how can you look for peace? How can you want abundance when you are that. How can you want health when there never was any sickness.

This is difficult to comprehend in the beginning stages. For we're always thinking, thinking, thinking, analyzing how things ought to be. That's another mistake we make. If we want a Sage in our life we have to totally surrender and trust the Self. Which is the Sage, which is consciousness.

We have to surrender our desires, our bad feelings, our good feelings, our interpretation of how things ought to be, conceptual thinking, we have to give up entirely. This is why a teaching such as this is not for all people, especially in the west. For their ego's are so big and become ruffled so easily.

What's the difference what is happening in your life? Whether it's going this way or that way, that way or this way, up or down, down or up, east or west, south or north, going to heaven or going to hell, what is the difference? Why are you so concerned about the future or about your family and about your job and about everything else. If you would only give up those thoughts. By give up I mean surrender. Let go of your everyday thinking and begin to have faith in the powers within you, then you will see how things will turn out. When I say to you how things will turn out I'm not referring to time or space. If you were to give up your body right now, it would be the most wonderful thing you could ever do, as far as you're concerned. For then you will experience the freedom that you're looking for.

That sounds strange, in reality you have no body to give up and nothing is happening, there is no movement. There is no movement in time and space and there is no time and space for there to be any movement. You're doing no thing. No thing is being done. Yet you will experience total freedom and total liberation.

I know some of you do not know what I'm talking about. I don't know what I'm talking about myself. It sounds good though. (laughter) I can never understand what anybody is ever worried about. What do you think can possibly happen to you. What are you afraid of? How many times I explain to you that the substratum of existence is infinite love. Absolute reality, pure awareness. That's you! Yet you will not accept this.

You concern yourself with the news on television. The stock market reports. What's happening in Europe. If you were around five hundred years ago the same things were happening. Just different names. The world is total ridiculous. The world is a joke, a cosmic joke and the joke is on you. Simply because you will not wake up. You're always thinking, thinking, thinking, trying to change bad for good. Hoping you're going to have a good week this week. Hoping that you'll not be in pain.

This is exactly what I'm referring to. What difference does it make? It doesn't make any difference. You are a child of the universe. And if you will surrender all of those things, give them up. By give them up I mean, you are no longer concerned over them. If

you have terminal cancer, that's okay. If you have abundant health, that's okay. If you have millions of dollars, that's okay. If you have zero dollars, that's okay.

When you begin to be equal. When you become balanced and there is no more differences to you then you will feel something happening. For as long as long as there is the slightest difference then the scale becomes unbalanced and you feel these differences in your life.

So you are the cause of your misery and the cause of everything that happens in your life. Simply because there is no one else but you. There appears to be others. There appears to be a world. There appears to be accidents. There appears to be man's inhumanity to man. And these appearances are very strong. Yet are they really happening and to whom are they happening to?

For some strange reason a thing called an ego appears to have come into existence. And it is the ego going through all of these experiences, not you, but the ego. If only you would separate yourself from your ego and observe and watch the ego going through all these experiences, crying, laughing, having pain, having health, worrying, fretting. Just observe the ego doing all these things.

To the extent you can observe this. To that extent will the ego become weakened. The ego does not like to observe itself. It wants to be Master and have total control. And as you begin to watch without reacting, just watch. No feelings about anything. The ego begins to dissipate. And as soon as the ego dissipates there is unalloyed happiness.

You didn't look for the happiness, like looking for the holy grail. You did not have to go far away to lands overseas to find this happiness. You did not have to do certain prayers or yogic kundalini exercises to find this happiness. You merely stood back and allowed the ego to burn itself out. That is how you become free.

All the things you're trying to do to become free by improving your humanhood is like pouring oil into the fire. It increases the ego. When will we learn. We go through so many experiences. We repeat things again and again and again. We appear to drop the body and take on a new one. Go through so many lives. Searching, fighting trying to improve our station in life. When are we going to learn this is not the way?

We do not have to try to improve anything. We're trying to go in reverse. To remove the notion that something has to be improved. You see the difference? We have to remove the idea that there is something wrong somewhere or something right somewhere. Not try to learn something new to add on to what we already have. That just increases the size of the ego.

It's like climbing a mountain and carrying ten back packs. We become so tired we sweat, we can hardly walk. Therefore the wise person takes off the back packs one by one and lightens his load. Only a fool would continue walking with ten back packs up the mountain. That's how it is with us. We appear to be carrying the world. With all the worries, all the nonsense, the fears, the frustrations. Everything seems to be carried on our

backs. Instead of trying to remove them we go about learning new things. New systems of yoga, new teachers, new techniques and we add it on to the old techniques.

In other words we never got rid of the old ones before we could add on the new ones. So it's like putting on eleven back packs, twelve back packs and thirteen back packs. And climbing that hill we can hardly walk. But we're too stupid to take off the back pack. So it is with what we do in life.

We go after this and we go after that and we search for new doctors and new indian chiefs. New gurus, new teachers, new advice, new meaning. We're always adding more information, more information. We read new books and we say, "Wow I never knew this before. This book is interesting." We add that on to everything else we learnt and we become more intellectual. And we become an intellectual jackass.

We remember all kinds of words and knowledge, ideas, quotations. And we keep adding on and adding on and adding on. We've been going in the wrong direction. We want to take off, take off, take off not add on. We want to unlearn just about everything we've learnt since we were children. We want to become empty not so we can acquire new knowledge.

Emptiness is the knowledge. Emptiness is another name for wisdom, for Jnana. Try to remember the more you remove the burden from yourself the greater will be the harmony and peace and happiness in your life. Due to the fact that this harmony and peace and happiness are your very nature. It is not something you have to find somewhere, try to remember this. You do not have to search or look or find any body to give you these things. You are that! Only you've been hiding it.

It's as if you have a candle and you put layers of cloth around the candle and you keep piling up the layers and layers and layers and the fire is burning within. You have forgotten about the fire within and you're searching for light. As you remove the layers of cloth the light becomes more meaningful. Until one day you remove the last layer and the light has always been there. The light has never gone anywhere. You are the light. That is why it is written, "Ye are the light of the world." Fred likes that. (laughter)

*SF: It's scripture.*

R: Yeah. Ye are the light of the world, this is true. But you will not acknowledge it. You will acknowledge the layers of cloth. The problems the inconsistencies. The things that appear erroneous. That you are always ready to acknowledge. You are ready to stick up for your rights. To fight for your beliefs. Yet these are the things that have to go. All of these things have to go. You have to become virtually empty. Totally empty.

There is nothing that can hurt you. As I explained before unless certain things happen in your life that seem to hurt you - I use the word seem because the hurt is only an appearance - you can never grow. This is why when a true Sage comes into your life he or she pushes your buttons. To see what you're all about. To see what will happen. If you really have true grit and can hold on or if you're still weak and drop away.

Think of the things that are going on in your life right now, good or bad. There are still people who tell me, "Robert I don't think I need this teaching because I've got everything I want." How can we misunderstand a teaching like this. If the world is an illusion if it doesn't really exist then having everything you want is a double illusion. The idea is not to want anything. It sounds paradoxical. Everything has already been given. You are well cared for.

Take an orange tree. An orange tree is laden with oranges and yet if you do not pick them they will rot. New oranges will not be able to grow. The more oranges you pick the greater the orange crop for next year. The oranges want to be picked so that new oranges can always grow.

So it is with our lives. When you hold on to things you stagnate. We were meant to loose everything to let go not to hold onto things. This is why God told Moses when he was walking in the desert for forty years, "Everyday you shall receive new manna from heaven but do not save it, share it with everyone and leave the rest. A new manna shall be provided for you daily."

The ones that didn't listen and they put manna away for the next day all kinds of terrible things happened to those people. They quarreled amongst themselves, they fought each other for the manna, they claimed there would not be enough tomorrow and they died at the wayside. But those who had faith in God's words and didn't concern themselves about the morrow were well supplied and they made it to the land of milk and honey. I think that is how the story goes? Where was the land of milk and honey? You don't know Fred?

SF: *The desert?*

R: Sounds good.

Well this is something like us. We go about things in the wrong way. The entire banking system of the world is simply a plot for certain people to become rich. The whole world is nonsense and as long as we abide in the world we're going to suffer. By abiding in the world I mean, mentally.

Again this does not mean that I'm telling you to give up your job and live in a cave and leave your family. I'm referring to go on with your work and do whatever you have to do but to mentally let go of attachment to person place and thing.

Everything begins in your mind. Again I tell you so many times do not concern yourself with how your work is going to be done or whether or not it will be done. The same power that grows the grass, that causes the sun to shine just right, so that life is maintained and sustained. That power will maintain and sustain you. If you trust it and have faith in it.

And one day you will recognize and learn that you are that power! And that the maintainer and sustainer comes out of you. You have been giving life to all the world. It is because of you that the universe exists. It's your fault, you did it. Look what you've done. A fine mess you've made. So what are you going to do about it.



It's as if you exhaled and created the universe and inhaled and annihilated the universe. That's a good picture to have of God. They say a breath of God takes two hundred and forty thousand years. So when God exhales the universe comes into existence and lasts approximately two hundred and forty thousand years. And then God inhales and everything is dissolved for another two hundred and forty thousand years. Then God exhales again and the world is created again. That's a stupid story. (students laugh)

*SH: It sure is, yeah. (students laugh)*

R: But whatever the story is it's a story and it's a lie. Why can't I just tell you nothing exists.

No thing is the way it appears. You start with yourself. This is the reason if you can get rid of your body and realize one day that you are not the body or the mind the whole universe will disappear for you. So do not try to get rid of certain things in your life for they will just be replaced with new things.

If you try to get rid of your husband or your wife and then a new one comes along that is worse than the last one. This goes on and on. Do not try to get rid of anything externally. But work on removing the lie that you are a body-mind. That's all you've got to do. It's been made too easy for us. It simply boils down to the I-thought. The I-thought is the culprit. All of these things that I've been talking about are all attached to the I-thought.

Great Sages have therefore told us if we can only learn to remove the I-thought you'll have a different picture of everything. Everything will disappear in this world. For everything is only in the I-thought and as far as I'm concerned the easiest way to do this is to inquire from where the I-thought comes. Can anything be more easier? Just to find out where the I-thought came from will remove all of your problems you ever had. Will set you free. It's all you have to do. Spend your spare time asking yourself where the I-thought came from. Can anything be more simpler? "Where did the I-thought come from?" There is no answer to that question because the answer will only build up your ego. That is why there is no answer.

You therefore follow the I-thought to it's source and a place has been designated where you should follow the I-thought to and that is the spiritual heart. The spiritual heart is consciousness, absolute reality, God, nirvana, sat-chit-ananda, Brahman. As the I-thought is dissolved in the spiritual heart you become your Self, simple. All you've got to do right now is to do it, and you will be free.

Feel free to ask questions or make silly statements or do anything you like.

*SF: Sir last Thursday you told us about someone who was stating that it was essential for a person to have a guru in human form and... (R: For most people.) My impression from what you said is this is not necessarily. So my thought is that it's an individual who believes in his heart that he has come within the orbit of a Satguru that his head is already in the tigers mouth and should he... should that guru give up his body for that individual to think he can go out and find another Satguru or another tiger is kind of a forlorn hope?*

R: What I was referring to last week is that for beginners who have recently started the path. And they have been in the presence of a Satguru and the Satguru decides to leave his body at that time, it is a good idea for them to find another one. For they're just starting out and they are not strong enough to carry on by themselves.

But for the devotee, for the disciple who's been with a Sage for quite a while, the Sage can never separate himself from them. For the Sage is the same whether he is in a body or whether he is without a body. The difference is in your eyes, you see the Sage leaving his body, what you call death. But there is no such thing in the eyes of the Sage. There is no birth and there is no death. There is no coming and there is no going.

There is only the one and the one is consciousness and consciousness is self-contained. There is no where to go. The devotee knows this and the devotee is always enmeshed in the consciousness of the Sage. The Sage can never leave such a one. For there is a divine connection.

But the beginner who doesn't understand this, the searcher, should find a new guru. For their ego is still so strong, so they need a teacher to hold them down so they can learn. Is that what you mean? (SF: *Yes sir.*)

SK: *(the beginning of the question has been cut as student continues) ...can be more satvic. Is that the same as improving ones commitment?*

R: Remember the term satvic, tamas, rajas belong in the realms of yoga. They're like everything else we talk about they do not really exist. They exist in the early stages of a persons sadhana. When a person is first starting out in yoga practices they're told about being a satvic as compared to tamas and rajas and you work on that. But that is for the neophyte. When you are in direct contact with a Satguru all that becomes redundant, it's no longer necessary. Only giving up of your ego, giving up of yourself, surrender of yourself and practicing self-inquiry or whatever the Sage tells you to do, that is the only thing of importance.

SF: *One story about Sri Bhagvan that I've always wondered about and it's back to you what you have to say about it. This lady came to him one morning and she said, I had a dream last night in which I was approached by a very dignified beautiful lady whom I recognized at once as poverty. Poverty is Shiva's counsels. (R: Not poverty, Parvati.) It's P-a-r-v-a-t-i isn't it? (R: You said, "Poverty.") Well it's my pronunciation is wrong. P a r v a t i is it not? (R: Parvati.) Parvati. But anyway she came up to this woman and said, "My son is not taking his coffee..." (R: Coffee?) Coffee. "...please prepare a pot and take it to him." and she said, "Here you are swami, your mothers orders." And his reaction was, "Why does she do this to me interfering in my life and frustrating my austerities?" And then he said, "she did it when I lived on the hill also." And his reaction is so human it's always so fascinating.*

R: Oh I see what you mean. You have to remember that people like Ramana responds to certain people in certain ways. When a person comes to him and asks a question he will respond at their level of understanding. So he was talking in human terms to the disciples who were around him at that time so they may comprehend what the story

means. "Why did you bring your coffee to me and interrupt my austerities. He wanted people to know, the people that he was talking to, that even a Sage wants to be in the silence by himself many times and not have interruptions.

In other words that story was necessary at the time. Do not take these stories literally. This is why all the questions and answers in all of the books, Nisargadatta books, Ramana Maharshi books and other books, you will notice that many times the same questions are asked and there is a different answer given. The answer is given in accordance to the maturity of the student. So the answer will always be different.

It's just like I have lunch with many of you and I act very human. For that is what you want me to do. You don't want me to be weird. (laughter) And just sit there and stare at you and say nothing. You'll say to yourself, "That is the last time I'm taking him to lunch." (students laugh) So if I see you doing something I do the same thing. If you drink a beer I'll drink a beer too. All is well. (laughter)

*SF: Everything in duality is of no great importance? (R: Duality doesn't even exist.) Or what we think is duality. (R: Then you have to do the best you can.)*

(silence)

R: Has anyone seen any good movies lately? (*SI: Rambling rose.*) Rambling rose? That's a movie. Who is in that? (*SI: Robert Duval can't think of the other names.*)

(silence)

R: Well we're going to try something new on Sunday. Instead of my talking there will be that wooden bowl over here and pieces of paper. When you come in write down a question that you'd like answered. You can remain anonymous so you can say anything you like. And then rather than my making a talk I'll simply read the question and we'll talk about the answer. What do you think of that? Any nays?

*SH: It might be okay. (R: It might work.) We can always experiment.*

R: There are certain things some people are embarrassed to ask or they think they are silly to ask the question. Whereas you write it down without signing your name and you won't know who wrote it.

*SK: Can the people who want to sign their name sign them?*

R: Sure. You can even sign somebody else's name. (students laugh)

*SH: Oh now you're complicating it. I'm going to use Mary's name. (SM: Don't you dare.) Mary you're popular. Pure innocence coming up with all the questions. (SM: Robert help me please.)*

*SV: Robert... (R: Umm.) if a person doesn't have a lot of things in their lives they're trying to work on like working on like poor health or abundance or whatever. (R: Umm.) Does that mean being with a Sage life is going to fall apart? (laughter) (R: Say that again something is going to fall...) If a person doesn't come to a Sage with things they want to improve in their life, does that mean when they go to a Sage that everything is going to fall apart?*

R: On the contrary, what will happen is the things that are holding you back from your ultimate realization will begin to come out of you and break down and become transcended. So who knows what is liable to happen, but it's all for the good.

*SV: In what way do the things which hold you back, in what way do they surface?*

R: They surface as the change of conditions in your life. They surface in many ways. There is something that you have to do in order to get rid of something that is hindering you. Let's say for instance you're in love with a house. And the house is your God. You worship that house. You show off that house to everybody that you see. You've had a house for many years and you've fixed it and you've worked on it. And that is the only thing keeping you back from your realization. All of a sudden you meet somebody like myself and your house burns down. (laughter) So that's good!

*SK: That's an old good cow trick over and over again. (R: A good cow trick?) Krishna? (R: Tell the story.) You tell the story well. I hope your cow drops dead. (R: Oh right that story, right. Oh I see, yeah.) What's the story? (R: I forgot.) (students laugh)*

(SF asks again about spelling and pronunciation of Shivas counsel)

*SK: Robert, one of my experiences a very, very good friend of mine last week - in the last fourteen months there has been seven funerals I have been to and one of them was my mother, very close people. And coming here after all this time-I don't know exactly what I'm trying to say so - as much as I see that this does not really matter, it doesn't exist in a sense I can see that but at the same time I see that and I feel like I'm really not afraid of it, the fear of death doesn't seem to bother me. But I am so attached to stuff. I give things that same power. I really see how important the world is, still. Even though I know it's going to be gone very shortly but the pull or the power that I give it - a lot of things have dissipated in my life - but it is still there?*

R: Well sure this is true of most of us. That is why we have to diligently work on ourselves and keep asking the question, "Who feels this? To whom do these feelings come?" It is the I-thought that is attached to your things. When you realize the I-thought is responsible for your feeling like this, you do not try to dis-attach yourself from the feelings but you rather work on annihilating the I-thought. You keep working on the I-thought. When the I-thought becomes weak then no longer will you feel that way by anything in this world. So again do not try to change your attitude outside externally but rather work internally by removing the I-thought then you will see what happens.

*SK: So the emotion I have with these attachments that will...subside?*

R: ...subside. The emotion is the I-thought. It's all attached to the I-thought. Who feels emotional? I do. Who is the I that feels emotional? Where did it come from? Who gave it birth? How did it appear? What is it's source? Find the source and you will be free.

*SK: So like you said before, I have created... (R: Of course, with your mind.) ...all of it? I've created it, all of it? Well that is the part, I mean I see that as a fact, as a truth. And at the same time I can't help it if I created it all and I'm still creating more.*

R: Of course. Inquire, "Who sees this? Who is creating all of this? I am." It always goes back to the I-thought. Follow the I-thought to it's source - (and I'm not talking about

apple source) - get back to the source and you'll be free. Always go back to the source, to your Self. (SK: *When you say source I don't know what you mean.*) (students laugh) The source is God. Good God. Source is the deity of your choice.

SF: *You said the deity of your choice, would that be one of the great Masters?* (R: Yes of course.) *Jesus or Krishna or whatever?* (R: Jesus, Krishna, Moses, Shiva whoever you like.)

SH: *Try Robert, Richard. These others are sort of worn.* (R: Try me Fred.) *You know there is a sort of warm over years.*

SF: *Don't go that way?* (SH: *Yeah, he's fresh. Hot off the girdle. There is a girdle right up on the Bodhi mantle piece.*) (students laugh) *Why do I need that for?*

SK: *Robert you know these lake shrine SRM.* (R: I know.) *They use them all and got them all.* (R: That is good for them what about you?) *I don't necessarily need them.* (R: You better become your own lake shrine.)

SF: *I've heard that all Masters are one and they never contradict one another.*

R: True. (SF: *It sounds as though they do but in actuality they're the same.*) They say they do but when nobody's looking they get together and have a big fist fight. (SF: *Oh I don't know about that.*)

SG: *They contradict themselves how can they not contradict each other?*

SF: *It sounds as though they do. Like Krishna said, "All paths lead to me." and Jesus said, "Only through me or through the Father," sounds contradictory but it's not as I see it.* (SK: *Bad translation.*) *Say again?* (SF: *Just bad translation.*)

SX: *What does Fred say?* (SF: *It's time for me to shut up. I got nothing to sell.*)

R: *You're doing good Fred.* (SF: *Pardon?*) *You're doing great.* (SF: *Thank you.*)

(silence)

SR: *I had an experience today Robert that was in line with what you were saying when you were talking about how your energy can break down our facades. I had an experience today where I could tell vaguely very unclearly, I could tell I was being asked by the universe to give up a massive amount of ego pride all in one fell swoop with an attitudinal change. And even though I could sense that that was what was happening I couldn't do it. I went into some kind of a bind. My transmission locked. I couldn't feel, I became numb, I couldn't, I chose not to fight it and yet I couldn't give into it. I wasn't ready to do that at all. It all hit me in a space of about an hour. And I had this massive amount coming at me and asking me to change. I just watched myself blocking, even though my head saw somewhat dimly, my viscera couldn't handle it.*

*And so hearing your talk tonight was so beautiful because that's what happened and I was dimly aware of, if I could give up this massive attitudinal change, give up this ego, this huge chunk - I guess at the time I couldn't see what would happen, my mind was too dulled and numb. I can see now sitting in this atmosphere that I was being given a chance to clear it out. Clear out a huge amount. If I could do it with a clear mind and with love. I suspected that at the time if I did give up, I might be doing it with anger and resentment and I figure that's no good, might as well not let go if I'm going to do it with resentment and anger. If you disagree let me know. So I wasn't ready...*

R: I disagree with everything. You're too analytical. Just shove it out of the way. (SR: *Well it's your energy that helping me see it?*) I know, just say goodbye to all that stuff. It's no longer part of you. When you get involved too analytically, in a condition by giving it all kinds of names, you're actually improving the condition. (SR: *Making the ego stronger?*) Making the ego stronger. Do not look for new psychological jargon to call the ego by what's happening to you. Make it very simple like a child. "Who is feeling all this stuff? I am. Who am I? What is the source of the I? That's it, that is all you've got to do. You do not have to go through any other experience. (SR: *And just let go of the I-thought.*) Follow the I-thought to the source.

SR: *Well I noticed here while I was putting myself back in that place in time this morning and letting go of the I-thought, it was beautiful. It opened up and the unknown clarity came.*

R: Whenever you feel anything during the day, do the same thing. Ask, "To whom does this come? I feel it. Who is the I? Where did the I come from? What is its source?" And you will be rid of everything, you will be free.

Keep it very simple. The ego loves to elaborate, to stretch things out. To make a big thing out of it. Stop it before it gets bigger. Do not go on with your thinking. Stop your mind from thinking.

Even when you're thinking about higher things. If your mind is going through all kinds of higher experiences, put a stop to it. For the mind is merely playing games with you. The mind is increasing its capacity. With new words, with new concepts, with new attitudes. We want to empty the mind, to clear the mind and finally to annihilate the mind. So if you're thinking of good thoughts or bad thoughts, get rid of everything and have no thoughts.

(silence)

Always remember that you are not the body or mind. That you are absolute reality, that you are parabrahman, pure awareness, consciousness, sat-chit-ananda. That is your real nature. God bless you, peace, om shanti.

(tape ends) [TOC]

**AWAKEN!**

*13th October, 1991*

*Robert:* Om, shanti, shanti, shanti, Om, peace. Good afternoon. It's good to be with you again. It's good seeing you, being with you, listening to you, listening to all your problems. Before we get into the questions, I'll make some opening remarks.

There's only one way to become liberated, and that is to awaken, just to awaken, just wake up, just as you do in the morning when you wake up from sleep. You were in a dream world and you woke up. In the same way you awaken to your Self. The way to do this is to be at satsang, to surrender to the Self. When you surrender to the Self you're surrendering to life. You're no longer thinking "This has to work out this way. This has to work out that way. This has to be improved. I've got to read this book. I've got to go see this teacher." True surrender is allowing your heart, your spiritual heart, to take over and you have nothing to do and nothing to say.

All of the practices are incidental. Sadhana is important to make you come to the realization that you have to wake up. That's all sadhana is for. It's for no other reason. Sadhana, spiritual practices, do not wake you up by themselves. They have no awakening powers. But they put your mind to rest. When your mind is at rest you awaken.

Why do you want to be liberated? Of course you're already liberated. That's your real nature. The one who wishes to become liberated, to awaken, looks at this world. They've been through many vicissitudes, they've been through many problems, through many rituals, they've had good times and bad times, and they've come to the conclusion that there is something else more beautiful and grand than they can ever imagine.

In other words they realize that the finite mind can never, never bring them to that place. There is nothing in this world or any other world or in any other state, that can bring them eternal happiness and eternal joy, bliss consciousness. The only way to get there is to awaken. They become interested in awakening.

When you become interested in awakening you do not run around adding things to yourself. It is ludicrous to me to see people adding more book knowledge, learning things like the Kabbalah, the ancient scriptures, the Vedas. Every time a new book comes out they read it, searching for different teachers, looking for the answers outside themselves. There is no thing outside yourself that can give this to you. Therefore these people have wisdom, they've got Jnana and they begin to see that awakening is the only way to get there. The world has fooled them long enough. They therefore begin to let go, not to add.

If they love a tree and they love roses they begin to see that's an attachment that's holding them back from total realization, from awakening. The tree and the rose are an emanation of your mind. You have created it. The source is yourself. This is a new revelation to most people. The beauty out there does not come by itself and you behold it. That's the way it appears. But in truth, in reality, the beauty you behold is your own beauty, your own joy, your own love. You are that. And the manifestation of the tree, or the rose, or the mountain, or the ocean, the sky. What if you were able to pull those feelings that you have toward these things deep within yourself, and become that. You will then discover the truth that you have always been that.

There is nothing outside that is not within you. This is something that should be remembered all of the time. You should always be aware of this. There is nothing out there that is not within here. If you understand this totally where do you have to go? Whom do you have to see? What do you have to read? What is there to do? You can simply sit and be the universe and bask in glory and total love, total joy.

Think of all the things you're doing to try to get enlightened. The worst thing you can do is to speak too many words. Words lead to other words, and they lead to other words, and you become a talking encyclopedia. The process is simply to let go, to get rid of the talking, talking, talking. To get rid of the wanting, the desires, to believe that something is out there that can do something to you.

This is why satsang is so important. When you come here you put your mind to rest for a while. As you begin to feel the power of satsang your mind becomes pulled. The mind is pulled in, to the spiritual heart center. Deeper and deeper it goes. As you empty yourself, as you no longer desire anything, you begin to live spontaneously. You live in the moment. That moment is filled with bliss, filled with absolute reality. There's nothing to say. There's nothing to do. And yet you will find the body doing whatever it came to this earth to do. It's a beautiful way to live.

You are not the doer. You are not doing a thing, mentally. Your mind is quiescent, calm like a motionless lake. And yet your body is doing whatever it's supposed to do. If you're supposed to be a bank manager you become one, but yet your mind is not active. If you're supposed to be a garbage collector you become that, there's no difference, it's all the same. Your mind is not working but the Self is. And just like the tree, it does not think, "Will I grow new leaves next year?" or if it's an apple tree, "Will I bloom apples, will I grow apples next year or will I die? The wind is strong. Looks like a hurricane coming, I'd better prepare myself." The apple tree does not think like this. It cannot. By it's very nature it produces apples every year.

Your nature is to be in glory, in bliss. Your nature is to be totally enlightened. Your nature is consciousness. Your nature is to cause the I of yourself to disappear, to annihilate the mind and the ego and become totally free and liberated. Remember the important points. You have to let go, not add on.



It is true when you find a new environment, when you see a new teacher, when you read a new book, the novelty is very strong, it's great, because everything is new, and human beings love change. Change is the ego. It is the ego that pushes you around the world and wants you to do this and do that, and see this, and change jobs, and go change teachers, and change clothes, and change, change. The ego does all these things for you. When you remember this you will remember who your Master is. The more active you become mentally, the greater the ego, the greater the mind. And the mind is your Master, the mind is your God, for you're following your mind. If you learn to control your mind you will have less desires, less needs and less wants. And you will find eternal bliss, eternal peace, eternal happiness.

No one can really interfere in your life. It is your life. You came to this earth specifically to transcend the body and become eternally free. Consequently see what you're doing with your life, how you act every day, the things that disturb you, the things that annoy you, the things that frighten you, the things that you love, the things that you want, the things that you enjoy. They're all impostors. They're all lies.

The truth is that you're eternal sat-chit-ananda, parabrahman, absolute reality, pure intelligence, ultimate oneness, nirvana, emptiness. You are that, stay like that and be happy.

Mary would you pass me the question box. We're starting a new thing today. Rather than I continue talking you all have some question and you have something that is on your mind that you don't like to speak of in public. So when you write it out, you do not have to sign it. Therefore you can say anything you like. You can call me names and do whatever you like.

So here is question number one: It's typed!

*Q: (Robert Reads) I have started to pray and it feels as if I am trying to walk with two left feet. One of them turned backward. How can I increase devotion forever? Anonymous Fred. (laugh)*

*SF: You're not supposed to read the last one. (laughs)*

R: If it's on there I read it. So the question is, you can make a book out of the question. (laughter) The questions is how do I really pray and increase devotion?

Do not believe that you have to do this yourself. Feel as if there is somebody within you that knows how to pray. There is a power and a presence that already knows how to pray and is already devoted. You start by thinking of a few words. You realize that what you call God is universal. And as long as you believe that you are an ego or separate or the body then you are finite. Therefore the finite prays to the universal.

What you do is simply say, "Not my will but thine." You can always start a prayer like that. You're saying I don't need anything myself but whatever you know is right for me, I surrender myself to you. There is a being that appears to be apart from you and you call that being God, infinite.

God knows what is right for you and what is good for you and what your needs are. True prayer is again surrendering to this God. As you keep surrendering everyday by

saying, "Not my will but thine." That is very powerful. You develop humility, you develop humbleness, you become very humble. You no longer are proud and cynical and arrogant. As you keep saying, "Not my will but thine."

And pretty soon after you do this for a couple of months or so, something happens to you. You begin to feel that this deity that you've been praying to or giving yourself up is none other than yourself. You've been praying to yourself and not the self which is Fred but the Self which is God as you. And then you begin to sit in the silence recognizing that you are not the body or the doer but that you are greater than this, and even if you do not know yet what it is or feel it. You do begin to feel peaceful.

As you continue this for a while you find that Fred begins to disappear or Fred gets smaller and smaller. And the deity you've been praying to which is yourself becomes greater and greater. When this happens to you all words stop. You become aware. Your prayer consists of sitting in the silence. There are no needs there are no desires. You merely spend time sitting in the silence contemplating the Self which is you. You are no longer human at this point. You are no longer a human being. Your prayer has led you towards liberation.

So prayer is very important but not to pray for things but to know God's will. Thy will be done. That's the extent of your prayer. And God's will is always goodwill. You get a job at goodwill. (laughter) You drive their truck. It all turns out beautiful, whether you're working for goodwill whatever you do. But you have learnt that you are not yourself with a small "s." As a human being. And prayer has led you to oneness. Therefore the right kind of prayer is "Thy will be done," that's it. This makes you devotional, this makes you go higher in consciousness and ultimately sets you free.

*SF: Excuse me I have a question with that. I have tried using the words, "Thy will be done," and as soon as I say that I feel a hypocrite because it's I you're telling God your will be done?*

R: You're not really doing that. When you say, "Thy will be done," you're not telling God his will is going to be done your way. What you are really doing is surrendering yourself to God. Thy will not my will.

*Question number two. (Robert reads) When will we again meet three hours every satsang, two to three long sessions of silence?*

R: Everything we do is spontaneous. (SM: Okay.) Somebody wants to spend three hours at satsang with two or three long sessions of silence. We usually do this on Thursdays and some of it on Sunday. I really have no idea how long we take but we will start having maybe special meetings on Saturdays where we can spend two or three hours just in silence and do nothing.

Everything that I do is spontaneous and something that does what I do observes the students and does what is necessary for the people who come here. Consequently sometimes we sit for longer periods in silence, sometimes we sit for shorter periods. But the truth of the matter is that everything that takes place in satsang is the silence. Everything is silence.

What are you seeing? You want certain formal ways of doing things, you want two hours of silence, twenty five minutes of talking, a half hour of asking questions. When you come to satsang do not think how things should be or how they want to be or how you think they should be.

Rather put yourself into satsang and let your mind be silent and not think of anything at all and let everything take care of itself. Then you will grow and you will see results. In other words what I'm saying is don't be the type of person that comes to satsang and start thinking, "I hope we have two hours of silence and twenty minutes of talking." Do not think of anything at all and just get involved in the satsang. Try to be open and empty and let your heart listen to what is going on. Everything will take care of itself.

*Question number three: (Robert reads) When will we incorporate Ramana Maharshi's name in our chants before Sunday satsang?*

R: Oh I see what you mean. When we sing the song "Kindle My Light" we use Muktananda's name because that is the song. We can't change that because that is a Muktananda's song and it's a beautiful song. But it would be a good idea to sing a song that has Ramana's name in it.

*SH: Why can't you change it and substitute Ramana's name. There is no copyright on it?*

R: I don't know if it's legal or not?

*SE: I checked with Indira she knows the person who wrote the song and she said there would be no objection.*

R: Okay so lets change the name then. Good we'll do that.

*Question number four: (Robert reads) Would you please speak on the subject of the grace of the guru. How does a student come under the influence grace?*

R: That's a good question. By surrender and by devotion. Grace flows by itself. When there is absolutely nothing in your mind holding you back. When you come here and you give yourself away you're totally devoted, you have total service, you totally surrender. Then and only then do you pick up the grace that is already flowing. There never was a time when the grace was not flowing. Grace is always here. But you have to make yourself available to it.

And you do so by surrendering yourself to the Self, to the guru, to the consciousness. When you do this you are not surrendering yourself to Robert. Robert does not exist. You are surrendering yourself to omnipresence, to omniscience which is all-pervading. This is hard for a person with a big ego. It's sort of hard for most westerners but that is exactly what you have to do. You have to have trust and faith and those are the people who make the most progress.

But when you come here and you think of yourself as a human being and I am another human being that you came to see, you stop the grace from flowing because you're involved in materialism. You're thinking of two separate human beings. But when you come to see me and you realize that I am none other than your Self, there is only one

Self. And that Self is I-am. And that Self is all-pervading. Then that is a whole new ball game. And then grace automatically flows. You pick it up. You become it.

Grace is another name for the Self. It all has to do with your attitude. This is why I talk so much about seeing so many teachers because all these different teachers have a name. And you are building up your ego when you go and say, "I am going to see this teacher - by name, I'm going to see that teacher tomorrow - by name. I'm going to this teacher - by name." You forget that there is only consciousness and the teacher has no name. But you get lost in the shuffle. When you read so many books by so many authors and you see so many teachers with so many names.

Find the teacher that appeals to you most. Stay with that one. Surrender to that one. Give yourself to that one. Become that one. And you will see yourself what happens. But again I admit that this is most difficult with most westerners. They're not used to something like this. They are mainly used to going to lectures, to churches, to see what this person has to say, what that person has to say. If somebody will speak the magic word and you will become enlightened, which is very funny. The true devotee forgets about enlightenment. They simply keep surrendering and letting go and then grace becomes evident.

Next case: It looks like the same person is writing all these questions.

*(Robert reads) Can the guru discern the state of awareness of the student? Can he tell how close to full realization a student is? Can he discern the blocks to realization?*

*(Robert answers)* The answer is yes. This is the reason why many times you tell me that you're predicament became much worse since you've met me, sometimes. This is why all of a sudden certain changes come into your life. Things are moving. All the karma you've had inside of you for many centuries is coming to the surface and being completely wiped out. You therefore experience newness. The newness may not be to your liking in the beginning. But the more faith and the more trust you have in the Self the faster you snap out of it and become totally free.

I'm more aware of you than you can ever imagine. I watch, I do not say much, I allow the unfoldment to come by itself. But what do you do? How do you think? What is your reaction? That's important.

*Q: (Robert reads) Does the guru have personal knowledge of the efforts of grace on his students? Is grace an impersonal force, or financial or spiritual? Do physical healings come as a result of grace?*

*A: (Robert answers)* Grace itself is Brahman. It has nothing to do with physical, financial or anything else. Everything unfolds in your life the way it's supposed to. When you surrender. When you let go. Yes the guru does have personal knowledge of what is going on in your life but the guru keeps silent most of the time, and observes and watches. For the understanding is that most of the people are not ready to be told anything else at this time for it will have an adverse effect.

So the Self watches and waits, watches and waits. As you go through many trials and tribulations so-called and experiences in life, the guru waits and sees whether you're

going to survive and still come back or whether you will become angry and go somewhere else. The Jnani is aware of these things but just watches and waits.

A good example is the class today. We usually have half of the students or we have half of the students that we usually have. And that is great as far as I'm concerned because that is the way I like it. But the people who are here have come to listen to this particular message. This message that is being spoken today it's most important for those of you who are here so that's why you are here today.

Everything is preordained, there are no accidents. Nothing just transpires by itself. That is why your attitude should always be, "All is well and everything unfolding as it should." Always feel this. You have absolutely nothing to do with it. Do not allow yourself to become ruffled by the world or by situations or by anything else. What we call God loves you and knows how to take care of you. Again your duty is to surrender and allow it to happen.

*Q: (Robert reads) Faith, satsangs, self-inquiry, teachings for what purpose, isn't self-realization teachings a matter of faith? Grace? And anything the ego does is pointless, just transient?*

A: Yes. Faith is very important. Satsang is very important. Self-inquiry is very important. But to whom? It's important to you because you think you are a body. You will become lost, for you will become another human being. You will become one of the multitudes that is why self-inquiry, satsang all these things we do are very important. But yet you do not become realized because of them. They're very important because it quiets your mind. It makes you one pointed. It causes you to become calm and relaxed and peaceful. And then you're able to go upward. You let go of everything and you become self-realized.

This is the purpose of teachings. A person leaves their home and they go to sit in a cave or they go to a monastery, to a Zen buddhist monastery, a catholic monastery, why? To get away from the world. So they can have time in which to practice certain disciplines, spiritual disciplines. Why do they want to practice the spiritual disciplines? To quieten the mind and to become one pointed. When that happens grace and faith, everything takes care of itself. Therefore do not think that sadhana is not important.

I've explained to you that sadhana can never make you self-realized. But it brings you to the point where you can surrender and totally give up the body. By realizing you are not the doer and you become free.

*Q: (Robert reads) In as much as I don't see, feel changes in me, in my life. I feel disorganized. (repeats) In as much, I don't see, feel changes in my life. I feel discontented, disorganized? Whatever that word is?*

A: If you don't feel anything happening to you ask yourself, "What am I doing with my life? How much time am I spending practicing sadhana? Practicing self-inquiry?" When you get on a spiritual path never look for results. Do not look for anything. Simply

do the work whatever it is you have to do and leave it alone. Do not compare yourself with anyone. Do not look at time. Just do the work. It will take care of itself.

If you think it's taking a long time - you've been practicing for two whole days and nothing has happened, even if you've been practicing for fifty years and you think nothing has happened you're making a mistake. Just by you being here something is happening. If you just came here and never practiced at all something is happening within yourself. You're way ahead of the game. Remember do not look at time.

There are those people in the world which is most of the world that do no practice whatsoever. They just go along with the world. Think how much ahead you are than them. You cannot judge your own self. Practice, be happy do not look for a time. Do not think about becoming self-realized. Develop humility, love and see what happens.

*Q: (Robert reads) Is it possible to being in a fairly high state of awareness but due to karmic action one has been thrust back into a lesser state? Or is it because self-inquiry feels so natural and instinctively knows this way is the right way?*

A: Every state that you go into is of the mind. The mind can play tricks on you. It can make you feel peaceful sometimes and feel high and feel that you're really up there. And then you'll feel as if you've been thrown away into the world again and left alone.

The truth is you have to get rid of the mind that thinks that way. That is why self-inquiry is about the best sadhana on earth for it goes right to the crux of the matter. It realizes that I is the culprit. The I-thought is responsible for the problems and you inquire, "To whom does the I-thought come." Following it back to the source.

Therefore whatever has happened to you in your life whether you've gone up high and you fell back again, you become aware this is of the mind. Don't look at your state of consciousness. Do not look at the external things because that is the mind. Rather get rid of the mind. Do you see the difference. Work on annihilating the mind. Never mind high or low states or falling out of grace or returning to zero.

It is the mind that confuses you or confounds you and makes you think of these things. By inquiring, "For whom is there a mind?" You one day will realize that there is only consciousness, absolute reality and there is no mind and then you'll be free.

*Q: (Robert reads) You say that the realization of the Self is already part of our experience? When we realize Self we will laugh? What part of our present experience is Self? Silence, somethingness, something else?*

A: The truth is that your present experience is the Self. The part of you that thinks that you are the body is really the Self. There is only the Self. There is not you and the Self or you becoming the Self. Or anything you have to do to become the Self. The Self is your very nature. You really have no body. The body that appears is an optical illusion. There is no mind. There is no doer. There is no person who has to become realized. You are that.

This is an important point for you to remember. What appears to be your body is the Self. You have always been the Self. The body is like the tree, the sky, the mountain, the wars, man's inhumanity to man. They're all the same but they do not exist. Creation never

began. There is no one who created anything. The appearance is that your mind created everything. Again that's an appearance, that is a high state to be in. To be aware that your mind is responsible for creation.

But then again there is no mind. Therefore who is responsible for creation? There is no creation. There never was a creation and there will never be a creation. This is what I mean when I say to wake up. When you wake up to the Self all this becomes very evident to you. It becomes real. That's why I say you laugh at yourself. Because all these years you've been trying to become something and do something and acquire something when you have been that all along. Therefore ask yourself, "To whom do these false thoughts come? To whom does the mind come?" And you will see there is no mind.

*Q: (Robert reads) Would you please repeat your suggestions about reading the transcripts before going to bed and arriving in the morning? Is there anything to be gained by being in the company of someone who seeks you out and whom you cannot bare being around? (laughter)*

A: Well number one about the transcripts. We see each other about five-six hours a week. The world has you more than I do. The pull of the world appears strong to some people and gets you confounded and causes all kinds of conflicts and nonsense. When you're here you feel wonderful. When you walk out the door and the world has a hold on you begin to think about worldly things. You forget about you are consciousness and you are the Self and you are the only one in existence and there are no others. You begin to think of yourself as a human being and you've got to do this and you've got to do that. You've got to do all sorts of things.

Therefore the transcripts are an extension of the Self. If you read the transcripts correctly you will not have time to read a dozen books a week. For everything you need to know is in the transcripts. Books may say it in different ways. So I suggest that you read one transcript a week. The proper way to do this is when you go to sleep before you retire at night. Go over the entire transcript. Then go from paragraph to paragraph, pondering each paragraph. It's very simple the transcript is. I make sure that they are simple and are not in a way too profound so you can't understand what's happening. You ponder each paragraph, the next day you do the same thing.

If you're able to read part of it in the morning, a paragraph. You ponder that. As you go to work or wherever you go you remember the paragraph that you read. You ask yourself, "What does this mean to me?" You assimilate it, you digest it, you carry it with you during the day. This answers many questions also for many people who say, "I cannot do sadhana. I cannot do self-inquiry. I cannot practice any kind of meditation." Well if you just read a paragraph of the lesson, the transcript and carry it with you during the day, what you read. Then read the same paragraph before you go to sleep. Ponder it, digest it, assimilate it. Go to a new paragraph tomorrow. You should spend a week on each transcript.

Do not be like most people who just read them through and put them down and say, "Where is the next one?" You can read a transcript for five minutes if you desire but it will not do you any good. It will just be a bunch of words. Spend time on it, be quiet.

*SJ: Robert what about the parts of the transcripts that tells you to relate to the... (R: To relate to what?) What if you can't relate to any certain paragraph do you just skip that or... (R: Skip that, sure. Go to the next one.)*

So the next is there anything to be gained by being in the company of someone who seeks you out and admires you and whom you cannot bare being around.

Well if you cannot bare being around someone why should you be around them? That is simple. The person may admire you. May think great things of you but if you can't be around them, if can't bare being around them by all means do not be around them. Why should you torture yourself. You shouldn't be with people that you can't bare to be around. But then this is a dual question and answer.

Where are you coming from that you can't bare to be around a certain person? Is there something inside of you that has a problem that way? You cannot run away from situations either. You've got to face them and not to react to them and then you transcend them and become free. But just generally if you cannot bare to be around someone why should you be around them, leave and go forth into the night.

*Q: (Robert reads) How do you not react to something or someone who upsets you? (SJ: Can you repeat that question?) How do you not react to something or someone who upsets you?*

*A: Simply by working on yourself doing self-inquiry. By asking yourself, "Who is upset? Who feels this? Who is going through this?" As you inquire this way one or two things will happen.*

*One: You will get to the stage where you will become powerful enough not to react to the person and you will not have any feelings like that any longer. You will feel free. You will feel totally liberated from that.*

*Number two: If you practice self-inquiry and sadhana you will find that sooner or later that that person will get out of your life and will not be in your life again.*

*SH: Guaranteed? (Students laugh)*

*R: A hundred percent. So one of two things will happen. You will either become so strong mentally that you will not be upset over it, what someone else is doing. You will be able to look at the person and laugh and it will not matter who is around you or who is not around you. You have risen. You have transcended. You have become... you have risen above it, you have risen higher to a higher state of consciousness.*

*Then again number two the person will get out of your life. The answer is not to look at the world. Not to judge by the standards of the world. But rather to know who you are. To realize the truth about yourself. To lift yourself higher and understand your true nature. You become like this by practicing sadhana, by doing spiritual practices. Especially self-inquiry. Then automatically the changes will come.*



But if you do not do this and you're like most people. When they have a problem or they're with a person they don't like, they leave and run to another person. That person will be worse than the first person they were with. They will find many problems.

It's like you have a job you can't get along with your fellow workers and you say, "I'm going to move to Denver and get away from all this." That is the human way to do it. You move to Denver and you get a new job. The novelty is new. New friends, new people. Within six months Denver becomes Los Angeles. You find the same problems with different people.

*SJ: When you look close enough those people are really the same. (R: Sure. They are the same people, different faces.) Different languages possibly.*

R: Or whatever. That's an escape that you think that you're getting away. You cannot escape your karma. But as you remain calm and peaceful and you work on yourself diligently, you inquire, "To whom does this come? Who is having this problem?" And you realize it's the I-thought that has this problem. You get rid of the I-thought by following it to the source. The source is consciousness, God, reality. You merge into reality. You're no longer the body and you no longer have that problem. You're free.

Boy we have a lot of questions, don't we? What do you think of this method?

*SU: I think it's wonderful. (SM: I think it's pretty good Robert.)*

R: Rather than my just talking about something. *(SJ: Yeah.)* We have the questions that you wanted answered.

*SH: But people would bring those up anyway, it just wouldn't be written it would be verbalized. (R: Not always because some people are embarrassed to ask a question like that.) Oh. Well that is true.*

R: So we had about 12-13 questions. *(SE: Thirteen.)* Thirteen?

SL: Robert I have a question too. It's not written down, anyway the question is what is better? In the past you've talked about different things that we should say to ourselves before we go to sleep. Should we do the "I-am" thought or should we do the memorizing or memorizing a paragraph or throughout the day we should do the "I am" thought, self-inquiry or is it just a combination of all of them?

R: All of the things I shared for you, with you rather. What you ought to do is to pick out the one that appeals to you mostly. Part of it should always be reading the transcripts because the transcripts somehow set you off on the right path. And then the method you've got to use, whether it's self-inquiry or chanting or becoming the witness that will come to you easier. In other words you will know what to do by reading the paragraph from the transcripts and pondering the paragraph.

*SL: But then self-inquiry is more important than saying, "I-am, I-am?"*

R: Yes. As far as I am concerned self-inquiry is the easiest method to become realized, to awaken. *(SL: So what does the "I-am" do?)* I am is your real Self. *(SL: When you just keep saying "I-am?")* With your breath. It's a form of meditation. When you become tired of

self-inquiry after a while. If it becomes boring or you become burnt out. You can go practice the meditation. Inhale and say, "I," exhale and say, "am."

*SL: Instead of doing that just all the time almost everything you're doing is just kicking back and...?*

R: It depends how you feel. It depends where you are coming from. It depends on what's going on inside yourself. Use the method that is gentle to you. That does not irk you. That feels right for you. There are many ways to practice self-inquiry. Self-inquiry merely means, "inquiring." And you can inquire whatever happens to you. For instance if you want to know what method to use, inquire. Ask yourself. You can ask yourself, "What shall I do to get closer to awakening?" Ask yourself that question.

And all of a sudden like a flash something may come and respond and say, "I-am." Then you can practice the "I-am" meditation. Sometimes nothing comes and you're silent. That means you should rest in the silence and be silent for a while. But go with the flow. Do not force yourself. If you force yourself to do something you'll hate it and you'll say this doesn't work and you'll give it all up. There is so many methods I share with you, you can either practice them all or practice one, the important thing is, is to always be doing something. Never allow the world to get to you. To grab a hold of you and make you worldly.

As I explained before you came, you came late. Whenever you get up in the morning and you behold the trees and the mountains and the sky and people become aware that these things come out of you. You are responsible for this creation. This alone makes you feel good. For you realize that nothing is happening without my knowledge. I am the one. Who am I? Who am I that has caused the creation to be as it is? Is there really a creation? Is there really a mind that has caused the creation to be? Am I that mind? Where did that mind come from? Keep asking, keep inquiring and then keep still. The answers will be forthcoming.

Are there any questions about the questions?

*SG: What should we do if someone asks us about...can you say that whatever practice one follows is probably the right practice for them? Because I can't say that when people talk about their ways that self-inquiry is the best because whatever they're following may be best for them? (R: Again what do you get to do with them?) Well if they come and ask me or they talk to me about their practicing something?*

R: You can only give them your experience. Where you're at and what you're going to do, what you're doing. See you can explain to them what has helped you. This is as far as you go with people. But do not think too much of people. Go deep within yourself. Dive within yourself. And just by being yourself you will be an asset to others. You see what I mean? (SG: Yeah.) If you try to talk up a storm to people and say, "No this is like this, you should do this. You should be doing it this way, this is the way to do it. I've been doing it for years, I've read many books I know what to do." (laughter) (SG: Yeah.) It's better to keep silent. To become an example... (SG: Yeah.) ...yourself. And the further you go

the less you talk. You no longer have to try to make people feel as if you know something important. You're going to help them. You simply be yourself and everything will happen by itself.

SG: *That's how I feel because I feel about self-inquiry that it's the practice that I like the most but I don't want to get into a superiority kind of egotistical state about anything that I do. (R: Umm.) Because in the groups that I follow each person thinks that their teacher is the most superior. That their practice is the most superior. (R: Umm.) And I don't want to end up in the same place saying that you're the superior... (R: Umm.) ...and self-inquiry is the superior. (R: Right.) Because I've never liked that about any of the spiritual...*

R: You're right about this, you're absolutely true.

SG: *And so it's like for me whatever people feel drawn to is right for them... (R: Yes.) ...And I can only share how I personally feel about something and I can't assess - I don't have the omniscience to assess what is better or worse for anybody else except for myself.*

R: True, but don't go into long spiels with people about spiritual practice. If you want to talk about self-inquiry, explain it, be succinct... (SG: *Um-hm.*) ...two or three sentences and say, "go do it!"

SG: *But sometimes I like to serve people by advising them about some of the things that you say, but I know that I haven't realized that in my own experience, so I sort of move sometimes just to be silent about it rather than speak it because you say that self-inquiry is superior to yoga in some ways and many people practice yoga. (R: Umm.) In a way I can't say that it is superior because I don't know. See what I mean? (R: I'm sharing this with you.) Right, that's from your experience?*

R: Yes. I do not go around and tell people what to practice and what not to practice. (SG: *Right.*) If someone comes to you and asks you then you can be succinct and give them a couple of answers... (SG: *Right.*) ...that you've experienced yourself.

SG: *But only from what I've experienced and not necessarily... because like in Advaita I notice that people sort of know too much yet far beyond their own experience and they like to talk about levels beyond what they've experienced because they've read and listened... does that make sense what I'm saying? (R: Yes of course.) In my experience I don't as much and I try to share what I know right or wrong...*

R: Well don't share too much. The less you say the better off you are. It's like the people who used to come here from Santa Cruz and they used to phone me about three times a day. And then one day they told me that they were all enlightened. (laughter) They are in reality but now I hear they're enlightened with another teacher and it will go on like this being enlightened with different teachers. So that's good. There is nothing wrong with this at all.

"Be a lamp unto thyself," as Buddha said. Leave everybody alone. The more you run around the more confused you get. You and I both know many people who have been running around for twenty, thirty, forty years and they're very confused. They've had so many teachings they don't know what is right and what is wrong. So they get to the point

where they believe, "If I only find the right teacher. They'll push the button in my brain and I'll be free." (SG: *Well that's what's true for them...*) That's very difficult. (SG: *...and there is nothing that can be said.*) There is nothing that can be said. (SG: *Because maybe that is their way and maybe for them that is their path of realization and I can't compare myself to them.*) This is true. (SG: *Do you understand what I'm saying?*) Of course. (SG: *Otherwise we get into a whole posture of I know better than you and...*) Yes. (SG: *...let them do what they want to do.*) That is what I'm saying leave them alone.

SG: *Because who knows if they meet the right person that might be their path and for me it might be different.*

R: Anything is possible. (SG: *Anything is possible, that's right. Well that's what I say.*) Leave everybody alone. (SG: *Live and let live and just do your own thing.*) And let's party. (SG: *Right.*) (laughter) Party.

SN: *At times you've talked about confusion, being confused and you have said that, that can be good because it's a not knowing. Claiming that I don't know anything. Is confusion good or is confusion more like... is the being lost is that good or is the being lost mean going further from it?*

R: In the beginning stages confusion is good. When you're first learning, when you first get on a spiritual path, you studied this and you read that and you go through many teachers and you're trying to find out what is what and you become totally confused. So to an extent that is good at that point in your life. But then you have to realize what do I do now. And something within you should tell you, you've got to become sort of steady. You've got to sort of find the one path and practice that path. Get involved in that particular path. Give it your all in all and see what happens. But to go through the years, year after year after year and still be confused because you're into so many teachings is sort of a waste of time.

SN: *Well if you go to one teacher and he always contradicts himself and because of that you're confused is that confusion good for your growth or does that just keep you in ignorance.*

R: It depends on the faith that you have in the teacher. If you know the teacher is a self-realized being and is not just an ordinary teacher then everything that comes out of that teachers mouth is important and it's for your benefit. And even if it seems contradictory, it's for your growth and for your well being.

But if the teacher is just a yogi or a ordinary philosopher then you have to look for the Satguru or the teacher that you need and the teacher that you can surrender to. That you can give up all of your material thoughts and all of your hurts and all of your desires and merge with the teacher. Then whatever the teacher says is for your benefit and there is no confusion. And if you feel confusion you should realize that it is the ego that feels this and inquire, "Who is confused?"

SN: *The purpose of self-inquiry is to quiet the mind? (R: Yes.) Yet if the mind is active... can the mind be active yet if you're not attached to that activity can it be quiet at the same time as being active because of the non-attachment?*

R: No if you're not attached it means your mind is quiet. It's virtually impossible to be attached to something or someone and have a quiet mind. You can't do both.

SN: *I'm talking about activity like if you're at work throughout the day, right but of course the purpose of self-inquiry is to quiet the mind. So could the mind be active in what you're doing but if you're not attached to it it's like, "Well I'm doing this but I'm not identifying with it, is that a state of being quiet?"*

R: As the mind becomes quiet you will do your work and be very active... (SN: *That's what I'm asking.*) ...but it has nothing to do with the mind. The mind has been transcended.

SJ: *Well what is it then?*

R: It is the Self! (SJ: *Huh?*) There is only the Self! The Self is doing your work. The Self is functioning as the world, as the universe. The appearance is there is a world, there is work but there is only the Self. So when you're doing the work it is not the mind any longer when you're an advanced person that does the work. But it is the Self that is functioning and you have no thought. (SJ: *But it takes the form of occasional thoughts?*) Does what? (SJ: *It takes the form of what might be considered thoughts?*) You do things spontaneously. You do your work well. Everything is done. (SJ: *Even when you're learning?*) Even when you're learning. (SJ: *But the process is going I mean you're not spontaneous you've already had a look at the system...?*) Even when you're learning. (SJ: *Yeah.*) The doer has been destroyed. (SJ: *Yeah.*) But everything gets done by itself.

SN: *So quieting the mind has nothing to do with activity or lack of it?*

R: No. The mind will be quiet and you will still be able to do your work. But you will be in bliss, you'll be in peace.

SN: *I'm talking about the process, not the end I'm saying the process. Can you be active and still be non-attached?* (R: Yes.) *So the mind is seen to be working...* (R: Yes.) *...but you don't identify with it then it's almost like while you're active you could still be doing self-inquiry...*

(tape ends) [TOC]

## **HOW DOES A JNANI LIVE?**

*17th October, 1991*

*Robert:* ...shanti, shanti, shanti, om, peace. No microphones Fred?

*SF:* No not tonight.

R: I'm usually hooked up with three microphones? So I guess you don't love me anymore? (laughter)

*SF:* That's right. (laughter)

R: Great. Good evening. (Students: Good evening) It's good to be with you again. I welcome you with all my heart.

A question I'm usually asked a lot is this, if I become liberated - and of course you can't become liberated you already are - when I awaken, I realize the mind has to be annihilated, destroyed wiped out when one is awakened. Will I be able to function without a mind?

I have explained this many times but most people cannot understand it so clearly because it is very difficult to understand it with your finite thinking. They also tell me, we watch the Jnani and the Jnani acts just like we do. If a Jnani doesn't have a mind how can he think? How can he plan? How can he make decisions? We'll go into this a little bit.

There are two answers: One is from the absolute sense and one is from the relative sense and it's all non-sense. (students laugh) Who asked the question? The Jnani or the ajnani?

The Jnani knows that there is no mind and there is no action. No action is being taken. No thing is being done. There is absolutely no movement. Yet the appearance is that the Jnani moves and talks and eats and goes to the bathroom and watches TV and goes to a movie and does many so called human things. How can this be?

We appear to live in two universes. One is the universe of movement, of action and two is the universe of God, so-to-speak non-movement, non-duality. Yet they are both one, there are not really two there are one but they appear to be two. There appears to be other people sitting here, I appear to be talking but I realize nothing is going on.

This explains how Sages such as Rama Krishna, Ramana Maharshi and others, Nisargadatta were able to have such acute diseases, cancer and yet they were able to laugh until they dropped their body. In truth there is no cancer. Nobody died, there is no body to drop but in the relative world everything seems to happen.

As long as you are working from your senses you will see, feel, hear, touch and smell the phenomenal universe. You will believe that you are the doer. Whereas when you awaken there is no doer. There is no one left to experience anything. This is quite a paradox but it is the absolute truth. Nothing is happening, no one is doing anything.

As you unfold you begin to become non-attached, non-reactive and you get a glimpse of what this is. You become happy, peaceful for no reason at all. For the sake of the relative world certain examples are given. Such as you shoot an arrow in the air. And even if you become enlightened after you shoot the arrow you cannot stop the arrow from going to its destination. The arrow represents the so-called body. You have become self-realized but the arrow will carry on as long as it is in the air until it reaches its mark.

So it is with the Sage. The Sage knows he is not the doer and there is nothing going on, yet the body appears to be working and doing things. The body is like the arrow moving through the air, when it reaches its destination that is when the body of the Jnani appears to drop and the Jnani no longer functions with a body.

Another example is the potter's wheel. When the potter finishes turning the wheel and the object of his making has been completed. He takes his foot off the pedal or pulls out the electric cord or turns off the switch. Yet the wheel still moves before it stops, without any current, without any pressure.

And so it is with the body of the Jnani. The body goes through prarabdhi karma, completing its karma from past lives. Therefore the body appears to be doing things, moving, acting until the body drops. As far as the Jnani is concerned there is no difference between having a body and not having a body. It's all the same to the Jnani no change has been made. The change is only in the eyes of others. People see the change. But in truth and in reality no change has been made.

When I came in this evening I recall seeing these examples in various books. In our library we have "Day by day with Bhagvan." And I searched for the clue for what I was going to talk about and found it exactly like what I was saying. So let's see what Bhagvan says about this.

Mary would you like to read this?

SM: Sure.

R: Start over here and read up to here. Listen attentively and you'll hear it from another point of view.

(Mary reads)

*"In the afternoon I showed Bhagvan the passage in today's Sunday times where doctor T.M.P. Mahadhavan in his radio talk quotes Sri Shankara's reference through his own experience as proof of the existence of the Jivan-Mukta and about the controversy concerning various kinds of Mukti. He read out passages from the Tamil book called "The truth of Advaita." In which all doubt about the state of the Jivan-Mukta are raised and answered. Then he said, "Various illustrations are given in books to enable us to understand how the Jnani can live and act without the mind. Al-*

*though living and acting require the use of the mind, the potters wheel goes on turning round even after the potter has ceased to turn it because the pot is finished. In the same way the electric fan goes on revolving for some minutes after we switch off the current.*

*The pro-lobbed which created the body will make it go through whatever activities it was meant for. But the Jnani goes through all these activities without the notion that he is the doer of them.*

*It is hard to understand how this is possible. The illustration generally given is that the Jnani performs actions in some such way as a child that is roused from sleep to eat, eat but does not remember next morning that it ate. It has to be remembered that all these explanations are not for the Jnani. He knows and has no doubt. He knows that he is not the body and is not doing anything. Even though his body may be engaged in some activity. These explanations are for the onlookers who think of the Jnani as one with the body and cannot help identifying him with his body.*

*There are various controversies or schools of thought as to whether a Jnani can continue to live in his physical body after realization. Some hold that one who dies cannot be a Jnani because his body must vanish into air or some such thing. They put forward all sort of funny notions. If a man must at once leave his body when he realizes the Self I wonder how any knowledge of the Self or the state of realization can come down to other men. And that would mean that all those who have given us the fruits of their self-realization in books cannot be considered Jnanis because they went on living after realization.*

*And if it is held that a man cannot be considered a Jnani so long as he performs actions in the world, and action is impossible without the mind then not only the great Sages who carried on various kinds of work after attaining Jnana must be considered Jnanis but the God's also and Ishvara himself since he continues looking after the world.*

*The fact is that any amount of action can be performed and performed quite well by the Jnani without his identifying himself with it in any way or ever imagining that he is the doer. Some power acts through his body and uses his body to get the work done."*

R: Thank you Mary. This should clear up that point because so many of you have been worried, "When I become self-realized I'll be worthless. I'll be nothing. I will not be able to function. I'll not be able to perform." So you can see that the performance will not stop. Yet you will realize that it is not you that is performing. You will be totally free and liberated. Happy, peaceful, joyous, blissful and yet the work will go on.

A further question is asked, "Why doesn't a Jnani, if he is the Sage and the most powerful of all do healing work and heal the world?" Now that should be self explanatory after hearing the first part. To do healing work there has to be someone left to say, "I am a healer." If the I has been destroyed who is left to do healing work? And who is there to heal? In the eyes of the Sage there is no sickness and no wellness. There is absolutely nothing to be done. Noone to be healed, noone to be saved. For there has to be a doer to be able to do these things. And for the Sage the doer-ship has been transcended. Remember this.



Many people after they get into this teaching they become fearful after a while. They believe they will lose all their reason. They will lose their mind. That's exactly what is supposed to happen. They're supposed to lose your mind. They've been brought up to believe if you lose your mind you become insane. That's usually associated with losing your mind. Let me be insane.

The mind is what keeps you glued to the world. The mind is what makes you emotional. What causes the stress, the anxiety, the uncertainty, the anger, the reaction all that comes from the mind. Consequently wouldn't it be wonderful if you lost your mind. All of those traits would be totally transcended. You would be one pointed, you would be at peace. All the various thoughts about the world, your body anything external to yourself would totally disappear. There will no longer be a God who punishes you. There will no longer be karma who wants to get even with you. There will no longer be a past. There would be absolute nothingness.

When I use the term nothingness again it frightens some people. For they believe if I'm nothingness I will not function. I will be a vegetable. Again you are talking about your body not about your Self. Let me reiterate. Your body is doing the thing it came to this earth to do. It has absolutely nothing to do with you.

If your body is supposed to have cancer and even die from the cancer what has that to do with you? What have you got to do with this? You are not that one. You are not that person. Just thinking about these things makes you free. What difference does it make what experiences the body is going through when you begin to realize, that is not you. You therefore stop worrying, stop fretting.

Yet some of you are still saying, "Well I don't want the body to suffer. To go through fatal diseases or bankruptcies or divorces or whatever. "Don't you see what you're doing when you think this way? You are still believing you are the body, don't you see?"

Whenever you think this way that you want to save your body and you want good things to happen to your body, you believe you are the body. If you only knew you are not the body you could never be hurt. There will be no one who suffers. The so-called suffering is only an appearance. It is not real. It is only real to the one who identifies with the body and believes that they are the doer. This should be very clear to you. The body goes through it's karma. But for you there is no karma. And there is nothing you have to go through.

You are totally free, you are the absolute reality. You are the pure awareness. You are parabrahman. You are totally emancipated. That is your real nature. And your real nature is what you are now. Some of you believe that your real nature will come when you become enlightened. There is no such thing as becoming enlightened. Your real nature, absolute awareness is now. You are that!

It can never be tomorrow. Since time does not exist since you are the Self of all. Time only exists for the human being, for the body, for the mind. But for yourself there is no time there is no space. For you are that. If you are self-contained reality, all-pervading

omnipresent, there is no space, there is no room for time or anything else. For you take up all space, absolutely.

Identify with your real Self. Stop identifying with the things of the body. A good practice to remember is whenever you feel any emotion or whenever you feel anything that has to do with the body immediately remember, "I am not the body! I am not the mind! I am not this ego that appears to want something or desire anything or needs to be a certain way or has to remove something or has to go to a doctor, has to go to a priest, or has certain problems they have to remove and has to go to a psychotherapist." You are not that person.

Try to feel that the person who feels these things is someone else not you. You are total freedom, absolute happiness. nirvana. ultimate oneness. When you think about yourself, think about yourself in those terms. Do not question yourself. Do not analyze yourself. Do not wonder about this. Do not say to yourself, "I hope it becomes so." Live in the moment of eternity. Live only as your Self with a capital "S."

Stop your mind from thinking, catch yourself! If you want to justify something, if you want to analyze something, catch yourself before you get into that. That is a trap that never ends. Once you start thinking about it, once you start analyzing it, it goes on and on and on. (Like that commercial and the battery, it goes on and on and on it never stops. See I watch TV too.)

*SG: Yeah, the good parts. (laughter)*

R: Remember to remember that's all you really have to do. Of course if practice atma-vichara, self-inquiry that is perfect. That keeps you remembering. The whole secret is in remembering. Remembering that you are not the body-mind phenomena. Whatever your body is going through it's okay. Do not react to it.

Whether you have a cold or whether you have a cancer, whether you are unhappy or happy. Whether you are lonely or whether you are with other people that you don't like. Wherever you are it's okay. Everything is all right. But when you begin to think, that's where the trouble starts.

So the day comes when you begin to realize all of my problems are because I think, my mind. My mind is a conglomeration of thoughts. That's all it is. Thoughts about the past and worries about the future. That is what your mind is. Your mind is not your friend. Your mind is never your friend. And I want to remind you even when you think about the good things of life you forget all these things, that's the power of maya, that's the grand illusion.

Your ego allows the good things that come to you to make you believe that you are the body enjoying the good things. But the enjoyer is the body. Anything external to you is the body-mind. Do not believe I'm speaking only about all of these so called evil things of the world. There is no difference between good and bad.

I know you say, "I would rather experience the good than that bad." There you go you spoil it again. You believe you are the experiencer. Don't you see what you're doing

every time you think like this? Whenever you think I've got to experience anything I would rather experience good things than bad things. You spoil the whole thing when you think this way.

You are not the experiencer. There is no experiencer, that's an illusion. And if you keep saying to yourself, "That doesn't matter I still want to experience good rather than bad," you have to remember when you believe you are the experiencer you also live in a world of duality. Don't you see?

For every good there is a bad. For every bad there is a good. For every up there is a down. For every forward there is a backward and so forth and so on. Which means you will experience your good, so-called for a period of time and then the pendulum has to swing the other way. Just like this world. This world seems to head for the golden age but most new ages can't wait to achieve. They believe there is going to be total harmony and total love and peace on this planet forever.

It will never happen. This is not the way the universe works. There will be a time when there is total peace but that will be for a while. Then the pendulum will start swinging back the other way and will go back into the dark ages. This has happened over and over and over again on this planet, millions of times.

That's why there are only a few people in every generation, in every eon of time that become free and liberated. The rest go on with karma, they play the karma game. They keep going and returning, going and returning just like the world, good and bad, bad and good, good and bad, bad and good. Therefore when you become deluded and you think you want to experience good only, that is an illusion. For you are saying to yourself, "Am I not the experiencer? I wish to experience good."

You have to go beyond those things. You do not wish to experience good and you do not wish to experience bad. You just do not wish to experience. There is no one to experience. And yet your body continues as long as it has too. Of course when you get to that stage the feeling of birth and death has left you. You never think of, "Well I guess when I drop my body I'll be free." You never think that, "Well my body is holding me back." or "That my body is going through these things but I'll drop it soon and I'll be free."

If you think this way remember this, you will never be free when that happens because you are believing that you are the experiencer again. That you're going to experience freedom when you drop your body. In other words if you're not experiencing freedom now, you will never experience freedom when you drop your body.

You have to awaken now, not tomorrow, not when you drop your body, not in your next life forget about those things. You want to awaken now! You want to be free now! You want to be liberated now! As you keep thinking about these lines and keep pondering these things always coming to the ultimate truth, "I-am. I am not this and I am not that, I-am. I-am." Do not allow your mind to think further than that. Use whatever methods and means you have to use to stop your mind from analyzing.

Even when you think, "What is the right method for me to use to become free?" That keeps you back that spoils it. Keep your mind empty. The method will come to you by itself. When you believe you've got to practice atma-vichara, self-inquiry and then some of you always tell me, "I force myself to practice this. I always think unless I practice this I'll never get anywhere." And I always laugh. Can't you see what you're doing? You're using your mind to want to practice something that you already are. Your mind is in control of you and you don't know it. Be natural, be spontaneous.

When you get up in the morning something will tell you what to do. If you're truly into this path something will tell you what to do. You don't have to force yourself to meditate or to practice self-inquiry. There are some of you that are doing this already. You tell me, "When I get up before I can even think, something comes to me and tells me I am not the body. I don't even think about it," and that's the way to do it. Do not force yourself. Do not make yourself do things. So that you can become enlightened. What you are really doing is you are pushing yourself away from it.

Be natural. And as far as all of these discussions about truths go it's all a waste of time. It's a waste of time for us to sit down together and have a debate on reality, on truth, on who's right and who's wrong and what method is good and what method is bad. Can't you see now when you do this you are using your mind? And you're making your mind stronger instead of weaker?

The way you annihilate the mind is by not using it. Can't you see that? Not by using it and becoming the captain of the debating team. Not by becoming an eloquent speaker. Not by memorizing passages of scripture or Vedanta or anything else and being able to remember these things. It is only by becoming weaker in the mind and that comes from silence.

This doesn't mean that you'll never speak again. Remember your body is going to do whatever it has to do. Therefore if your work requires you to speak you will say the right words but you will always be spontaneous. You will have the feeling that you are not you are not the speaker, you are not the body, nor the mind but the speaking will go on and the action will go on. You will do whatever you have to do.

Do not try to make yourself popular or believe you know something that somebody else doesn't know. And sometimes even going out of your way to help others is an ego trip. Be yourself and then see what you really do. By being yourself others who come into close proximity to you will be helped tremendously by you're doing absolutely nothing!

I remember there were so many people that came to Ramana Maharshi who fell at his feet and said, "Master you saved my daughters life, she was dying of cancer and I thought of you and she was well the next day." And Ramana used to whisper to his attendant, "What is she talking about? I didn't do anything." But he never told this to the devotee or the person who claimed he healed them. Due to the fact that he didn't want to dis-appoint them.

But he never claimed he did anything. He sat in one place. He hardly ever walked anywhere except to go around the mountain when he was younger. And people from all over the world are writing him letters saying they thought of him in his picture they have of him and they became wealthy or they became healed or something good happened to them, and he would just smile.

Reality does nothing or go out of it's way to do things. Now if you're thinking from your finite mind...

(break in tape)

...time when there is not a war or man's inhumanity to man going on some place. Think of most of the things you do all day. Aren't they egotistical? Aren't they to preserve your body? To make your body better? To make your mind sharper? To stand out among men? To want to be recognized? To want name and fame? Think about that.

Your ego is at work, your mind is tricking you. You're becoming more human than ever and more mental than ever. And people who are like that the first thing that goes wrong with their lives makes them very irritable. They've got a chip on their shoulder and they become angry at people who do not agree with them. Or people that they think are looking at them the wrong way. That's what they think.

They're working from the mind standpoint. Their ego loves this. It loves you to become angry and mad and want to fight. This is the way of the world. But where are you coming from? Do you want to be free or do you want to be bound? The choice is yours. Your free to make that choice. That is the total freedom you have. The choice is to turn within and to see the truth and become totally free or to turn without towards the world and allow the world to grab hold of you and you keep reacting to the world. The choice is yours.

Feel free to ask questions.

*SF: You use the phrase to become liberated it's really a matter of that we're under the idea that we're not liberated?*

R: Of course, who is there, wants to be liberated? The ego tells you, you have to become liberated. So keep searching for liberation. The ego tells you this because it realizes that the more you search for it the less you'll find it. So it tells you keep searching. (*SF: It's not been lost?*) Of course. But when the ego tells you this you look at the ego and you laugh and you say to your ego, "Who are you kidding?" And stop thinking right there. Then you're already liberated. But if you have an argument with your ego and you want to punch it in the nose and you get angry and mad at your ego, then your ego wins all the time. Not you but your ego. It becomes greater. It has more power.

The way to destroy the ego is by not becoming involved with it, by not answering it, by not fighting it, by not really trying to destroy it. When you keep still that destroys it by itself. But when you think about it and you say to yourself, "I'm going to destroy the ego." The ego will start giving you ways in which to destroy it. Which will make you work

for centuries, trying to destroy the ego. But when you realize that there is no ego to destroy because it never existed to begin with you're already free.

*SY: Robert I have a question. If I had an assignment to write a script I would just be very still and it would just flow through me? I wouldn't be using my mind?*

R: If you had an assignment to write a script and you've been practicing this for a time. That is exactly what would happen. You would begin writing and you would write your script. But if you think about it, it won't work. Everything has to come spontaneously. And the way you become spontaneous is to make the mind still. Cause the mind to become quiescent. Then automatically you are no longer the doer and your body will function twice as good by itself. Without your help.

*SK: Robert all these psychological ideas of self esteem and self worth and self righteousness are they all a part of ego?*

R: It's all ego that's for the human being. That's to expand the mind. To turn bad into good. To make you normal like other human beings. *(SK: There are already more than that anyway?)* Of course. Who wants to be normal? *(laughter)* *(SK: Not me.)*

*SJ: I'd give anything to be normal. (laughter)*

R: People spend billions of dollars for psychiatrists, for psychologists, counsellors and the world is worse off than it's ever been.

*SK: You know it seems - I've spent the money on therapy and I feel that I through experiencing the certain ideas and fears that I've had and going through them and looking at them, and talking about them, whatever I do about it - like the terror of that ego sort of disappears. Maybe I just saw that it was false to begin with, that sounds more like it. It wasn't real in the beginning, anyway I thought it was. And then I saw that it wasn't real and then I felt okay which is what you're saying basically?*

R: This is true. But you have to be careful because your mind will play games with you. Many times you can practice some kind of psychological jargon. And your ego will go into abeyance. It will become like a dormant seed. You have not destroyed it. You have not annihilated it. It's just taking a rest. And it will pop up some other time when you least expect it.

Unless the mind is totally annihilated you can never be free. Some psychological, psychiatric methods like drugs they give you can cause the mind to become still for a while, it's just an illusion. Again it's like a dormant seed waiting to sprout. Only through waking up by yourself. By realizing what we're talking about tonight and having an immediate awakening or practicing atma-vichara, self-inquiry. These things will permanently destroy the ego or the mind and you will be forever free.

You can tell if it's a real feeling or not. If you're using psychiatric, psychological methods and you feel good but you're still normal. You're seeing the world as you did before when you feel a little better. You still believe you are the body and the mind. Then you know you're not free. You're just feeling good mentally. That will not last, it will expire

and then you will revert to your old feelings of depression and whatever. Again the only way to be totally free is to totally annihilate the mind.

*SH: And who is to do that?*

R: Noone! But it appears as though you use your mind to destroy the mind. (SH: That's not possible.) It doesn't work that way, but that's how it appears.

*SJ: Just do it. (SH: Yeah?) Yeah. It's something. (SH: It will, lead the way brother.(laughs))*

*SF: Noone does it, it just is done.*

R: There is noone ever to do anything in reality terms. Noone is doing anything. Noone has ever done anything, noone will ever do anything. But when you're in the relative plain you have to begin somewhere. Therefore you have to awaken from being at satsang and just awaken. Or you practice atma-vichara, or you become the witness, you do it spontaneously. Without thought.

*SH: The trouble is, this is always implying that there is a you to do this.*

R: That's because we're talking. There is no you to do anything. (SH: Yeah but you always preference everything with a you do this, you do that.) Because we're having a talk. (SH: You're just making it worse.) Of course we're having a talk. (SH: Are you trying to bamboozle us?) Yes. (laughter) It's all bamboozle. (SH: I know.) Of course there is no you to do anything. For the sake of talking I say, "you."

*SJ: And for the sake of coming down to relative reality I guess it gives something for those people to work with. Shouldn't be confusing them?*

R: Otherwise I would just sit here in the silence. Which some people like and some people don't. (SK: Would it be better to say "it, Let "it" do it?") Well most people won't catch on to that. When you talk about these things you have to use sort of normal words that people use in everyday conversation.

*SG: Say it without any pronouns Robert. (R: Who, you, I, it.) None of that stuff.*

R: So all is well. There is no you, there is no I, there's no it. (laughter)

*SV: Yeah, I'm just glad to be here. (R: Say that again?) I'm just glad to be here.*

R: Oh good. I'm glad you're here too.

*SF: I've been aware that there is an I that has remained constant throughout my life. I was a relatively unhappy little boy and had all kinds of things happen to me. I became addicted to alcohol. I've been married twice, divorced twice. Three years in the army. All kinds of things have happened but there is one constant. It was I who experienced these things. And it occurred to me that that I that has had all of these things happen is not different in reality from the universal I or the universal consciousness.*

R: There is only one I, and you are that. (SF: It's been the same for seventy-five years.) But if you were aware that there is only the I and nothing else exists then you'd be awakened. But you obviously believe that the I is the small I. (SF: That's the one that I'm aware of.) Yeah you're aware of the small I. I am this and I am that. Think of the one I as being the I-am, as being absolute reality. You're all perfect. Excuse me. (Robert leaves the room)

(As Robert leaves room students talk between themselves)

R: Or you thought I turned into a dog? (laughter)

SH: Yeah, he maintained a noble silence. (laughter) Final word. (laughs)

SF: I remember Bhagvan telling somebody, "You thank God for the things that seem to be good but you don't thank him for the things that you consider bad, that is where you go wrong."

R: Umm. That's true.

SJ: Except for the crazy people huh? It would be the opposite?

SV: Robert excuse me, Fred was saying, there was a constant I, in childhood his actual age, isn't that referring to the sense of being? Which is sort of in the background of everyone. (R: Yes.) He has the sense of I of being. (R: The I is always there.) However there is of course a doer who does all these things which is not exactly that sense of being. (R: Umm.) Isn't that a failed relation of the real I or the I am?

R: Yes, you're right. The real I-am is always in the background. Waiting for you to recognize it. Awaiting your recognition so you can become free. But because we believe that we are the doer, we push the real I back and make it go in the background more and more and more. Until the day comes when we understand that we are not the doer. Then the I comes forth and you become the I and you wake up.

But when we were little children we were told to believe in all the things external from us. Little children are always pure. But when we are told to believe in all the worldly things the purity which is the real I takes a back seat and goes in the background. And we keep forgetting it more and more and more. We cover it up. Just like we cover a light bulb with a shade then we put another shade on top of this shade and then another shade on this shade until we can't see the light any longer.

But when we remember who we are we start taking of the shades until we are the light. We are the true light of the world.

SV: Because this sense of I persists. It's like when we wake up and we know we were when we were sleeping. We also know we were all these years passed through in time. (R: Yes.) We know we were. (R: Yes.) And that's the sense of I-am actually?

R: That's the sense of I-am. But because we identify with the world and the doer we don't experience it.

SV: So it's good to sort of entertain this view?

R: Entertain this idea but do not think too much about it. Remember the only way to become free is to stop thinking. If we begin to analyze and we think about too many I's. The little I and the big I and the I when I'm asleep that is the game of the mind. It makes the mind more powerful. But if we become totally silent in the mind and we keep our mind away from external objects then the real I comes into play and we wake up.

SV: What's needed is other relaxation, sort of Robert?

R: Well of course it helps to be relaxed and peaceful... (SV: No, relaxation of the mind, has some relaxation, of all the...) Yes, oh I see what you mean. A letting go of the mind.



Letting go of thoughts. (SV: *Just relaxing.*) Relaxing the mind by not thinking. When you do not think the mind is relaxed. The less you think the more the mind is relaxed. Until the mind destroys itself. In other words the mind is like a friend that you no longer talk to. When you stop talking to your friend he goes away. (laughter)

SH: *What a friend. (laughter)*

R: Well if you don't talk to your friend he thinks you're crazy and he goes away. So when you stop talking to your mind and you stop playing mind games the mind will go away.

SR: *Robert, today I had a young man about 17 years old come to me. He had the most beautiful open eyes I'd seen for a long time. I had him draw a picture for me. I said, "What is this?" He said, "This was a killer." And he showed me all his weapons and then later on he says, "That's me." And he started complaining. He said, "I'm not free." That is why he's so angry because he was not free. And I said, "Why aren't you free?" And he said, "Because of my color." Should I have told that young man that you're not the body? (R: I don't think he was ready for that.) How could I have moved in that direction?*

(dog gets up and runs out of the room barking)

R: That is what you should have done. (laughter) I mean run out of your office. (laughter) Or what you can do in a case like that is basically explain how the mind works and what it really is. You can explain to him that your mind is really a thought and idea. It is not a real entity. And all the things that go on in your mind are therefore false. You are more than the mind. You can tell him.

SR: *What if he says, "Wherever I go this color goes with me?"*

R: Tell him that's how it appears, that's a human appearance. That is how things appear. Everybody thinks they're different. Some people believe their white, some people believe their black, some people believe their medium, green or yellow or whatever. That is an idea that is a thought. But in reality there is only oneness there is no color limit because there is only one. Therefore if he starts thinking along those lines he will feel more peaceful. And you go as far as you can go with him along those lines.

SV: *I think the question comes Robert to about talking like a Jnani when one is not a Jnani and trying to explain in Advaitic terms... (R: Yes.) ...to people who... (R: That's difficult to do. You can't do that.) And is that right to do? It doesn't have any sense I think.*

R: If you make it where they can understand it, where you use very, very simple language and make them understand in a very simple way that they are not what appears to be.

SV: *Is it okay to talk in our own understanding without really experiencing or being a Jnani? In that sense on those terms?*

R: You can talk from your own understanding. It depends who you are talking to. When you realize that you are not the doer then whatever you have to say will be said. It's only when you believe that you are the doer that you have to think to yourself, "How can I

explain this, what should I do?" You're saying, "What should "I" do? How can "I" understand this?" Believing that you are the doer. But as soon as you believe that you are not the doer then something will come by itself and do the talking. And the right things will be said. Therefore you do not have to worry about these things. Do not concern yourself how you should talk to someone else. Understand the truth about yourself and then everything will take care of itself.

*SG: Robert even if you are unconsciously be removed allowing for the words to come out, still doesn't everything mean all is well, you said exactly the experience, exactly what was supposed to have happened. (R: Yes, of course.) Well I guess just not to worry about it but simply be?*

R: Whatever you're doing at the time is right. That's where you're coming from. There are no mistakes. So whatever you say at the time you just say it. That was the right thing to say as far as you're concerned. And if you don't like what you said and you think something is wrong or you're hurting people with your words then you have to turn within and go deep within yourself and see the truth about yourself. Then the words will change. And then you will be able to speak in a different way to people. It always begins and ends with you.

*SF: Is the idea, "Are there others?"*

R: There are others only to the extent that you believe you are a body. If you believe that you are a body then there are others. (*SF: Then there are others.*)

(silence)

R: Well we've got prashad some place. (*SH: In that bag.*) This looks good. If there are no others I will save it for myself. (students laugh) (*SH: Take it all Robert. It's all yours. Except for Toku. (The dog.)*) Here Mary pass it over. Here Fred, Fred. And we have some delicious figs, open it up and pass it over.

Mary would you like to read the Jnani?

*SM: Yes, Robert. Okay this is the Jnani.*

(Mary reads the confessions of a Jnani, refer to beginning of book.)

R: Thank you Mary. Do we have any announcements of any kind?

*SM: A lot of transcripts are there.*

R: We have transcripts for you on the table.

Remember the truth about yourself that you are not the body mind phenomena but that you are absolute reality, all-pervading, sat-chit-ananda, you are the I am that I am. Remember this and be free. I love you, peace. Thank you for coming it's been fun.

(students say thank you)

Enjoy life, go home, go to sleep.

(tape ends) [TOC]

## **TO HAVE A CUP OF TEA**

*20th October, 1991*

*Robert:* Good afternoon. It is good to be with you again and I welcome you with all my heart. Welcome to the land of nothingness, where nothing is real and what is real is nothing.

We will continue to focus on the questions, as we did last week. If you did not write a question feel free to do so and put it in the pot. If you wish to write an answer you can do that also. (laughter) Then I'll think of the question. Write whatever you like but write something so it can take up the time.

The ordinary mind can never know the Self. The Self can never be known by the ordinary mind. Therefore what is the solution? More sadhana? More intense meditation? No. The solution is to have a cup of tea, to relax. The metaphor, "to have a cup of tea" really means to let go. Stop thinking about it. Relax completely. The Self will make itself known to you in it's own time. You really do not have to do anything.

When you practice intense sadhana it will lead you to a quiet mind, but it will never lead you to complete realization, for the ordinary mind can never be realized. There is absolutely nothing you can do with your mind to awaken. It can make you more peaceful. Therefore you have to learn to relax, let go, to become desireless. You need nothing, yet you need everything. You have no wants or needs, yet everything is taken care of. It makes no difference whether you're sick or healthy, rich or poor, sad or happy. These things have nothing to do with realization. You want to forget about your body-mind phenomena. Just observe your body but never react to it. Observe the world but never react to it. Observe your thoughts but never react to them. Allow whatever happens to happen.

The reason you act this way, as if you're crazy, is because everything in the world is transient, changeable. There is no thing in the world that is really meaningful as far as realization is concerned. The world pulls you deeper and deeper into maya. It's sort of a game. The more you become involved in the world, the greater the illusion becomes, and you become a very serious person.

Let the world alone. Trying to overcome the world is a mistake. Not trying to overcome the world is also a mistake. Trying to become realized is a mistake. Not trying to become realized is a mistake. You are to be your Self but do not try to comprehend what the Self is. You are to be free but do not comprehend what freedom is. You are to be happy but do not try to figure out what happiness is. You are to become peaceful but do not try to comprehend peace. You are to be. Not this and not that. Just be. There is nothing to be-

come. There is no thing to achieve. There is no sadhana that is better than any other sadhana. There is absolutely nothing you have to do.

When you catch a hold of what I'm saying your mind becomes perfectly still, and ultimately disappears. But you are already that, so there's nothing to become. There are no teachers, or books or words that can really help you. There is nothing at all in the world or the universe that can help you, because nothing exists. When you seek the help of a teacher, or a tree, or a mountain, or a river, or the sky, or a lake, or mantras, these things cannot possibly help you due to the fact that they do not exist.

So what are you looking for? There is nothing to look for. There is nothing to search for. There is no one who can give you the answer. Some of you are saying "except your Self," but that's erroneous also, because your Self doesn't know the answer. The true Self has no question. Therefore there's no answer.

Everything that's happening to you is happening to you from the mind. As soon as you appreciate the mind does not exist all the happenings will stop and you will become free.

Now it is time for questions. So let's see what our pot has today. Not too many today. I had a whole bunch last week.

*Q: (Robert reads) Explain what swarrupa is?*

A: Swarrupa means your attitude. Your nature. The nature of yourself. Your attitudinal nature. Swarrupa is the Self, realization, harmony, love. Swarrupa contains all of that. It is your inner most nature, your real Self. Sanscrit words are so difficult some times to interpret. Due to the fact that there is no English word that really means what the sanscrit word means. But I suppose it's closer to your nature, your real nature. Your swarrupa.

Done it.

*Q: (Robert reads) What is the deepest fear a person has, Fred. (laughter) That's the answer.*

A: The answer is yourself, Fred. You are the deepest fear that you have. If you weren't identified with yourself as Fred there would be no fear would there? The reason we fear anything is because we have no idea who we are. We do not understand that we are the joy, the bliss of ecstasy that we are choiceless wisdom. Absolute reality, sat-chit-ananda. But we do identify with the body which is called Fred in this instance and whenever we think of Fred or the body we identify with the things that are attached to Fred. It maybe a sickness. It maybe some sort of poverty. It maybe some sort of resentment. It maybe many things. So if we get rid of Fred we would not have anymore problems.

*SV: I hope nobody takes that literally. (laughter)*

R: Fred is our whole problem. (laughter) Whether it's a Fred or a Mary or a James or a John or a Shirley, it's all the same. We think of ourselves as human. We think of ourselves as separate. We think of ourselves as alone. We watch television, we read newspapers. We identify with all the dastardly things going on in this world, is it any wonder we fear?

The solution therefore is not to get rid of the object that we fear of, but to remove the I-thought, that is really the culprit. We say, "I fear. I fear that there is a depression. Times are bad. I fear!" The Self does not fear. Your true nature can never fear. It doesn't know what the word means. Only you can fear as the I-thought. But if the I-thought doesn't exist what is left to fear? Therefore ask yourself, "To whom does the I come? What is the source of the I?"

Once the I-thought is broken, annihilated how can you possibly fear then because fear and the I-thought are synonymous. Always remember that if you try to get rid of the object of your fear, say it's your wife you fear or it's your husband you fear or your job you fear or you fear that you're going to go broke and be in poverty and become a homeless person - that's not so bad. - But even if you remove these fears through effort, they will pop up some where else. Never believe that if you resolve a fear, by removing the fear you'll be free. Something else will take it's place.

As an example, say your husband is giving you a hard time and you fear your husband. He's beating you. Therefore you leave him. You divorce him. You have done something externally but you have not changed the karmic pattern that has caused that. You will be attracted to someone else who usually has the same qualities or you may be attracted to someone else who does not have that quality. But the same quality may come from your employment. It'll come from something else.

There will always be something to fear due to the fact that you have not changed yourself. The solution is always within you. As you lift yourself higher in consciousness whatever befalls you in the physical world can never again make you fear. For you have realized that the physical world is also the I-thought. "I see the world as it appears. I see these dastardly things going on in the world. I want to change them," the I wants to do all these things. It wants to exchange bad for good always.

So the secret of success in this path is the removal of the I-thought to which the whole universe is attached. When the I-thought goes not only does the thing you feared go with it but everything else goes along with it also. So you are free.

We only had two questions today. Last week we had fourteen or fifteen. I think last week the same person wrote all of them. (students laugh)

Is there anything you'd like to ask?

*SN: Umm in the heart of awareness if everything is the mind then what is awareness? Is there any difference between the mind and awareness. Can there be awareness without mind?*

R: Of course. Pure awareness is another term for the Self. Pure awareness is absolute reality. The mind has nothing to do with pure awareness. (*SN: That is unknown, unknowable.*) Exactly it's ineffable. Pure awareness just is. (*SN: Well then in a relative sense I'm asking.*) In a relative sense pure awareness is to be. Just to be. Not to be this or to be that. When you just are you are awareness. (*SN: Is that something within our experience though?*) Not in a relative experience, no. (*SN: So in a relative sense does anything exist and in an absolute sense does anything exist at all?*) In a relative sense everything exists because you're

using the term relative. As long as you are using that word then everything does exist. In an absolute sense nothing exists because there is nothing absolute. (SN: *What about awareness then?*) In order to be absolute or be aware - when you use those terms - there has to be a difference between the relative and the absolute. There has to be a relative universe so that you can say that you are absolute reality that you are pure awareness. It is only because of the universe appearing real that we use the terms absolute awareness, reality.

It's just like as a simple illustration the reason we use the word health is because we know what sickness is. If there was no such thing as sickness there would be no word as health. Because who would want to be healthy? Since health was, is and nobody has ever heard of sickness.

In the same way if there was no relative world we wouldn't say that only awareness and the Self is real. We use the term awareness and the Self to differentiate between the relative world. So pure awareness is really ineffable, is being aware that you are the Self.

SN: *That doesn't exist, there is no awareness and there is no Self?* (R: Exactly.) *So in a relative sense, pure awareness is meaningless?*

R: Pure awareness is not meaningless because the word meaningless we wouldn't have anything to become or awaken from. When you awaken from the relative world... (SN: *The thing that is stumping me is - it sounds like you say there is something but in reality there's nothing.*) When you are in reality there will be nothing, so become real.

SN: *Say for instance, when you read the "Heart of awareness," it talks about pure awareness and then you try to relate your own experience to that you might even fabricate some - oh yes I had this experience this is pure awareness - but that isn't pure awareness that is just the mind, right?*

R: No it's not. Exactly, as long as you can relate to it it's not that. (SN: *So everything is the mind in a relative sense?*) Everything is the mind. (SN: *And then in the absolute sense there is nothing at all?*) In the absolute sense there is no awareness, there is no Self, there is no liberation, there is no striving, there is no world. (SN: *So there is no awareness without the mind?*) As long as you think that there is awareness, yes. For the mind comes up with these words. But in the other hand if we did not discuss them we wouldn't understand anything at all and probably be better off. (laughter)

SE: *The point of sadhana is just to know that there is something else beyond the relative and the teachings. Just to say, this isn't all that there is, there is something else.* (R: Yes.) *And it keeps our mind preoccupied and pointing to that which we cannot know in a relative way.*

R: Yes you can say that also. (SE: *So we keep kicking ourselves to keep ourselves awake, so-to-speak.*) So-to-speak.

SN: *So the sadhana is to always to be aware of how you're reacting. First to be aware of how you're reacting to your conditions and try to not react. I mean just be empty, not even try but first be aware of it and then let go.*

R: Yes. To observe, to be the witness, to watch and as you observe and you watch and you do not react you appear to go higher...

(break in tape)

...because in the absolute sense there is nothing to cause the fear. There is no thing that can cause the fear really. But because you seem to have it and it comes to you once in a while you have to inquire. To ask, "To whom does this fear come?" And you'll go back to the I-thought. You therefore follow the I-thought to the heart centre and the fear will automatically disappear.

One good thing about self-inquiry, it is the greatest psychotherapy that was ever invented. For you actually do get rid of fears and other problems very easily by inquiring, "To whom do they come?" You begin to see that you do not have the fear. "I" does. "I" becomes fearful not you. You are not the "I", the I-thought I mean. And the more you can see this by practicing the more you'll see the fear diminishes and dissolves. It never began in the first place. It is the I-thought who has this fear. And since the "I" is only a thought, then how can the fear be real because it came from the I. And the "I" doesn't exist.

Therefore keep inquiring, "To whom does this fear come? It comes to me. I feel it. What is the source of the I?" And allow the I to go into the source. The source is absolute awareness.

*SF: The same might be true for positive emotions?*

R: Positive emotions also. Most of us do nothing about positive emotions because we enjoy them. And yet positive emotions become habitual and they hold on to you just like negative emotions. In other words they make you feel as if the universe is real. And as if your body is real and your mind is real because you're enjoying yourself. You're having a grand time. You just won the lottery. You just met a new person in your life or something humanly wonderful is happening to you. But if you can only see what is going to happen to you ten years from now how long will this last. Everything has to change. Therefore I have to inquire, "To whom do these wonderful feelings come?" And again it's the I that is enjoying itself. When you become the Self and you awaken to the Self there is neither enjoyment nor misery. You do not become a laughing idiot. You just are. You're not this and you're not that. You're not positive and you're not negative.

*SD: But there is bliss isn't there? That seems positive?*

R: Bliss seems positive but it has absolutely nothing to do with the relative world. It is something totally beyond. In bliss the happiness is not like the happiness in the human world. It is a total being, a "All Is Well" experience. That even someone - when you take a hacksaw and saw your fingers off and your toes and your nose and your ears - that'll be alright. (*SD: So are you saying it's peace of mind, so-to-speak?*) It's not peace of mind because the mind has been transcended. (*SD: But it's peace?*) It's not a peace as we know it. It's as Jesus described, the peace which passeth understanding. (*SD: Umm.*)

*SN: Because there is no subject, right? (R: There is no subject and no object.)*

*SF: That peace is not of the mind. (R: It is not of the mind.) Beyond the mind. Yeah. The source itself.*

R: It is the source itself. The absolute reality. Therefore when we speak all of these words absolute reality, bliss, pure awareness, sat-chit-ananda, I am that I am, they're all synonymous. They're all one thing which is ineffable, not of this world and the only way you can really understand this is by becoming. But not becoming this or that.

*SN: So if every moment is sadhana then observation and inquiry go together?*

R: Yes. They do.

*SD: Could you elaborate on that?*

R: You observe that you are fearful and then you inquire, "To whom does this fear come?" So you observe and you inquire.

If you could only see yourself for what you really are, you wouldn't even believe it. You are not this body. This limited entity. You are not the mind that keeps talking to you and telling you things all the time. Confusing you, confounding you. Leading you astray doing all these crazy things in your life. Just to be aware that you are not those things will suffice. Just to awaken and immediately realize that I am not the body-mind. I am not the doer. Just doing that alone will result in joy and peace.

*SE: Isn't the understanding that everyday life, ordinary life is sadhana. A very high and rare understanding to be so relaxed and you take what comes to you as what is needed. Most of us need a kind of a special practice either reading or meditation or something to make us feel as if we're doing something. But to except ordinary life as sadhana is very hard. To have that faith.*

R: Sadhana is a word that has been misused. Sadhana really means in sanscrit, giving up, letting go. In the twentieth century it has a different meaning, to do spiritual practice. But the true translation is, to let go. To let go of everything. Even your spiritual practice. And you let go of spiritual practice by doing spiritual practice. When you do spiritual practice correctly then it's a process of letting go. For you are denying the world. Not verbally, not mentally but through your practice of sadhana. You are beginning to see and realize the reason the trees, the mountains, the fog and the sky and the grass and the reservoir, everything appears is because "I" appear. As long as "I" appear, the whole universe will appear to me.

So the sadhana is not to add on any new practices but simply to remove the I-thought. To remove the vision that you see. You see others. The others appear because you appear. Where do they go when you are asleep? When you are in deep sleep you exist. And yet there are no others, there is no world, there is no universe. Where did you go? Where were you? And yet when you appear to awaken the whole universe appears. When you have a dream the whole universe also appears. This is actually a proof to you to make you realize that you created the universe like you created the dream. You can have a dream that we're in class like this and we are discussing these things. And I keep telling you this is all a dream. And you're throwing questions back at me, "How can this be a dream Robert? I am real. You are real. The trees are real. Everything appears. So how can



you tell me it's a dream?" And I keep telling you, "It appears real. It is only an appearance. And then you come over to me and pinch me and you say, "Is that real?" And I say, "Ow." Of course it's real in the dream. It's a dream pinch. The whole thing is a dream and then you awaken and you're in your bed.

And so it is with this world and everything that is going on in this world. It appears so real. You have identified with it you are going through all the experiences. And even when I talk to you like this, when you get up and walk out this door, you'll start thinking about your problems and what you're going to wear tomorrow, what you're going to eat for dinner and what is going on in your life. Not remembering that this is all a dream. When you begin to understand that this is a dream and you inquire, "To whom does this dream come?" You will then awaken.

*SF: That would be true of an experience with the psychedelic drugs, would that not be so?*

R: What do you mean? (*SF: Like LSD or silosagin, pyridine and those things?*) So what happens? (*SF: It makes you create things that you don't see ordinarily.*) Oh right. Yes.

*SF: So all kinds of things that aren't ordinarily available to the mind. Apparently we can create things without drugs in the same impression we create things with drugs, with psychedelic drugs.*

R: We can have hallucinations. (*SF: Yeah. Same thing.*) The insane asylum is full of people who have all kinds of hallucinations and who create things.

*SN: Since life is subjective itself it's all our own personal hallucination. Like you know one event can happen and different people see it you know, like the blind men and the elephant, we all see something different. So who needs psychedelic drugs.*

R: Psychedelic drugs were used in the ancient days by many yogi's. To give them a higher experience so they can tell everybody. There is a higher experience than this present life. But a Sage has never used any drugs at all. There is no reason to.

*SF: It wouldn't be necessarily a higher experience but it could be said to be a different experience.*

R: It's a different experience and it shows you that there is something else and then you have to come down.

*SN: You get the same effect from fasting through loss of sleep which is also... (R: Yes.) Psychedelic drugs are synthesis of the brain and the chemicals that you begin to hallucinate when you fast and you don't have enough sleep. Same experience.*

R: The mind has many facets. The mind is very powerful. Even though it doesn't exist. The more you get involved in mind stuff the more you go into illusion and you get lost. The object is to simply annihilate the mind.

*SN: So when Ed asked the question about sadhana the real question is, "Who needs to do sadhana?" I, right? So we get back to observation and the inquiry. (R: Umm.) But if you can't do that - but you said the reason why we meditate is to learn we don't have to meditate - until then meditate. But the true question is, "Who is the meditator?"*

R: Umm. Find out, who needs to meditate. (SE: Fred.) Fred. (students laugh)

SH: *Meditation in a way just keeps the illusory "I" going.* (R: Yes.) *It feeds it actually.*

R: It does. But it also makes you one-pointed. And we have to do these things sometimes to get out of the rut of the relative world. It's better to meditate than think about problems. So when you meditate it takes you away for a while from the everyday world.

SN: *How is that different from self-inquiry then?*

R: Self-inquiry, you immediately investigate the I. Where the I came from, what the I is. And you follow the I-thread to the source of all existence. (SN: *But in meditation...?*) In meditation there is an object. (SN: *It is "I"?*) No people do not meditate on the I they meditate on an object. All meditation needs an object to meditate on, like God. We're meditating on God. Where you're at you can use "I am." You're meditating on "I am" with the breathing. That's a form of meditation.

SN: *Well when you do self-inquiry doesn't that also lead to one pointedness the same way that mediation does?*

R: It dissolves the I faster, because it makes you go directly to the I. To the ego. (SN: *But that also is the one pointedness?*) That is one pointedness but it does it faster. It's the fastest method. (SN: *But they both lead to the same place, one pointedness?*) They both lead to the same place, yes. (SN: *That one pointedness is what?*) That one pointedness there is one object, which is the Self. Where there is nothing else. Except the one. It leads you to that point but it doesn't pull you into it. It's a high state of mind to be one pointed. Because there is no longer this and there is no longer that.

SN: *Is one pointedness the same thing as emptiness?*

R: You can say that, yes. Because emptiness is the last state before you become realized. You become totally empty of other things. And one pointedness is also when you become totally one without the other. There is nothing else but the one which is emptiness. So they both lead to the same thing.

SE: *I think sadhu om makes the distinction, he says, most people meditate on what he calls second and third person objects, like you or it but self-inquiry is to become one pointed on the subject, the first person. In that way it's the most direct although not necessarily the fastest because some people find it the most difficult way.*

R: It's different for all people.

SD: *Robert what I don't understand is, when you talk about tracing the source of the I-thought and we know it leads to intellectually whether we've experienced it or not that... (R: No, no we're not tracing the source of the I-thought. We're tracing the I-thought to the source.) Okay better put. I don't understand how something like the spiritual heart could be the origin of something that is mischievous and deceitful as the I-thought?*

R: It's not! That's just the point. Once you trace the I-thought to the source you realize that only the source has always existed. And there never has... (SD: *There is no I-*

*thought whatsoever.*) There is no I-thought, it never existed. (SD: *I see.*) If the I-thought really existed we'd have a lot of work to do. We'd never get rid of it. But the I-thought doesn't really exist, you're tracing something illusory.

SF: Everything is illusory?

R: Even you. Sure everything is illusory. The whole relative universe is illusory. This is the reason we should not react to person, place or thing. For when we react it tells us where we're coming from. We still believe we're human and we're the doer.

SF: *A week ago Thursday, you said that this life was a huge cosmic joke. And it seems to me...* (R: Don't take it so seriously.) *If anybody wants to prove that, all they got to do is to read the newspaper or watch the television.* (R: True.) *All that stuff.*

SH: *Or watch your own mind.* (SD: That's right.) *Yeah.*

R: If you watch the newspaper and you pick up a newspaper forty years ago you'll see the same news. (laughter) Just different people. (SF: *Not quite as bad as today.*) All the difference it is today is because communication is so here and now. We see everything that is going on on TV that is happening everywhere in this world. It's all condensed. So it appears worse. But all these things have been going on for centuries.

SN: *That's probably why I think it's better because everyone knows, everyone is watching. Whereas I think further back in time it was worse.*

R: You're right, sure. Because people were able to get away with all kinds of things. (students laugh) But now we see it.

SE: *Right we see them getting away with all these things.* (more laughter)

SH: *Doesn't seem to dampen it at all.* (laughs) *It doesn't deter it. It's still going high wide and handsome.*

R: I always make fun of the things I see on the news, when I watch it. I think of jokes. For instance we were watching the Karma series I said to myself, "Why don't they bring peewee Herman as a witness?" (students laugh)

SE: *He's busy testifying for Kennedy.* (laughter)

SG: *As far as I designed self-inquiry to use conversation sort of creates questions in me. So do you recommend meditation or not? Do you see it as a way of...*

R: Well let me ask you, "What do you mean by meditation?"

SG: *Okay the form of meditation I use has been a sort of a contemplative meditation. A statement of truth and it is taken into consciousness and ruminates about it for a while until you sort of achieve a sort of inner peace. And then you sit in the silence. That would be for me the kind of meditation that I would refer to. And there is the other kind of meditation which also includes I guess the kind of meditation that you recommend the "I am" meditation which is simply, "I am." So I mean...*

R: Those are both good as far as it goes. But the day has to come when you have to ask, "Who is meditating? Who needs to meditate? For what reason?" But until you get to that point it's good to do what you're doing. It makes you peaceful and it takes you higher.

But you will get to the point where you will ask yourself, "Who is meditating? I am? Who is the I that needs to meditate?" And you will begin to realize that meditation is of the mind.

*SG: So let me ask you this, so when you sit in silence, you're just in silence would you term that meditation without any other conscious thought you're just in silence?*

R: When I sit in silence I sit where I am right now. There is nothing going on. There is no form of meditation going on. There is absolutely nothing going on. There is nothing being achieved. Because what has to be achieved has already been achieved. Therefore, "Who has to sit in silence? Who has to meditate? Who has to do all these things?" (*SG: You are that. You already are that. I am that.*) Umm-hmm. When I speak of the fact you're probably referring to my telling everybody that I sit in the silence in the morning hours from six to nine and also in the morning from twelve to three. I usually sit down in a chair and all the forms dissolve. Now in that state I'm totally useless to the world because there is nothing there. But when I'm conscious like I am now there is also nothing there except I see the forms as superimpositions on the Self. So really they're both the same.

*SF: Where do your words come from? (R: Where does what come from?) Your words? (R: Where do my words come from? Who knows? There's no telling.)*

*SG: The Dictionary. (R: The Dictionary.)*

*SF: They come from the source?*

R: No I can't say my words come from any source because the source just is. The source is absolute reality, the source is consciousness, the source is God. Does God have to speak words? Does consciousness have to explain things or do anything? The source just is. But then again you can say that everything is the source. So the words are really the source. Just like this glass is the source. The room is the source. It depends on your perspective of looking. How you see things. What you see. There is only the source and nothing else. But for some people they see the radio as an object by itself. Some people hate the shape of the radio. They don't like the color. They have problems with the tone of the radio. But the radio just exists. It's the way you see it.

*SF: It varies from one person to another.*

R: Of course. If we went out to buy this radio many of us would not like the way it looks. We do not like the color. We do not like the shape. That's how we see the world. The mind sees the world. And the mind has been trained for many incarnations. Everything you do is from the training you have given your mind. Through many incarnations. So by inquiring you begin to see that there is no mind and there is no training and there is no incarnations and you become one and you become free.

*SN: So if during inquiry if you become one pointed or empty all you do is remain there. Because you said that meditation can't pull you in. Really nothing can.*

R: You remain in that state. (SN: *That's it.*) And then what will happen eventually, if you are truly in that state the inner guru will pull you all the way in. The Self will pull you in. Then you will disappear and become a good for nothing.

SD: In "No mind I am The Self" they seem to stress the importance of a living guru to do that pulling.

R: Those things are important at a certain stage of your development. It is true that most of the Sages since the universe has seem to begun have had teachers, guru's who have actually pulled them into the Self. It is very rare for a being to unfold by themselves and become totally free. But that's possible too. (SD: *Because the inner guru is the guru right, it's all the same.*) The guru, the Self are one. There is no difference. A better way to understand this is, the Sage is all-pervading, omnipresent. So in truth there is nothing but the Sage. The Jnani pervades the whole universe. That is how the Jnani or the Sage can pull you in. Because he or she is already within you. They're everywhere, they're everything. In other words there is no personal Sage who does anything. There is only the universal Self that is called the Sage, that is everything. (SD: *But we see the Sage personified?*) You see what you see.)

SN: *You said the Self was everything but the Self is no thing?*

R: It is no thing but it appears like everything in the universe. As long as you're looking at the relative point of view. (SN: *Right, so I was making the distinction between the absolute and the relative.*) That is why when somebody asks me, "Robert does the world really exist?" And I have to answer that question to the understanding of the individual. That's why there is always a different answer. The world exists only because you exist. And as long as you believe that you are the body then there are other bodies and there is the universe and there is the world. So the world does exist. It's folly to tell somebody outside on the street that the world does not exist. (SN: *Would it also be folly for us to admit to ourselves that the world doesn't exist?*) If you're being hurt by the world it is folly. If the world still affects you and you're feeling the world and you're feel things of the world then if you say the world does not exist then you're contradicting yourself. Because you really feel it does exist by your actions, by your feelings, by what you're doing in the world and the way you're living. So you're fooling yourself if you say the world does not exist.

SN: *And that's why we go back to inquiry...* (R: Right.) *...because when you're hurt you ask yourself...* (R: Exactly, that's the point.) *First you observe that and then you know the world exists and then you ask, "Who is hurt?" And that's why every moment is like sadhana?*

R: Yes. Or you can inquire, "To whom does the world exist?" Same thing.

SN: *That's like begging the question.* (R: Begging the question?) *Like you said once before you said, "As long as I can exist I can work on myself because I can find out who exists.* (R: Yes.) *So as long as we feel that we exist we can work on ourselves. Through finding out who exists through inquiry?* (R: Of course. That's very true.) *So every reaction is like an opportunity, whether it's taken or not?* (R: Yes. It's an opportunity for awakening.)

SN: *And when you take that opportunity and you investigate it you may or may not find out the emptiness of that? If you react it's not empty and if you don't react it's empty? (R: True.) So that's why I think that Ramana and a lot of teachers didn't encourage setting a specific time to meditate or anything because they're missing the point all together. Like saying, "but now I'm meditating, but now I'm in the world." That's not it at all. It's whenever you react that's it. (R: True.) (SG: It makes sense.) (R: True.) (SJ: Or whenever you observe.)*

(silence)

R: Would you like to read the Jnani Ed?

(Ed reads the confessions of a Jnani. Refer to the beginning of this book for text)

R: Do we have any announcements?

SM: *I have transcript number 36 to hand out. 10 copies or more to be made. If there's anyone who would like one please let me know. Don't all speak at one time. (laughs)*

R: We've got some prashad feel free to enjoy a fig.

Remember your real nature that you are absolute intelligence. You are not...

(tape break)

...that you are pure consciousness, absolute reality. That is your real nature. It's been fun being with you. I love you, peace. Until we meet again.

(tape ends) [TOC]

**YOU ARE NO-THING**

*24th October, 1991*

*Robert:* Good evening, good evening, good evening again.

*SH:* Once again good evening. (laughs)

R: It's good to see you and be with you again. I welcome you with all my heart. When you come in here please leave all your problems outside at the door. You can pick them up on the way out. (laughter) They'll still be waiting for you. Leave all your troubles, your anxieties, your beliefs. Leave them all at the front door. Don't bring them in here.

In truth none of these things really affect you. You merely imagine, in your vain imaginings, that something may be wrong someplace, somewhere, somehow, and it's only the idea that the mind has of something being wrong, that causes it to be wrong, for, as most of you know by now, nothing is either good or bad, but thinking makes it so. Mind causes all the problems, the I-thought. As you begin to work on yourself and you annihilate the mind, the I-thought, the ego, where is there a problem? Where is there a fear? Where is there an anxiety? It doesn't exist.

So, when I make my confession that I am choiceless, effortless, pure awareness, I am the Self, I am not speaking of Robert. I've shared this with you before but how we forget. When you see me as Robert, as a body, I am not choiceless pure awareness. Robert is not the Self. That's why my confession is "I-am choiceless, effortless awareness, I-am the Self." I'm not referring to Robert. I'm referring to I-am. I-am includes you. When I make that confession it is all-pervading. It is omnipresence itself. Everyone of you is I-am. The whole universe is I-am. So whenever I say "I am choiceless, effortless, pure awareness, I am the Self," always remember, I am not referring to Robert. I am referring to your true nature. This is the truth about you.

You are not your problems, or the anxieties, or the fears, and there is no use in trying to remove those things from your life. You're trying in vain since you're fighting an illusion. Rather you should think, "I-am. I-am choiceless, effortless pure awareness." Never think of your body at that time. Never believe that is your body. Your body has absolutely nothing to do with it. Your body, like the world, is an illusion. It just does not exist. But I-am does exist.

Please try to remember, when I use the word "I-am," I am referring to your true Self, your true nature. And just by voicing this truth it clears up the many misinterpretations that you have in your subconscious mind about who you are. It seems that no matter how many times I share this with you, you still believe that Robert is the body, and you're

dealing with a body. You still believe that you are your body, and you're dealing with your body. But I tell you in truth that there is no body. There is no mind. There is no universe. There is only consciousness, the Self, and you are that. This takes a load off your mind, doesn't it? (laughter)

When you come to the conclusion that you are nothing don't you feel good? You're empty. There is nothing going on inside and there is nothing going on outside, there's no inside and there's no outside. Some of you still believe the body is a shell. What kind of a shell? Sea shell? Egg shell? (laughter) There is no body. There's nobody home. Why do you want to make believe you've got a body, and then give it all the attributes of catching a cold or a disease or feeling depressed or out of sorts? As you believe you are a body all these other things will attach themselves to you.

A body suffers from birth and death and all the rest of the junk in between. Is that what you are? If that's what you really were what would be the purpose of this? What kind of a God would create a body that becomes decrepit and dies? It doesn't make any sense if you think of it. Why would God, if you believe in God, that God created you, why would he create a being who was born as a baby, goes through all childhood diseases, has to struggle and fight it's way for survival, grows up, competes in the world, fights for existence, for money, for wealth, for health, for power, for position, for name, for fame, and then drops dead? Of what value is this? And raises a family to do the same. It doesn't make any sense to me at all. But yet we're afraid to know the truth for we do not wish to believe that we do not exist. I didn't say you do not exist. I say do not exist as a body. But you do exist as nothing.

Nothing exists. Remember nothing simply means no thing. You are no thing that is known by your mind. Your mind cannot possibly comprehend the no thing. The mind has to believe that you are a body or it wouldn't be the mind. The mind has to believe that there is a universe, a God, a world, a body. That's all the play of your mind or the play of consciousness.

As long as you believe in this, in the play, you have to suffer. There are no two ways about it. There is no one on this earth who believes they are a body that does not suffer, somehow. Do not judge by appearances. As long as you believe there is a world, you are a body, you have to suffer one way or another. You have to suffer either mentally or physically. You go through all kinds of experiences. This is not a world of peace as you know.

You have to understand that you've been playing all these games for many, many incarnations, and you now wish to wake up. Just by reflecting on these things we're sharing with you tonight will awaken you. Just by reflecting on these truths, realizing the truth about yourself. You were never born. No one ever gave you birth. You have always existed but not as a body. There is absolutely nothing to fear. There's absolutely nothing to desire. There's absolutely nothing to do.



It seems strange to me, again, that people think they are the doer, and they are always looking for something to do. They think if they don't find something to do people will call them lazy, and a do nothing. If your real nature is nothing what can nothing possibly do? Nothing. (laughter) Why do you believe you've got to do something? To do something you have to be somebody, but to do nothing you have to be nobody. So what would you rather be, somebody or nobody?

If you're somebody you get involved in the world, in the play, in the maya, and you go through all these experiences as somebody. You may be somebody important or somebody of little value. You may be the President of the United States or a homeless person. But you're still somebody. But if you realize that you're nobody then you can sit in peace and have no desires. You do not have to wonder if you're going to go to work tomorrow, or if you're going to feel good tomorrow, or if you're going to find a job, or get married, or not get married. A nobody never thinks of these things, a somebody does.

When you are a nobody all these things will take care of themselves. They will actually take care of themselves. If you're supposed to be married and have 25 children you will. If you're supposed to have 25 wives and have no children, you will, or husbands, or whatever you want. But it's so beautiful to realize that you are nobody and be able to sit in a chair and the whole universe is under your command. You are no longer a puppet being manipulated by the strings of life. You have realized the phoniness, the nonsense of everything. Everything has become nonsensical and you just rest in peace.

Usually the term "rest in peace" means you're dead. You are dead. You are dead to the body. It's funny how you give the right terms to the wrong situations. You actually do rest in peace and you are dead to the body.

You have no desire to go anywhere, or to do anything, to live any one place. Yet remember also it does not mean that you're going to stay, necessarily, in one place. Whatever has to happen will happen. You may find yourself going to Japan or to Timbuktu, or anywhere, but it has nothing to do with you. You are at peace. You have a quiet mind. It doesn't function. The mind has become the Self. You are free.

But yet to others it appears as if you're acting because you appear normal and go through experiences like everybody else. But you realize the truth. You're doing absolutely nothing. The observer may see you working, chopping wood, drinking wine, building houses, yet you're doing nothing. This sounds strange. It sounds like a contradiction, but it's not really.

When you discover you are the Self, remember the Self is all-pervading. Absolute reality is omnipresence. Therefore everything is taking place within you. All the so-called actions of the universe are taking place within you because you are self-contained consciousness. That's why there's nothing you can really do, as self-contained consciousness, for you occupy every space, every atom, every universe, and you permeate what appears to be creation. There's nowhere for you to go because there's no room. There's nothing else. There's no space. Space is only for the body, the mind. But when you discover that you're

pure awareness there is no space. You encompass all in all. This is the reason why there's nowhere to go and there's nothing to do.

It's like you're a gigantic screen that takes up the entire universe, it is the universe, that takes up all of space. Yet forms appear on the screen. The forms appear on the screen and there's a lot of space between them. The forms appear to be going places, doing things, working, being born and dying, but you are that eternal screen, unflinching, immovable, sat-chit-ananda, parabrahman, and the whole play of consciousness is taking place on the screen, all within yourself. There's no place for the screen to go because it already takes up all the space there is. The only movement there is, is in the images on the screen. But the screen itself has no room where to go, what to do. It just is as it is. That's the way it is. Your true nature is absolute reality, the screen.

There's nothing you have to do when you understand that you are omnipresence. There's no room for karma, or for sins, or for anything else.

The game is being played by the beings who are projected on the screen. They're going through karma because they have a lot of space. They can go through all kinds of things if there's space. They're going through different experiences of birth and death, of happy and sad, of healthy and sick, of poverty and riches. The images are going through these things. Then they die and they appear to be born again in different lives, and the game continues for ever.

But you are consciousness, you are the screen, and you remain the same, always. There never was a time when you were different. There never will be a time when you change. Consciousness is consciousness. The Self is the Self. It has no manifestations, no attributes. It just is. That is your true nature.

The question therefore is, "What have you been thinking about yourself? What do you believe you are?" And you can tell by the way you look at yourself, how you address yourself, what you imagine you are. Most people get up in the morning believing they're a body, and right away their mind is filled with their personal problems. They go through the day trying to solve problems, and thinking of ways they can enjoy themselves. There's no end to it. But for the self-realized being there's no one who sleeps, there's no one who wakes, there's no one who does anything and there's no one who does not do anything. There is absolutely nothing going on.

Now can you see the truth about yourself? The more you fear, the more you worry, the more you fret, the more you desire, the more you think you've got to make the world turn the way you want it to turn, the greater the delusion and you're pulled deeper and deeper and deeper into the mire of delusion. It becomes difficult to awaken.

You somehow have to grab the bull by the horns. That's another cliché that I can't stand, grab the bull by the horns. Who'd want to grab a bull by the horns?

*SH: Who's the bull? (R: It's all a bunch of bull.) (laughter) There you go.*

R: But you have to catch yourself. Can you catch yourself? You've got to do something to yourself. You have to see what you've been doing all these years, how you've been thinking of yourself, what you've been thinking about yourself, what you are.

This is why it is written in all the great spiritual manuals - like auto manuals, they've got spiritual manuals - where it tells you that unless you are mature spiritually you can never really understand this. It looks like a bunch of ludicrous sayings. "I am the Self. I am consciousness. I am pure awareness. I am not the body. I am not the mind." It sounds totally ludicrous to the average person, for the collective unconscious is so strong. The collective unconscious is another name for maya. It appears to be strong and it pulls you in very deeply. The more you identify with it, the greater the pull. And you identify with it when you feel sorry for yourself, when you believe something is wrong with you, when you have wants and needs, when you're human.

You do not want to be human. Simply because a human being goes through all the nonsense of the world. A human being has to experience all of the worldly conditions that all the other human beings experience. Therefore you do not want to be human. You want to be inhuman. You want people to tell you you're not human. When you can see that you're not human, that's when you'll begin to bloom, and you'll realize happiness you never knew before.

Do not read the newspapers, or listen to the TV too much, or go along with all the news that's going on in the world. That's for human beings. Be yourself. You are self-contained. If you have eternal happiness what in this world can give you something better than that? All you really have to do is to realize that you are eternal happiness. You cannot get eternal happiness from anything in the world, or from anyone. Eternal happiness is your true nature. You are that. You do not have to acquire it, or look for it, or find it, or beg for it or pray for it. Eternal happiness is what you really are. But that only comes when you let go of your morbidity, when you let go of all your nonsense, your fears, your foolishness, preconceived ideas, judgments. You have to empty yourself out. When you empty yourself out you become filled with consciousness.

Consciousness is like air, like the air you breathe. When you dig a hole in the ground it's filled with air, with space. When you fill up the hole where did the air or the space go? The space didn't go anywhere. It always existed the way it is. You can either fill it up with dirt or leave the hole as it is, and the same space always remains.

So it is with consciousness. You may appear to be a person taking up space. You may appear to be a body, a being that's roaming around the globe. But your true nature is consciousness. If the body falls away that's like an empty hole. If you appear to have the body, that's like you fill up the hole with dirt. The space or consciousness is still there, but it appears to be occupied by a body or by dirt.

Remember the body is composed of all the elements that are found in the ground. You come from dirt. You're dirty. Take a shower. (laughter) You're nothing but a piece of

dirt. That's your true Self, a piece of dirt. As long as you believe you are the body you're a piece of dirt, because all the elements of your body can be found in the earth.

So you have to wake up. Why don't you do that right now? Wake up!

Leave the body alone. It will take care of itself. After all you never asked to have a body. It just appeared. In the same way it appeared, in that same way it will be taken care of. Do not worry about it. And do not think you are the doer and you have to keep doing things every day. You may appear to do things but remember you are not the doer. You are nothing. Can you imagine yourself as nothing, where there's no God, and no universe, and no world, no people, no body, no mind? Sounds scary, doesn't it? But it's not. The reason it sounds scary to you is because you have identified with your body for such a long time. And when I say a long time, I'm speaking of many lifetimes. You are enmeshed in the belief of a body.

You therefore begin to work on yourself. You practice self-inquiry, if you must. You practice various sadhanas, if you must. You do whatever you have to do to get rid of the notion that you are the body. You only do these things if you will not wake up when I tell you to wake up. If you refuse to awaken by still believing you are your pains, and your aches, and your greed, and your thoughts, and everything else that you think you're made out of, that means you refuse to awaken. Something within you wants to keep playing the game.

Therefore you're going in the other direction and practice sadhana, spiritual practices, to weaken the mind, to weaken the thought that I am the body, to weaken the ego by realizing that I, the I you've been calling yourself all these years, is only a thought. It is the I-thought. And the I-thought has to have a source. It cannot appear by itself. You therefore follow the I-thought to its source by inquiring, "To whom does this come?" or "Who am I?" or "What is the source of this I?" You never answer that question. You simply inquire.

As you continue practicing this method the day will come when you will finally go deep deep within, deeper than you've ever gone before, and your body will just disappear. Yet to everyone else in the world they will see you as a body. But you will be totally free and happy. No thoughts, no fears, no preconceived ideas. Everything will be wiped out.

You have to vehemently make up your mind what you're going to do with your life that you've got left in this phase of existence. What are you really going to do with your life for the rest of your days on this earth? Is it worthwhile striving for things, trying to make yourself happy in the material world, when you're beginning to realize that the relative world doesn't even exist?

Go after the things that count. That is, go deep, deep within yourself. Dive deeper than you've ever done before. Make up your mind that this is it. Strive after truth. It will come effortlessly. And sooner than you know it you will awaken and become free. Peace.

Feel free to ask questions.

SF: *I had a nice experience Robert. Somebody gave a me tape of a talk by Mr Ganeshwar, the editor of the mountain path and grand nephew of Maharshi he was here this fall. And in it he had a number of fascinating anecdotes where he said that often times Maharshi would say, "There are no Jnanis there is only Jnana, and also there are no realized soul there is only realization."* (R: Umm.) *These put things in a nutshell.*

R: This is true. That's what I was talking about tonight. There is no individual realizer there is just realization, just the Self. The Self is all-pervading. It is not myself or yourself it is the Self, omnipresence. So that's true what you're saying. How has that helped you?

SF: *I think I have an intellectual understanding but I haven't gone over into that other state or at least I'm not conscious of it, no doubt the actuality. But it won't be in the mind in any case. No use to fret about it.*

R: Right, just be yourself. You're doing well. (SF: *Thank you. Did you know Ganeshwar? He seems like a wonderful guy.*) Yes I met him a couple of times. He is a very nice chap. (SF: *His talk is just enlightening.*) Excuse me? (SF: *His talk was just enlightening. It was in San Diego.*) Yes, yes.

(pause)

R: The cat got your tongue? That is another one of those cliches. (laughter) I always come up with these crazy cliches. The cat's got your tongue.

SF: *The expression when somebody dies, "He gives up the ghost," but actually it's the other way round.* (laughter)

R: It should be reversed. (SF: *Is that not so?*) Sure, yes. The ghost gives up the body. (SF: *The bible says you don't have to pay a 100% of ...tape break... because that's where it's at?*) Is that what it says in the bible? (laughter)

SH: *That's your interpretation. That's a new one.* (R: *What bible have you been reading Fred?*) *The bible according to Fred.*

SF: *It's there somewhere.* (R: *Sounds good anyway. Have you ever seen a holy ghost?*) *If I saw him it would be a mental concept and therefore unreal.*

(silence)

R: No more question hey? What can this mean?

SH: *You finally reduced us all to silence.* (laughter) (R: *Where are all your questions on paper?*) *Search me.* (R: *You're saving it for Sunday. Put it in the collection basket.*)

SM: *Robert I read something years ago in books I had read where it said, you're part of a greater being, which is part of a greater being and that is part of greater being. That doesn't really apply to anything or an analogy?*

R: It depends what part you want to be. (laughter) (SM: *Yeah.*)

SH: *It sounds redundant.*

R: I suppose they are referring to the fact that everything comes from God. So everything is a part of everything else on the human level.

SM: I read this many years ago and it kind of stuck in my head and I often follow that once in a while. (R: Give your head a jerk.) What? (R: Jerk your head. Off with the head.) Yes, definitely. Well you wanted a question and so I thought I'd throw that in. (laughter)

SF: Several session ago somebody asked you if Christ was an Avatar and you said ask him. And I think you hurt the guys feelings... (R: Wasn't it you?) No it was another guy. (students laugh) No I think I have it straight see. What you meant was that each of us must decide for ourselves whether he is an Avatar or not, not to go on outside authority, even yours? (R: Of course.) I mean I thought I had it right, I mean intellectually anyway.

SV: Robert there is a group that has some prophets and the people call the prophets Avatars. So there is probably about 425 Avatars fooling around there. There is an actual organization like that. (R: You mean they initiate you as an Avatar?) Yeah I used to be in scientology and then it all started and you had to experience it and then you go through the experiences and then you go through the processes and when you're finished you're an Avatar. The only that seems to me is that they have more ego's than before. (laughs)

R: Do you get a certificate. (students laugh)

SV: Probably. (SK: It cost two thousand bucks.(laughter)) Yeah that's about right, yes. It's funny when I read these stories in the magazine they have. Every story is I this, I that, I other. (R: Umm.) Seems to be more I than before.

(silence)

SM: Is it preordained when one awakens Robert? (R: Everything is preordained.)

SD: What was the question, I'm sorry? (SM: I said is it preordained when one awakens?)

R: Yet it appears sometimes as if it's not. We have to appear to make the effort and even making the effort is preordained. We have to go through that kind of a routine.

SD: And so that is when you say that everything is unfolding as it should? (R: Yes.) These routines that we go through are preordained?

R: Yes. Everything was planned before you came into your so-called body. But when you realize that you are not the body it all becomes redundant.

SJ: What do you mean redundant?

R: I mean it's unnecessary. Nobody was ever preordained. Nothing was ever preordained because after all who made that law. Who said that everything was going to be preordained. And the answer to that is God. And God only exists because you believe that you are the body. Therefore when you realize that you are not the body. It all becomes redundant. (SJ: Preordination is only relative?) Yes. (SG: So is reincarnation?) So is reincarnation, yes. It's all because you believe that you are a body. See what you've done to yourself. Why do you want to hurt yourself like that and go through all these things you're going through. Reincarnation, karma, God punishing you. All the things you do to yourself.

SH: Why does that occur at all? (laughter) (SV: You should know better.) (laughter)

R: You know the answer to that. Why does water occur in the mirage? (SH: I don't know?) It doesn't. (SH: It appears to?) It appears to but when you investigate it, it's not

there. (SH: *Yeah.*) So when you investigate yourself you will find that you do not exist as a body. (SH: *Okay.*) And therefore nothing else exists. So it does not occur. (SH: *The whole thing is a non-occurrence.*) Exactly. (SH: *So that settles that, that doesn't exist.*)

SJ: *It's not even there to even begin to be an appearance.*

SH: *Oh well. Summary, wiping out of the universe. (turns to dog) Tofu are you listening to this? He just wags his tail.*

SU: *Robert where did those sounds come from a little while ago? (R: What sounds?) The single tone twice I heard it earlier and now about five minutes ago. Did anybody hear that sound? Nobody heard it? (SG: Yes, yes.)*

R: *Ghosts, the holy ghost. (students laugh)*

*(students are talking amongst themselves)*

R: *Sounds, lights, visions they're all the same. They all have to do with your body.*

*Well let's eat. (students laugh) Boy this looks good.*

*(tape ends) [TOC]*

*Transcript 106*

**TOTALLY FREE**

*27th October, 1991*

*Robert:* Good afternoon. Welcome. It's good being with you again. I welcome you with all my heart.

Ask yourself, "Why did I come here today? To get out of the wind? I had nothing better to do? I'm tired of watching TV?" What do you really want? Whatever it is, it's wrong. How can the Self want anything? If you have an inkling of who you are you realize you are all-pervading. You are effortless awareness. How can you desire anything? This is what blasphemy means, when you believe you need something. When you feel there's something wrong, either with yourself or with anybody else. When you feel your life is not going right, that's actually blasphemy, for you are downgrading your reality.

The truth about you is that you are perfect. You are bright and shining right now, just the way you are.

Of course, as soon as you start to think it changes, doesn't it? You think about your mistakes, and about the bills you have to pay, and about life, the way it's treating you, and all sorts of things. Then you can call yourself human and you cannot say, "All is well." But if you are spontaneous, and you live in the eternal now, and you understand there is no other time but now, right now this second, you are perfect. There is absolutely nothing wrong in this moment, is there?

You therefore have to come to the conclusion that this moment is all there is, for this moment becomes the next moment, and the next moment, and the next moment. If you are at peace with yourself in this moment then you will always be at peace. But if you cannot be at peace in this moment then you become worldly, and you fret and worry about your body, your affairs, the world situation and the universe.

You think about the black holes that are going to come and get you, and all the pollution, and all of the rest of the stuff that seems to be going on in this world. If you focus on those things you will always be unhappy. Those things have been going on since the beginning of time, for millions of years, in many civilizations. These same problems have come about, same worries, same fears. Yet there have been individuals who have transmuted and transcended those things and have become free.

Take a look at your life and see which way it's going. You become so enthralled in the world. When something good happens to you, you become happy. When you get your way, you become happy. When it doesn't work that way or you think that something is against you or somebody seems to have wronged you, you become miserable. Is this how a divine person is supposed to live? Of course not.



You are not the condition. You are not the world. You are not the universe. Leave those things alone. Do not concern yourself about person, place, or thing. There is a power within you which will take care of everything, if you will let it, by not worrying, by not fretting, by not concerning yourself. I know it sounds strange, for you have been brought up to think, "Unless I do something, my life will be a shambles. I have to make something out of my life."

The truth is you have no life. You never had a life. There is only consciousness and you are that. What appears to be your life is an optical illusion, a mirage. The things in your life appear to be karmic. That's why you have experiences. But when you find out the game that's being played is erroneous, a joke, it is only a game, you wake up and you stop playing. You become absolutely, totally free.

How many of you are really happy, really happy? About three people, four people. How many of you are not happy? Two honest people. The rest of you are somewhere in the middle.

Now the truth is, what difference does it make whether you're happy or unhappy? What difference does it make what's going on in the world or in your life? Your situation, whether you're healthy or sick, rich or poor, happy or sad, has absolutely nothing to do with spiritual life.

Where did we learn that if we become spiritual people we're supposed to live a good human life and be rich, and healthy, and happy, and have all the things we want? These things have absolutely nothing to do with spiritual life. It is the churches that propagated these things, that told you, "If you believe our way your life will change and you'll be prosperous, you'll walk on cloud nine, all your troubles will be over, you'll never have a bad day in your life again."

You see the world, your body, the universe, being maya, an illusion, all kinds of things happen to people. The idea is to transcend that situation, that condition. Allowing your body to do what it wants. Allowing the world to be the way it is, not fighting, not reacting, not trying to change anything, leaving everything alone. When you can do this something will happen and you will see that your real nature is total happiness. But not the kind of human happiness you're thinking about. It is the peace which passeth all understanding. It is a divine happiness that comes to the person who has surrendered their body, their affairs, their life, to God, to consciousness, to the Self, and they have become the Self, absolute reality.

Now these people, to others, may appear to be living just like all of us, going through various experiences, but I can assure you that these people are totally free. They are not experiencing anything. Yet to you it looks as though they are experiencing things. But they are totally, absolutely free.

The world and spirituality are two different things. The world does not exist as it appears. Your body does not exist the way it appears. The universe is not what you think it is. All is well. There is absolutely nothing wrong with anything. Do not look at situa-

tions. Do not accept facts. All facts are subject to change. Do not stick up for your rights. You have no rights. Be compassionate. Have humility. Have mercy on yourself. Never condemn yourself. Never believe you are inferior or superior. Identify with the higher Self and one day you will automatically let go of everything and become that Self.

At that time there will not be a world and reality. There will be just reality by itself and the world will become images to you, superimposed on reality, images that do not exist. Then you will find happiness that can never vanish, happiness that can never disappear.

Begin to see yourself this way. Not as a mortal being. Not as a being struggling through life, and fretting, and worrying, and being upset over conditions, having to make decisions, crying over spilled milk. Here come these cliches again, crying over spilled milk. Has anybody ever cried over spilled milk? Maybe a cat.

Don't fight the world. There's nothing to fight and there's absolutely nothing to fear. Be yourself. Be your real Self. Awaken. It's about time you knew who you are. Awaken, and become free.

We've been reading from the Ashtrunga Ashtravakra Gita, how do you pronounce that?

*SE: Ashtravakra. (R: Ashtravakra Gita.) There is a test at the end of the reading.*

R: If you do not have a copy of that Gita be sure to buy one. For every student of Advaita Vedanta should read that book. So if Edward would read the first two chapters they're both short, we will listen patiently.

*SE: This is the Shambala book by Byrom.*

(Ed does the reading.)

R: Well it's that time again. Time for questions and answers. So we're going to begin with the first question. (students laugh) The answer is "All is well and everything is unfolding as it should." (students laugh)

*Q: (Robert reads) I feel superior or inferior to another am I not feeling superior or inferior to myself? In as much as the other is my own creation? And exist only in my the jiva's mind?*

A: I gave you the answer. Everything emanates out of the mind. Superior, inferior, exterior, interior. It's all the same. It is all a lie. Everything comes from the mind. You have those feelings because you were brought up to believe that that's true. You were brought up to believe that some people are superior to others, some people are inferior to others. But in truth there are no people and there are no feelings.

Therefore know yourself. Realize that all is well. Everything else are mental concepts, beliefs, preconceived ideas. Do not think about those things at all. Inquire within yourself, "To whom do these thoughts come about inferior and superior? To whom do they come? To me. To the I-thought. It is the I-thought that feels this." Realize that you are not the I-thought by following the I-thought to the heart centre. Where it will be totally

dissolved in the source. You are the source. The source is absolute consciousness, pure awareness. The source is God and God is all there is. You are not the body or the mind.

*Q: (Robert reads) Whatever I do or don't do, the mind is there, yet it is so subtle that there is fear. (Robert repeats to himself) Whatever I do or don't do, the mind is there, it is so subtle that there is fear.*

A: For whom is the mind? We go back to that old mind again. The mind game. "For whom is the mind subtle? For whom is there fear?" Again it's for the I. I feel the fear. I feel the mind. I feel these things. Your job is to remove the I-thought totally and completely. Annihilate the I. You can do that by becoming aware. That the I-thought is the culprit and is causing you to feel this way or you can ask yourself, "To whom does the I come? Who am I? What is the source of the I?" And become free.

But do not listen to the mind. Watch, become the witness to your fears. Allow your fears to do what they will. You simply observe those fears. Do not accept the fears as reality and do not accept the fears as unreality. As you just watch and become the witness to the fears they will become weaker and weaker and they will totally vanish. The reason that they totally vanish is because they were never real to begin with. What is not real will disappear when you investigate it thoroughly. And you investigate it by inquiring, "To whom do they come? I fear, Who am I? What is I that fears?" There is no I and there is no fear.

*Q: (Robert reads) If a soul becomes fully awakened... - That's the first mistake, a soul can never be fully awakened. If you believe you are a soul then you will remain a soul and maybe become a heel too. (students laugh) There is no soul to awaken. A soul can never awaken.*

*SE: Can a heel?*

R: A heel maybe. (laughter) Awakening is your real nature. You are awakened. But if you believe you are a soul waiting to be awakened you've got a long wait. Forget about the soul. (Robert returns to the question) *So if a soul becomes fully awakened and is now off the wheel of reincarnation after they leave the body do they go on to a higher state of realization? Or is there a choice to reincarnate again to help others awaken? Or are they absorbed back into deity and all individual consciousness erased?*

A: There are no states of awakening. There are no levels. You are either awakened or not awakened. The levels are in sadhana. In spiritual practice. There are levels in spiritual practice. But there are no levels in awakening. Once you awaken you understand that you've always been awakened. There never was a time when you were not awakened.

Just like once you realize that the water in the mirage does not exist you will never again be fooled by that mirage. For you will always realize that it is nothing, it does not exist. And so it is with this. If you believe you are a soul that has to be awakened then you believe in the water in the mirage. But there is no water and there is no soul. The soul is like the body. It's a subtle body. It is the soul that reincarnates, but that is an illusion. For there is no reincarnation. There is no karma.

It is also true that as long as you believe that you are a body and a mind and you continue this belief if you are a good humanitarian, a good human being the soul reincarnates on a higher planet. Where there is less strife, less problems and less worries. Or you can come back to this earth and reincarnate in a family that is advanced spiritually. Where you can carry on at a young age. but all this is nonsense. The truth is you were never asleep, you were never a soul, you never reincarnated you are absolute nothing. That is your true nature, no thing. You are no thing and you are that right now. Not tomorrow or next week or when you feel better. Right this moment you are absolutely free.

*Q: (Robert reads) If everything in the relative world is preordained that must mean there is no freewill. After awakening and being at one with the Self. There is only one Self so there must be only one will, is this correct?*

A: The only freewill you have is not to react to person place or thing, to conditions. You have the freewill to watch and observe all the conditions happening before you and around you, but not to react. That is the freewill you have. Everything else doesn't exist. Preordination does not exist. Destiny does not exist. Karma does not exist. But it appears to exist just as the body appears to exist. Just as the mind appears to exist. Just as your fears and your thoughts and you reactions appear to exist.

As long as you're doing these things the appearance becomes stronger and stronger and stronger. Therefore the first step is not reacting to any condition that comes before you. Realizing this condition as a mirage. It's a lie, an optical illusion. Do not accept the condition no matter what it is, as real. And do not try to get rid of it for if you try to get rid of it you believe it's real. Therefore do not work on removing any condition from your life rather work on examining yourself and asking yourself, "Who sees this condition? Who is going through this experience? Who has this belief?" Follow this to the point of realizing that there is no I-thought, there is no body going through anything, there is only the Self, there is only pure awareness and you are that.

*Q: (Robert reads) Is it true that a vegetarian diet is more conducive to making progress on the spiritual path?*

A: This is a contradiction. Automatically if you're practicing sadhana in the right way you will turn to vegetarianism. You will begin to see that the eating of dead flesh is unnecessary. It will come by itself. You will not be interested in killing cows or chickens or pigs or having them killed for you by the butchers. This makes you are finer human being. It makes you pure to an extent.

There are those people in zen teachings, in various yoga teachings that do eat meat. Like the Tibetan monks or people in Tibet. Where the weather is very very cold. Eskimos they have to eat blubber because the temperature is very low and the weather is very cold so they have to eat this to survive. Yet those people have never experienced the highest truth. They have never become the Self.

There is really no self-realized being that eats meat. I mean a truly self-realized being. There are many spiritual beings who practice high forms of sadhana who eat meat.

But a totally realized being avoids meat. Their meals are very simple. They eat to survive. And the food supply that they need is very little. Unless they're doing something to help someone or to show someone something.

So the answer is again a truly self-realized being avoids meat, they don't even think about it. They do not gravitate to those things. But spiritual aspirants, even those who are high on the path may eat meat. So I suggest you try to stay away from meat if you can.

*Q: Boy, this is type written. (Robert reads) This morning while lying in bed feeling the breeze from the ceiling fan I looked inside myself, (really? I wonder what he saw?) and felt inside myself. I found muscle tension a shoulder a leg and so forth. But if I refused to let names and labels arise the objects do not arise, no ceiling fan, no breeze, no shoulder or leg. There was only changing phenomena without form or name. There was only perceiving. But no individual objects for perception. Those were created by names. I also saw that there was not any of this. I was the witness to all this and I was not the perceiving or the perceived. But I didn't know what I was? What is the next step in this analysis?*

A: This person has a problem they think they are a leg, muscle, shoulder. You're going to a lot of trouble. When you perceive something do not go too far in that quest. Simply ask, "Who perceives this? Who is the perceiver? Where did the perceiver come from? Who is experiencing this?" Do not carry on a dialog with yourself for too long. Try to understand that no thing exists except the Self. Do not go all the way down the line where you ask, "What is the next step?"

Tell you in truth is only one step. And that one step is to realize that there is no thing but the Self. There is only the Self and that is effortless awareness. Rest on that. Realize that you are effortless awareness, the Self. Forget about your leg and your shoulder and the other parts of your body. Do not bother to break your body apart. Look at your whole body as a phenomena. That your whole body does not exist. It only exists in mind. Change your mind and the body will disappear.

Make it simple. Make it direct. "To whom does the body come? To me. Who am I? What is the source of the I?" And stay in the silence as long as you can. Be silent. Do not go back and think about the parts of your body rather just rest in the silence. Awaken and be free. The whole spiritual quest is one of simplicity, not complicated. You are just to see that you are not the phenomena of the body, of your affairs, of your mind that you are all-pervading consciousness. Just awaken to that.

*Q: (Robert reads) Question two. While watching these inner phenomena as mentioned in question one, I saw that without existence there would be nothing. I was aware or conscious of, I saw also without awareness. I could not be sure anything existed. Thus sat and chit are in the centre there is only a conceptual distinction between them. Existence, consciousness are one. But tell me where was the ananda? (The ananda was on vacation.(laughter)) I also saw that the illusory existence, consciousness, distinction was also not me. I existed before sat-chit. I was the chit before*

*the chit that observed sat. (laughter) So-to-speak. (chat before chit, chit before chat. (laughter) Is this true? (Students laugh)*

*SJ: That's lot of chit chat.*

A: What are you doing to yourself? You're driving yourself crazy (laughter) Forget about chit and chat. (laughter) This is very complicated. (laughter) Do not be a complicated person. Truth is simplistic. (Someone yawns aloud.) (laughter)) Truth is simplicity itself. It has nothing to do with intellectual jargon. And all these names, sat-chit-ananda, consciousness, absolute reality, they're all synonymous they're all one. Do not separate everything into different forms. It just makes it more difficult for you.

Say to yourself, "I am none of these things. I am simply awake. I am the absolute reality. Freedom itself." And remain in the silence. Do not look for signs. Do not look for experiences. Do not be so complicated. Become like a child. See everything with awe. Watch everything be alert. Understand it all comes out of your mind.

By working on your mind this way you make the mind stronger not weaker. The mind develops greater powers. The idea in Advaita Vedanta is to totally annihilate the mind. To kill the mind that thinks this way. You do not want to think this way. You do not want to think. You do not want. You do not. You do. You. And nothing. Remain in the nothing.

*Q: (Robert reads) Is truth only for few ones? (S: I'm sorry, is truth what?) (Robert repeats) Is truth only for free ones...for few ones? Is truth only for few ones. In other words are there only a few who will become enlightened or know the truth.*

A: Again this totally confused. There are not a few ones around. There are not a few around, there are not people and others. There is only one truth. There is only one reality and that is you. There are no chosen people. There is no person who is higher or lesser than somebody else. If anyone appears to be higher spiritually it is because these people have been working on themselves for many incarnations. That is the appearance but the appearance is a lie. For there have never been many incarnations and there really is no work you have to do on yourself.

Just by seeing this you awaken. Just by seeing there is no work I really have to do. There is no God I have to please or appease. There is no one I have to make happy so that I can be free and I can be enlightened. Try to understand that your real nature is freedom. It has always been freedom. It is freedom right now. Do not compare yourself with anybody else.

Apparently that is what you're doing. You're probably reading a lot of books. And you're reading about people who have become liberated. So you think there are only a few people that are chosen to be liberated in this life. That is a lie. For it means that God chooses certain people to bless and others to curse.

The truth is that you are not alive as you appear. The truth is that you are not anything that you can see, hear, touch, smell or feel. You are not the senses, you are not the doer, you are not searching for anything, you are awake right now. You are free right this

moment. And there is nothing that can ever interfere in this. Not even your mind, not even yourself.

Just listen to this: There is nothing that can interfere in your freedom. There is no thing that can avoid your awakening. There is nothing that can stop you. For you are already that, be aware of this! You are already free. You are already bright and shining and all is well.

*Q: (Robert reads) Beloved Robert, why do you insist in keeping everyone in diapers. (SJ: What?) Why do you insist upon keeping everyone in diapers?*

*SM: Diapers? (laughs)*

*SH: Babies rather. (laughs) You know, babies do wear them. (laughs) Well they're complaining that you aren't letting the true spirit free, by keeping us all in diapers. As if that is where you want us to be? The mother that won't let the child grow up. (R: That is an interesting concept.) Well that's what that implies.*

R: Yes. Why do you see it that way? Why do you believe something like this. Why do think there is a limit that I can put upon you. You have the choice the free choice to see things as they are. And the way we are is totally perfect. Totally absolute. If you wish to wear diapers feel free to do so. (laughter) You have that choice. I cannot do anything for you like that. You have to see the way you are thinking and the thoughts that come from your mind, in which direction they're going and put a stop to all limitation.

You must see yourself as an unlimited being. Totally unlimited. Unconditioned. There is nothing that can stop you from knowing your true Self. There is no one that can do anything to you due to the fact that only the Self exists. And the Self is self-contained absolute reality. All-pervading omnipresent. When something is omnipresent there is no room for anything else. Therefore there is no room to be kept in diapers. There is no room for diapers. There is no room for your body or your mind or your thoughts. You are already free. So drop the diapers and expose yourself as total awareness. (laughter)

*Q: (Robert reads) Robert do Jnanis exist in every country?*

*A: Who knows? Who cares? (laughter) (SE: Everywhere but Poland.) (laughter)*

A: When you are the Self, again the Self is all-pervading. Take someone like Ramana Maharshi. When you see his body you are limiting yourself and you are limiting him. As a body he appeared like anybody else. But as a Jnani he was all-pervading omnipresent. Therefore the true nature of a Jnani is omnipresent, everywhere. There is no place where he or she are not. Therefore you are thinking when you ask a question like this that a Jnani is limited to his body. Not true. The body of a Jnani is a total fiction. It does not exist. The real nature of the Jnani is consciousness and consciousness is everywhere. So then a Jnani is not only in every country but is in the entire universe. The entire universe exists because the Jnani exists.

The Jnani is never a man or a woman walking around as a body. That is an appearance. So again the answer to the question is the Jnani is everywhere. In every country,

In every universe. *SF: You said Ramana Maharshi was all-pervading wouldn't it be correct to say he is all-pervading?*) Yes.

*Q: (Robert reads) First statements cut the binding cords to freedom. Then following statements start dragging and actually blinding. Why what for? Do you know what he's talking about?*

*SJ: I do. First statements are very cutting, they cut the ties and they're very, just like what was said. Then the statement gets into a dragging effect of the first part and then the statements turn into actually other types of binding statements. Why does that pattern arise in satsang?*

*R: Well who sees that? (SJ: I do.) Then stop seeing that Jay. That's your idea. It's your concept. (SJ: Things are able to change?) There is nothing to change. Just be yourself. Do not see things. Try not to see at all, just be. When you are being yourself you have no time to see things. And see objects and come to conclusion about that. To see others and have opinions about them. When you are being yourself you are already free. But when you see things with your mind, the mind creates all kinds of things. Creates meanings to words. Creates worlds, universes, people, everything comes from your mind.*

Therefore pull all these things back into yourself. Reverse the procedure. Instead of seeing out there see within yourself. Then you will only be able to see the Self and this will not appear as real to you.

*SJ: Whether it appears real or not isn't there an objective sense of what's going on? In other words if you look in any newspapers or watch TV, the news they talk about that a lot, you notice whatever you notice. Or if someone who is spiritually realized or not maybe they don't have a vegetarian diet and they eat meat, that's stopping them get here?*

*R: It depends on the seer. It's what the person in their spiritual development is able to see at this time, it's the way they perceive things how they see it themselves.*

*SJ: What if a lot of people perceive things as the same or whatever the situation.*

*R: Well of course people will see those things but this the maya, this is the illusion. This is what we all appear to see. The object is transcending that and realizing that that is just an image on the screen of life. And do not take the seeing seriously. Look at it as something coming and something going but feel the truth about yourself. Know who you are and whatever you see will not have an effect on you. (SJ: Yeah and whether it has an effect on one or not, still that's an observation then, I guess you're left with something that doesn't matter.) The observer sees according to his capacity of seeing. (SJ: But we can all see that there are candles over there?)*

*SD: But isn't that what you call just collective consciousness like in maya in a way.*

*R: Yes. Exactly. We're all seeing the same things because we're all coming from the same delusion. There is only one delusion not many delusions. The one delusion means you're seeing the world as separate. When that delusion is transcended then there is only one. And you are that one and there are no others. And there are no things. There is absolutely nothing going on. But the appearances are like shadows they come and they go. Yet you understand that they are not real. And you have nothing to do with them and they do not bind you or affect you. Just like the snake in the rope. Just like the burnt rope. The*



burnt rope appears as if you can do something with it but when you try to pick it up it turns into ashes.

So for a Jnani the world appears but the Jnani knows it's like a burnt rope. It's all ashes, nothing, images. Like images on the chalkboard. They can be erased and new images appear on the chalkboard but the chalkboard never changes.

*SJ: So the words, the words are just for those who can relate to what you're saying then at any given time and that is all. They just worth that or what you call...*

R: The words are just words. They are totally meaningless but then again some people can pick up something and see the truth involved and go deeper in their sadhana. But it's the space in between the words that has the power.

*SJ: Yeah and that is what I'm saying by that piece of paper, is that usually when you give a talk, or talk on a subject, or talk on a satsang, and in the beginning it's very in incredibly great and then it gets redundant and it drags on, because you're saying...you're repeating the same thing in different words.*

R: Because you have to hear it that way. *(SJ: Well I don't know? Why do I have to hear it that way.)* Put ear plugs in your ear. *(SJ: And then it goes on into talking that there is more binding in a sense. So that's what I'm saying that there is a sense of talking in space, silence.)* Everybody listens differently. You see only what you have to see and you hear only what you have to hear. *(SJ: Well that's what I'm confused on, you know?)* Who is confused? *(SJ: What-ever confusion may or may not arise when I hear this.)*

*SH: What you seem to be saying is that you start out grate and then you deteriorate rapidly. I find it redundant and boring. That is what I'm picking up. (laughter)* (R: This is true.) *Let's get it out in the open, what the hell do we have to lose.*

R: Because you refuse to wake up I hit you with this again and again.

*SJ: Sometimes you talk about it or someone is telling about their experiences and a lot of the people out there in the audience like they are having some real insight and experience as such that maybe they don't, maybe it's not necessary to... (SE: Bore the shit out of them.) (laughter) ...that's what I'm saying. If that is appropriate maybe if they rose their hand, I mean just something to indicate to you a little bit more. (laughter)*

R: All is well. (laugh) It's good for you. It's good for you to go through this experience. It hits you in the ego. *(SJ: That's right.)* The ego becomes mad and disappears and dies. *(SJ: Probably getting mad at them.)*

*SM: (Tells Robert how many questions are left.) One more.*

*Q: (Robert reads) First your statements great full of power, shocked... (SH: Who wrote this one I wonder?) ...then over and over again dragging it on. (students laugh) Now stop talking and wait. Now somethings dragging yes, no...every satsang.*

A: You're going to hear the same thing again and again until you wake up. (students laugh) You're going to sit here and go through the same thing and listen to the same words... *(SJ: The same pattern.)* ...until you wake up. *(SJ: And then what will happen? And*

*you'll do the same thing.)* Then you'll blow up. You'll disappear. (laughter) It is very necessary to repeat certain things in the relative world because there is nothing wrong under the sun. Therefore the things that come out of me may be important to you or may not be important to you. May help you or not help you. It all depends where you're coming from. What you're seeking. What you're after, what you're trying to do. Be yourself. Know yourself. Try not to think too much. All is well. That's it!

*SE: Oh yes we're going to have a bhandara after thanksgiving, the Sunday after thanksgiving. I don't know what the date is 27th-28th-29th or something like that, keep that in mind.*

*SM: We have some more transcripts, this is called "remember to remember," it is really very beautiful and I have 5 copies to handout whoever would like to xerox off.*

*R: Any questions about the questions?*

*SN: It seems in the questions is what I perceive it seems to me there is some kind of confusion between questions and the answers because sometimes the questions or the answers are asked from a relative point of view or from an absolute point of view. For instance is there a Jnani in every country can be asked in a relative sense as if the Jnani. Is there one Jnani and then you answered it in an absolute sense. See so there are many possible answers to the one question.*

*And also in response to the diapers the question Jay was asking, it's elementary but there is no such thing as objective reality. Right? (R: Right.) So therefore all the talk about absolute consciousness or pure awareness is just a fairy tale, basically. (R: All the words are redundant.) Well I mean that is how I'm responding to in keeping us in diapers in a sense some people think when you talk about absolute reality or pure consciousness that there is such a thing as objective reality. You see what I'm saying? (R: Umm.) And we use that in reality, there is no objective reality everything is subjective called the mind. (R: Exactly. Yet we have to talk, we have to communicate.) But I'm saying that there appears to be some sort of confusion because this isn't always kept in mind. We forget that. And then there is confusion, well what are you asking, well are you asking on a relative sense or an absolute sense and that could be really clear.*

*R: You have to look really deep into the answer that I give. And try to understand what the answer means to you personally. To the one who asked the question. There are some people who ask me a question individually or personally, I can speak to you in a relative sense and there are some people I can speak to in an absolute sense. So I always answer the question differently. But the answer is important and try to understand what it means for you personally. The person who asked the question.*

That's why when five people asked the same question there might get five different answers. So the rest of you, simply realize that the answer is particularly to the person who asked that specific question. But again there is only one answer to all the questions and that is all is well. There are no mistakes, there is nothing wrong, everything is perfect just the way it is. Feel good about yourself. See only reality wherever you look. Do not concern yourself too much with sadhana of any kind but rather come to the conclusion yourself that you do not exist as you appear and that you are totally free right now.

SN: *When you say the you are free in a sense what that means is that there is no you to be free. That's what freedom is?*

R: Yes. It means that you are totally free. That you never existed as you or I, you are freedom.

SN: *See I used to have a tendency to think when you said you are free going back into the relative, thinking that there is something called freedom and there is such a thing that experiences that freedom but in actuality freedom lies in the loss of the self. (R: There is only freedom.) Right, there is no one that is free? Even the idea of freedom I mean the way I see it is only emptiness. And that emptiness is freedom. (R: Freedom, emptiness is synonymous. There is only freedom.)*

SH: *It is confusing when you say you are free because there is no you that's free?*

R: Sure but when I talk to you I have to address you somehow. I can't say, "Hey freedom." (*students laugh*) (SH: *It's a linguistic difficulty. Language is structured in terms of dualism and we're speaking in absolutes and it doesn't work.*) Therefore when I speak to you like this understand what I'm talking about. When I say, "You are free," it means freedom is your very nature. And there is no you, but you are free. (SH: *But that is sure open to misunderstanding.*) It depends on the person. There are some people no matter what I say who realize freedom, absolute, harmony, consciousness. They know that's the way I talk about it, that's where they are, it's different, there is nothing else. And there are people that need to be told, "You are free." The thing that you think is you, is really freedom. (SH: *Well that is the Self. And the me that you think is me doesn't exist?*) That is why you are only freedom. What you believe is you is freedom not you. (SH: *Okay, I'll accept it.*) (*laughs*)

SB: *I always thought that consciousness was the soul, that the soul itself is pure consciousness. But you don't...* (R: No.) *What is the soul? Soul is supposed to be beyond the mind but there is this soul...*

R: The soul is what supposedly is left over when the body dies. (SB: *Yeah.*) The soul appears to be an entity but there is no entity because that would imply that there is the Self and there is an entity again trying to be the Self. (SB: *Because it's just like on the teachings that talks about the higher planes it's supposed to transcend the mind and then you're pure consciousness.*) Yes when you transcend the mind there is no soul there is only consciousness. The soul never existed and there never will be a soul. (SB: *So you're saying soul is just a linguistic word meaning freedom, consciousness, God.*) No soul doesn't mean that at all. (SB: No?)

SH: *It's a Christian thing.*

SB: *Well it's still an entity that is going to... well if it's an entity that is going to reincarnate then it implies a subtle mind?*

R: Look at soul as the same as looking at the body. It's just more subtle. The body doesn't exist, the soul doesn't exist. (SB: *So pure consciousness is even beyond any kind of identification, entity.*) Pure consciousness is something that is not effable. (SB: *It's totality of reality.*) It is silence. Total silence. There are no words to describe it. (SB: *So it's like in Christian terms, self-abandonment? Or freedom from more or less?*) You do not abandon something

that never existed. (SB: *It appears to be that you're not limited, it appears to be that you're transcending the self and dying to the self.*) Why do you want to die to your Self? (SB: *Die to the personal self.*) Forget about those words, dying. Just know the truth about your Self. That you have absolutely nothing to do with dying, or a person, or a soul.

SH: *That's a spiritual null event but it's very strong in the Christian condition.* (R: Sure.)

SN: *It's no difference from the idea consciousness and the Self because in the absolute sense there is no Self and no consciousness. Same thing as the soul, right?*

R: There is no consciousness, there is no Self, there is no liberation, there is no non-liberation, they're just terms, they're just words.

SF: *We use different words to try to bring down into the realm of the mind and it can't be thought of in the mind. We use all these words.* (R: Exactly.)

SH: *When he says it's ineffable, well you just defined ineffability.*

SN: *Robert in the beginning you said that if we have an inkling of who we are. What do you mean by that because if we have an inkling into who we are, even that is the mind.*

R: Of course it's the mind but you've got to start some place. You've got to have an inkling and realize that you never were the body, that you never were the mind, that you are not the universe, you are not the world and you are not an inkling. (students laugh) So you have to have an inkling that you're not an inkling. (students laugh)

All is well!

Ed do you want to read the Jnani?

(tape ends) [TOC]

**THE INVISIBLE WORLD  
(THE FIVE PREREQUISITES)**

*31st October, 1991*

*Robert:* Om, shanti, shanti, shanti, om, peace, peace. Good Evening.

*SD:* *Trick or treat. (laughter)*

R: Happy Halloween! We only have one witch in here today, in the back, wearing a Jnani tee-shirt. So let's say hello to the witch. (laughter) Hi witch. She's back there. She's wearing a Jnani tee-shirt. (laughter)

It's good to be with you again this wonderful Halloween, beautiful weather, all is well. Right?

Since the beginning of time saintly people have endeavored to bring peace and harmony into this world. The results have never been positive. We've had a Jesus, a Buddha, a Krishna, many others, many Bhodhisatvas, who have come back to bring peace to this world. Yet it has never happened. How come? Why can there not be peace in this world? The greatest of souls have tried to bring this peace here, yet for some strange reason they have all missed the point. This world is not a world of peace. There have been periods when there has been peace for a while. They didn't last long, and there were wars again, man's inhumanity to man, strife, confusion.

These great souls, for some strange reason, did not realize that there is another world interpenetrating this world, the real world, the invisible world, where there is total bliss, total love, infinite peace. This true world is called consciousness, for want of a better term. It is the state of absolute reality, yet it is the invisible world. The same thing exists in each one of us. In each being, in each animal, in each plant, in each mineral, in each vegetable, there is an inner force. There is consciousness, the reality of all substance.

This reality can only be felt by human beings, so-to-speak. The vegetable kingdom, the animal kingdom, the mineral kingdom, cannot understand this invisible world. Only human beings, so-to-speak, are able to transcend their humanity and rise above the so-called relative world, relative universe. Yet there have been very few who actually were able to see this. These very few beings, these very few people, would be considered selfish by most people, for they exclaimed, leave the world alone. Do not concern yourself with the world. The world is an illusion. Dive deep within yourself. Find yourself. If you discover the world within yourself, the invisible world, that is, which is the Self, then you will see what the rest of this world really is.

And there have been beings who were able to do this for some reason or another. They left this world deep within themselves and became the Self. When the Self was dis-

covered it became very clear that the entire world is the Self, the entire universe is the Self, there is only the Self. And the world just does not exist, as it appears.

I have repeated this many times, yet it is very difficult for most people to grasp. The world does not exist. Only the Self exists. It is meaningless to most people and I don't blame them, for they cannot do anything with it, so it seems. There is nothing they can hang on to. If you attend a sort of metaphysical church, and you get into the occult, you are promised a better life. You are promised that you will transcend your problems, you will be healed of whatever ails you, you will become a multimillionaire, your troubles will be over. Yet that has never happened except to the people it's supposed to happen to.

But there have been those few people who somehow felt something within them, that there is a reality that knows absolutely nothing about this world. They cannot explain it but they feel it. And they begin to do the work required in order to transcend and transmute the entire universe, becoming free and liberated. They gave a name to these people, Jnanis, Sages, Masters. These beings, just by being themselves, become an asset to the world and to those who are ready to follow those steps.

I had a glimpse of this when I was thirteen years old. My mother used to take me to the country to buy chicken. She would pick out a live chicken and they would kill it for her. And I had to watch this. I used to turn my head in disgust and I would ask her, "Mom, why is this necessary?" And she'd tell me, "This is the way we do it. This is the right way. We have to eat." I could never understand or reconcile myself with the killing of animals in order to eat.

I didn't really put it into words but when I went to sleep at night I would ponder this. I would say to myself something like this, "If there is a God how can God allow the slaughter of thousands of cattle, millions of pigs, chickens, what have you, so that human beings can be the cemetery to dead flesh?" And sometimes I would stay awake all night thinking of these things. "How can God allow this?"

Little by little, after months of pondering these things, it was revealed to me. I don't remember if it came in a flash or over a period of time, but I realized what we call God is invisible. This God is not a person, place or thing, but is totally invisible and is all-pervading, omnipresent. And if God were "love" how can these dastardly things taking place to animals be happening?

I came to realize that the invisible world of God has absolutely nothing to do with the so called human universe, with the relative universe. I somehow was able to comprehend that the world is an appearance, for it cannot be apart of God since God was all-pervading, omnipresent, and God was love. Therefore this couldn't take place in the kingdom of God. Yet it appeared as if it did take place. It must be an illusion.

I came to the conclusion that the whole world, the whole universe has absolutely nothing to do with the kingdom of God, and what my position was, my job was to discover this truth for myself. For at that time I didn't make the transition into total con-

sciousness. I simply pondered these things, night after night. I was able to reconcile myself with the whole universe.

From that time on I came up with the statement, "All is well, and everything is unfolding as it should." These things didn't bother me too much any longer for I felt intuitively, "This is an illusion. It appears to be happening. This is a world of appearances." And I became contemplative, quiet. I no longer tried to resolve things. I sort of developed a witness consciousness.

This is why today, when I look at this world and I observe the universe, I am not disturbed. People who do not understand this think I am selfish. I don't care. It isn't that. I have total compassion but I know for certain that this entire universe is maya. When I share these things with you, I relate my personal experience. You will hear these things again and again, for this is the way to bombard your consciousness with truth, until you finally give in and let go and surrender. Then you'll be part of the invisible kingdom and you will have eternal happiness.

We can never have real happiness as long as we believe the world is real. It's impossible! Due to the fact everything changes. No thing is ever the same and that is very evident. The whole universe is constantly changing. How can we have faith or believe in something like this, that is never the same? We have to make up our minds. Do we want to find reality or do we want to keep running around the world, becoming enthralled in the beginning, and disappointed in the end?

We begin to see it is the mind that keeps us in bondage. It is the mind that creates the body, the world and the universe. We cannot change other people. We've tried. It doesn't work. We cannot change the world condition. We've tried. It doesn't work. It makes no difference whom we elect president or what happens in the world. The conditions might change but there will never be a harmony and peace in this world.

It is only as we transcend and transmute the mind that we see something else. We actually see something else. We live in a different world. This is the reason I appear strange to some people, to most people, to all the people. I may see an accident, somebody dying. I will render assistance but I will be happy, for I do not see death as it appears. For some reason I look through that into the **invisible world** where there is joy and laughter, where there is peace and harmony.

What do you see? As you look in this world what do you see? You're seeing the result of your mind. Your mind has been conditioned since you were born. Not only that, but you have a mind that has been through many lives, so it appears. You've had many existences and many worlds as a male, as a female, and you're under the laws of karma.

Now I realize that some of you know that karma doesn't exist, reincarnation doesn't exist. That's easy to say but aren't you going through it? How can you say it doesn't exist when you feel it nearly every day? If you have been totally peaceful today, if you have had total joy today, total bliss today, total harmony today, then you can say there

is no karma, and there is no reincarnation, and there is no God, and there is no universe and there is no body.

But you cannot say that when you are moved by the world. You cannot say this when the world becomes meaningful to you. You cannot say this when you forget these things and you become enthralled by the world because things are going your way.

As I have told you many times, if I wrote you a check for \$200,000.00 tonight, how many of you would be back here next Sunday? (laughter) I'd probably never see you again.

*SK: I'd be back for more money.(students laugh)*

R: You're right! True! (students laugh) And also you will find that when you become totally bankrupt, or your wife or your husband leaves you, or your house burns down, you immediately call me on the phone. You come to satsang for you really want to get rid of your troubles, your problems, your physical ailments. That's what you really want.

Can you now see what I mean when I say, "You shouldn't go around saying I am absolute reality, and I am consciousness, and I am free, I am liberated, and that the world doesn't exist, and karma doesn't exist, and reincarnation doesn't exist?" Yet it exists for you because you're going through it. Do not allow your pride to get in the way. This is the ego telling you these things. You have to be totally honest with yourself. You have to see where you're really coming from.

A Jnani has absolutely nothing to do with this world. The world, the universe, becomes totally meaningless to a Sage. It's not a put on. It's not imagining that, "All is well," until some catastrophe hits you, and then you get upset, become violent, feel sorry for yourself, become depressed. You have to see where your at, where you're coming from, what you're really made of. You can never know the truth, that there is no world, there is no universe, there is no God, as long as you believe the body suffers, mentally or physically. Have you suffered mentally or physically today?

If you really want to get on the band wagon, (here goes these cliches again, get on the band wagon) if you really want to become a part of those few people in this world that have transcended the world, you have to do what they did.

**The first prerequisite:** Shut up. Be quiet. Stop debating. Stop arguing. Stop trying to prove a point. Even if someone knows something that you don't, whether they share it with you or not, makes no difference, for you have to come up with your own truth. There's really no one in this universe that can hand you realization on a silver platter.

**Number two:** You have to let go. You have to let go so completely that it becomes scary. You have to totally let go mentally. You have to stop depending on person, place or thing for your self-worth. You have to start depending on the infinite invisible, on what you cannot see, taste, touch, or smell or feel.

**Number three:** You must look at the world but never react to anything. You must watch your feelings and your emotions, observe them, and as they come into contact with



you, you must become the witness, realizing that you are not those emotions. You are not your bad temper. You are not the depression. You are nothing that goes on in this world.

**Number four:** You must develop a tremendous humility, a stupendous humility. This is more important than anything else. If someone tells you something that you don't like to hear you do not become upset. You do not hold it in. You let it go through you and it dissipates, for it has no energy except the energy you give it. You are responsible to yourself. If you fool yourself you're just going to get disgusted in the end and give up all spiritual life, for you'll say you've gotten nowhere, nothing has happened, it doesn't work. It doesn't exist.

I suppose this is the reason I am with you. To tell you, "Yes, there is an invisible realm of perfection beyond this world, interpenetrating this world, that makes this world look like kindergarten." Yet you must be able to see it yourself.

**Number five:** You have to want it so much that you don't want it. You have to have such a strong desire to be free that all desire stops. When all desire stops there is a quietness, a stillness, that takes place within you. It is only when this stillness, this quietness, comes when you're able to see clearly, not with your physical eyes, but with your spiritual eye, not with your little I, not with the I-thought, but with the I-am. And you will see in all directions. You will see up, you will see down, you will see sideways, you will see backwards. The only thing you will see is total perfection which is another name for pure awareness. You have to take this thing seriously and you're not to be serious about this thing at all. You have to reject everything yet you also have to accept everything. You have to surrender and you have to realize that you are the Self.

There is something inside of you that knows how to do all this. You can help by becoming quiet, by becoming still, by not making a lot of noise, not making a big commotion. Let the world do what it will, yet you become silent and peaceful, compassionate, have humility. Just watch, look, observe, quiet the mind. Be still and know that I am God.

*SF: The only thing that didn't feel right was when you said that the great Masters were not aware of the invisible world. Jesus said, "Heaven and earth will pass away but my words will not pass away."... (tape break) ...and Maharshi said, "There's only one consciousness equally distributed everywhere," and then he went on from there.*

*SD: Yes, I wondered about that too. Did you really mean they didn't realize it or...*

R: I was speaking of those Masters, those great beings, that tried to make the world a better place in which to live.

*SF: Seems to me that they were trying to get us to see that there is an invisible world.*

R: Those who have been trying to tell us to go within, and the change must come from within, are the true teachers. But those who try to improve the world and try to improve the world to make this a better world, have not tasted ultimate reality.

*SF: But you wouldn't put Christ and Buddha and Krishna in that category, would you?*  
(R: No.) Okay

*SD: You mentioned an expression, Bhodhisatva. What does that mean?*

R: Bhodhisatva. It's a Buddhist tradition that when you become enlightened you do not go away, but you come back to help others become enlightened. (*SD: Would that be the same as a Jnani?*) Not really. Most of the Bhodhisatvas are beings who try to uplift the race.

*SF: Change the world.*

R: To make this world a better place in which to live. But when the realization comes that the world never existed to begin with, trying to make the world a better place to live is ridiculous.

*SD: You often mention the words transcending and transmuting and I wonder if you could define them both so we'll know the difference.*

R: Transmuting is a chemical change that takes place, a total change, a total chemical change that takes place in the body and you become a different person, a different being. When you transcend something you go through it from one experience to the next. And transcendental work is when you go from one step to the next step, to the next step, to the next step. But when something is transmuted there's a complete alchemy, a total change into a totally different being. (*SD: And that could happen to a self-realized person?*) That happens to a person, yes. When a person realizes the truth as expressed and intelligently looks at reality, effortlessly, entirely, then all of a sudden, like a flash of light, there's a transmutation, and you become totally free. (*SD: So transcending is sort of taking an over-view about things?*) Transcending is when you go from step to step. You go higher and higher. But transmuting is when you do it all at once. (*SD: Oh, thank you.*)

*SH: What happens chemically in the transmutation process?*

R: The brain chemical changes to begin with. The brain cells, they seem to all of a sudden take on a new reality and they become the total servant of the mind. They no longer have their programming. All the programming disappears. The eons of programming, the past, is dead. It becomes totally annihilated, and you become a new person, an expansive person. (*SH: And this is purely a chemical change?*) It's a chemical change in the beginning.

*SD: Is it both chemical and spiritual? It sounds like it.*

R: It's the same thing. The brain surrenders to the mind, so-to-speak. The entire programming of the brain gives up to the mind, lets go. All the circuits become dead.

*SH: It also affects the body too? (R: It affects the body, Yes.)*

*SF: I had an experience once with LSD. Somebody said it's all right to be Fred. I never had thought that was so. (R: It's all right to be Fred?) When I had LSD. (R: Oh.) And I knew that was so, and the world was all right, and God was in his heaven, and all was right with the world. But as soon as I came down all the thoughts and conditioning came back into my mind, and that's where I am now. But I did experience it. I knew every-thing's okay. I think that maybe with the LSD the*

*chemical change took place and all those thoughts were put in abeyance for the time being. Want to comment on that?*

R: With some people, when they take drugs such as LSD and other drugs, they're able to see and experience what you've experienced. But there are some people who have bad trips and they don't have that experience at all. But of course, as you've just explained, you come down from it and you have to keep taking it again and again, and soon you become immune to it and you have to take three times as much to have the same experience, and then the experience becomes less and less. (SF: *Well I had this feeling that probably God didn't want me to fool with the stuff, so I quit it.*)

SD: *Would it be though, a moment of realization? Not lasting perhaps, but would that be realization for that brief time period?*

R: To an extent, not complete realization. That gives you a taste of what realization is. (SD: *Because I had a friend who had a similar experience and he said he experienced a complete loss of ego, and even though when he came down he couldn't get it back, neither could he ever quite forget that feeling.*) It gives you more a feeling of bliss that takes you way up there, where you know that all is well. But it doesn't take you completely through.

SJ: *Robert, when you're talking about the deadening of the... whatever happens to the brain, whatever you were saying that way, is that why if one recalls a memory, a picture of the memory never arises and no sense of reality arises, like just a thought or a reflection of a thought that never really existed.* (R: *What are you referring to?*) *Well in the brain like you might come up with a memory that at age seventeen you went to India or whatever happened, and there's no picture with the memory. All the elements that call that a memory aren't there any more. It's just a verbal memory almost.* (R: *Are you speaking of the Sage?*) *Yes, after that occurs where the brain function deadens.*

R: The brain no longer functions. But then, as you say, there is something there that remembers certain things spontaneously. (SJ: *Right, but it's totally hollow. There's no picture of the memory, no reality to the memory.*) This is true. Yes, you do not remember like ordinary people. There is something there. Certain things you can remember but there is no difference between those things and the present, or the past or the future. (SJ: *They're all hollow?*) It's all one. (SJ: *And it's all nothing. There's no substantialness to it at all.*) Yes. It has no substance.

SD: *And that would be transmutation, right?*

R: That's transmutation. There are many times when I remember something, yet I don't know if it happened yesterday, or if it happened twenty years ago, or if it happened many life times ago. But sometimes certain things come to me and I wonder where they came from. Everything becomes combined and becomes one.

SH: *Do you just ignore them when they arise? When they occur?* (R: *I just watch them.*) *Watch them going past?* (R: *Yes.*)

SF: *I have something I'd like to check out. One of the beatitudes says, "Blessed are the pure in heart, for they shall see God," and I'm wondering if the heart is the center of the being, and if it's*

pure, there are no contaminants in it, and the contaminants in the heart would be any thought, and if there's no thought, at that point God can be seen, and then we have to go into what that phrase means, which would mean pure consciousness, or atman, or Brahman or whatever other word might be put to the ultimate reality.

R: Actually what it means is when you are pure in heart you become God. You become the absolute reality. (SF: It would be nice. Except it's already so. Is that not correct?) So why don't you believe it? (SF: I try.)

SD: How do we get from intellectual understanding, like he's saying, where we understand it and yet we understand it with the mind, and the mind is what were trying to get rid of.

R: By looking at the words that are spoken with deep intelligence, effortlessly. (SD: And witnessing is that what you're referring to?) Observing, looking, watching or of course, inquiring, "To whom does this come?" Whatever method suits you. But many beings have awakened simply by looking at the situation, observing it, intelligently focusing on it, and awakening can occur.

SV: What do the words "intelligently focusing on it" mean can you explain the meaning?

R: It means when you see "that" alone. When you look at the words, or the phraseology, or the situation, or the reality, and you're able to see it with wisdom. When you see the total picture as something real, something of substance, you are intelligently looking at the situation, and feeling the reality of it, and that causes an awakening to you.

That's when you look at a situation, say you look at Dana, and you really see her. You see through the maya. You do not see the outer layer but you look through everything and you see her as she really is. That's looking at Dana intelligently, effortlessly. You're looking at the spiritual Dana and that causes you to awaken.

SD: I have a hard time relating to this, but would the real Dana be the Self?

R: The real Dana is the Self. (SD: So that's what we would look at?) He sees you as energy. (SD: As energy and as part of the oneness of all things?) As spirit, as reality. (SD: So he would see me as himself.) Something in him has grasped you as the real person, as the real you, which is himself. That's why he awakens, because he becomes what he saw.

SJ: Robert, could I read something. Someone wrote me something that explains this also, somewhat succinctly. (R: Someone wrote you a letter?) Yeah. (R: Go ahead.) I'm going to read a little bit of the long version it's very short anyway but... (Jay reads)

*"The past, present and future are projected from the stateless state, the transcendental fourth state, Turiya. You witness these states as on a cinema screen which is not affected by the states. Find out the substratum... (I guess is the most important part right here) ...Find out the substratum of these states. "Who am I" who experiences these states? Find out from where the thought I arises from. Keep quiet, don't move your mind, make no effort. Just in this no second make a leap."*

R: That's good. Yes. Thank you.

SJ: *It seems the most direct is just to get to that point and, whether you make a leap or not, whatever that really means, it's just to get to that point of total stillness, effortless, and then dive into it, whatever it all is, and that's the direct way.* (R: Yes, that's good.)

SH: *And at that point the seeing is the being.*

R: *The seeing becomes the being. Yes. (SH: You see Dana as she truly is.) And then you become that. (SH: And that's what you are.)*

SJ: *Nothing conceivable to the mind whatsoever, so it's no use even talking too much about it. Just doing that.* (R: The mind has absolutely nothing to do with it.)

SD: *So the word seeing is really being used the same way you would use the word perceiving.* (R: Yes.) *Not seeing...* (R: Not with your eyes. Perceiving your reality.)

R: *It is not as difficult as it sounds. No, actually all those things that were talking about happen instantaneously. It all happens in a second.*

SL: *So Robert, does that mean that we do have very short periods of enlightenment, when you say it happens within a second?*

R: *I was speaking of the entire experience of enlightenment. The experience that you never come back from. (SJ: Transmutation.) The whole thing happens in an instant.*

SD: *In other words one minute were asleep and the next we're awake...* (R: You're awake. Just like you woke up, right.) *...and that's it.*

SF: *Like gun powder. That's what Maharshi said. (SJ: What was it?) It comes like gun powder that's a simile to what Bhagvan used. (SJ: But I mean don't be fooled. That's how it came to him, you know, if it doesn't come like gun powder then don't be confused about that.) He said also, there's dry wood and damp wood.*

(silence)

SF: *There is apparently one truth that we can learn from psychedelic drugs and that is there are states of consciousness than the one we ordinarily live in day to day.* (R: Yes, true.) *That's the one thing that we can learn.* (R: Umm, right.) *The other stuff is no more or less important than our daily experiences in this state of consciousness.*

R: *Are you still taking LSD? (SF: Sir?) Are you still taking LSD? (SF: No that was twenty five years ago. No I got the idea I wasn't supposed to fool with it. It was 1965 or 1964.)*

SD: *You remember, you retain that knowledge.*

SF: *Of course it's just in the mind, better there than not I suppose. (SH: What isn't?)*

(silence)

SF: *One thing I might say Robert, I come up here with these intellectual concepts. I realize they're of limited value. But to have you corroborate my understanding makes me feel better. Okay?*

R: *Everything you say Fred is appreciated. (SF: Thank you sir.) We wouldn't know what to do without you. (SF: I do not know how to take that?) (students laugh)*

SV: *Take it a good way. (SF: Yeah thank you.) You got to use it to take somehow. (laughs)*

SD: *I think the value of that I get from what you say Fred is that you've studied so much and what you do is corroborate with all the Masters by saying the same thing. Because you bring*

up different Masters and their teachings which you corroborate with Robert and that to me was the most thrilling moment in my life when I realized that they were all saying the same thing. So that is the value I get from your talking about.

SF: That is what awakened an interest in Eastern philosophy. Do you know a guy named - an Australian who wrote some stuff under the name of Muni sadhu?

R: What's the name? (SF: He wrote under the pen name of muni sadhu? He wrote that...) Oh he was a disciple of Ramana? (SF: Yeah he was a devotee.) I think I know him.

SF: He was an Australian. I don't know his real name but he wrote that in these tradition, they never contradict one another. And I didn't understand it like I do now but it was enough to awaken an interest and that was part of my karma.

R: True, real Sages don't contradict each other. It is the disciples that cause the problems. (laughter) (SF: They argue, I'm right and you're wrong.) My Master is better than your Master. (SF: Sir?) My Master is better than your Master. (laughter)

SF: Sai Baba is different from Oral Roberts. (laughter) (SF: But not too different from Jerry Palmer.) Or Jimmy Swaggert.

R: Or Pee wee Herman. (laughter)

(silence)

R: Would you like to read the Jnani Mary? (SM: Oh yes.)

(Mary reads the the confessions Jnani, refer to beginning of this book.)

R: Thank you Mary. Do we have any announcements?

(Announcements for the return of transcripts after xeroxed and general talking)

R: Next week Henry will give us all foot stools. (SH: I'll be glad o hand them out, if you bring them.) We're going to have a thanksgiving dinner on Sunday after thanksgiving. Starting at 1:30 we'll have music, festivities. Henry will do a soft shoe routine.

SD: And we all bring a main dish right? A vegetarian main dish? (R: Yes.) I'd like to see you do this Henry.

SH: He's just an old joker.

SD: Those are nice soft slippers that you wear.

SH: He doesn't know that I'm only a tap dancer not that soft shoe stuff.

R: We have some prashad.

S: Thank you Gerry.

(tape ends) [TOC]

*Transcript 108*

## **BE YOUR SELF!**

*3rd November, 1991*

*Robert:* Good afternoon. I welcome you with all my heart. It's good to be with you again. All is well.

Your time is getting shorter. How many more years do you think you have left in this body?

*S:* Too many.

*R:* That's true. You never know when you're going to leave. Could be an hour, could be a day, a week, a month, a year. What are you doing with yourself in the meanwhile? What do you do with yourself every day? What are your concerns, your attachments? Think about those things, for this determines what is going to happen to you. There is absolutely nothing on this earth that has anything to do with your spiritual life. All of your dreams, your earthly dreams, your desires, your needs and your wants are all nonsense. They seem important, but they're total nonsense. You're not going anywhere when you attach yourself to worldly things. You're just spinning around, getting nowhere.

It's difficult for most people to understand, that you can sit in a chair, and something will happen within you which will take care of all your needs, your wants. And everything that's going on in your life, will be taken care of in the right way. You think you have to be the doer. You think, you believe, you have to run around and make things happen. Nothing can be further from the truth than this. There is a power and a presence that will take care of everything for you.

Your job is to relax, to take it easy, to be peaceful. To observe, to watch, to look, never to react. As you begin to go deeper within yourself, whatever you need to know will be revealed to you. Whatever you have to do will be done. Yet what you really are has absolutely nothing to do with these things. Your true nature, Brahman, absolute intelligence, pure wisdom, sat-chit-ananda, is always available. It is always there. You are that.

To see your true Self, and to feel your true Self, and to be your true Self, you simply have to negate everything else in this world. By negate everything in this world, I mean you have to look at a situation and never react to it, and realize this is not you. Good things, bad things, whatever you call good and bad, they're all the same. They are not you. You are not that. You are absolute freedom. You have nothing to do with anything.

The world appears like a dream. It comes and it goes. You know by now that everything is subject to the law of change in this world, in this universe. Everything is going to change whether you like it or not. Why be disappointed? Why be upset? Change is the nature of living, yet what you really are, your real nature, can never change.

Identify with your real Self. Again, how do you do this? By not identifying with the world. When you do not identify with person, place or thing, you are automatically identifying with yourself, and then you become your Self. In other words you become your Self by not being yourself.

You have to awaken, now. And let go of the dream world. Many of you are so concerned with your future. You're so worried about your past. You have all sorts of plans in your mind. You're conditioned to believe this, to believe that. This is what is keeping you back from waking up. You must let go, in it's entirety, of any hold the world has on you. You have to stand naked before God. In the last analyses you have to be your Self without the help of books, teachers, systems, governments, religions. You have to step out of that rut of your conditioning. Become totally unconditioned, as if you were just born. Reading too many books simply adds to the confusion.

As you begin to dive deep within yourself, without the help from books, from teachers, you make mistakes in the beginning. As you learn to dive deeper within yourself, as you learn to go within, those mistakes are good, for they push you forward. Never judge yourself. Never put yourself down. Never believe that this is too hard for you, or you have too much bad karma, or something is holding you back. Nothing can be further from the truth.

The only thing that is holding you back are your thoughts. Get rid of your thoughts and you'll be home free. Quiet your mind. Keep yourself still and leave the world alone. When I say leave the world alone it becomes confusing somewhat. I mean mentally. Keep your mind empty and your body will do things that it came to this earth to do. Your body will not sit still all the time and do nothing. But you can be still in your mind and be thought free. No judgments, no fears, no bewilderment, no apprehensions. Not thinking about tomorrow, forgetting about yesterday, living in the now. Being spontaneous and leaving the world alone.

It's not hard living that way. Put a stop to your thoughts by inquiring "To whom do these thoughts come?" by observation, by being the witness. As you become the witness to your thoughts your thoughts will slow down. It is only when you go along with what your thoughts tell you, by feeling something. In other words, your thoughts may bring some negative condition to you. And so instead of just being the witness and just observing, you react. You react with fear, with anger, with hate, all sorts of emotions. This is what pulls you down. This is what keeps you embedded in maya, in the mortal dream.

Begin to take hold of your thoughts. Grab them. Watch them. Observe them. Inquire from where they came. Again as you do this process your thoughts will subside. This is the way to stop your mind, by not paying attention to it. However it appears difficult to some people. Yet it's not that difficult at all. You just simply remember, every time you think, the thought is nonsense. It makes no difference what it is. You do not get caught up in it. You observe, you watch yourself thinking, like a third party. You're observing,



you're watching the thoughts. Then they do not come back as strong anymore. They become weaker and weaker.

But if you're like most people you get caught up in your thoughts. As many of you know, one thought leads to another thought, leads to another thought and another thought, and there is a whole story going on in your mind. And you feel it in your emotions and you take action. That's how the average person lives. But I am saying grab hold of it. Stop it before it mixes into your emotional system. Now it makes no difference what the thought is. The thought can be good or bad. It can be about the past or about the future. It makes no difference what the thought is. You have to put a stop to your thinking. That's the only way you're going to become free and liberated. There is nothing else you can do to become liberated than to stop your thinking.

Liberation of course is your very nature. When you stop your thinking the outer shell melts away and your real nature, which has always been, becomes self-evident. So do not feel the world, feel other people, feel the grass or the mountains. Rather be yourself. For after all, you know by now you are the world. You are the mountains. You are the grass. You are the sky. You are others. It all comes out of your own mind. You give birth to the universe. You create God in your own image. You create angels and you create solar systems, various planes where you go after you die. You create all these things in your own mind. For where else would they come from, except your own thinking?

Vehemently make up your mind that you're going to take complete control of yourself. Start from now. Say to yourself "I will never again allow my mind to rule me. I will never again allow my mind to control me. From this moment on, I am in charge," and make it your business to catch yourself when your mind begins to think. Grab it at the thought, before it starts to mix with your emotions.

There are many ways to do this again. You can grab it by inquiring "To whom does this come? Who's feeling this thought? Who's thinking this thought?" And you say "I am." Then inquire "Where did the I come from? What is the source of the I?" Or you simply observe the thought. Watch the thought. Become perfectly still, and allow the thought to do what it wants. By just observing, the thought will not continue. It will slow down and stop. Before you know it you'll be free. You will awaken. It's that simple. It's up to you to do it.

(end) [TOC]

*Transcript 1099*

## **CONSCIOUSNESS IS THE ONLY POWER**

*7th November, 1991*

*Robert:* Good evening. It's good to be with you again this beautiful Thursday night. How are you all feeling?

*Students:* Great!

R: You're sure about that? You should feel great. If you only knew who you were you would never feel anything but great; if you were only aware that you are not what appears. You are neither male nor female, Christian nor Jew, black nor white. You just are. There is no thing that comes after that. You just are. You are that. And that is the most beautiful, joyous, happiest, whatever you can ever be. You are the delight of the universe. You are a total joy to yourself. You are infinite love. Everything about you is beauty and grace, just the way you are. And all you have to do is to awaken to that.

There are many of us when confronted by some hostility, confronted by some problem, having to make a decision, for instance you are at work and the president of the company calls you in, about to give you a promotion, but you don't know why he or she is calling you in, and you begin to fear you might be losing your job, or you have to make a major decision at home, or perhaps the doctor has just diagnosed you with cancer, when things like that happen instantaneously, many of us do not have the patience, or the time, or the energy to practice self-inquiry.

Many of us cannot begin by saying "To whom does this come?" when we are immediately confronted by a situation. We can't just say "I feel this. Who am I?" We can practice self-inquiry when we have peace and quiet, usually, when there is no immediate decision we have to make. But what do we do when we have to make an immediate decision, or somebody just told us something we have to react to? What do we do? There is something you can do. You can immediately say to yourself "Consciousness is the only power." That is a very powerful statement. Quite a few people who have called me and told me about a certain problem, and I gave them this to say, have reported they've had wonderful results from doing this. Before you start to think about the problem, or solution, or reaction, you say to yourself "Consciousness is the only power."

Now let's dissect this and see what it really means. Consciousness is absolute reality. It is all-pervading, omnipresence. It is pure intelligence. It is omniscient, omnipotent. It is pure awareness. There is no place it begins or ends. It is bliss, total joyous bliss. There are no mistakes in consciousness. There is no such thing as good or bad in consciousness. Consciousness is conscious of itself, and there is nothing else. Nothing else exists. "Consciousness is the only power," means that there is not consciousness and you, or consciousness expressing as you, or consciousness expressing as the universe. There is

only consciousness. You have absolutely nothing to do with it. You don't count. You are a nonentity. You don't even exist. But consciousness is. As you make this statement with feeling the truth always prevails. Therefore you can rest assured that whatever happens after that is divine right action, perfection. Once you make that statement you no longer have anything to concern yourself about. You let go completely. Worries cease. Reaction is halted. Fears diminish. Anger is totally annihilated. You are completely free when you make that statement throughout your entire being, that consciousness is the only power.

For all these years you have believed that you are a human being, having to make decisions, having to do things or they will never get done. Now you are beginning to see that consciousness is everything. It takes care of everything when you get yourself out of the way. You get yourself out of the way by becoming still. Once you have affirmed to yourself that consciousness is the only power you will notice that your mind becomes quiet. There is no longer anything to argue about, no longer anything to confirm, to remember, nothing to react to. Consciousness has spoken and you are free. This doesn't mean that you have awakened or that you have become self-realized. This appears to work for you at a so-called human level.

Now here is the paradox. At the human level nothing really exists, yet at the same time things begin to work for you. This is why this teaching is beyond words and thoughts. Do not attempt to analyze these things as I talk to you. Do not attempt to figure it out in any way. Just let it happen. Reality, as consciousness, exists and you don't. Yet when you say "Consciousness is the only power," something happens to your humanhood. You become happy. You couldn't care less if they dropped an atom bomb on your head. You couldn't care less if the doctor did tell you you've got two weeks to live and you've got cancer or whatever. Or you've been promoted to president of your company. It's all the same. You feel alive. You're not alive as most people feel. It's a universal aliveness. You sort of feel that your cells, your atoms, are connected to the entire universe. And you do know that all is well. You feel wonderful. This happens just by saying "Consciousness is the only power."

Think how you can use this. Your mother in law calls you on the phone and starts screaming. You watch TV. You see all the news that's going on in this world. Something is going on in your life. You have to meet something, somewhere, on a certain date. Instead of thinking of the problem, of the situation, whether it's good or bad makes no difference, you say "Consciousness is the only power." It's really amazing at the results some people have had with this. You can also do this when you first awaken in the morning, as soon as you wake up. There are some of us who cannot catch the I. That's really funny. Some people are calling me on the phone and saying "I'm trying to catch the I every morning when I wake up, but it eludes me, runs faster than I can catch it, because I immediately become concerned with the world. The I has really taken over and I missed it." This happens a lot with some people. It is true you should try and catch that gap between awakening and sleeping, that gap in between, and watch the I, watch the I going from the heart to the

brain, when you become aware of the body, and you become aware of the world and the universe. Then you reverse the position, following the I-thought back from the brain into the heart. This is the practice you should do. Yet many of us do not have the time. We're in a hurry, we get up too late. We cannot continue this. But you can say to yourself "Consciousness is the only power." You'll find just by saying that you start to feel good. You've got control. You feel power. Say to yourself right now "Consciousness is the only power." Feel how meaningful that is. It removes all doubt. It helps in the thinking process. It allows the thinking process to stop, to slow down. This is a tool you can always use.

Of course if you can know the truth about yourself when you awaken all the time, that is even better. If you can realize the truth about your body, that you don't have a body, that you do not have a mind, you are total freedom, total joy.

What I'm trying to say is you have to use whatever method you have to use to remove the idea of humanhood and the world. Most of us live a hectic life. We always have to be somewhere. We always have to do something. We're always running back and forth. We don't even know where we are going sometimes. We think we're doing something important. We've got to be here, we've got to be there. In the long run does it really matter? It's hard to understand, for some of us, that by being quiet, and not rushing and hurrying, we can get more done than we ever imagine. You do not come to this earth in the appearance of a body in order to bog yourself down in employment and family and homes.

Now these things are fine if you use them correctly. There is nothing wrong with having employment a family, a home. But do not allow those things to possess you. By affirming to yourself "Consciousness is the only power," you free yourself from attachment. Yet there is more love, there is a greater compassion, there is a greater joy, greater peace. When you say "God is the only power," or "Consciousness is the only power," it's the same thing, something begins to happen. A subtle energy begins to take shape, begins to take form, and begins to take over your life. You then realize that you have no life of your own. You go forth in this world doing the things you came here to do, living your life as it appears. Yet you're no longer concerned. You're no longer hurried or worried. Fear has left you. Anxiety has left you. Anger has left you. And you become one of those rare beings that appear to exist in the world but are totally free.

What I am explaining to you here is that you do not have to be liberated to experience this state. As I always tell you, there are no steps to liberation. You either become liberated or not. But there are steps to sadhana, to spiritual practices, and you can climb upon these steps, going very high, to the top floor, where you are not liberated but you have total harmony in your life. By total harmony in your life I mean the problems seem to be there, but not for you. There is no longer a problem. You wonder how can this be. Well, for whom is the problem? For the ego, as you know, for the mind, for the body. And even though you have not transmuted into self-awareness, the appearance of the body rises to a higher vibration.

Remember, as I am explaining this, bear in mind that whatever I am talking about doesn't even exist. That's the wonderful thing about this teaching. I'm telling you a bunch of lies. Yet they appear to be true. Your humanhood appears to rise and you appear to have a good life, even though circumstances haven't changed.

What we're trying to do here tonight is to improve the status of your existence before liberation. Do not look for liberation. Do not desire anything. Most of you know this by now. Do not say to yourself "Oh Robert is saying these things that don't even exist. Why doesn't he just tell us that we are consciousness and get over with?" This is true to an extent. You are consciousness. You are God. You are absolute reality. You are choiceless awareness. But even if I say this to you some of you still have to deal with the world. You still have to get up tomorrow and go about your business and do whatever you usually do. And I know that many of you forget this teaching, for you get enmeshed in the world. The world grabs a hold of you. You begin to think about sex, about greed, about all kinds of things. This is normal for a human being.

Therefore we are talking tonight about how to rise above this, entertain a higher level of humanhood that doesn't exist, before becoming liberated. And you simply do this by affirming "Consciousness is the only power." You stop. You no longer think anything after that. You will find, as you say this, your thoughts will begin to stop by themselves. It's such a powerful statement that your mind is shocked into silence. You're actually shocking your mind. Your mind can't believe that you're saying this. Your mind is expecting you to say "I'm worried over this situation. I'm happy over this situation. This is going on in my life and that is going on in my life." And when you say "Consciousness is the only power," the mind is stunned. It doesn't know what to do. And you begin to feel feelings you never felt before. You feel fantastic joy welling up within you. Now, if you've got time, it is then that you can practice self-inquiry, if you have time, because you have stopped your mind. But some of you tell me when you first get up in the morning trying to practice self-inquiry is fruitless. You just don't have the time. You're thinking about where you are going to go and what you've got to do. But when you exclaim to yourself "Consciousness is the only power," your mind starts to become quiet. Then you can ask yourself "To whom is this quietness come?" and you can go into self-inquiry.

Do not allow a day to go by where you do not practice something. Never allow your mind and your body to dictate to you how things are. Do what you're doing and never regret it. Once you say to yourself "Consciousness is the only power," what you do after that is good and right, no matter how it looks and how it turns out. That's a little secret. You have to hold on to your statement. In other words, let's say you say to yourself "Consciousness is the only power." Then you go outside and you find that your car has been stolen. Does that mean that it didn't work? Does that mean something is wrong? This is where we separate the men from the boys and the women from the girls. Your car being stolen is a blessing for you, a blessing in disguise. I know it doesn't appear that way when it happens, but if you have firmly affirmed that consciousness is the only power, how can

there be a mistake after that? Where would the mistake come from? As we discussed previously, what we call consciousness is all-pervading. There is no room for anything else. There cannot be something evil or something good when consciousness is the only power. Therefore, when you make that statement, flow with everything. Flow with everything. By flow with everything I mean observe, watch, look, but do not react. Your body may be in pain. You may feel awful. Or you may feel healthy as a horse. When you're healthy or sick, or happy or sad, this has absolutely nothing to do with your unfoldment.

This is something you really have to understand. We're not trying to exchange bad humanhood for good humanhood. We don't even think about humanhood. We're not even thinking about the condition or the situation. We observe it. We watch it. We look at it, but leave it alone. Now if you can do this, I can assure you, you will become one of the happiest people who ever lived. And this is before you become self-realized, before you awaken. You'll be radiantly happy.

It is also true, when you do awaken, that kind of happiness disappears, for that's sort of human happiness, to an extent. Do not try to figure it out, do not try to analyze it, for when you do you're using your mind, and your mind has been programmed, conditioned, since you were born, and before. Therefore whenever you try to analyze anything, whenever you try to figure out situations and conditions, you're using your conditioned mind. From a conditioned mind there can never be peace, there can never be real joy, there can never be real love. The mind has to be unconditioned to feel these things. But when you say "Consciousness is the only power," just by saying those words something subtle takes place within your being. I can't really explain what happens but I can assure you, you'll like it.

As you work on yourself this way, as your perception becomes deeper, the perception into yourself, at that time you can have an instant awakening, becoming totally free also. The transmutation takes place at that time. You become liberated, free. Yet if you look for this, if you expect this, it will elude you. What I'm trying to say is, keep yourself to the point where you are saying "Consciousness is the only power." This will lift you high by itself. It will take care of everything.

You always believe you've got to do something. You've got to lift yourself up, or you've got to know the right words, or you've got to be in the right state of mind. This is not true. People who have been liberated have become so because of a quiet mind, by not really thinking about these things, by not really desiring anything like that, by not caring about this. When you're saying "Consciousness is the only power," you're not thinking of what you want or what you don't want. You're not really trying to improve your humanhood. You're not trying to decide what is good and what is bad. You're simply making that statement in nothingness. It's a blind statement. It's something that needs no explanation, no defining. You simply exclaim it and leave it alone.

Let's use an example. Say you go for your yearly check up and the doctor tells you you've got diabetes, and you're going to lose all your toes, and your fingers, and your

tongue and your eyeballs. That wouldn't be so bad. It could be worse. When you say "Consciousness," to yourself "is the only power," you're not meaning to say this is not going to happen to me. Nothing like that at all. You have no reasoning behind it. There are no wants or desires. I want to make this perfectly clear. You are making that statement in the silence and you're not trying to get a better reading for yourself from the doctor. You're not trying to change anything. You're not trying to do anything. You're simply making that statement "Consciousness is the only power." And you can do that over and over again, as many times as you like, during the day. Even if nothing is happening you can say this. Do not desire anything. Do not look for anything. Do not expect anything to happen. Do not believe your life style is going to be changed, or you're going to become liberated. Simply make that statement.

So when the doctor told you you've got diabetes, you make that statement, you smile, and you do not think about what the doctor told you, whether it's true or not, right or wrong, false or not false. You keep all your energy on that statement "Consciousness is the only power." Everything will take care of itself. You'll be delighted with the results. You can practice this any time, any where, for you're doing it to yourself. You're watching TV and you see the dastardly situations in the news, say to yourself "Consciousness is the only power." You're not trying to change anything. You are not trying to do anything. You are merely affirming the truth and the truth will make you free. Feel free to ask any questions about this.

*S: Robert, instead of the word consciousness, the things that come to my mind is the equivalent "I am is the only power." Would that be appropriate?*

R: If it works for you it's good. (*S: The other thing was, when I say "I am is the only power," would I go into the self-inquiry "Who am I?"*) No, not necessarily. Stick to that. If you feel inclined to practice self-inquiry you can do so, but I was referring to using this method when you are confronted by life's vicissitudes.

*S: Is it equal to say "Consciousness alone is. All else is illusory?"*

R: Don't make it too long. You can say that. Just say "Consciousness alone is." (*S: "Consciousness alone is" isn't any longer than "Consciousness is the only power."*) But don't say "All else is illusory." (*S: Well, that's not a necessary comment. It reminds you of the state of affairs.*) Exactly. You can say that, yes, if that's meaningful to you. But this is like ammunition we use in our everyday experience, in our everyday life. Because again, there are many of us that have to face the world day, after day, after day, after day. And perhaps we're in situations we're not happy with, or in a job we don't like, or there is something going on in our lives that seems to bother us. If you will use this method and just keep affirming "Consciousness is the only power," and leave it alone, you'll be surprised at what happens.

*S: What do you mean exactly when you say keep affirming "but leave it alone?"*

R: I mean when you affirm it do not try to break it up, or ask yourself what it means, or where you are going with it. (*S: Say it several times, just don't think about it?*) Exactly. Just say it to yourself. It's sort of like that experience I had when I was a kid, that I

was telling somebody about. When I wanted something, I used to say "God, God, God," three times, and somehow it would appear. I never realized what I did, but when I said "God, God, God," three times, I never defined what I wanted, what I really was doing. My mind was just on what I said. In other words I sort of surrendered to the words "God, God, God," and I recall I never really went into what I really wanted. I think I told you the story about the violin. Did I tell you that? (S: Yes.) It's in one of the transcripts, yes. I wanted to play the violin and my mom thought it was a waste of time. She didn't think I could. She was right. But I wanted the violin in any case. So I went to sleep. I forgot about the violin to an extent. And I said "God, God, God." I fell asleep saying "God, God, God," three times in succession. And the next day an uncle of mine that I hadn't seen in years came by and brought me a violin. Of course I wrecked it. After playing with it for a day I got tired of it, broke it. So I suppose, from experience, there is something that happens when you make such a statement without any desire or motivation. Just to make the statement. There's more to life than meets the eye.

Many people in Advaita Vedanta feel the only time they can experience total happiness and joy is when they become liberated. The reason you can feel a higher sense of happiness before it happens is because of the fact that you are already liberated, and you don't know it. When I tell you to make that statement, you're making it in the face of liberation. You're not bringing anything to you from far away. You're not causing anything to happen, secret powers coming down of the sky, or something coming out of you, and make something good happen to you. You're speaking as a liberated person. Your nature is moksha, liberation. You are that from the beginning. Otherwise when you say "Consciousness is the only power," it will be nothing. It would be dead. Nothing would ever happen if you were not already liberated. The reason something does happen is because you're working from the standpoint of consciousness. You are already that. But you think you're human. Therefore what I'm trying to show you is even if you believe you are sort of human, by making that statement you can lose a good portion of your humanhood and lift yourself up to a higher plateau. Again it's very paradoxical because in one breath I say "You cannot become liberated from doing anything," and the next breath I'm telling you to use this method and you lift yourself up. But it's really the same thing. You are already the one and there are no others. You are that one, right now. That one is all-pervading, omniscient, omnipotent. That one is you.

*S: Robert, if I think that something should be different than it is, it brings in the element of time. And time itself is not real. Is that correct?*

R: Just by thinking that something should be different you are making a mistake. When you say "Consciousness is the only power," you're not trying to change anything. You're not trying to do anything. You're just resting in that statement. Yet everything will appear to change. Things will happen by itself.

*S: Robert, is this the way it may work with this Advaita Vedanta dictum "I am Brahman," or "You are that?"*



R: Yes, that is the same when you say "I am Brahman, I am Shiva," it's the same thing. But many times for westerners when you say "I am Brahman," you are saying "I am God." Therefore, when you have a problem and you say "I am God," you don't believe it, because you're involved in the problem. (S: *It's blasphemy from the Christian position, which is our culture.*) Of course. But even from our position we've been so brainwashed that some of us, when we say "I am God," we think we are committing a mortal sin. And when there is a problem staring us in the face, when some of us say "I am God," we don't believe it, because we say to ourselves "How can I be God and have this problem?" But when you say "Consciousness is the only power," you're leaving yourself out of it. And that's more believable for you because the I is left out, yet you're saying the same thing. You're playing tricks on your mind. That's all you're doing. Consciousness is I, consciousness is God. You're not saying "I am God," because you will not believe yourself. Yet when you say "Consciousness is the only power," what have I got to do with consciousness? Nothing. Yet the words themselves are very powerful. They will accomplish everything with everybody.

S: *If you say "Consciousness alone is," that has to include you. (R: Yes.) There's no way around it. But you're not saying "I am God." (R: No.) Or "I-am consciousness." If you say "Consciousness alone is," that includes you as well as everything else.*

R: It's the same thing as saying "I am God." (S: *No, it's not the same thing because you don't really...*) It's a very subtle way of saying "I am God," but actually means the same thing. (S: *It's implying it.*) Yes. (S: *it's implying it without saying it.*) And that's how you fool the mind. The mind will go for that.

S: *But they say "Be still and know that I am God." But we have to have the stillness before we can say that.*

R: I believe what they mean by that, they're telling the mind "Be still. Be still and know that I am. I am God." (S: *If the mind is perfectly still will that knowledge automatically appear?*) When the mind is perfectly still then God is. (S: *That's all there is?*) That's all. There's nothing else. (S: *But there is no one there to know that.*) The knower has been transcended.

S: *When something good happens to a person, good or bad, we say it's his or her karma. But the fact of the matter is they're not individuals. So it can be said it's karma, but not it's his karma or her karma. Is that correct?*

R: As long as you believe in karma, then karma will always grab you, and turn you in all directions. But when you ask "For whom is there karma?" and realize it's only for the personal I, then there is no longer any karma. As long as you believe you are the body then karma exists for you also, for karma only exists for the body. Karma does not exist for the Self. Karma only exists for the body and the mind. And when the body and the mind has been totally transmuted, where is there karma? It's gone. It never was.

(end) [TOC]

## **THE SILENCE OF THE HEART**

*10th November, 1991*

*Robert:* Good afternoon. It is good to be with you again this wonderful Sunday afternoon. There's nothing else to do so you might as well come here, get out of the wind, come to a beautiful atmosphere, enjoy the trees, the view, the smog. It is good to be with you again. I welcome you with all my heart.

Always ask yourself "Why am I here?" It is always good to ask yourself this. I don't mean why are you in the universe? Why are you here in this room, in this class, at satsang? What do you want? What are you looking for? Remember, if you're looking for anything you're here for the wrong reason, for there is nothing that I can give you, really, that you haven't already got. There is absolutely nothing I can do for you. For I am not the doer. Neither are you. You are already fulfilled. Everything I have is yours. There is absolutely nothing lacking in you. You are spirit. You are not the body that appears to be a body. You are spirit, something absolutely different than what you can ever imagine.

How do you see yourself? What do you think you are when you think about yourself? Do you think you are a separate entity, striving, fighting for existence, trying to become enlightened? This is a great mistake. Everything that you can ever imagine that you want to be, you already are. You are the imperishable Self that has always been, that you always will be, beyond birth, beyond death, beyond experiences, beyond doubts, beyond opinions, beyond whatever it is your body is going through. Whatever thoughts your mind thinks, you are beyond that. You are the silence, the silence of the heart.

Know yourself. Whenever you think of yourself, think of yourself as the Self. Not the I-thought, not the personal self, but as the supreme energy, sat-chit-ananda, nirvana. You are that. If you really believed you are that you would be in total peace. There would be no thing in this world that can ever disturb you. You would have no doubts. You would have unalloyed happiness, total joy. It would make no difference what your body is going through, or what thoughts come into your mind, or what people are doing or are not doing, who is right, who is wrong, who is enlightened, who is not. You would never think things like this.

When you think you're human you have duality to contend with, right and wrong, healthy or sick, rich or poor, happy or sad, and the rest of it. But when you have transcended this you see yourself in a completely different light. You see yourself as the light, the light that shineth in the darkness. The eternal glow that can never diminish. Omnipresence, all-pervading. You are that one. You have always been that one. You are

not what you think you are when you're sad, when you're angry, when you're upset. This is a lie. There is something within you that knows the truth. That is the truth. You are that.

Last Thursday I brought to your attention that I wish I could share the things with you that I feel, but they were ineffable. There are no words to describe these things. There is no language that can try to describe the realities, the pure awareness. No words. I received some phone calls from some of you, and they said "Robert, you can tell me how you feel, You can share it with me." A few people asked me this. I tried to explain, if I was able to share it with words, I would.

But that's not important. What's important to you is how do you feel? Never mind what's going on within me. If you understand who you are then you understand what is happening within me. Do not spend your time trying to determine what teachers are feeling or where they are coming from. Rather try to determine where you are coming from and who is it that thinks? Who is it that has a problem that they can't resolve? Who is it that believes that they want to become enlightened? Find out. Understand the truth about yourself. Go deeper within yourself. Stop thinking about the world and your problems, or whatever is going on in your life. That will resolve itself when you begin to understand that you are pure intelligence. Your so called personal life will always resolve itself, will always take care of itself. The power is within you. There is nothing lacking. Never compare yourself to anybody else. Look at yourself with your inner eye.

Think how many years you've been going through life believing you're a body, a mind, an ego, the situations you've been through, the agonies, the ecstasies, the dualities. You're beginning to see now that all of those things belong to the I-thought, to the personal self, which is not really you. You are total freedom, having absolutely nothing to do with the personal self. You simply have to ask yourself "Who is this personal self? Where did it come from? How did it arise? How did it get a hold of me and make me believe I'm human? That makes me feel I was born, and I have to die? What is this personal self? Where did it come from?" And as you follow the personal self, the I-thought, you'll begin to see it never existed. It was never born. It is absolute nothingness. And you'll become radiantly happy, full of love, full of peace.

So some people still ask me "When you say you feel love, what do you mean?" The love that I feel is totally unconditioned. This is the reason I can love you no matter what you do, no matter how you act, no matter where you come from, no matter what's going on. I can love you because I love myself. And there is only one Self. So the Self that I love is you. It's not separate. If I loved you as a separate entity I'd have a problem, for the separateness would show me different phases of your life. But I can't do that. I can only love, for the Self is love. It is not a personal love. It is all-pervading. So, as I am an embodiment of love, you are in that love also. There is only one love and that love is consciousness, and you are that.

People ask me when I see peace, what do I mean? I don't have to see peace where it's peaceful. I feel and see peace in every situation. Whatever there appears to be going on,

there is peace. Just as in the center of a hurricane there is a peaceful circle, total stillness at the center of a hurricane. The same is true in the center of a tornado, in the cyclone. There is a center of peace. We are all that center. The true peace is you. The turmoil, the chaos that appears to be in this world, is not the truth. It is not reality. It is something that comes and goes. This too shall pass. But your center is God, consciousness, absolute reality, Brahman. Those are all synonymous. That is the peace that exists.

The reasoning behind this is that everything that appears is an image, an image that appears on the reality of life. There's reality, consciousness, and all of the vicissitudes of the world that go on all the time are superimposed on this consciousness, like a chalkboard. Images are drawn on the chalkboard. It never affects the chalkboard. They are erased. New images are drawn. The new images never affect the chalkboard. No thing affects the chalkboard. The chalkboard remains the same whether you decide to draw a fire, a hurricane, a murder, famine, death, or whatever you decide to draw. Wholeness, health, peace, birth, anything. They are all impostors. The chalkboard never changes.

Always think of yourself as the chalkboard. And all the things that go on in this world, try to feel them as images on the chalkboard, that change, change continuously. This will help you. It will help you to understand that you are not the conditioning that goes on in your mind. You are not what your eyes show you in this world. You are not the feelings you feel. You are not the things that you hear, the things that you taste. Those are all the images. You are totally absolute freedom, total harmony and joy. This is your true nature. Abide in this truth and become free.

(end) [TOC]

## **CONSCIOUSNESS AND MAYA**

*14th November, 1991*

*Robert:* Good evening. It's good to be with you again. I welcome you with all my heart.

Always remember that this is satsang. It is not a lecture, or a sermon or a speech. It is not Robert speaking to a group of disciples, or students, or whatever you want to call yourself. It is consciousness speaking to consciousness. And since there is only one consciousness you are actually speaking what I am speaking. You are feeling what I am feeling. There is only oneness, absolute reality, and you are that.

Try to remember this. There is consciousness. What you think you are, male or female, whatever your name may be, forget about that for a while. Think of yourself as omnipresence, all-pervading. Do not question it. Do not analyze it. Just allow it to take over, the presence, the power. It starts within your heart and begins to spread all through your body, encompassing your body. Your body merges with it and it continues to spread until all of us in this room have become it. We're no longer human. We have become it. It keeps on expanding and expanding until the entire world is it. It keeps on expanding, expanding, until all the galaxies, planets, stars and solar systems are it. It keeps on expanding, expanding until the entire universe is it. There is no longer anything that is separate from it. Everything is it. We may call it consciousness, the Self, absolute reality. This is it. This is your real nature.

What are you feeling? Try to let go of all your emotions, your preconceived ideas, all of your dogmatic beliefs, all about your body or about others. Allow your mind to remain empty. Feel that I am it, pure awareness. I have always been it. There never was a time when I was not it. The appearance of the body cannot fool me any longer. The world and all its manifestations cannot fool me any longer. The universe with its planets, and galaxies, and solar systems cannot fool me any longer. I can see through these things to the source. I can feel the source because I am the source. I have always been the source. There never was a time when I was not.

As far as thoughts are concerned, they do not exist. They can no longer bother me or make my life miserable. As far as other are concerned, there are no others. There is only the source. I can no longer be deceived. There is no thing that has ever transpired in my life that can hurt me. I forgive everyone and everything, and especially myself. I am the power, and the presence, and the glory. If I am that so is everybody else, so is everything else. All is well.

When you take a true picture of yourself, when you look at yourself, when you get up in the morning and you sort of become the witness to all of your actions, you will notice that you revolve around three words, I, me and mine. There is usually never a moment in your material life when you do not use these words. If every time you said I you were aware of what I really means, that would be a different story. But unfortunately we do not use I that way. When we refer to I we're talking about the body. We say "I feel wonderful, I feel sick, I feel happy, I feel sad, I feel this, I feel that." We also say "This is mine, this belongs to me, no one else can have it. It's mine alone." Me, me, mine, mine, I, I. We're always involved with those three words, aren't we? And this is what keeps us human. This is what keeps us back from realization. Those three words.

It would be difficult to speak without those words, for instead of saying "I feel good," you'd have to say "Feel good." Instead of saying "I feel sick," you'd have to say "Feel sick." Instead of saying "I feel depressed," you'd have to say "Feel depressed." Instead of saying "This is mine," you would say "This is." Instead of saying "I am angry," you would say "Angry." It would make you sound ridiculous but at the same time it would make you understand that you are not that I. You are not the mind.

You will immediately catch yourself and realize, when you say I you have to be very careful what you say after that. For I can never be sick. I can never know anything unhappy or happy, good or bad, rich or poor. I is beyond all those things. I is consciousness. I is God. I is pure awareness. Imagine, if you will, that whenever you said I you realized truly what this I means to you. You're no longer speaking of the small I, the body I, the I that does not exist. You're speaking of God. Whenever you say I you're speaking of God.

Therefore if you said "I am sick," that's blasphemy. How can God be sick? If you say "I am unhappy," same thing. How can this thing called God be unhappy? Even if you say "I am happy," how can God be happy according to human standards? As you begin to realize what this I really means you'll automatically be lifted up to a higher state of consciousness. Just by realizing continuously what I really means.

Yet you have to do this every day. You have to catch yourself every moment. Think how many times today you used the term I, and what you said after that. Think how many times today you said the word me and "mine," as if you were an individual, as if anything can belong to you personally, as if you really own anything, and you have to protect it and take care of it, as if it is yours.

Everything belongs to God. Everything is God. It is true that you appear to be using it, but never for a second believe that it belongs to you. This is why, when people realize this truth, it's so easy for them to share, but when one believes they are the body then they have to hoard, and hold onto something, and fight for their existence and stick up for their rights.

Is it any wonder that you don't wake up? How can you wake up when you're fighting for your rights as a human body, when you're trying to protect the things that you

think you own? This is maya, total maya, the belief that you own something, that you are something. It's all an illusion. There is only God. There is only consciousness. Everything else is an appearance.

Enjoy the world if you can, but do not allow the world to be your Master. Do not allow the world to tell you how things are. Do not allow the news, or the newspaper, or the way of the world to confound you and confuse you, and to make you sad, or angry, or upset you. After all, it's the same as seeing a movie. You look at the movie and you see all kinds of dastardly things going on. But then you catch yourself and you say "It's only a movie. It's not the truth." And so it is with life. You observe everything that's going on in life. You watch, you look, you see, yet you never react. You're never for or against. You understand and this makes you free.

What we call maya is very powerful and so it appears. It grabs you in it's clutches and makes you believe that things are happening in this world, and makes you believe that things are moving, changing. That's the picture it shows you. There are very few people who can go through a day without being affected by maya. Think about yourself. Just today. How have you been affected by maya, believing something about your body, or about somebody else, or about a situation in your life, or about the world, or about the universe, and feeling it? That's maya. Here's an example. I've told this story before.

One day Buddha and his chief disciple, Nerada, were walking along a country road. Buddha was discussing maya. He explained that the trees, the river, the mountains, the beauty, all of the bugs and the mosquitoes, animals, it's all maya. And Nerada said "But Master, how can this be? It sounds virtually impossible. I can grab the tree. I can grab your arm. I'm stung by a mosquito. I feel this thing. There's a bump on my arm. How can this all be illusion? I don't understand." And Buddha said "I'm thirsty. Go get me a glass of water." There was a town nearby so Nerada went to the town and knocked at the door of the first house he saw.

An old lady opened the door. She said "What do you want?" Nerada said "My Master would like a glass of water." She looked him over and saw that he was handsome, well built, healthy, and she said "Come on in." He went into her house and there was a beautiful lady sitting on a chair. The woman said "This is my daughter. Isn't she beautiful?" Nerada was astounded at her beauty. He said "She is the most beautiful girl I've ever seen." The old lady said "How would you like to marry her?" and Nerada said "Why not?"

So he married the girl. They had a big wedding and all the people in the village came. The next day he got a job. He was a potter by trade and he made beautiful pots out of clay. He did this for a living. After the first year they had a child and he was able to afford a beautiful house. He had a mortgage payment, had to pay taxes, so he had to work harder and hire people to help him. He had employees. He had to pay them salaries, take out taxes, workers compensation, everything else. Then, after two years passed, another child. He was completely enmeshed in family life. Some days were good. Some days were bad. A couple more years went by, three years, four years, five years.

One day there was a big hurricane, a very powerful hurricane, that came into the town. The place was getting flooded. Nerada said "What are we going to do?" All his furniture was being ruined. Everything he believed he owned was getting wet, totally ruined. He took his family up onto the roof. There was a clothes line on the roof. They all hung onto the clothes line. The hurricane became stronger, and stronger and stronger. His mother-in-law was washed away by the flood. Nerada said "I guess we didn't need her anyway. She was old."

But the hurricane was still very strong and his wife and two children were holding on. One of the children was washed away, and Nerada became very distraught, but he was holding on with his wife. Then the other child was washed away. He became very upset, but he said to himself "At least I have my wife. We can have more children." Then his wife was washed away and he said "What happened to my family? They're all gone. Everything I worked for is all gone. Everything I strived for is all gone. I'm going to end it all, commit suicide." So he let go of the rope. The next moment he found himself sitting next to Buddha with a glass of water. He looked at Buddha and Buddha said "It's about time you brought me my water." So Nerada looked at him and said "Now I understand what maya is."

This is just like us. We become so enmeshed in the world. We think things are real. Everything bothers us. We become angry. We become upset. But the truth is you are not maya. You are absolute reality. You are total awareness. You are the Self. Know who you are and wake up.

Awaken and be free.

(end) [TOC]



**ALL IS WELL**

*17th November, 1991*

*Robert:* Good afternoon. It's good being with you again. I welcome you with all my heart. I can assure you that all is well. All is exceedingly well. Everything is in it's right place, doing what it is supposed to do.

Do not judge by appearances. Do not even judge yourself. You are a beautiful person just the way you are. When I say "just the way you are," I am referring to your real Self, consciousness. You are beautiful just the way you are, not what you think you are, not what you appear to be, not what the world shows you, but just the way you are right now.

When you are without thoughts, when you are without needs, without wants, without desires, then you are God. You are the universe. You are divine love. You are beautiful. Yet when you begin to think about these things you deny it, for you think about the past and the future instead of staying centered in the eternal now. You think of the mistakes you made in life. You think about the dastardly things going on in this world. You think about your future, about the so called recession. You are enmeshed in maya. Do not continue to think this way.

Your true nature is total bliss, and you are in total bliss right now. There is absolutely nothing lacking in your life. But when you think about it, there is. Therefore do not think. Stop thinking. When you stop thinking all is well. When you stop thinking there are no mistakes. Do not concern yourself with the telephone, with your body, with your affairs, what appears to be happening in the world. These things shall pass and new things will come along. It never ends. It never stops.

Thoughts can never bring you peace, even if they are good thoughts, for good thoughts lead to bad thoughts, and bad thoughts lead to good thoughts. You are to ask yourself "To whom do these thoughts come? Who thinks? Who is the thinker? I am? I am the thinker? Then who am I? What is the source of the I that thinks? Where did this I come from? How did it originate? Who gave it birth? What have I got to do with I?"

Wake up. You are an asset to the human race, an asset to your Self, an asset to God. You are a wonderful person just the way you are, just the way you are.

It's interesting to note that many people throughout the world are beginning to be attracted to Advaita Vedanta, the non-duality principle. More than ever in the last two years or so. Many people who have never dreamed they would be involved in Advaita Vedanta are being involved in Advaita Vedanta. Now the amusing and interesting thing to me is that a good 80% of these people become teachers. New teachers of Advaita Vedanta are popping up all over the world.

I received many calls during the week, and you'll see why I'm smiling when I explain it to you. Just this morning I received a call from somebody in Texas that I have been corresponding with. And he told me "Robert, I read your transcript for a month straight, like you said, and I am enlightened now." So I said "That's wonderful. What makes you think so?" He said "I stopped quarreling with my wife, I feel more peaceful, and I don't give a damn about the world. But I have a question. What do I do now?" What can I say?

There are many people who are going around claiming they're enlightened, more than ever. It really makes no difference to me, but it's amusing. It's interesting. First of all, what does the word enlightenment mean? I'm not talking about a dictionary definition. To the path of Jnana what does enlightenment mean? The answer is, there is no such word. No one becomes enlightened. There is no body, no I, no me, there is no thing that can ever become enlightened. The word enlightenment is used by the ajnani, by students. Absolute reality, choiceless awareness, sat-chit-ananda, parabrahman, those are all words that do not exist, except to the student, in order to explain that there is a state beyond the so called norm, a state of total transcendence. And we give a name to this, enlightenment.

When this actually happens or transpires in a person the I has been totally destroyed, totally annihilated. The me no longer exists. And to that being there is absolutely no one who became enlightened. That being is resting in his true nature, in nothingness, absolute nothingness. No one can become enlightened. No one can be liberated, for the you that thinks it can be liberated doesn't even exist. There is no you. There is no person. There is no human being who is a human being one day and the next day becomes liberated. There is only the liberated Self and you are that. There is not you as you appear. The appearance of you, which you think you are, is false.

This is why I say all of your problems, all of your nonsense that you go on with, all your worries, all your cares, all your emotions, they do not exist. They never have existed and they will never exist. It is all the game of maya, the leela. It doesn't exist. No one in this room exists. There is no you and there is no me. There is only the Self. And when the self becomes the Self it is no longer the self, for there never was a real Self to begin with.

This is the reason why I emphasize, stop thinking. Your thoughts pull you deeper into maya, into illusion. Do not think of enlightenment, or awakening, or being liberated, or finding a teacher who can help you. You are beyond help. No one can do anything for you.

Actually what happens is this. As you begin to realize you are not your thoughts, you are not your body, you are not your mind, you are not the world, you're not even liberated, you are nothing, as you begin to think this way whatever has to happen in your evolution will transpire without you doing anything. If you are meant to be with a teacher you will be with a teacher. If you are meant to be by yourself you will be by yourself, yet you have absolutely nothing to do with these things. Remain in the no-thought state.

Leave the world alone. Leave people alone. Do not come to any conclusion. Do not judge anyone. Everything will take care of itself.

The worst thing you can ever do is to search for enlightenment, for liberation. This keeps you back. It keeps you back because there is a self that is searching. There is an I that is searching. There is a me that is trying to become something and the whole idea is to remove something from your consciousness. Therefore the process of realization is removal, not adding. Removing this and removing that. Removing all concepts and all preconceived ideas. Removing all of your thoughts, no matter what kind of thoughts they are. Good thoughts, bad thoughts, they all must go, and what is left will be nothing, no thing. You are that. You are that no thing.

Doesn't it feel good to be nothing instead of believing you are thoughts, and you are human, and you have a job to fulfill, and you have a mission? There are many spiritual people you know who think they have a mission. They have come to save the world. They can't even save themselves and they're looking to save the world. The world will go on the way it's going on without your help, for or against. Leave the world alone.

There is a power and there is a presence, which I like to call the current that knows the way, that takes care of everything. It is all part of the grand illusion. And even in this illusion, which appears in front of your eyes, there is a presence and a power that lifts you up. It will lift you up as high as you can allow it to, until it lifts you up completely out of your body, out of your thoughts, out of the universe, to a completely new dimension. You'll appear to be the same person as always to people, but you'll not be that person any longer, for that person is gone, no longer exists. You have become Brahman. You have become all-pervading. You have become your Self without trying to do so.

You must always have gratitude for the way you are. Do not feel sorry for yourself. Love yourself just the way you are. By loving yourself just the way you are you will transcend those things that have appeared to annoy you, to bother you, to cause you pain. They will all go. You'll no longer be aware of them. Let go of everything. Have no desires whatsoever. Dive deep within the Self. Do not react to the outside world or to your body.

All is well.

(end) [TOC]

## **EVERYTHING IS CONSCIOUSNESS**

*21st November, 1991*

*Robert:* Good evening. It's wonderful to be with you again. I welcome you with all my heart. It's good to see you. Good to hear you. It's good to smell you. We'll open up the tonight session with a reading from the Ashtravakra Gita, translated by Thomas Byrom, and read by Glen.

(reading)

There's only one way to bring peace to the world. There's only one way to bring peace to yourself. There's only one way to overcome problems. There's only one way to find yourself. And that way is to realize that everything is consciousness.

What do I mean by that? Take everything in this room, the glass, the lamps, the chairs, the couch, the rug, the light, and your body. They are not real. They are consciousness. I am not saying that consciousness has produced these things. I am not saying that first there is consciousness, and these things came out of consciousness. On the contrary, I am saying that everything that appears to arise, that you hear with your ears, that you taste with your mouth, that you feel with your hands, is consciousness. It is not what it appears to be. It is not duality. Remember what I'm trying to convey. There is not consciousness and the world. There is only consciousness and you are that. A paradox, contradiction. You are the paradox. You are the contradiction. You are not what you appear to be. You are not what you see. No thing in this world, in this universe, is as it appears to be.

But how can this be? We look at each other. We see the things of this world. We feel the pain. We feel sorrow. We feel happiness. We feel joy. And yet I'm saying to you that these things do not exist. There is only consciousness. You can only know this when you experience it, so you're saying "This is good for you, Robert, but what about me? I feel the world. I get hurt easily. I'm sensitive. Things bother me. I see man's inhumanity in the world and I cry. I perceive all these dastardly things going on in the world. They make me sad. How can you say these things don't exist? How can you say there is only consciousness when all these things face me every day?"

That's just it. You have to be ready to turn away from the worldly things. You have to be prepared to jump within yourself, to dive deep within yourself and to sort of ignore the world for a while. This doesn't mean that you have to give up anything. It means that while you're going through your daily chores, while you are doing your work in this world, you simply have to become aware every once in a while that everything is consciousness. Just by being aware of these things that I'm talking about, you awaken. You become free. Just by being, aware, by thinking to yourself when you get up in the morning

"Everything may appear real to me but all is consciousness. Everything is consciousness. Consciousness is space, pure choiceless awareness."

How can you prove this scientifically? If you got a hold of a giant electronic microscope and you put your body under the microscope, you would see tremendous amount of space. You would see atoms separated by a vast amount of space. And if you obtain an ultra-electronic microscope, which hasn't been invented yet, you would see your body as pure space. There would be no atoms. For the ultra-electronic microscope would see through the atom and you would see space, total space. That space is consciousness. This is not only true of your body. It is true of the chair, the building, a tree, a flower, an animal. Everything is space.

That's why I say so often "We are all nothing." All of us are nothing. So we are no thing. We are no thing conceivable. We are no thing that you can ever imagine. Your imagination only goes down to atoms. You know about molecules. You go down to atoms, pure energy, but go beyond that. Go beyond the pure energy. There's absolute nothing. That nothing is you. That nothing is consciousness.

There was once a class being conducted like this. And a particular student said "Master, I don't know what you're talking about. How can everything be consciousness? How can everything come from nothing? This doesn't make sense." And the Master pointed to a fig tree, said to his student "Go bring me a fig." The student went and pulled a fig from the fig tree and brought it to the Master. The Master said "Break open the fig." He did. "What do you see?" "Seeds." "Bring me one of those seeds." He obeyed. He gave him a razor blade and he said "Cut open the seed." It was a pretty hard job because the seed is so small, and he cut his finger a couple of times, blood all over the place. He finally managed to cut open the seed. And the Master said "What do you see now?" "Nothing." In the seed there's a hollow, absolute nothingness. And the Master said "From this nothing the entire universe is produced."

And this is true of everything on this earth, and this world, and this universe. Everything is nothing. There is absolutely nothing that exists. Remember I am saying that things do not come from consciousness. I am saying that everything is consciousness. Things do not exist.

Human beings appear to be made so that they see things, hear things, smell things, touch things, and feel things. Therefore they think they are living in a material world, in a relative world. Yet the ultimate truth is, everything is an optical illusion, like the snake in the rope, like the sky is blue, like the water in the mirage. These things do not exist. You, as you appear, do not exist.

Just by thinking about this, will free you. You really do not have to do anything else, for some of you. Just to consider this, to ponder this, to try to realize everything is really space, everything is consciousness, to think about this and rest, something begins to happen to your mind. You begin to lose your mind. I know many people have told you you lost your mind already. That's a compliment. You begin to lose your mind.

What I usually mean by losing your mind is they change one appearance to another appearance. That's when they call somebody insane. They just change appearances. They see things that do not exist. But when I talk about losing your mind I am referring to emptying the mind, actually destroying the mind, annihilating the mind, totally, totally transmuting the mind. Not to change it to something else.

Even in religion they try to focus on the God of their religion in meditation, focus on an item. These do not awaken you. It may improve your concentration, make you a little more one pointed, yet it will not awaken you. The only time you will awaken is when your mind is destroyed. There has to be no mind left. When the mind is destroyed consciousness appears by itself, for in truth you are already that. You have always been that. But as long as you go on crying over spilled milk, when you look at your life, and you see the things that upset you, you see the things that make you angry, the things that make you worried, the things that make you fret and become excited, what a waste of energy, what a waste of time.

There is no thing in this world that is that important. As long as you believe it is important you will never awaken. You can't, for you're caught up in maya. You are playing the game. You're still involved in the leela. You're feeling things. You're reacting to things. You're arguing about things. You're debating things. You're still not sure. As long as you keep acting this way you can not awaken. Just think of the things you thought about today, just for today, since you woke up, the things that went through your mind, the actions you took, the emotions you had, the worries you had, the feelings of sadness, or joy, or any kind of feelings. All this is a waste of your precious energy. This is what keeps you back. This is what makes you a human being. This is what makes you worldly.

It's up to you to understand what I'm saying and to begin to get a program of non-action in your mind by not reacting. When something takes place in your mind or in your world, you become the observer. You become the witness. You do not react. You try to keep your mind centered in the now, in the moment. You do not think about ten minutes ago, nor about yesterday, or about last week, or last month, or last year, or five years ago. You do not consider what somebody did to you ten years ago, or how you were wronged. Those are the things that keep you back. Do not consider where you are going to go next week, or what you have to do to become enlightened next month, or the teacher you have to go to see next year, or the book you have to read next week. You do not think about these things. All of these things are part of maya. They are part of the grand illusion. They pull you back into materiality.

Some of you wonder why you don't make too much progress on your spiritual journey. That's not hard to see. Just take a look at your belief system. Look at the way you're living. Some of you are afraid to make changes. You want your life to be the same now and forever. You know this is impossible. If you're afraid to make a change life will come along and pull the rug from under you one day. And you'll have to make a change.

All the things that hold you back, your security blanket, think about this. What is your security blanket? Food? The opposite sex, or the same sex, whatever you prefer, or no sex? All these things keep you back. Just being involved in a movement, trying to make this world a better world in which to live, keeps you back.

Now some of you new people will feel sort of strange, when I say something like this, for you're saying "Aren't we supposed to help the world?" You're supposed to find out who you are. Your first and main job is to awaken, and then you will see if you want to help the world. What world? But first awaken. The more you become involved in peace movements, or anti-peace movements, or this or that, the more you get pulled into materiality. These are all commendable things. It's better than being a bank robber, I guess. So if you have to do something, help other people. There's no question about this. But remember the truth. "I've got to find myself," you should say.

You do not have to find yourself at the expense of others. This is wrong. But be by yourself all you can. Realize that this is your life. It is not your husband's life. It is not your wife's life. It is not your children's life. It is not your relative's life. It's your life. You exist here and now. What are you doing with it? How can you allow people to make you angry? How can you allow people to tell you what to do, to make decisions for you? All the answers are within yourself. But you have to turn within yourself. You have to sincerely turn within, with a great passion, and find yourself.

The world appears very strong. People appear very real. Some of us always seem to get involved in all kinds of situations. Yet take a look at your life and see why you get involved. Honestly look at yourself. Do not be afraid to see yourself. See the things you do, the words you say, the thoughts you think, and you'll see why you're not making too much progress.

Now if you really want to make progress you will drop everything, mentally. Remember when I speak of dropping everything I'm not referring to your quitting your job, moving to India, stop reading books, stop watching TV. I'm not referring to this really, if that's what you want to do. I'm referring to mentally letting go of your reactions to whatever is going on in your body and the world. Leave the world alone. Leave people alone. Do not try to change people or to make them see your point of view. There is no point of view. Every point of view is wrong. We want to get rid of points of view.

You have to sincerely want to awaken, and I kid you not, to awaken is simple. You just have to give up everything mentally. That's all. And consider the fact that everything is consciousness. Everything. No thing is as it appears. This includes yourself.

There are many people who stay the way they are and they are always talking about something outside themselves. They try to change the world. They try to see the world as consciousness. They shrug people off. They become indifferent. This is not right. You start with yourself. You take an honest look at your habits and see the things that you're doing. Don't worry about other people. Remember you are creating others with your mind. Everyone who is in your life, you have created yourself. Otherwise where do

they come from? You are the creator and all the things in your life are your creations. You have done this unconsciously.

Karmically you have attracted everybody in your life that's in your life right now. You think certain thoughts a certain way and you'll attract those people in your life. If your mind is full of larceny, bad thoughts, you will attract people like that into your life, and then you will say "It's a bad world. You can't trust anybody." But it begins with you. You have to look honestly at things holding you back from your own realization. And you have to start working on yourself diligently, until the time comes when you no longer have to do that.

It's fine for me to sit here and say the world doesn't exist, nothing exists, but when you walk out of this door the world hits you right in the face. Some of you become depressed because you have to go home by yourself, perhaps. You wish you had a relationship. Some of you feel depressed because you have a relationship and you wish you were alone. Nobody is happy. Everybody thinks something is wrong with their life. Some of you are depressed because you can't get enlightened.

Think about what you're doing. Think about what you're feeling. So we begin a program. And from my own personal experience I found that self-inquiry is the fastest way to awaken, for some people. Therefore you passionately get yourself involved in self-inquiry. As I said before, it is true that listening to these words and realizing that everything is consciousness can awaken you. But this is only if you are prepared. By prepared I mean you've already transcended all the things we were talking about, all of the emotions and all of the fears, all of the hurts and all of the frustrations. If you have already transcended these things then that's all you've got to do. All you have to do is hear the word, and you're awake. But for most people it doesn't work this way. Therefore you have to practice some form of sadhana.

Self-inquiry becomes very useful. You simply allow thoughts to come to you and you inquire in a gentle way "To whom do these thoughts come? Who is thinking these thoughts? I am." You wait and you inquire sincerely "Who am I? What is the source of this I?" When I say you have to dive within yourself, that's how you dive within yourself. People often ask me "How do you dive within yourself?" That's how you do it. You inquire "Where does the I come from?" The I is deep, deep within yourself. "What is the source of the I?" Then thoughts will come to you again and you repeat the same thing over again. "To whom do these thoughts come? They come to me. Who is this me? What is the source of me?" Me and I are synonymous. "Where does the me come from?" You do it over, and over, and over again.

You do not look for a time. Forget about time. Do not worry about anything. Spend time by yourself. Most people cannot spend time by themselves. Many people tell me they stay by themselves a lot but if you're going to their house the TV is on, the radio is on. That is just like having people in your house. When I say spend time by yourself I mean in the silence. Take the time. Sit down in a chair and watch your thoughts and begin



to inquire "To whom do these thoughts come? They come to me. I am thinking these thoughts? Who is this I? What is the source of the I? Where did it come from?"

Let's practice this together, because many of you have told me, you're having much success when we do this together. So make yourself comfortable. It's better if you close your eyes. It removes obstructions. It makes no difference how many times you've practiced this before. Whenever you do it, it's like the first time. This may be the time for you to awaken. That's why you should never give up.

You simply sit still. Do not try not to think, for if you try not to think you will have thoughts that you can't get rid of. You will be full of thoughts if you try not to think. You do nothing, absolutely nothing. You're watching the thoughts come. As soon as the thoughts come, in a gentle way you inquire "To whom do these thoughts come? They come to me. I think them. Who is this I? Where did it come from? How did it arise? From where did it arise? Who is the I? Who am I?" You remain still. The thoughts come again. You do the same thing again, and again, and again, in a gentle peaceful way. So let's do it.

(meditation)

(end) [TOC]

*Transcript 114*

**HAPPINESS**

*1st December, 1991*

*Robert:* Good afternoon. It's good being with you again. Welcome to the second bhandara of the Jnana Marga Society. What does bhandara mean? It means to feed. It's actually associated with feeding the homeless and the poor. So here's what we'll do. Make up your mind that from now until Christmas you'll find a homeless person somewhere. Either bring them to your home for a meal or give them \$10 and say God bless you. Will you do that?

*Students:* Yes.

Robert: The first homeless person you see. Do not choose or pick.

Everyone on this planet, every human being, does what he does, or what she does, for one reason, in order to attain happiness. Think about that. Everything you do, everything, is to become happy. People get married to be happy. Then they get divorced to be happy. Then they get married again to be happy. Then they get divorced again to be happy. Everything you do is to become happy.

That's subjective. We have different purposes consciously. We think "I'm doing this because I want this." But if you go deep within you you'll see the real reason is to be happy. Everything, it makes no difference what it is, is to attain happiness. The murderer murders because he or she thinks, in their warped mind, that this will make them happy, to get rid of this person. A hit man kills because he dreams of the money he's going to get, so that he can spend and purchase the things that will make him happy.

Everything you do is to be happy. True. Everything. There is no other reason. You may think you have other reasons but it's to be happy. You're going into spiritual life to find happiness. Whatever you do, it's to be happy, and you can think of thousands of things that you've done in your life. You believe it's for another purpose but if you really are honest with yourself, you're doing everything for your own happiness. Even when you help the poor somehow it makes you happy to do this. You go to school to learn to be a doctor, a nurse, an accountant, a bum, whatever you're learning is for your happiness. You feel that in the long run this will make you happy.

But what if somehow you began to realize that the happiness you're searching for externally is really you, the thrills you get in the external world from doing certain things is none other than yourself, that happiness that you've been looking for all these years, believing that when you graduate school, when you get married, find a good profession, this will be your total joy, total happiness, and it has not. If you begin to realize, if you begin to ponder, that this happiness that you're searching for, you have always had. Not

only have you always had it, it is you. You are happiness. You are extreme happiness. Total bliss.

There is nothing in the external world that can make you as happy as you already are. You begin to ponder these things and you understand that this world is a world of constant change. No thing ever remains the same. Therefore how can the world make you happy? It may make you happy for a short time, for a while, but all things must change, as you all know by now. And all the things you've been through in this life, to make you happy, have changed. It's not the same any more. Everything has changed. Yet you will not admit or realize that the only true happiness is yourself.

You may say to yourself "But I'm not happy. I feel out of sorts. I feel depressed. I have a job I don't like. Something is wrong with my life. I need more money. I need more love," and you think if you acquire these things it would make you happy. It is true you'll be happy for a while, but when the novelty wears off you will return to the old depressed self. And you will continue searching for happiness in the world until the time comes when you feel that you are this happiness.

Now why aren't you experiencing this if you know it? Well, it's like an onion. You have to peel off layer, after layer after layer to get to the core of the onion. The core has been covered by layers of skin. So it appears that our happiness, the light that we are, has been covered by ignorance, by maya, the grand illusion, and we react to the world and to situations instead of turning within, finding the truth that we are happiness, and no matter what is going on in this world, it will not faze us, for nothing can interfere with our happiness.

We try to change conditions. We run all over the world. We search for this, we search for that, always believing, always thinking, that there is some happiness somewhere that we have not discovered yet, and if we only discover this happiness we will be forever free. Yet you are beginning to understand that there is nothing in this world that can make you free or make you happy. It's only for a while. It's only for a short time that the world will make you happy.

Think about when you got married. When you got married you were so happy. And as the weeks went by, as the years went by, you became miserable. And even if you don't admit it, it's not the same. The same with your job. You loved your job when you first got it. You were only thinking of the highest good. This is the best job I ever had. I love it. I'll keep it forever. After six months, a year, you get bored. Things do not turn out the way you thought they would and you start to search for a new job, new happiness, always searching for new happiness. You move, change cities, change states, attain new friends to be happy. You're always looking for this happiness.

You have probably read by now that happiness is within you, but nevertheless you forget. You continue to search. You continue to struggle. You continue to fight, looking for that happiness, searching for that happiness, always looking to the outside world, always believing and thinking that the world is going to bring you happiness somehow.

And we never learn. We still believe that if we won the lottery we would be the happiest people on earth, after it has been proven to you that it is not true. When you follow the lives of the people who have won the lottery, many horrible things have happened to them. Some have become alcoholics. Some have left their families. Some have gone to jail. All kinds of strange things have happened to these people.

Money, person, place or thing, health, sickness, poverty, lack and limitation, these things have absolutely nothing to do with your happiness. Your real nature is happiness. You are the happiness you've been looking for. But, as I said before, it's been covered up with layers, and layers of layers, like an onion, and you have to remove these layers of ignorance, or maya, to discover who you are.

Once you discover your true Self, that you are happiness, you will never again look to this external world for anything. Remember what we're trying to do. We're not trying to change situations. We're not trying to change bad for good. We're not trying to bring to us a good human existence. There is no such thing. All human existence changes. Everything will change in your life. When you attain the true happiness, when you awaken to it and you realize that's what you really are, there will be nothing in this world that will ever be able to frighten you again, upset you again, cause any problems for you at all. There will be nothing that can do anything to you. You will be totally free. And you will understand that this true happiness, this bliss that you are, is all-pervading, omnipresent. Therefore you will see it is not you that is totally happy, it is the Self. And everywhere you look you will see the Self, for the Self is not limited to your body.

People who look in the world and see different situations, they look at the world and see what they are. But you look at the world and you see your Self. You see the happiness that you have attained. It has absolutely nothing to do with your body, with your mind, with the world, with the universe, with God, or with anything else. You are not separate from the total joy, bliss and happiness, which pervades this universe. You are that.

But remember what you have to do? You have to remove the layers of ignorance, those things that make you upset, the anger, the unfulfillments, the anxieties, the things that upset you, the things that you believe are causing you anguish. You do not change the condition. You change yourself. You begin to see and understand that everything happens within yourself. There's nobody that can really help you. There is no real person you can run to in order to change yourself.

You have to, number 1, come to the conclusion that this world and this universe can never make me happy. Number 2, you have to realize and see that happiness is already within you, you are that. Number 3, you have to say to yourself "Now what do I have to do to bring this happiness out, to become the embodiment of happiness, so I will raise myself above the world, the world will no longer be able to hinder me, annoy me, bother me, or show me anything."

You begin to work on yourself. This is called sadhana. You begin a spiritual practice. You no longer compare yourself with anyone else. You no longer run about looking for other teachers. You're no longer looking for solutions to your problems. You learn to become still. When you begin to know the whole universe, everything, is only here because of you, when you begin to understand that if you weren't around, there would be no universe... You have created the entire universe. And every person, and everything that exists, as you know by now, is an emanation of your own mind. Everything comes out of your mind.

Therefore what you begin to do in your sadhana, your spiritual practice, is to pull everything back in and destroy it. From searching you find that one of the greatest sadhanas, one of the greatest techniques, is self-inquiry. You begin to realize that atma-vichara is the fastest way to awaken, to awaken to the fact that you are eternal happiness and bliss.

First you read some books, before you stop reading, you see some teachers, before you stop going to teachers, and you realize that there are Sages, Jnanis, in this world who have achieved this, so you know that it's not a hoax. You do not want to begin a practice, some spiritual practice, that really does nothing for you and causes no change. Therefore you want to meet people who have become this, who have actually experienced this total happiness, this total joy. They no longer look at the world, or in the job market, or anywhere else for their happiness or their security. These people really have it. Therefore you want to be like them. You want to become free also. You want to become liberated also. And you discover that self-inquiry, again, is the fastest way to get there. So you begin.

How do you do it? You forget about the world. You no longer compare yourself to anyone. You do not care what anybody is doing. You leave people alone, but you begin to question the thoughts that come to your mind, your belief system. Everything that you are, your concepts, you question everything, for you begin to understand it is all of these things that you have become that have made you what you are today.

And how do you do this? You sit down when you can, where it's quiet, where you will not be disturbed. After a while you can do this while you're working, or while you're driving your car, or while you're doing anything else in this world, but to begin with you want to get the practice down strong first, before you start doing it in the conscious world.

You begin to watch your thoughts, whatever thoughts come into your mind, makes no difference what they are. You question them by inquiring "To whom do these thoughts come?" You try to be still. You're not looking for anything. You have simply posed the question in a calm peaceful way. "To whom do these thoughts come?" And the answer always comes by itself. "These thoughts come to me. I think all of these thoughts." You then realize that I is the one who thinks the thoughts. So you inquire "What is the source of the I? What is the source of the I?" You do not look for an answer. You keep your mind still as much as possible. Then more thoughts will come to you and you do the same thing again. "To whom do these thoughts come? These thoughts come to me. I think these thoughts."

When you are depressed, when you feel slighted, no matter what feelings come to you, even if you are feeling worldly happiness, for you realize the worldly happiness will change eventually, you therefore inquire "To whom do these things come? Who is thinking these thoughts about worldly happiness, about depression, about anything? Where do these thoughts come from? They come from me. Where else would they come from? They come from somewhere within myself. I think them. Then who am I?" which is the same as "What is the source of the I?" You become still. More thoughts come. You do the same thing over, and over and over again. When you feel as if you've got enough you get up and go about your business. You will find that during the day you're feeling more peaceful, you're feeling more relaxed, you're feeling more at ease, the world is no longer bothering you too much.

Then you continue this practice continuously, night and day, as you wake up, as you go to sleep. You never stop. You keep your life simple. Just by doing this practice your life will become simple. You'll no longer relate to all the things you see in the news. You'll not be troubled by catastrophes or man's inhumanity to man, not because you do not care, but because you have become an embodiment of peace, happiness. And you sort of understand that the world is a dream, like a dream. Everything that is happening in this world is a dream and it has absolutely nothing to do with you. You are part of reality. You are reality. Everything becomes as images on the screen and you are the screen.

Your body will still do the work it came here to do. You will find that you are doing whatever you have to do in this world, but you will be happy. As you practice self-inquiry you will become happier, and happier and happier. Whenever something befalls you, whether good or bad, you will begin to see it's the I, the personal I, that is reacting. Therefore you will work on removing the personal I by inquiring "To whom does it come? What is it's source?" and you become still. You become quiet.

You may be in the most dire circumstances. You may be involved in all kinds of things. Your body may be going through all kind of experiences, but you'll be happy. You will realize you are not the body that goes though these experiences. You are not the mind that thinks all these thoughts. You are total freedom, pure awareness. You are absolute reality. You are Brahman, sat-chit-ananda. You are the universe, and all is well.

(end) [TOC]

## **THE BODY AND THE WORLD**

*December 12th, 1991*

*Robert:* Good evening. It is good to be with you again on this lovely Thursday evening, freezing outside, people dying from the cold, people having colds, flu's and all kinds of weird things, and yet, here we are.

The body is just like the world. The world seems to appear, the world seems to prevail, and then the world seems to disappear. Your body seems to appear, your body seems to prevail, and then your body seems to disappear. Yet what does this have to do with you? Nothing! For you are not the world. You are not your body. You are not the doer. You are not dreaming. You are absolute reality. You are effortless pure awareness. You have absolutely nothing to do with this world. You have absolutely nothing to do with your body.

Yet no matter how many times I tell you this, you react to the world and you react to the body. Is it any wonder that you suffer, that you're in pain, or you have bad thoughts and bad feelings, for you believe the world is real? You accept your body to be real. As long as you do this you must go through different experiences. It is only when you become the witness to all the phenomena that appears to go on that you can really find peace and be happy. Happiness and peace are the reality of your life, yet you can never really find these things or feel these things if you are reacting to your body or to the world.

Your body is really a replica of this world. The world appears, your body appears. The world prevails, your body prevails. The world disappears, your body disappears. There's no difference. When you come to the conclusion your body and the world does not exist, you will no longer have feelings of being born, prevailing a certain number of years, or leaving your body.

People like to use the terminology that somebody has left their body, that you are leaving your body, yet in truth, you have no body to leave. There never was a body that you can just leave. This would mean there are two of you. This would be duality, would it not? This would mean there is a body and there is you, and at a certain time you leave your body. So where are you before you leave your body? You believe you're in your body. Where in your body are you? If I cut you open will I find you? Are you hiding somewhere in your body?

This is all new age philosophy, that there is a body that you have to give up and leave it. But I can assure you there never was a body that you have to leave, and there never was a world that begins and ends. There simply is no body. There is no world. When you can comprehend this you will become the happiest being that ever existed. I

should say you'll become the happiest nothing when you can really feel and know that there is no body.

Yet you look around and you see all these bodies here. You observe bodies, you observe the world. This is the reason you have to always ask yourself, "Who observes this? Who sees this? Who sees these dastardly things going on in this world? Who sees anything?" It is the I that sees. It is the I that believes it is the body. It is the I that has problems. Begin to understand that you are not the I. You're not I. The I is only a thought. It was never you.

The I is like a magic show. It causes everything to appear. It makes everything seem real. You should say "What have I got to do with this I? This I is not me. I have absolutely nothing to do with this I.

The world is like a mirage. Your body is an optical illusion. You have to separate yourself from your thoughts and from the I. And you can do this merely by observing, by understanding, by looking, by seeing correctly, observing, seeing and looking at the phenomena as it goes by. Do not get caught up in situations. Do not allow yourself to feel one way or another.

How can you tell if you're making progress? Simply by the way you feel. If the world is getting to you and you feel there's something in this world that you hate or you love, something in this world that upsets you or makes you happy, then you know you're not making progress, or not too much progress. True happiness, peace, love, is your very nature. There is nothing in this outside world that can give it to you.

Always remember that the outside world, the external world, is like a dream. That's all it is. A dream and nothing else. Yet the question arises, "Who is dreaming?" And the answer is "Nobody," for in truth there is nobody dreaming and there is no dream going on, yet all these things appear to be so. Where did they all come from? They come from nowhere. There is absolutely nothing happening. No one is really dreaming. There is really no dream going on.

The whole thing is a big joke. You do not exist. Doesn't it make you feel good to know you're a nobody, that you do not exist? You're not even the absolute reality. You're not even consciousness. Those are all words. You're not nirvana, you are not emptiness. You are none of those things. What are you? There is silence. You are the silence. Total silence. It is only when you rest in the silence that you appear to awaken. I say you appear to awaken for there's no one to awaken, and there is no silence. What else is there to say?(laughter)

I really want you to feel, this evening, as if you are absolute nothingness. Feel yourself melting away. The whole dream is melting away. The belief that you are a spirit is melting away. The belief that you're seeking liberation is melting away. The belief that there's somebody who is something is melting away. It's all melting, all of your preconceived ideas, all of your concepts, all of your learning, everything you've read in books, all this idea about Jnanis, gurus, students, teachers, it's all melting away. There's



nothing left. And now nothing is melting away. Don't you feel good? There is no word to describe you.

Of course, as soon as you start thinking about it, you spoil it. The mind has to be made quiescent, quiet. Do not try to analyze what I say. Do not even think about it. Every time you think you spoil it. There's absolutely nothing to think about. There's nothing to argue about. There's nothing to debate over. There's nothing to believe. There's nothing to accept. There's nothing to give up. You are beyond nothing. There never was a time when you were something. There never was a time when you were nothing. (someone coughs) There's a nothing over there coughing himself to death.(laughter)

When you concern yourself with your body, when you concern yourself with worldly conditions, when you try to improve something, all you're doing is admitting that you are a fool. In truth, this is all nonsense. Everything is nonsense. Therefore, why not be happy? Why think about conditions, situations? Just be happy. Do not try to analyze what happiness is. Do not even try to be happy. Just be happy. How do you become happy? By not thinking. If you have to think about it, it is not happiness.

True happiness has no name. There is no one who can ever be happy, for no one really exists to be happy. Therefore, if you try to make yourself happy you'll have to experience the other end of it, which is unhappiness. So stop believing that you want to be happy. Also do not believe that you want to be unhappy. Do not believe anything. Especially do not believe what I am saying. (laughter)

What am I telling you?

*S: Holy cow dung! (R: Sure.)*

*S: Scrambled eggs. (R: Scrambled eggs? Good. How about scrambled tofu?) Toy food.*

R: Everybody wants something. They want to become something. They want to achieve something. They want to remove one quality and attain another quality. But since you do not really exist, and you have never existed, the whole thing becomes folly, for there is no one to become happy, there is no one who is unhappy, for there is no one who exists. There are no words being spoken. There is no speaker. So what are you listening to? When you find out what you're listening to, you'll know who you are.

The worst thing you can ever do is to try to change your condition, to be dissatisfied with the way things are. Things are the way they're supposed to be. Do not try to think about it or to analyze it. Things are exactly the way they're supposed to be. When you think about this you spoil it. There are no mistakes. No one is right, and no one is wrong.

Take a look at the world in which you appear to live. Look at this world. Look what's happening in this world. It's crazy. How can you possibly believe in a world like this? Yet, the world has always been like this, in one way or another. There have been people just like us, five hundred years ago, discussing the same things. It was probably us.

Arguing about who's liberated and who's not liberated. This is not new. A thousand years ago, same thing. There were wars, disease, and groups of people sitting around like were sitting around now, discussing nonsense. It's always been the same.

You don't even want to wake up, for there's no one to wake up. Sometimes I tell you to awaken. When I say this to you something may happen sometimes, that you become something that doesn't exist. If someone had to awaken they would not awaken to reality, for there's no reality to awaken to. Those are just words. Be yourself!

Yet there is no Self and there's no one to be, so how can you be yourself? Why do you listen to me? (students laugh) You want to be something. You want to be liberated. You want to be yourself. You want to be a Jnani. Why don't you want to be a banana? A banana is just as good as a Jnani.

*S: The peeling.*

R: So be an un-peeled banana. Everybody wants to be something. You will find when you are satisfied with the way things are, just the way things are, right now, at any given moment, that's it. Just the way things are. Not when things are like this or things are like that. Just the way things are. It makes no difference where you are, what's going on in your life, with whom you are living at this time, what's going on in this world. When you're allowed to be just the way you are, when you allow everything to be just the way it is, then you are yourself, for you're living in that split second of eternity.

It's like an atom exploding. You are that center that goes nowhere, yet is everywhere. And you're always living in that center, in that second. There is no time or space. There's only that second, the instant of a second. You have to find this out for yourself.

You have to find this out for yourself. Don't look at me. For all you know I may have escaped from the funny farm.(laughter) Find out for yourself. And you do this by keeping still! You can never find out for yourself by reading, or by meditating, or by discussing scripture, or by trying to prove a point, or by thinking you've got it. It is only when the noise in your head stops, only when the chattering stops and you go beyond silence.

(silence)

*SU: I don't know how to even talk about it but Ill just ramble along and see if it comes out with any thing that makes sense. Yesterday I was teaching, and my neighbor, next door, with whom I've had very good relations, came to the window and said "Too loud," and I went over and I wanted to talk to her. There was just nobody there to talk to. She was livid, she was mad, she was like a tiger. She talked about the law, she was going to get the law. I've no right to teach there, and when I saw that there was nobody I could reach, I just went back. But what happened there was... it brought up such a terror in me, such a guilt, that I was in total amazement at my reaction to it.*

*Of course I would shrug my shoulders and say it's too bad, you know, but I couldn't shake this, and as the day went on it rolled around in me, and around, and around, and around, and it took me back to my childhood where I was always getting into trouble and I was always thinking up excuses to make, and always feeling guilty, and always being afraid of being punished by God. And*

so this thing of crime and punishment came up and I just lived with it, watched it, but it went inside of me and there was just no controlling it.

As a matter of fact, it awoke me about four o'clock this morning and I was dreaming of a judge and being questioned and all that, and I'm in total amazement at what the mind can do with a simple thing that has really no meaning. It has nothing, you know. It is of no consequence. But it affected my teaching today. I couldn't let go, I couldn't feel free. I had to work around and do things that I wouldn't ordinarily think about. So I don't know where this comes from. I don't know what's going on.

R: It's really a good sign because it's coming to the surface. You've had it inside of you for many, many years and now it's coming up, and it's going out. (SU: Right, I hope.) So it will pass. Don't think about it, don't put your mind on it, don't consider it. Just observe it, and watch it as it comes out of you. It's coming to the surface, and it's coming out of your pores and out of your body, and out of your life. (SU: Well I'm glad I brought it up because I was still scared about it.) Yes, it's been inside of you since childhood. (SU: Yes it has.) And now it's coming to the surface. So it'll go out and you'll never have it happen again. (SU: Good, great, thank you.)

SH: And you won't have to be psycho-analyzed. (laughter)

SU: No I had that too, it didn't come out then.

R: Say, "Asta la vista. Asta le wago" (SU: Oh I'm so glad I brought it up it was like a secret I didn't want to tell anybody about it.) Now that you've shared it, it's gone. (SU: Great.) You're finished with it forever.

SF: Robert, on Sunday I wrote a question about if you wanted to comment on nish karma karma, which, as I understand it, karma means work or action rather than destiny, and as I understand it nish karma karma is something done without any motivation. As an example, Sri Bhagvan spent a whole lot of time making a walking stick and polishing it, and when they came across a young shepherd boy he just gave it to him, and that was all there was to it. I've experienced this a few times, just doing something just because it's there to be done, not because it's going to produce any results, and it's kind of a nice feeling. Do you understand what I'm talking about?

R: What's more important is how come you're on that side instead of this side. How come you're sitting there? You usually sit here. (laughter) (SF: Well I thought I'd try it. I'll get back on the other side next time.) (laughter) That's important. Nish karma karma is not important. This is important. You're sitting on this side instead of this side. (laughter) (SF: Thank you I accept.) Don't worry about nish karma. (SF: I'm not worried. I just thought maybe you'd say something.) I said enough. If you sat on this side I wouldn't bother you. (laughter)

SU: He's very funny tonight. (laughs)

SL: Robert, what is meditation? How would you define meditation?

R: Meditation is when you sit and you think of something. You have to have something to meditate on. (SL: Is it repetitive, or just anything?) If it's repetitive it's japa, mantra japa, when you repeat a mantra over and over again. That's repetitive. But when you meditate, you meditate on a candle flame, or you meditate on a guru, or a flower. You

have to have an object and a subject to meditate. (*SL: And what's the objective?*) The objective is to become that which you're meditating on. It makes your mind one pointed. It makes you quiet. It quiets the mind and makes your mind one-pointed so you can think about the object of your meditation. And this leads you to higher ground.

*SL: So that's like a step. It's kind of like trying to take a step in order to clear your mind and have a blank mind. To actually think of nothing?*

R: That'll help you if you meditate. But you have to ask yourself the question, "Who meditates?" And you will realize that your real Self, whatever that is, does not have to meditate at all. It is your ego that wants to meditate, and wants to become something, wants to quiet the mind, wants to make the mind one pointed. The ego wants to do this. Why don't you simply realize that there is no ego, there's no mind, and there's no one to meditate, and be yourself?

*SL: But short of that, I mean not being able to do that right now, there is still the three things that you recommend that we do, is we go over the transcripts and break them down and keep reading them. The second thing is self-inquiry. And the third thing is just to say, "I am." Right?*

R: And to be aware, to watch, to observe, to be the witness. (*SL: Isn't that sort of like self-inquiry or is...?*) That's a sort of self-inquiry. But you don't say anything. You just watch. (S: Okay.) You become aware. You look. (*SL: So as you're getting angry, or fighting traffic, or fighting with the people in the malls for Christmas or wherever, and you're observing yourself doing that, while you're doing it. Is that sort of...?*) Observe yourself going crazy. Ask yourself, "Why am I doing all this? Christmas, bah, humbug!" Observe yourself. Watch what you're doing. Inquire, "Why do I have to do all of this? What is the purpose of all this? Who has to do all this?" And you will find out that you are pure awareness. All these things are unnecessary. Yet, your body will appear to be doing them, if that's what you have to do, but you will not be involved in it, and you will be at peace.

(silence)

*SF: Something else I've been wondering about, not long ago the swami inside of the Rama Krishna mission in Boston visited and he told a story that I felt was kind of interesting that when the Supreme Court building that was being built in Washington, back in the twenties, someone got an idea that they might have portraits of the founders of the great religions or at least people in who's name the religions are carried on now.*

*And the portraits were commissioned and painted and hung. And when the muslims started out they had a portrait of Mohammed and of course they raised hell and they had to take this painting down and it's still in the basement of the Supreme Court building. And it occurred to me that Mohammed told his people that he didn't want representations of him made.*

*He probably what he had in mind was, he wanted to them to be thinking of the ultimate reality or the atman or whatever the name. Rather than the perceiver or the self with a small "s.". And I doubt seriously that he wanted them to be fanatic about it the way they are now and the way they made them take down the paintings. What do you think about that observation?*

R: Well I think you ought to ask Mohammed that. (SF: *Well I will when I get a chance.*) Because I have no idea what Mohammed was thinking. Or what the Supreme Court people were thinking. (SF: *But I still think I'm right.*) Why not? (SF: *Why not be right?*) Why not be right, you can think anything you like. (SF: *You bet. Because I don't think Christ wanted all the Jesus freaks to be fanatics either.*) The question is what do you want? (SF: *Sir?*) What do you want? (SF: *What do I want?*) Yes. Never mind what Jesus wanted or what Mohammed wanted or what anybody else wanted. Let them rest in peace. (SF: *Thank you, I'll try.*) The question is what do you want? Where are you coming from? That's the important question. (SF: *I don't want people to be fanatics. Negligence of any stripe make me nervous perhaps they shouldn't, but they do.*) Leave people alone. (SF: *I'll try.*) Don't concern with people so much. (SF: *Alright I'll try.*) Be yourself. Find out who you are then see if those things disturb you. (SF: *Okay thanks.*) Sure.

R: Mary needs a ride on sunday. If anybody can pick her up. Her phone number is there. A ride to satsang.

SH: *She requested that they just phone her and let her know. So I put the phone number down there.* (R: *So anybody who is going that way.*) *Anybody who wants to pick it up and do it well they can phone her.*

R: So let us break bread together.

SH: *Persian bread.*

SU: *Oh it should be heated a little bit.*

R: What do you want everything? (students laugh)

(general prashad talk as tape ends) [TOC]

## **CAN WE CELEBRATE CHRISTMAS?**

*26th December, 1991*

*Robert:* Good evening. (Students: Good evening Robert) It is good to be with again. I hope you all had a nice holiday. There is more to come.

Someone asked me on Tuesday if it's alright to celebrate Christmas. (laughter) I replied, "Do you mean you need my permission?" If you have to ask do as you please. After all who asks a question like this?

You have to remember that your body is not yourself. And your body is motivated by karma. So that your body will do whatever it came to this earth to do. Yet it has absolutely nothing to do with you. Never think should I do this or should I do that. When you're indecisive you confuse the powers that be, that will lead you guide you in right action, to do the things you came here to do.

In other words you don't have to think about what is going to happen tomorrow or the next day or the day after. Everything will take care of itself. There is nothing in this universe that wants to hurt you. You have to have faith, trust that everything will work out. Everything has to work out because there is only the Self, which is beyond explanation. Yet it is absolute reality, pure awareness. This is what you really are, god, nirvana, all is well. There never was anything wrong and there never will be anything wrong. It's hard for most people to understand this. Yet you have to start to believe and think that something put you on this earth which makes you believe that you are a human being.

Are you a human being? Is there something that put you on this earth? Where did you come from? Who are you? Find out.

We have been discussing the I-thought. The thought called I. And I have been explaining to most of you for two or three years that the I-thought is not you. All of your problems, all of your anxieties, all of your fears, all of your depressions are attached to the I-thought. And it is the I-thought that brings the confusion into your life. For you are identifying with the I-thought instead of identifying with the Self. Some of us still do not understand this. A question I was asked about this is, "If the I-thought is what disease, lack or imitation really is, then how come people like Ramana Maharshi, Rama Krishna, Jesus and others suffered so much? From cancer, from being nailed to the cross. They were self-realized. So why did they suffer so? Who can tell me that? Who can answer that question?

*SU: They didn't suffer. (SD: Only thought they did?)*

R: You're on the right track. The I-thought that you identify with, suffers. And your I-thought sees these people suffering. You don't but the I-thought does. Do you see?

As long as you believe you are I then you see the I in everyone. If you see yourself as a human being, as I, going through all kinds of experiences then you also see me, Fred, Mary, everyone on this earth going through their experiences. And they appear to be going through similar experiences that you are. When the I-thought dissolves, when it no longer exists for you, you will not see suffering. You will not see good or bad. When I say you will not see I mean you will not see with your spiritual I, anything wrong with the whole universe, you will only see perfection. Yet the body may seem to slightly see the other side. What most people see. But these are like drawings on the chalkboard. They come and go and they have no meaning for you.

Therefore always remember that it is your I-thought which beholds all of the things with life. You have absolutely nothing to do with that. When you see a person suffering. You do the best to relieve that suffering. It is your duty to help. Yet you should always be aware that this is only the I-thought. This is just a superimposition on the Self and has no power, it has no substance, it has no life. It is false like a dream.

*SH: How does the I-thought arise?*

R: The I-thought never arose. It appears to have arisen just as the water in the mirage, just as the sky is blue, when it's really not blue. Just as the snake in the rope.

*SH: So it doesn't come from consciousness misidentifying with body-mind.*

R: No it doesn't. That's a long fairy tale that doesn't exist. It's simplicity itself. The I-thought never existed. There is nothing you have to get rid of and there is nothing you have to fight. If the I-thought really existed then you would have to go through periods of meditation, periods of sadhana, you would have to do all kinds of practices, repentance to become free of the I-thought. But since the I-thought never existed and does not exist today or right now, all you really have to do is to awaken. By hearing these words, by coming to satsang, by reading the transcripts, you simply have to awaken. When I talk about the I-thought I'm talking about a lie. But yet it's the only way to explain the situation that you appear to be going through.

*SD: But Robert why is the appearance so strong that millions of people are deceived by it?*

R: Because millions of people are experiencing maya. They are going through the grand illusion. Which doesn't even exist. Noone is really going through anything. When you have something stuck in your mind it always appears like reality. For some reason we appear to have been born. And we go through experiences and then we die. But we were never born and we do not go through any experiences and we never die. There is absolutely nothing happening.

*SG: If the I-thought is like a dream? If the Jnani the eternally awakened one, the dream can't be, that means the Jnani is eternally awakened, The dream never was?*

R: There is no dream. Everyone is a Jnani. Everyone is awakened. But some of us refuse to acknowledge this. We would rather keep on dreaming or playing.

SH: *Then if we're all our consciousness and that is all we are period then it's sort of a game we play of hide and seek, lost and found? (R: True.) We're coming on like we are what we aren't?*

R: True but even that is false. (SH: *It's all a pretense?*) Because we're not even here to pretend. (laughter) I can assure you of this; there is no one playing any games, there is no one pretending, there is absolutely nothing going on.

SD: *Well why should there be a need for awakening if we're all awakened and just don't know it and...?*

R: Because I'm sitting here and you're sitting there and we're having a discussion about it. (SD: *But where does the illusion of a need to awaken come from?*) It doesn't come from anywhere because there never was a need to awaken.

SL: *Then we could have gone bowling tonight? (laughter)*

R: Of course. And that's the point I was making in the beginning, when someone asked me whether they should celebrate Christmas. What have I got to do with that? If you feel like celebrating, celebrate. If you don't, don't.

SD: *What about Christmas as the birthday of another Jnani, wouldn't that be more worthwhile than just another holiday?*

R: But after all who is experiencing this? Who is celebrating the birthday of another Jnani? There is only one. There are not two or three or four. There are no others. There is only the one. So who is celebrating what? We're celebrating the birthday of somebody we call a Jnani. Why don't we celebrate our birthday, as the Jnani? Well you say, "Well I'm not evolved as that particular person." "Why do you say that? Why do you believe you're not?" (SD: *Because Jnanis know that they're awake, that's the difference.*) That's your difference. Know that you're awake. Why do you want to know if somebody else is awake? Forget about everybody else. Look to yourself. What you see in yourself, you will see in everybody else. You are the one and there are no others.

SH: *That is just too radical. The mind doesn't want to accept it.*

R: You know what you can do with your mind don't you? (laughter) (SH: *Not to said in polite company. It's just too damn simple!*) That's it! That's exactly true. We want it to be very complicated. We want to get into different dogmas, or we want to get into different type of teachings or we want to read books or we want to travel and meet Masters. We want to do all of these things when all we have to do is sit down where we are and awaken.

SG: *So Robert once you have realized the I, the I-am and also have the realization of the complete nothingness of appearances, why would any appearances other than perfection continue to persist.*

R: For when you have your self-realization as you call it, you find perfection and imperfection as two sides of the same coin. We talk about perfection and we're talking about human perfection. All human perfection will have to experience imperfection. We



have to go beyond both of them. Then we are in an entirely different realm. Where there is no perfection and there is no imperfection. And that's most difficult to comprehend. (SG: *The nature of spiritual being is spiritual perfection is it not?*) What do you mean by spiritual perfection? (SG: *I don't know it's just...we're talking about purity and innocence and just wholeness, a spiritual wholeness and with that consciousness would that translate to what we would call human perfection or human wholeness?*) Well this is the trouble of most of the new age teachings. We're trying to change bad for good. And that's a grave mistake I believe for most of us. We don't want to exchange bad for good. For the way this universe is built, it's built on duality. The universe appears to be functioning by duality. And duality means you have to experience both.

Therefore as you go through the vicissitudes of life, you experience good times and you experience bad times. If you experience all good times in this life, human goodness alone, you have to go through another planet to come back again and experience the other side. The only way to free yourself is to get rid of your humanhood. Totally renounce your humanhood. Become inhuman. Then alone will you become free. But as long as you are trying to make a sick body whole. As long as you're trying to make a poor person rich, a depressed person happy, that is only for a while. That will work only for a while. If you go into the teachings of Jesus, Jesus healed alot of people, how many of those people remained healed, we don't know. Even Jesus said to the sinner, "Go and sin no more or a worse fate will befall you."

By sin he meant, do not think the way you've been thinking, do not live the way you've been living, do not believe what you've been believing or you will revert back to the thing I cured you from. And of course most of these people didn't understand what he was talking about. So many of these people reverted back to the sickness they had before. We have to realize that we are not trying to improve our humanhood. We want to get rid of our humanhood. When we transcend the body it's a completely new ball game. For the body will go through these experiences. This is why people like Ramana Maharshi, Rama Krishna, Jesus suffered because they appeared in our eyes to suffer. Weren't they self-realized? Then why did they go through these experiences?

SG: *Well my own belief from what I think is that Jesus consciously chose the crucifixion merely to show that there was no power in this world including death which had any power over him, period. And he could transcend anything because he had a consciousness of one power and one Self. Which transcended as you said anything in this world. (R: But did he appear to suffer?) He appeared to, he came and appeared to suffer, yes.*

R: This is the truth about us also. The appearance maybe that we're having problems. Yet who is having the problem? The mind, the ego, not you. You have never had a problem in your life. There is absolutely nothing going on in your life. But as you identify with the problem like most people do and you worry about it and you fret about it and you go to psychics and you go to healers and you go to this person and you got to that person trying to get rid of your problem, this is crazy, this is a joke.

For you will go through the problem that you have to go through. And even if you're healed of the problem it will only be for a while. For the pendulum has to swing back. Therefore do not waste your time working with psychics or going through the psychic realms or trying to get healed. Rather work on your own transcendence. Work on your own transmutation. Become free from the bodily experience completely.

Then the body will do what it's supposed to do but you will be safe. For you are not the body. You are absolute reality, effortless pure awareness. That's what you are right now. When you try to think about it you spoil it. If you're able to realize that right this second you are pure awareness then you would be pure awareness.

But you allow your mind to think and tell you things and thoughts keep going through your mind. And you become very human and you go through human experiences. But human experiences do not exist. Your body, your mind, your ego does not exist. The world, the universe, God, does not exist. You are absolute nothing.

I know when I say that you are nothing it sounds a little scary to some people, for they believe when they're nothing they're in limbo. Again you're thinking about your body. Nothing means no thing. You are no thing that is known to your mind. You are beyond anything that you can comprehend.

This is why I say that you have to have faith and trust so you can let go. If you do not have faith and trust then what you see in the world will affect you. You will be afraid to let go all of your experiences because you have no idea where you will be or what will happen to you. Yet there is absolutely nothing to fear in this entire universe or anywhere else. And if you let go you will be completely free, completely awakened. This is what I mean when I say to you, awaken. Awaken now! I mean let go of all the confusion of all the preconceived ideas, of all the conceptual thinking. Let go of everything. Nothing will happen to you. It is difficult for many people.

Since it's Christmas we'll talk a little bit about Jesus. You remember the story of Nicodemus. He was a very wealthy Pharisee and he was afraid to follow the teachings of Jesus. He went to him many times but he was afraid to follow those teachings because he owned land and he owned houses and he owned cattle, sheep. But yet he wanted what Jesus had to offer. For he realized that he was getting older and he was going to die soon.

He wanted to know the truth. He didn't want his friends and his people seeing him hanging around with Jesus. So he went to see him one dark night and he said, "Master what do I have to do to see the kingdom of heaven?" Which means what do I have to do to become self-realized, to awaken. But Jesus knew him and he realized that in this life it was impossible for him to accept these teachings and become free. So he looked at him and he told him, "You have to give everything you own away to the poor and follow me." And this was too much for him. As the story goes he went away and never came back again.

Now look at your life what are you afraid of giving up? Jesus really didn't mean you have to give everything away to the poor. He meant that he had to give everything away in his mind and become simple. A poor person doesn't own anything so he usually

has nothing to worry about except getting rich. So Jesus meant you have to mentally let go of all the thoughts and feelings and emotions that have been holding you to this world and to all of your possessions. But Nicodemus couldn't do this, he couldn't let go. So you see you don't really have to let go or give away all of your possessions. It's all done mentally. You have to mentally renounce everything in this world.

Try to remember again as you hear these things that you have absolutely nothing to do with your body. It is your body that is renouncing, not you. You have nothing to renounce. As you begin to let go of all your thoughts and your feeling sand your emotions, of worldly things, you begin to achieve happiness and peace and love that is not from this world. You become totally free. And remember that your body will do what it came here to do, never forget that that is the appearance. You will go through the experiences that you have to go through. They have absolutely nothing to do with you. This is what I mean when I say, "Let go. Forget about yourself. Do not think that you have to accomplish anything."

If you can only understand as a human being, everything has been mapped out for you. Everything has been mapped out for you when you were born. Your whole life is preconditioned, preordained. If you can only remember these things when you're going through your so-called ordeals, problems, situations, it was all planned ahead of time. The exact day when you're going to leave your body has already been planned out. If you're going to be rich or poor, happy or sad, sick or healthy. All these things have been planned out. Therefore what do you have to worry about? What do you have to concern yourself about. What is there to fight and what is there to fear.

Can't you see now that when you get involved in all the things that most humans are involved in, what you're really doing is you're pulling yourself deeper into maya? Deeper into illusion? Deeper into confusion?

*SK: I sense that my participation, my positive, joyous participation in the process, that I have a duty towards that, I have a strong sense of that. Is that an illusion?*

R: Who is the I that has this? You say, "I have this." What is the source of that I? (*SK: I should spend every waking moment investigating that rather than participating?*) Yes. You will also participate if you're supposed to. Yet you will not have the doership feeling. If you're supposed to participate in life you will. But as you spend your time asking, "Who am I?" or "To whom does this I come? What is the source of the I?" You will find happiness and joy just as you are. Yet your body will participate if it has to participate. But you will have nothing to do with it.

*SD: When you say that you are not the doer, in other words the power that you refer to makes everything happen right, so we don't do anything, is that correct?*

R: Correct. There is absolutely nothing that you have power over as an ego. It's all a joke. You get angry, you get happy, you strive for this, you strive for that, you think you're accomplishing something, you think you have duties to fulfill. You have all these thoughts going in and out of your mind. (*SD: And even the thoughts are predestined?*) The

thoughts are predestined, everything is predestined. This is why I tell you the only freedom you have is not to react to your thoughts. Let the thoughts come, let them go, let them do what they want. But do not react to your thoughts. (*SD: I thought reactions were thoughts?*) Reactions are thoughts when you react, then they're part of your thoughts. That's why I say, "Do not react." Leave your thoughts alone.

SH: Witnessing is not a thought it's not an act. (R: It's not an act.) *It's just a perception.* (R: Correct.)

SU: *Robert if everything is preordained then who does the preordaining?*

R: No one. Everything is preordained as long as you believe you're human. As long as you believe you are a body. But when you get beyond the body, nobody is preordaining anything. This is why I said before karma does not exist, reincarnation does not exist. Nothing exists. There is nobody who has preordained a thing.

SX: *Then why are we doing different things. Why are you awakening and why are we here sitting here wondering what happened to us. Why is this different? People are different?*

R: Because that is what you chose to do. That is what you're doing. This is what you want to do. This is how it appears. Yet in reality you're not doing anything.

SX: *Well that's not true. I didn't choose to be an oriental girl or you guys choosing to be a Westerner. Who is choosing me to be born as a westerner or easterner? I didn't choose it?*

R: When you believe in the body then there is also a soul. And there is also many different planes of existence. They're all part of the delusion. So what happens to most people like this it appears before you came to this earth on the astral plane you chose to come back to where you are and to go through these experiences. Because you believe this is what you have to do to unfold. But what I'm telling you is to let go of all this thinking. And not to think these things. But rather ask yourself, "Who am I? Where does the I come from that believes this? What is the source of the belief?" Which is the I-thought. And when you get to the origin you become the Self, you become pure awareness, all this dream will be over. And there will be no astral plane, there will be no reincarnation, there will be nothing.

SD: *So psychic realms and the astral are all part of maya or illusion?* (R: They're all part of maya.) *So there's no need to dabble in the psychic realms in order to evolve?* (R: Absolutely not!)

SG: *Some of these beliefs that are dualistic...you're destroying everything that can be stated, you're saying is an illusion.* (R: I hope so.) (*students laugh*) *Is there not some value to traditional beliefs like for me the idea of karma was helpful but the idea of ... certain ideas were helpful and I find that under your scalpel I'm left with nothing and I don't have an identity to go to the next place? So I'm left with all my beliefs shattered but no magnetism towards this dry place that you're painting, which is nothing.*

R: Why are you concerned about this? (SG: *Because I want to be out if this pain and suffering of this existence that I experience.*) Then let go, go within, find out who is the I is, that is suffering, who is going through all this... (SG: *These are actions you're saying to do?*)

These are actions you do to become free. (SG: *Action is in dualism?*) Action is in dualism, you have to do the dualism as long as you're practicing a practice.

SG: *So you acknowledge that there are some dualistic actions or thoughts that are of some conditional value?*

R: You have to use your mind to destroy your mind for some people. It's easier to say wake up when I say wake up and forget the whole thing but if you want to be con-founded, be debatable and argumentative... (SG: *I don't but it's a strong habit.*) Exactly so then you have to do the practice. (SG: *Until the point when you're fed up with it.*) Until the strong habit melts, dissolves and you become free.

SD: *I also think that your concept of nothingness as being dry and dreary is not really what Robert is saying because he is just saying you are no thing, no thing conceivable to the human mind but consciousness is bliss and happiness...*

SG: *That's a concept though from my understanding we eventually need to let go of all...*

R: It's all a concept really. It goes beyond that. When we sit here I use alot of these words to make you understand that there is a place where all is well. And there is nothing yo need and there is nothing going on and everything is unfolding like it should. But you will not believe me. So we talk about all these other things. We get into reincarnation, into karma for you are always talking about your body, you're feeling your body, you're feeling your experiences.

Therefore we have to have a method, a way that you can use because you are an active person. You can't just become silent and still. Your mind is very active. Therefore you can use your active mind to destroy itself. By inquiring, "Who am I?" By inquiring, "What is the source of the I?" Where did it come from? Who gave it birth?" And as you abide in this I and you follow it to the source the I will dissolve in absolute awareness, in sat-chit-ananda, in parabrahman. So this gives the active person something to do. For they can't go ten minutes without thoughts coming into their mind. Therefore if they turn their mind inward and they practice things like self-inquiry something will begin to give and then you will sit silent.

Self-inquiry is merely a method to bring you into the silence. So you can sit without thoughts bombarding you from all directions. So you can sit without words... (tape break) ...will find joy and peace.

(short silence)

See how your mind is? You can't even sit a minute before you start chattering. You're wondering about this and you're wondering about that. That is why you have to ask yourself, "To whom do these thoughts come? Who is thinking these thoughts?" Every time thoughts come into your mind inquire, "To whom do these thoughts come? Why the thoughts come to me, to who else? I think of these thoughts. I have the fears the frustrations. I appear to have the problems."

But catch yourself what you're saying. You're saying "I" has the problems, aren't you? Not you but I. So what is the source of the I. As you abide in the I and you follow it

to the source you will come to the conclusion that only the source exists. And what is the source? Silence.

And even as I tell you this some of you are thinking well if I do that, who will run the store? Who will take care of the business? Who will take care of my home? I'll tell you again, "You will!" And you will take better care of these things then you ever have before. You will have more wisdom to know what to do.

When you're not worrying or fearing something then the opposite comes into play. You will have good ideas, you will have wisdom, you will know what to do, to make anything a success in your life. When you know that you are not the doer. Therefore I say to you, "You do not have to worry or fret. That if I sit thinking, who am I? Everything will go to hell. You are already in hell by believing your are a body. That's hell. Get rid of that belief. If you can come to satsang and sit without thoughts that is the best thing you can ever do. But as you sit here and thoughts enter your mind that spoils everything for you. Whether they're good thoughts or bad thoughts it makes no difference. You want to go beyond thinking. You want to awaken. The only way you can awaken is when you stop thinking.

This is why I always tell you, "Do not believe me, find out for yourself." Investigate yourself. Find out who you are. You do not have to believe a word I'm saying. You simply have to practice or awaken by sitting in the silence and then you will know for yourself. But if you let yourself get involved in mental thoughts and mental ideas in the objective world then you will seem to experience karma, reincarnation, different planes of existence, that is all a dream. It doesn't exist.

**You are bright and shiny. You are ultimate oneness. Pure awareness. Why not abide in your real nature.**

You never know what is going to happen to you physically if you keep relying on this world. People strive for success, they strive to own things. They want to own bigger and better houses. They want to make out they accomplished something. Yet you can be walking down the street tomorrow and a car will run you over and you'll be dead. So what good was all this striving and fighting for existence and survival.

And even if that doesn't happen, how many more years do you have on this planet? If you're thinking in human terms. How many more years do you have left? What was the point of your existence if you have to die? You've worked all your life, you've strived, you've fought for success. You've tried to accomplish things. You've accumulated all kinds of things. And then you have to die and leave it all behind.

This alone should give you an inkling that the world is a mirage. The world is a bad dream. Get rid of the world. Do not react to the world. Do not fight the world. Do not try to win any battles. Do not renounce. Do not accept. Simply be yourself. Just the way you are right now. Right now just the way you are, you're neither sick nor healthy, rich nor poor, happy nor sad, you are no thing. Stay that way.

Again you can tell if you're making progress by observing yourself daily.

For instance, Christmas was yesterday. Did you get totally involved in it and forget about your Self? And forget that you are not the doer? Did you get so involved in family and friends? And with the Christmas spirit that you forget all about your Self? That you are the Self, imperishable, illumined, never born, never die or did you get completely wrapped up in the Christmas? This is what I mean when I tell you, it doesn't matter if you want to celebrate Christmas or you don't. Whatever you do realize that this is whatever your body is doing. But you are not your body. You're always one pointed. You always think of the Self, absolute reality. And let the body do what it wants. This is how it should be everyday.

As you go about your business, you go to the bank, you go to work, you go to the bathroom, you eat. Whatever you do remember that you are not the body. Keep this in back of your mind. Observe how your body does all of these things. Without your help.

For instance, I pick up the glass and take a drink. Who did that?

*SF: The body. (R: What body?) The non-existent body.*

R: You see a non existent body? (laughter) What I am trying to say it makes no difference. Do not try to analyze it or figure it out. When I say to not react to anything I mean become still. Don't say I'm not reacting to something. By say you're not reacting to something you're reacting to it. You're reacting by not believing you're not reacting. You see what I mean? When you see something going on, be the witness. Do not believe there is a you doing something and do not believe there is no you doing nothing. Both are wrong. It's erroneous to believe that there is a nothing or there is a something.

*SG: I have a problem with the witness because I spent a long time not being fully there in a psychological way.. being a witness is different from coping out but on a certain psychological level I escape from life. And when I try to find the witness sometimes I walk around like less there than I want to be. I'm not applying the witness state in a correct way because I fall into a disassociation which is a psychological safe place that I have made for myself. And so Im a little frightened of what you say about whenever you walk around just witness. To me that scares me because I'm afraid of now.*

R: This is why I told you before what you should do therefore is ask yourself, "Who believes this? To whom do these feelings and thoughts come?" Follow it through. "They come to me. I feel fear. I feel this way. Who is this I that feels this?"

*SG: In the midst of activity I'm to do this? (R: Yes.) While I'm doing dangerous activities, while I'm... (R: Yes.) Walking on tight rope while I'm playing my music? (R: Yes.) And you need absolute concentration at the same time, and keep in mind who is doing this?*

R: Exactly. And you will find that you do your activities better than you ever did before. (*SG: That's an feasible thing to do, what you're saying?*) Yes. Because you've taken the mind off the object. Therefore you will accomplish the object in a more efficient manner. For you are no longer concerned with the object.

*SK: Is that a release from the doer, as the man is saying?*

R: It's a total release from the doer. (*SK: The doer is not there anymore?*) When you keep concentrating on "Who am I?" You are no longer the doer. For you are questioning the doer, you are questioning the Self. (*SK: But it's being done the way it's supposed to be done?*) Yet automatically your body will accomplish whatever it came here to do. Remember that the body that doesn't exist appears to be under the laws of karma. Therefore the Lord of karma will take care of your bodily functions and take care of your needs until you awaken to the fact that there are no needs and there is no karma and there is no body. It becomes paradoxical. When you start discussing it this way. But never the less that's the only way to talk about it. There is only a body as long as you think of a body. But as you raise your thoughts and you transcend your thoughts, the body will appear to do what it does but as far as you're concerned you're doing nothing. There is no one doing anything.

*SF: The body is in the mind?*

R: The body is the mind. When there is no mind there is no body. I know this sounds a little absurd sometimes when I talk about it. But let's go back to your tight rope situation. Imagine you're walking a tight rope. As long as you believe you are the body you have to be careful, you have to watch your step, you're looking about falling and everything else. But when you get to the other state, when you know that you are not the body there is no one walking a tight rope because that doesn't exist. But other people will look at you as if you're walking a tight rope. Because they are seeing themselves. They're seeing bodies.

*SD: And would the in between step be the witnessing of you're walking the tight rope and knowing that you're not the doer?*

R: There is really no in between. It all happens at the same time. If you become aware that you are not the body there is nobody left to witness.

*SD: Well true if you're fully awakened but I was talking about from where most of us are to that. That there might be an interim step of witnessing, isn't that what witnessing is for, is to awaken?*

R: Witnessing is to keep your mind still. To make your mind one pointed so you can become silent and awaken. But if we look at the different interim steps we're making it harder for ourselves. As far as we're concerned there should be no steps, there simply should be an awakening and that's it. And if we can't do that we should do whatever we have to do to get to that point. Without thinking too much about it.

That's why so many of us get so mixed up in the procedure. So mixed up in the game of trying to be a witness or trying to practice self-inquiry. Don't set your mind on these things but do them anyway without thinking about them. As you do them without thinking about them the thinker will become totally demolished. And the thinker will disappear. But again the truth is when you look at a situation it is the body, the mind that observes the situation. But when a Jnani looks at a situation the Jnani sees the Self and he sees the situation also, but as the Self. That is a little confusing isn't it?

*SJ: If it brings us back to the topic that you first stated...*



R: Jay where did you come from?) (laughter)

SH: *Yeah where did you come from? (R: Who are you?) Yeah, are you?*

R: Yes we want to stick to the reality. The reality is that there is nothing going on. Noone is doing anything. When you say, "Well that is a bunch of baloney because I'm doing something." Think about the dream state. In the dream state you always appear to be doing something. But you know very well when you awaken you did absolutely nothing! So why is it so hard to look at this world like that? Why don't you admit that this world is a dream and end it all? And pierce the bubble. But you insist on this world being a dream. And not knowing about it.

SK: *So is it a belief system of this is all there is and there really is no faith in anything else. I'm totally conditioned to this physical world, my thoughts and it's all there is, It's all I know? Did you say just let go of that?*

R: I'm saying look at it like you would a dream. You let go of the dream. Imagine if you will that we're all having a dream and we're all sitting here like this. Just like we're sitting here right now. And we're asking all these questions and we're going through all of these ramifications and we're wondering if we can ever wake up, and I tell you, "When you awaken you will know it you will be awake, it's all a dream." And you don't believe me. And even if you don't believe me you wake up and everything is gone. You're in the waking state the dream is gone. And so it is when you awaken from this state, you will be in the absolute reality state. Where nothing is happening. Yet you exist, as the Self. And the whole universe is within you. So when you have a problem with the teaching think of the dream state.

SG: *Can a dream character awaken?*

R: You awaken because you are the character, that's dreaming. Don't worry about somebody else awakening. It's your dream. Everyone in the dream is your dream. (SG: *If it's a nice dream then you want to wake up, but if it's a horrible dream then you don't want to wake up.*) It makes no difference you still wake up. And the waking up makes you realize there was no terrible dream that is real and there is no nice dream that is real. They are both impostors, fakes. They both do not exist. And so it is in this world also. Things that appear terrible do not exist. And things that appear nice do not exist. They're all part of the mortal dream. Therefore awaken and be free.

SH: *When you say Robert that all exists within you of course that means the you that you really are? It doesn't exist in you as an ego? It exists in you as you are always which is consciousness? (R: Consciousness right.) Yeah.*

R: Consciousness in this case is like the blackboard. (SH: *All this is written on it.*) All the images of the world the universe. So the whole universe is within you. Just like the images on the blackboard. But you are free of everything. You are total freedom. (SH: *Then the images exist because of you also?*) The images exist because you exist. (SH: *Umm. But you can't say you are the images?*) No you are Brahman. (SH: *You are that which they are written on? Which they appear on?*) You are the absolute reality and the images are superimposi-

tions. (SH: *How would the images come about in the first place?*) They never did. (SH: *They seem irrelevant.*) They are irrelevant. The whole thing is irrelevant. This whole conversation is irrelevant. (SH: *Yeah, okay. (laughs) touche.*)

SF: *The last thursday I brought up a couple of matters. One was; No amount of karma what we call any activity or work can bring about realization, and the other one was what Mohammed had in mind when he told his people not to make images or representations of him, and I got a strong feeling that you wanted me to figure that out for myself.*

R: Of course because you're always concerned about Mohammed or Jesus or everybody else. (laughter) Let them rest. Find out who you are. Jesus, Mohammed are thoughts of your own. (SF: *Yeah but I can learn from those guys.*) You can learn from those guys but you have to finally learn from yourself. (SF: *And be my own authority.*) Exactly. (SF: *Thank you.*)

SH: *Throw them all in the scrap heap.* (R: *Including yourself.*) *They are irrelevant.* (laughs) (R: *Throw yourself on the scrap heap also.*) Right.

SF: *I can learn from them the same as I sit here learning from you, I hope?*

R: Well you have to get rid of this idea that you're learning from anybody. (SF: *There is nothing to learn?*) We're just here together to have a great time. To share prashad and to tell jokes, to amuse ourselves. And in the process all of your karma will be all eaten up, then everything will disappear and you will awaken. So don't get the idea that you've got to learn from me or from anybody else. (SF: *Because we already know?*) Of course everything is within you.

SP: *Robert you talked about faith and trust? It seems to me that those two things are connected to one thing, love?*

R: Faith and trust are connected to love? (SP: *Yeah.*) If you like them to be they are. Faith, trust, love they're all the same. But we're not talking about human love or human faith or human trust. We're talking about letting go. Becoming completely free.

(silence)

SF: *The way you described the actions of a Jnani at times are so... what he does is automatic and spontaneous and successful. As though those things which a Jnani appears to do will be successful from a worldly sense in the eyes of a so-called human being.*

R: Well not necessarily. Again we're trying to discuss what a Jnani is. A Jnani is no thing. Has absolutely nothing to do with success or not success, or happy or sad or rich or poor. The Jnani has absolutely nothing to do with these things. For the Jnani is not a body that has these things. A Jnani is the universe, the pure self-awareness. So all these other things have to do with human values. The Jnani is free of those concepts. Even though it appears to the ajnani that the Jnani seems like a person and goes through different experiences. But the Jnani knows that there are no experiences and there is nothing that the Jnani is going through. There is absolutely nothing happening in the world of Jnana. The happenings are in the eyes of the beholder.

SF: *What you said sounded as though in the eyes of the ajnani, what the Jnani does will appear to be successful, it sounded that way?*

Sometimes it's successful, sometimes it's not. But those are all relative terms. We're bothered about things like success as compared to failure. But in the Jnani's world there is nothing like this going on. This is why we were talking about Ramana Maharshi's suffering from cancer, Rama Krishna dying of cancer, Christ nailed to the cross, who observed this? The Jnani or the ajnani? (SF: *The ajnani.*) The ajnani observed all these things. But to the Jnani nothing was happening at all. Nothing ever happened and nothing will ever happen. That's the paradox. It appears to happen to the ajnani. So to be a Jnani is not to be successful. You can't say, "I'm a very wealthy person. I'm a very healthy person because I am a Jnani." That is all part of the relative world. And the Jnani has transmuted and transcended the relative world. Therefore the Jnani has nothing to do with those terms.

(silence)

(tape starts abruptly with Robert) ...this is why you always hear there is only the Self. And that's not qualified or unqualified.

SF: *Heaven and earth will pass away and my words will not pass away.*

R: If you say so. (SF: *The words, are pure awareness.*) Well how many words have been spoken and passed away? (SF: *What was that again?*) All the words that Jesus spoke. (SF: *I didn't say he said that.*) He did say that? (SF: *Sure.*) So are you saying they will pass away or they won't. (SF: *That's what you tell us that we're nothing, no thing.*) So what about the words? (SF: *The words are just a symbol of pure awareness for the atman or Self.*)

SD: *I think he's talking about when the bible says, in the beginning was the word, the word was I-am? Are you referring to the word in that way Fred? Consciousness? (SF: No that would be the om.)*

R: Even that has to go. (SF: *All, everything goes.*) All of these things are hindrances. (SF: *All thoughts.*) They're all thoughts.

SK: *You know what's really simple when you have a question, don't ask it. If you don't ask the question you'll see the fool that is asking the question. If you let the fool go there will be no questions. It's really simple. There is no problem if you don't have a question. (R: You can say that. That's true. Then you'll have nothing to do.) That's right and nobody to do it?*

SV: *And Robert will be out of a job. (SH: Fat chance.) (laughter)*

SX: *Then why are we here? (R: Ask yourself.) (SK: Who wants to know?)*

R: We have some prashad. We have a papaya. Honey dipped papaya.

SD: *Umm. Start with Mary.*

SM: Robert. (laughter)

(general prashad talk as tape ends) [TOC]

### THREE PRECEPTS FOR SELF-REALIZATION

2nd January, 1992

*Robert:* Good Evening. (Students: Good Evening.) Happy 1992. Whatever that means. I welcome you with all my heart. It is good being with you once again.

Many of you have been with me for over two years now and you're all making progress. Some of you cannot see it for yourself. But I know you better than you know yourself and I can tell.

There are wonderful things happening to this group. There is something taking place within you. A tremendous happiness is growing within you. Happiness to be yourself. A happiness that does not require outside stimulation. A happiness that you always take with you wherever you go. That nothing can interfere with. The happiness that you are. No matter what is going on in this world, in your family life, at work, whatever, the happiness goes with you. Fear disappears. You are beginning to realize that all is well and everything is unfolding as it should.

The world is becoming less important to you. Yet you're still functioning in the world and you are doing the things you came here to do. But it happens all by itself. You are at peace.

You notice the events that used to make you irritable, depressed, upset have disappeared from your life. Things in themselves perhaps have not changed as yet but you are feeling free. And you are beginning to realize there is absolutely nothing, no one, no thing, that can ever upset you. You are at peace. And because you are at peace beautiful things unfold in your life. Peace begets peace. You attract peaceful people. You are inclined to gravitate towards peaceful situations and you feel good all over. I know this is happening to approximately ten people here. And we'll explain why?

There are three precepts that great movements have talked about in their inner circles. This is nothing that is broadcast to the human race. But the inner circles of spiritual movements have always known this. There are three precepts for self-realization, for awakening. And this is the fastest way you can ever awaken and become free.

**The first one** is to have a personal relationship with a Sage and to be of service to a Sage.

**The second one** is to be at satsang most of the time.

We'll go into these more thoroughly.

**The third one** is to be in meditation with a Sage at appointed times.

Those are the three precepts that have been known since the beginning of time in every spiritual organization. They are usually not discussed with the outer movements, for the average person does not understand these things. But the inner circle or people who are close to the Sage very well understand these things.

In Advaita Vedanta, in this teaching, everybody is the inner circle. There is no separation, everyone is the Self. Everyone is absolute Reality. So I share this with you.

**The first precept:** To be in close association with a Sage.

Many of you know of Ramana Maharshi. He had the same attendants around him for thirty, forty, fifty, sixty years. They were of service to him until he left his body or until they left their body. We always make sort of fun of this that the devotee who used to pull his fan to keep him cool all year round, that was the only job he did. He never spoke he just pulled the fan all day long for forty years. And then while he was pulling the fan one day he just dropped dead. And Ramana called it, he exclaimed, "He will never come back again. He is free. He is liberated."

Now what happens to a person like that, who was in close proximity to a Sage and he was of service to a Sage. The self-realized Sage is the epitome of grace. The entire universe is that Sage. It is like sunlight spread all over the world. But when you get a magnifying glass you can pull the sunlight so strongly through the magnifying glass that it starts a fire. The Sage has this attribute without realizing it. For there is no one to realize anything. There is grace always flowing through the Sage. There is joy, happiness, love. That is what the Sage is made out of.

When you have a relationship with a Sage, when you are of service to the Sage, you are of service to your self. For the Sage becomes yourself. There is only one. Of course there is always always one everywhere. But yet through the Sage it shines brighter. Again it's like the sun. The closer you come to the sun the more heat you get. The more you hang around the Sage the greater the awareness, the realization, the joy that becomes expressed through you. When you are of service to a Sage you, again are of service to your self. For remember always there is only one Self. And you become a living embodiment of the consciousness of the Sage. This is very important to understand.

For the few new people that are here tonight, simply open your heart. Do not try to figure this out, to analyze this. For in this new year we wish to discuss this thoroughly so we can know how to function in the next year and the following years. Never try to analyze what I say. It makes no difference whether you agree with it or you don't. Just have an open heart and be still in your mind.

There is no greater way to become realized or to awaken than to be in association with a Sage or to be of service to the Sage. This will take you there faster than any form of meditation, any form of yoga or anything else you may do. It's the fastest way. It is spoken about in the Upanishads, in the Kabbalah, in all of the great books in this world. Never forget this, hold on to this.

**The next precept** is to be at satsang. It is important that you come to satsang whenever you can. Satsang is an extension of the Sage. When you come to satsang, satsang becomes a part of you. And you take it with you wherever you go. Satsang becomes part of your consciousness. And after a while you notice that you're always at satsang wherever you are. Do not take satsang lightly. I know some of you take it for granted sometimes and you call this a meeting, a lecture but never forget what this is. This is satsang and it is very important for you to realize the meaning of satsang. Sat is reality. Sang is to sit in reality.

Therefore when you come to satsang you are sitting in the reality of the Self. Your Self. The one Self. And as I mentioned you take it with you wherever you go. You may go through trying circumstances but satsang will always remind you who you are. You may be in a prison. Karmically you may be in a hospital. You may go far and wander far away over the hill 'n' dale but when you recall satsang it's just like you are at satsang because you are. Wherever you go, satsang has become a part of you. It is your consciousness, it is yourself.

**The third precept** is to be in meditation with a Sage. There are certain times a Sage meditates. A Sage never really meditates because meditation means that you pick out an object and you meditate on the object. For the Sage there is no object and there is no subject. The Sage sits in the silence. The silence is a better word than meditation.

When you sit in the silence with the Sage you can be in Japan and the Sage could be in Africa, it makes no difference. But you check your time zone and you sit in the silence with the Sage then you begin to pick up the oneness, the peace, the joy, the love of the Sage. It is like being of service in association with the Sage, when you are in the silence with the Sage.

Most of you realize by now that if the Sage sits in the silence from 6 to 9 in the morning and from 12 to 3 at night. You do not have to spend all of this time in the silence. Spend as much time as you can at that time. And you will see the results that ensue.

Those are the three precepts. There is nothing else you have to do in order to awaken. Everything else will take care of itself. If you just follow those rules and you do these things, you will soon see how everything takes care of itself. But the idea is to do it.

Many people like to hear words, they like to read books, yet they never practice. They never do anything. These things I shared with you are very simple to do. They're the easiest things in the world to do. They are for lazy people like us. They do not want to sit in the sadhana of the lotus posture for four or five hours, contemplating their navel. There is no particular way we have to sit. There is nothing we have to remember. It's just a question of doing.

Life is very short in this body and all of the things you're going through will soon come to an end. If you have not made any spiritual headway you will be under the delusion of karma. And you will return again and again in a delusory body form going through many experiences that appear real to you.

You will be caught up in maya and you will fight for survival, sometimes living from hand to mouth. If you have been a good humanitarian you might gravitate to an illusory planet where you appear to have a relatively good life but this will be only temporary. For the pendulum has to swing the other way and again you will go through pain, ordeals, then you'll have a rest or you will appear to have a semblance of happiness and then go back to pain again, it never ends.

The only way for it to come to an end is to give it all up now. Make up your mind that this is going to become the year for you to totally become realized. To awaken totally. You've had enough... (break in tape) ...do not become deluded into believing you want to change bad things for good things. I've told you so often that the bad and good things are the same sides of the coin...two sides of the coin. Bad and good. We're trying to transcend totally, completely good and bad. And by following the three precepts as outlined this will happen to you faster than you can breath, if you allow it to.

Do not allow the world to run your life. Do not allow people to run your life. Be yourself. Know yourself. Realize that you are Brahman, the pure awareness. There is nothing that can interfere with you. You are pure consciousness. This is your real state. This is what you are, whether you know it or not, whether you care or not. You can walk out of this door and go about your business like you always have, but your nature is pure consciousness and one day you will have to awaken. So why not begin now. Why wait?

Do not let the world fool you. I reiterate again and again. The world appears very powerful. It makes you want things. It tells you to pursue this, to pursue that, to become successful. All this is an illusion.

You are already successful. All your needs will be met if you have faith and trust the powers that be that are within you and without you. You will always be taken care of. There is no doubt about this. You have absolutely nothing to worry about. You have absolutely nothing to fear. Everything is right just the way it is. There never were any mistakes. Leave the world alone, mentally. Physically you will gravitate to where you're supposed to be and go through the experiences that you're supposed to go through. Yet do not react to them, leave everything alone.

*SD: Robert I have a question. I think the three precepts are wonderful but what about self-inquiry which Sri Ramana said was the most direct route to awakening where would that fit in to these precepts?*

*R: That fits in for a person who would rather do something external, such as practicing self-inquiry. There are certain people who will not do the three precepts for their own reasons. Sometimes because the ego is too big. So those people have to work on self-inquiry. (SD: Would it be appropriate when sitting in silence with the guru if your mind wanders to do self-inquiry at that time?) Yes it would. The best thing you can do is to be in the silence but if your mind doesn't stay still you can practice self-inquiry. (SD: To bring it back...) Yes. (SD: ...to being one pointed?) Yes. (SD: Thank you.) We're trying to make it easy for you. (SD: So in sitting with the Sage, is there a subliminal communication because everything is the self in a*

way?) Exactly, yes. Because there is only the self. (SD: *But it would be magnified by sharing the silence?*) Exactly. The Self is always available but by sitting with the Sage it magnifies tremendously. (SD: *And are you as a Sage aware of those sitting with you? Well they are all just the self aren't they?... never mind.*) (laughs) What are you going to do with it?

(tape starts abruptly after a pause)

R: ..inhale and say, "I," exhale and say, "am," to yourself.

SF: *What are the three attributes? It seems to help so I want to make sure I have the three of them correct.* (R: It is unconditional effortless pure awareness.) (SF: *I thought you had a third attribute?*)

SE: *Choiceless.*

R: *Choiceless, right.* (SF: *Choiceless, that's it.*) I can never remember those things.

SH: *That was Krishna Murti's favorite too, choiceless awareness.*

R: *Choiceless. Umm, it's a good word.*

SD: *How would you define choiceless in this instance?* (R: It means that you have no choice you are pure awareness.) (laughter) *That's it, right.*

R: You have absolutely nothing to do with it. It's not your business. Your nature is pure awareness, that's what you are whether you like it or not. So there. (laughter) It's funny, we always think we have a choice. It's like asking a God, "Can you become a cow. Can you become a Kangaroo?" God is everything. God is all and encompasses every...choiceless awareness, self-contained choiceless awareness. And that's what we are. There is no room for anything else. We never had a choice.

Egoically we think we make choices. We think we're in charge we have anything to do with our lives. I can assure you, you have absolutely nothing to do with your life, as crazy as it sounds. You have no life. Someone's probably told you, "Go get a life!" They're trying to fool you. They want you to exist as a human being. Tell them, "No thank you I don't want a life. I'd rather be choiceless awareness." But watch who you tell that to, they might put you in the funny farm.

SF: *I had an interesting experience one time, shortly after I got sober I was telling you of a guy that experienced a lot of D.T.'s. And I asked him if the things he saw and the things he felt were real. And he said, "Oh they're more than real." And what I'm wondering is if what he'd saw and what he experienced was a direct happening that did not have to go through the conditioned mind?*

R: When he had his D.T.'s? (SF: *Yeah the things he saw when he had the D.T.'s.*) Well what he saw was his subconscious mind. The subconscious mind invented all of those things. It's just like we invented the world. The subconscious mind is full of all kinds of illusory things. We can see pink elephants, we can see kangaroos jumping up and down we can see all kinds of things. But it comes from us. (SF: *I realize that but it...those things don't have to go through the conditioned mind we ordinarily...*) No. (SF: *That's the point I was...*) No it doesn't go through the conditioned mind. (SF: *That's the reason it seemed more real than real.*) Yeah just like LSD. (SF: *Yeah, okay.*) And you see all kinds of things, you have all kinds



of experiences. (SF: *Oh boy!*) (laughter) The conditioned mind does all this. You know where Fred's coming from. (laughter)

SD: *The sixties were good to Fred.* (laughter) (pause) *But the subconscious would still be part of illusion right?* (R: Yes.) *Because it's still of the mind.*

R: Yes, everything is of the mind. Whether it's karma or God or the universe or astral planets or subtle awareness, everything comes from the mind. The whole object is to destroy the mind completely until there is no you or I left. Then we're free.

Feel free to ask any question you like.

SY: *If there is no you or I why would we meditate on "I-am?"*

R: You meditate on I-am because you believe there is a you or I. If you didn't believe there is a you or I there would be no need to meditate on anything. As long as you think you are the I then you meditate on I-am in order to pull you in closely into the I-am. And then you'll be the I-am and nothing else.

SD: *Perhaps a distinction should be made between the little I, the individual I and the I-am which is the name of God?* (R: Umm.) *When you say, "I-am," you are not reinforcing the individual I but the greater...* (SY: *The big self.*) *...the I-am, exactly.*

R: Yes. But if you're already without a body, without an I, without a you there would be no need for that because who is left to do it? (laughter)

SF: *I'm beginning to see that everyone is exactly where they're supposed to be.* (R: Sure) *Pope John Paul and the punk rockers on Hollywood Boulevard and people in this room.* (R: Even you.) *Even me. I belong here I guess.* (R: Umm.) *And to think that any one of them ought to be dealt with bodily or mentally is very terrible...*

R: That's an ego mistake. We try to change people, we try to change things, there is absolutely nothing you can change. (SF: *Can't even change myself basically, it's a result of will.*) But, because most of us do not realize this, we have to be of service to humanity. We have to help the homeless. Do what we can to make this planet a better planet in which to live but then when you know yourself, it's a different story.

SK: *Robert you're saying then just the realization that my existence is a dream, I'm dreaming - I mean who is going to realize this if I'm the dreamer and I'm dreaming this dream? Where does this realization come in to so-call free me from this so-called dream?*

R: By realizing when you wake up that you dreamt, you exist. You realize I dreamt, I slept and now I am awake. The I never changed through all three states of consciousness. The I remains the same. Then you have to find out who this I is and where it came from. When you find out where the I came from you'll be free. Do you follow that? (SK: *And that's possible?*) (laughter) Of course it's possible. If it weren't possible would I tell you about it? (laughter) (SK: *I've been told a lot of things tonight.*) (laughter) Well it's up to you to use your discrimination. (SK: *Umm-hmm.*)

SK: *But Ramesh said something one time which I've always remembered which relates to what you were just talking about, that if I have nothing to do with being born and I have nothing to*

*do with dying what makes me think that I have anything to do with what is going on in between?* (R: Exactly.) *You know that is a pretty profound statement.* (R: Umm.) *So when I say that to myself, there is a sense of letting go right there.* (R: Yes.) *There is a sense of surrendering...* (R: Yes.) *...freeing from myself.* (R: All that works. When you do it right.) *Yeah.*

(silence)

(tape break then tape restarts abruptly with students question)

*SJ: ...if you sit in silence with the teacher?*

R: If you have been with a guru or a Master, as you say, for a lengthy time, that Master can never leave you, whether he is embodied or not. And when the Master seems to leave his body he will always be with you. But if you've just come under the tutelage of a Master recently, let's say a few months and then the Master leaves his body, you should look for a new Master. For you haven't had the light strong enough to keep this Master with you all the time. So you need a living Master to show you the way to continue the process. But if you've been with him or her for quite a while, that's all you will need for the rest of your life, and after your life, and after that.

*SD: So you mean if one reincarnated the same guru would still remain?* (R: Yes.) *How would the guru be known?* (R: Intuitively.)

R: For the few people who are new here tonight it seems sort of strange, we talk about Masters, gurus and Sages. Yet it has been known from the beginning of time, most people can go only so far by themselves, spiritually speaking. And after that they need the help of someone who has been further on the path than they. For it becomes most difficult to have self-realization by yourself. Yet this has been done by a few people. This is possible. But the best bet is to find yourself a Sage or someone who has gone further on the spiritual journey than you have and surrender totally to that Sage. Then you will be free in this lifetime.

*SD: Could you explain exactly the meaning of darshan?*

R: Darshan means the light of the Sage. The divine light. Having the presence of the Sage in your life when you are in darshan, you are looking at the Master or the Sage and by direct transmission the Master or the Sage can give you a look or touch you or sing a mantra to you or do something. Which will lift you up from where you were before into a higher state of consciousness. So darshan also means looking at the face of a Sage.

*SD: Is it the same as grace? Is darshan the same as grace shared by the guru?*

R: No, darshan is the glimpse, the look at the Sage. Grace is what emanates from the guru, from the Sage. (*SD: Thank you.*) As an example, when Ramana Maharshi left his body there was a line of thousands of people getting their final darshan from him, passing in lines. Looking at him for the last time. That was darshan. As far as the Sage is concerned it makes no difference whether he is dead or alive, you get the same darshan.

(tape break)

(Continues with Robert)

R: Thank you Glen. (pause) I have to admit I have a little problem with that because I've been glancing at these cookies all night. (students laugh) They look so good.

*SD: Desire. (laughter)*

R: Would you like to read the Jnani Mary? (SM: Okay.)

R: Tony knows these are my favorite cookies so he teases me all the time and brings me bags of them so I can look at them and not eat them.

*SD: Is that what you were thinking about while we were meditating? (students laugh)*

R: Is there anything else to think about? (more laughter)

*SH: Longing for cookies. (laughter) That makes you still human. (SD: But not really.)*

(Mary reads the Jnani. Robert interrupts when Mary reaches the part where it mentions ...He is free from all longings...and Robert says, "Except for cookies" and everyone laughs. A student adds, "Spoken like a man. (more laughter ensues) (Mary then continues till the end of the reading)

R: Thank you Mary. (SM: Thank you Robert. Now do I get a cookie?) You get two.

R: In this new year let's try to keep our lives less complicated. Keep your life simple. Forget about your fears, your frustrations, drop them. You will be taken care of. There is more going for you than against you. Stop worrying. Surrender to God which is your Self. No one wants to hurt you. No one wants to punish you. As far as your past is concerned, forget it. It never existed. This is a new beginning for you. It's up to you.

Do we have any announcements?

(Students talk about transcripts and about copying them and bringing them back)

R: We have transcriptions here most of the time and if don't see them get after Mary. (laughter)

*SD: Robert for the newcomers would you explain prashad please?*

R: Prashad is food that has been blessed. The prashad itself is the teaching. When food has been blessed and you eat the food, you are eating the teaching. The food is complete in the teaching itself. So we always have prashad here when somebody brings it. When they don't bring it we don't have it. (students laugh) And this is it. So we'll pass it this way.

*SU: Everybody leave a little for Robert to take home.*

R: Feel free to take it whatever is left, is left.

*SD: Robert I brought prashad also.*

(general prashad talk as prashad continues to end of tape)

[TOC]

**TRUE HAPPINESS PERMEATES THE UNIVERSE  
(MORE ON SPIRITUAL HEALING)**

*5th January, 1992*

*Robert:* It's good to be with you once again, this lovely sunny day. I welcome you all with all my heart.

When you come to Satsang, you come to meet your Self. The Self that you really are, shining, bright, happy, whole, and when you go out of your way to come to Satsang, like on a rainy day like this, you double your value. You're only worth a penny and now you're worth two cents.

It reminds me when I was sixteen years old. I used to go to Joel Goldsmith on Tuesday nights and I lived in the Bronx in New York. I had to go out into the snow. Walk to the train station. Change trains. Go down to Manhattan and walk about a half a mile to the hotel where Joel Goldsmith used to be at that time.

What compelled me to do this? I could've stayed in a nice warm house, reading comic books. There was no TV at that time. I used to listen to, "I Love A Mystery," on the radio, but I would skip all that to go to be with Joel Goldsmith. Why? I don't know. It just happened.

This is the truth for most of you here today. You have no idea why you're here. If you have an idea you spoil it. There's no valid reason for you being here. If you believe that you're looking for something, you're making a grave mistake. There is nothing to look for. You are here because you are you. You are satsang yourself. The whole universe resides as you and when you come together with satsangees you begin to feel and understand this truth.

You forget about your problems, your troubles, the things that you think are important, and you surrender to your Self. By surrender to your Self I mean you let go of all the thoughts, emotions, feelings, desires, wants. You allow the Self to chew them up, spit it out. Everything is dissolved and resolved. There is absolutely nothing wrong right now. If you begin to think about something wrong then there's something wrong. But as you sit in silence and you stay centered in the moment, in that moment there is perfection, there is wholeness. All is well.

When you think, you spoil it. It makes no difference what is going on in your life or what's going on in the world. If you can only be still and carry that stillness with you, wherever you go, you will be saved from the vicissitudes of life and the so-called world in which you live.

The world cannot do anything to you when you do not think about the world. The only reason and the only time that the world functions, is when you believe in it. When you think externally the external becomes manifested as your affairs, and your life, and your situation. When you think internally, then what we call God, reality, happiness, joy and peace are manifested through you as you, everywhere. You find peace.

There's nothing in the world that has any power. You are the power. You give it power every time you think. The world is your creation. The world in which you live, your affairs, your health, your finances, everything is taking place because you are you. If you surrender the you or the I-thought, thinking I have this or I feel this or I belong to this or I'm hurt by this. If you give up that I, surrender it totally, you will be the happiest being that ever lived.

True happiness permeates the universe. It is here, always.

Just as the sun is now shining, yet if you look outside you don't see the sun, you see the clouds. It appears to be a dark day, but we know that the sun is shining. The sun never stops shining. The clouds hide the sun, the rain hides the sun, but the sun is always there.

And so it is that your reality, your happiness, your joy, your peace, your love, is always there, always. There never is a time when it's not, but your clouds of doubt, your clouds of apprehension, of suspicion, the clouds of negative thinking. The clouds of thinking, cause you to believe that you're a human and you have to solve problems. You have to go through different life-styles. You have to try to find yourself. You have to go through all these ordeals before you believe that you are clouded and the sun is not shining.

You must awaken from this. You must awaken and see yourself for what you really are, absolute reality, pure awareness. You are wonderful, wonderful, you are. It makes no difference what your body is telling you or what the world is telling you. You are absolute intelligence. You are free, a joy to the world.

We're all sitting here as individual personalities, but you are not a personality. You're not even sitting here. You are in heaven, heaven meaning the Self, pure. Never judge by appearances. Do not allow the world to tell you how things are. This is the reason satsang is so important, for as you come to a place like this, an awakening always takes place, even if it's partial. And it's like planting a seed, that has to be nurtured and begins to grow. The day will come when you'll awaken totally and be free of this whole mess.

Something tells me I should speak a little bit about spiritual healing in regard to Advaita Vedanta. When you need to heal yourself or someone else of a physical or mental problem, you believe you have to invoke certain powers. You have to have a certain mental state. There is physical healing, mental healing and spiritual healing yet if you recognize the truth about yourself you will ask yourself the question, "Who needs healing? Who has to be healed? Does God need healing? Does absolute reality need healing? Does pure awareness need healing?" Just to believe or think that you have to be healed gives you the

impression that you are a body that needs a healing. If you believe you are a body then you have to heal yourself through various methods. This is true. But when you realize you are not the body there's no one that needs a healing.

Healing implies duality, a belief that there is a body that needs a healing. Yet if you look at yourself, who's sick, who has a problem? Not the real you. The real you never had any problem, never can have a problem, doesn't know what the word problem means. All you have to do is stay centered. You have to forget about your body and about the problems, stay totally centered. See your body, the problems as images on a screen.

On the screen there is a person who goes to the doctor, the doctor tells them they've got cancer and they go through chemotherapy, their hair falls out, their clothes fall off, they fall apart. All this is happening on the screen. Yet what happens to the screen? Nothing, the screen remains the same, yet the images appear and go. It may be an image of a funeral. It may be an image of a birth, an image of a war. All these images come and go, but the screen remains intact. Nothing ever happens to the screen.

You are the screen! Yet you have to look at yourself as the screen you have to be able to see it, to feel it. And everything in life is a superimposition on the screen. Do not identify with sickness, with mental anguish. Do not identify with problems. You have to turn your mind away, turn it upward, turn it on itself by inquiring, "To whom does this come?" and realize who you are. There's no one suffering. Only the images on the screen seem to suffer. The world appears on the screen in all its manifestations and changes, continuously changing, never the same. The screen is always the same. You therefore have to realize this. Lift yourself up. Do not be concerned. Nothing can ever happen to you. Nothing can ever happen to you, at no time.

Birth, death, re-birth, karma, they're all illusions. It's virtually impossible for you to die because you were never born. It's virtually impossible for you to have problems, sicknesses, diseases, everything else that goes on in this world, because there is nothing sustaining these things, there is no power that sustains and maintains disease. There's no power like that.

You may tell me, "Well I see it all around me. I feel these things in my soul." Just think of what you're saying, "I see these things, I feel these things," that is your trouble, your problem. The I, that sees this, that feels this. If you would only get rid of that I. That's all you really have to do. The I is the only thing, it's not even a thing, it's nothing. It's only an appearance that makes you believe you're worldly and you're going through different difficulties. It is the I that does this. If you try to change your affairs and you've not changed the I, the same things will happen again and again.

The I has to be destroyed. The I has to be completely annihilated. Totally wiped out and you do this by abiding in the I. You do this by watching the I, by observing the I, by following the I to the source. The source is pure intelligence, pure awareness. The source is nirvana, sat-chit-ananda, Brahman. You are that! Yet you will not believe it. You'd rather play with the world and go through various experiences. You will not realize, you

will refuse to realize that the I is the only problem you've got. Remove the I and you will always be at peace. Believe in the I and all sorts of things will transpire in your life.

The I-thought is a dream. It's not real, it doesn't really exist, yet because you believe in it you have to practice self-inquiry. It is the only way for some of us to get rid of the I totally and completely. If you were able to look at this picture that I'm painting for you and see the truth involved, you'd be liberated right now, but most of you revert back to the I. And you believe in the I, for don't you say all day long, "I am this and I am that. I feel this and I feel that. I feel happy. I feel sad. I feel sick, I feel well." It is always the I that feels this, not you.

So in spiritual healing you have to use methods of mental, physical, or God realization techniques. This presupposes that you are a body and you have to do work on your body. You have a hard job. Isn't it easy to practice the other way? To see yourself as a spirit, a universal spirit that has no dimension, no shape, that is nowhere?

Some of you are thinking, you're allowing your thoughts to tell you things. You accept the thoughts and what they tell you and then you wonder why you worry or feel fear. The thoughts will bring up all kinds of things. They will allow you to fear, to be frustrated, to feel imperfect. Yet you must stand tall and observe and watch these thoughts. Do not give the thoughts any help by allowing you're feeling to express into fears or frustrations, but rather watch these thoughts like a third person. These thoughts appear, the feelings appear, the fears appear. "But to whom do they appear?" you say to yourself. Do not deny that you do not feel these things. You're not practicing denial. You merely look at your fears, you look at what's happening in your thought patterns, you watch them, inquire, "Where did they come from. Where did the fears come from? Where did the depressing feelings come from? What are the sources of all the feelings that I've ever had? Are there many sources?" I'm not speaking of apple sauce.

There is one source. There are not many sources. One source. That one source is omnipresence, all-pervading. There has always been one source. There will never be anything else but the same source. That source is no thing. There are no things in this source, nothing, absolute nothing. That source is bliss, consciousness. That is your real nature. Therefore where did the other thoughts come from? Where do all the feelings that I have come from? Find out.

You have to keep on asking. You have to have faith in your Self. Faith that there is power within you that makes the whole universe seem as nothing. Tremendous power, creative power, it is all within yourself. And you have the freedom to use this power any way you choose.

Most of us inadvertently feel certain things causing this power to make them come into our lives. For instance: we believe we can catch a cold if we walk in the rain without any shoes. Where did this belief come from? Someone told it to you when you were quite young, your parents perhaps, and you have proven this because every time you walk in the rain without shoes you catch a cold. So you believe it's true. Yet this is a lie. This is a

belief. Because you are so powerful your belief system makes it appear as if you are right by giving you what you believe. You therefore have to be very careful what you think.

Do not allow the world to show you certain things and then you react to them and think about those things. Rather think from within yourself. Think from the source of you're being, from the absolute reality, as within, so without. What you feel within yourself, you will see outside manifesting in your world. You are the cause of everything that has ever happened to you. There is no God who ordains things to happen to you, who causes you to suffer. There is no suffering, no one suffers. It is you who creates your world, no one else.

This is why two people can be looking out the window, and one person will see the trees and the sky, another person will see darkness, ugliness, even death. You have been trained as a child to believe certain things and these are the things that have caused the problems in your life.

The body by itself can never become ill. The body by itself is just a lump of flesh with secretions, bones, it cannot do anything by itself. It has no power to live. It has no power to die. It has no power to do a thing, it's a lump of flesh. Yet it comes to life like a puppet, manipulated by the puppeteer. Who is the puppeteer? Your mind, your mind is the puppeteer. All the beliefs you have, the erroneous thoughts, the preconceived ideas, the concepts. These are the things that have shaped your life the way it is today.

Consequently, if you don't like what you see, if you believe there's something wrong, if you have an illness or a mental anguish, do not run all over the world trying to cure yourself, rather go within yourself, that's where the answers are and inquire, "How did I get this sickness? My body by itself is a lump of flesh, it cannot be sick or well, therefore it is certain thoughts that have caused the illness, the mental anguish, whatever. So how do I get back to myself, radiance, happy?" By following those certain thoughts to the source, by inquiring, "Who feels this? Who believes they are a body? Who believes they're a sickly body, a problem oriented body? That may be the appearance, it may be a fact. But it is not the truth. So how do I get to the truth? By following the feeling of I, I'm sick, I am impoverished, I have mental anguish, following those thoughts to the source, in your heart.

Start when you get up early in the morning, that's the time to begin something like this, and just understand within yourself that the I-thought has rushed from your heart centre to your brain. While you slept the I-thought was in the Self, where it was supposed to be, there was no fear, no sickness, nothing. When you are in deep sleep all of your physical problems disappear, they do not exist. Think about that! When you are in deep sleep you are healed.

You are whole. You are complete. There is nothing going on because the I-thought is at rest in the heart, but as soon as you open your eyes, the eye jumps into the brain and becomes your body, and then the world appears as it appears. If you become cognitive of this fact you'll reverse the procedure. You will make the I-thought go back from the brain



into the heart centre. When this is accomplished, it is called self-realization, enlightenment, awakening, liberation.

It is not as difficult as it appears. If you do it in the morning when you first wake up. Do not say, "I am late for work, I am hungry, I have to get dressed," but become aware that the I-thought has become active and imagine - you can use your imagination - imagining that the I-thought is going back from the brain back into the heart where it was when you were asleep. Follow it. Abide in it. When you feel or imagine the I thought is back into your heart then there's no thinking, the thinking process stops. You just are, and you live in a different world. There's absolutely nothing wrong any longer. You feel liberated, you feel free.

These things you must practice. But if you have difficulty practicing these things, as we talked about on Thursday night, you merely have to be at satsang, sit in meditation with the Sage from six in the morning till nine and from twelve midnight till three in the morning. If you do this, you don't have to do anything else. If you're intellectually motivated, you'll want to practice self-inquiry. If you do not wish to practice self-inquiry, sit in meditation at those hours and come to satsang.

We have some questions in the box. First question:

*Q: (Robert reads) The state of effortless silence means realization. The problem is getting in that state, how?*

*A: (Robert answers) To get into a state of effortless silence, you merely have to observe your thoughts and examine what is going on in your head and mind. You watch your thoughts, every time when they arise you ask, "To whom do they come," and you follow them to the source, as we explained before. As you keep on doing this, inquiring, "Who am I? What is the source? Where did it come from?" And you keep inquiring this way. The thoughts subside, slowly but surely, every time you inquire, "Who am I, What is the source of the I?" the thoughts become still, they stop fighting you and eventually you will be in a state of silence.*

When you say, "Who am I?" or "What is the source of the I?" you do not answer. You merely sit still until more thoughts come and then you do the same thing. You sit in the silence, other thoughts come, you inquire, "To whom do they come? What is their source?" You sit in the silence and you will notice the space in between "Who am I?" becomes greater and greater, before you have to go back to it again and the silence, the quietness, becomes more profound, until you start to feel an overwhelming peace and quietness. And one day an awakening will take place and you'll be free. So to get into the silence, you have to get rid of your thoughts. And to get rid of your thoughts, you follow them to the source by inquiring, "Who am I?" or "What is the source of my thoughts?" And then everything else will happen by itself.

*Q. (Robert reads) Happiness is the state prior to our own activity. Why our activity creates all the suffering?*

A. (Robert answers) Because activity is in the world of duality. Duality creates suffering. When there is good and bad, right and wrong, up and down, there is not a steady state. When there is not a steady state there is change. The change creates delusion, for you cannot understand why the change took place in your life. For instance, you're walking down the street and you trip and break a leg. Why did this happen? It makes your mind wonder, think, active and you get into all kinds of ramifications of why this happened? You start to think how you will not be able to go to work, you will lose income, this leads to other thoughts that they'll repossess your house, your car. Your family will disown you and leave you and you go on and on and on, it never stops.

Therefore catch it before it begins. Whatever happens to you, do not feel sorry for yourself. Do not give it power by fearing it, or by thinking that somebody is punishing you, or something has gone wrong with your life. Merely observe the situation, rise above it, by realizing this is all of the mind, the mind has created this, I am not the mind. I am pure awareness. And you'll be at peace.

(Robert asks) Is that all? (SM: *Yes I think there were only two Robert.*) Oh.

(students ask question)

SB: *Robert, all through history there's been a tradition of great spiritual healings and miraculous healings taking place among true devotees. Can you explain how this works?*

R. Certainly. When you are in a place like satsang, when you are with the Sage, the light of the Sage, the power of the Sage, the power of the satsang, becomes intense and a devotee who surrenders their problems, their will, all the non-sensical things they've been going on with, their fears and they give up these things by surrendering, then everything begins to melt in that power of the Sage, in that truth, in that reality and omnipresence and that all-pervading goodness.

Therefore, since sickness is a non-entity, it never existed to begin with. You begin to feel perfection and the perfection vitalizes your so-called cells. All the atoms of your body merge in perfection and you are healed, so-called and a healing takes place in your body, for you have given up your thoughts. The thoughts are what caused the illness to begin with. The mind is what caused the problem. When you give up your mind to the Self, in the Self there is nothing but perfection. There's only oneness, absolute reality and now you are merged in this reality. This reality is flowing through you as you and there is nothing else.

There are not two powers, one of sickness and one of healing, there's no sickness and there's no healing, there's just absolute perfection, absolute reality. If there really was such a thing as sickness then there would have to be a lot of fighting to become healed. But since sickness doesn't really exist, by giving this up, by surrendering this feeling, this thought that there is sickness or lack or limitation or anything else the one power, the one perfection, the one God, the one reality, the one pure awareness shines through, and takes over, and you are made whole.

Feel free to ask any questions you like.

*SD: I would like you to elaborate on that point because as you yourself have pointed out even some of the great Masters have appeared to suffer from illness. Rama Krishna and Maharishi and I would certainly think that they would be in the position of surrender or even beyond surrender so it must not be quite that simple that the appearance evidently sometimes will continue.*

R. You always go back to that. Try to always remember, that it is we who see these things. We see the imperfections. We behold the death and the suffering. These Sages that you mention have told you over and over again, there is no suffering, I am not suffering, it is you who are suffering because you see me this way. It is the mind of mortal man that beholds all these infirmities. It is we who believe that a Christ is crucified, why Rama Krishna is dying of cancer.

It never happened. It appears to happen, and those beings which is most of the world, who are of that level, see these things with their eyes, feel these things with their feelings, hear these things with their ears. Yet this is not the truth about these Masters. This is only our limited vision. The same is true with ourselves, when we appear to be ill, when we appear to have something wrong with the body, we must immediately declare, "I am not the body!" There's no body that can have anything wrong with it because the body does not exist. I am a spiritual entity. I am whole, pure. There is no limitation in me. We have to feel these things.

Therefore for the average person, they simply have to surrender. Surrender to the Self, meaning surrender to the highest thoughts. Surrender to the oneness, to the perfection, to the ultimate, become free by surrendering this way.

Now as you say Ramana Maharishi, Rama Krishna, Christ and others, who seem to have suffered some sickness or some disease, or from being driven with nails through their hands and arms, whatever. The world in which we live is at the stage, where we appear to see these things. And these beings appear to go through these things, for our sake, so we can awaken and realize nobody suffers, nobody dies, and no one has any problems. It is we who have to raise our vision. It is we who have to rise above this so-called death and suffering of humanity, of beings. No Sage ever suffered. No Sage ever died. For death and suffering do not exist. All is well.

*SH: But they appear to exist?*

R. They appear to exist, of course. This is the level of humanities consciousness. This is the way humanity is at this time, where they can only see the appearance and believe in the appearance. Most of humanity cannot rise above this. Yet if we believe in a higher power and if we are this power ourselves, we will begin to do something to make ourselves rise above the limitations of humanity by practicing self-inquiry, by becoming observant of our thoughts, by surrendering, by coming to satsang, by understanding the truth. (*SH: It's really fundamental that we still identify with the body, by being a body?*) It's fundamental and it's ridiculous. (*SH: Yeah, but it sure is persistent.*) It's very persistent like a bad dream. There are some people who dream a horrible dream, and they wake up, and go back to sleep and the dream continues. And they wake up again and they fall back to

sleep and the dream still continues. I've known people who have certain dreams for weeks and months at a time. Whenever they go to sleep they dream the same dream and it continues. So where are they? What state are they really in? Are they really in the dream state or in the so-called waking state? So we come to realize that both states are a dream. This so-called waking state is a dream, just like the dream state is a dream. And if we react to the dream we will get caught up more and more into the dream, we will be pulled deeper and deeper into it. Therefore we have to simply awaken to reality by the methods prescribed. (Pause.) Don't look so perplexed. All is well.

*SB: Robert if we rest in consciousness then there is no duality, then there is no separate self that is abstracting itself from consciousness.*

R: True. (*SB Then there is nothing to do.*) There is nothing to do if you're in consciousness and you are consciousness and there is nothing else. (*SB: No separate self anymore.*) Right. (*SB: So that is an easy way right?*) Then do it. (laughter)

*SH: Nothing to do and nobody to do it.*

*SB: That's what you do, isn't it true Robert? (R: Who knows what I do?) (laughter)*

*SH: Well you sleep from 3 to 6 that's all because you're on call the rest of the time. (laughter) Is three hours enough?*

R: It's plenty. But if you would all sit with me at that time you would see some tremendous changes coming upon you, I can guarantee you of this. If some of you tried this for a month, give it a month. Where you can sit with me from 6 to 9 and 12 to 3, miracles would take place. You would not be the same person you are now. If you do it less then accordingly whatever percentage you put into it, you'll get out of it.

*SY: Robert why do you sit?*

R: Because there is nothing else to do. (laughter)

*SF: Would this be involved being in the physical presence or just... (R: No.) ...or just keeping you in the mind? (R: Whether you're in Japan or Korea, you can be any place you like.)*

*SD: But there is some strength in doing it at the same time. If you're in Japan you would have to set your clock accordingly. (R: Yes, of course.)*

*SF: Another thing I wondered about is, our real nature's unconditioned, effortless, choiceless, pure awareness. The unconditioned... doesn't a lot of our conditioning come from another life... and I like the idea of breaking the word "nothing," into "no thing," we could also take the word another and make it into two words "an other life." Not what happens to this particular psychosomatic apparatus. It was from this "an other life" that brought about some of the conditioning which transpires in my mind and since I react to some music, some of these girls sing some torch songs like, "Say it isn't so." They cause a deep reaction in me and I don't know why because I never had that sort of thing... unrequited love, it was real deep within me the way a lot people experience. I've never had it in this life so I wonder if my reaction to that doesn't come from "an other life?" Want to comment on that?*

R: Certainly, as long as you believe in karma and reincarnation then it certainly comes from another life. For the body has been here before in a different form and you've had feelings and thoughts and beliefs before that you carry over to this life. But if you feel that you are not a body and you work on yourself by not being a body, not being a mind rather realize that you are this effortless pure awareness then there is no one left to have had these previous experiences.

Previous experiences are from the ego. If the ego is destroyed, by awakening to effortless pure awareness then there never was anything wrong and you're totally free. And it's just the same as people ask me, "Will I be punished for my sins? Will I be punished for things I did in the past?" and the answer is, as long as you believe you have done these things you will be punished because you're under the law of karma, the law of cause and effect.

But if you can rise above the body where you are no longer an ego, you are no longer a mind then there is nobody left to go through cause and effect. It's all transcended. There is nothing there that can hurt you. There is nowhere for it to come from. We create our own punishment. The only way to freedom is to give up the body idea. As long as the body idea persists, then karma persists, reincarnation persists and the rest of the things persist.

*SF: It's like Lord Krishna realizing that Arjuna still believed he had a body, he was a body and therefore he was living in conditioning from what he believed, what Arjuna believed, was the past.*

R: Umm. Arjuna believed that he was a warrior and he couldn't get out of that belief. Krishna knew this so he told him to go ahead and fight. And he became the leader of a king, of a nation and won the battle. But if Arjuna was spiritually developed he would've just realized himself that he was Krishna. There is only one Krishna. Krishna is the all-pervading Self. That is another name for Krishna, like Shiva, Vishnu, Brahman. They are just another name for the Self. But we personify them into beings. But they're all the Self. You are the same, you are the Self. Do not look at yourself as a body or a mind or as a person that has to overcome problems or a person that is suffering from past incarnations. Give all that up. Surrender it all and become free and liberated. *(SF: Thank you.)*

*SK: Robert in this - sitting with you period - sometimes I do self inquiry and sometimes I don't and during the times when I don't, sometimes it seems that my mind wanders a little more. On the other hand self-inquiry has a sort of a structured busyness to it also. But sometimes I end up wondering what I should do, is the best attitude not to worry about too much...*

R: The best attitude is to surrender everything and be still and when thoughts come, give them to me. Give all your thoughts to me, give everything that comes to me, say, "Take it Robert," and keep your mind still. If that becomes a little difficult practice self inquiry or practice observing your thoughts. But the important part is just to sit there. The best way to do this is just to sit and when thoughts come, observe them, do not pay atten-

tion to them, let them come let them go and just keep sitting there and things will take care of itself.

*SF: Bhagvan said, "Submit to me and I will straighten out the mind."*

R: That's a good statement. You have to remember when the words are spoken, "Submit to me," it is not me as an individual. Forget about Robert. You're submitting to me as the Self, which is your Self. There is only one Self. Robert cannot do anything for you. The Self is the Self is the Self, there is nothing else. So what you're doing since you can't see your self as absolute reality, you are surrendering to this self as an appearance all the stuff that has been bothering you by sitting with me. And then you will merge into the same consciousness that has always been, that is effortless pure awareness, that is all-pervading omnipresent, that's what you're surrendering to.

(silence)

(Robert continues) Glen would you like to read one of your fine books?

*SN: Can I save it for Thursday?*

R: Want to save it for Thursday? Mary do you want to read the Jnani.

*SM: Oh yes.*

(Mary reads the Jnani refer to beginning of this book for transcript)

R: Try to remember that all is well. There is nothing wrong. You are loved. The whole universe is on your side, everything is beautiful. Remember to love your Self, to pray to your Self, to bow to your Self, to worship you Self, for God dwells in you as you. Peace. I love you.

We have prashad.

*SD: Goodie. (laughter) (SH: Just what you've been waiting for, right?) Yeah, really.*

R: Real good stuff.

(tape ends) [TOC]

**THE KNOWER IS THE LAST TO GO!**

*9th January, 1992*

*Robert:* Good evening. I welcome you with all my heart. It is good to be with you once again. The holidays are over. Back to normality, whatever that means.

When I say to you, that all is well this is exactly what it means, unconditional, all is well, just the way things are. No matter how things look. No matter what you think. No matter what appears to be going on in this world. All is well! Think about this, just the way things are. There is nothing to add, nothing to delete. Just the way things are.

In the jungle lions are eating sheep. Monkeys eat insects. Man eats animals. All kinds of dastardly things seem to be going on in this world. You see things. You look at the world. There are wars. There is man's inhumanity to man and in your personal life, all sorts of situations are taking place. There is a tendency to be judgmental. To see things a certain way and not like it, for you think it should be another way. Yet I can assure you, all is well. All is extremely well. Just the way it is.

The problem arises when you want to change something. When you want to put your energy into a situation and try to change it to the way you think it should be or when you see something that seems the way it shouldn't be with someone else you believe it should be another way.

The problem lies within yourself. There are no problems in reality. There is absolutely nothing wrong. Everything is just the way it is supposed to be. I keep reiterating this point. Many of you see certain situations and you don't like it. When you don't like something it's as if you're telling god how to run the world. If you can only understand that the Self is all there is and you are that then you would understand that every thing that emanates from you is the Self. The whole universe emanates from your mind. You are in everything.

You are in the murderer. You are in the lion eating the sheep. You are in the monkeys eating the insects. You are in the good things and in the bad things, so called. Everything comes from you. This is your universe. You created it. Just the way it is. It's your fault. (laughter). Why did you do this?

You can't say you didn't do it for as long as you believe something with feeling, you see something that you don't like. Something horrifies you. Something upsets you, then you have created it, where else did it come from? Where did it come from if it didn't come from you? Things just didn't appear. They had to come through somebody's mind. It is the mind that creates conditions.

If you only realize that the mind does not exist there would be no conditions in your life to create or uncreate. The only reason there is a condition is because you're allowing something called the mind to show you and tell you what is right, what is wrong, what is good, what is bad, what is up, what is down. You're doing it. I want you to stop it. Look at the mess you're making of the world. (laughter).

Just think if you didn't think. (laughter) We'd have joy and peace and love. But you keep on thinking, thinking, thinking, always thinking. You never stop thinking. You go to sleep you think. You wake up you think. All during the day you think. You're always thinking, and judging and criticizing, condemning, wanting to change things. Yet again, when you want to do these things you are saying that God doesn't know what the hell he's doing. That's what you're saying, for you are seeing something that you don't like. The seer is at fault. The seer is always at fault.

I'm not trying to say that you bring conditions onto yourself. This is not a New Age philosophy where you think you are responsible for all the hurts in your life. In reality and truth there are no hurts. There is nothing happening. There is no one responsible for anything. But as long as you believe that you are human and you believe you are confronted with situations then in all appearances it looks like you're suffering because you're reacting to a condition that you don't like.

What if you left every thing alone? What if you observe something and never reacted to it mentally or physically. You just left it alone. You didn't fight it. You didn't try to analyze it. You didn't debate it. You just looked at it and left it alone and kept your mind centered on yourself. What do you think would happen?

You would have to become the Self. You would have to become effortless pure awareness, which is your true nature to begin with. But as long as you react to things, even your own body. When you believe your body is sick, your body has mental anguish. Your body is suffering because of some condition, this is what blasphemy means, for in truth you are not that body. You are not that sick body. You are not that body that has mental anguish, that's not you.

That body does not even exist. It's as if you've been hypnotized into believing you've got a body that goes through all kinds of experiences and you've got a mind that thinks all kind of things and you suffer. But I say to you there is no such body. There's no such mind. There's no such world. How could this be? How can this be when you're feeling it yourself when something has hurt you, when someone appears to have done something to you that you don't like, when you're suffering mentally or physically. How can you reconcile this with what I'm saying to you? Well, let's look at this a different way.

When you believe you were born, all of these things were preordained in your life to transpire, or at least transpire sometime during your lifetime. So every thing in your life was preordained. The way you're going to react, where you're going to live, the way you're going to judge. It is preordained when you leave your body Therefore everything



has been taken care of for you. You have absolutely nothing to do. You've absolutely nothing to worry about. That's one way to look at it.

If you think your human, if you believe your human everything has been planned for you. Your whole life has been ordained, outlined. But now if you come to the conclusion that you're not human, that you're not the body or the mind, that there are no problems, you were never born and so you have nothing to do with your existence. There never will be a time when you will leave your body. You are the same, yesterday, today and forever. Absolute reality, self-contained, all-pervading, Brahman, sat-chit-ananda, nirvana, this is your real nature. This is what you really are.

Then why does the world affect you so? Why don't you awaken? You don't know. You don't know because you are already awake. There's nothing to know. In order to know something there has to be a knower. Who is the knower? Never answer that question, for there isn't any knower. A knower does not exist, consequently there's absolutely nothing to know. There's nothing to do. There's nothing to be or become. There is no enlightenment. There's no self-realization. There is absolute blank! And you are the blankety, blank, blank.

Why do you think of yourself as a person that goes through experiences? Because you appear to go through experiences, this is the appearance in your life. You have one experience after the another. But don't you have the same experiences in dreams? When you dream you dream that you are going through experiences, one experience after the other, yet you wake up and you realize it's a dream. Yet you sit here and take life so seriously believing that's the dream but this is reality.

Yet if I approached you in your dream you would tell me that this is reality. You would swear up and down that the dream was a reality and that I didn't know what I was talking about. Yet, you woke up and you called the experience a dream.

What to call this experience? A mortal dream, a lie, delusion? Even by calling it names like this is a mistake, because there is someone left calling names. There has to be someone to name something so the someone is calling this is a delusion, calling this existence a lie. By those very thoughts the experiences become true and real for you. There is absolutely nothing you can do about your situation except keep quiet. Do you follow what I'm saying?

If you try to denounce the world and you keep saying the world is a lie, you will feel the world more deeply, for there's someone whose saying that. It is that someone who has to be destroyed, not the condition, not the situation. For the condition, the situation is only an appearance coming from the someone. So do not work on trying to remove the delusion in front of you, do you see what I'm saying?

Do not do the meditation of trying to see the world as nothing rather try to imagine or see who this someone is who sees this world as nothing. It is that someone who has to be annihilated, not the affect but the cause. The cause is that there is someone thinking about all of these things. There's someone trying to be self-realized. There is someone try-

ing to end all their problems. There is someone trying to heal themselves or others. There is someone who judges.

It is that someone who has to go. And the name of that someone is I. It is I who does this. I am trying to become self-realized. But the I is already self-realized. For the I in reality, is Brahman. Pure awareness. This is the true nature of the I. Therefore the I that you think is real doesn't even exist, for there can only be one I and that I is I-am, all-pervading. Do you see this?

It is the I, or the thinker, or the knower who has to be eliminated. For in reality there is absolutely nothing to know. If you are all-pervading, omnipresent, omniscient, omnipotent, what else do you want? You've got everything. You are everything. So when you try to know something, you're making a grave mistake. This is a very important point. Remember this.

In Advaita Vedanta, the knower is the last to go. What comes after the knower? Silence! There is nothing else.

Just think how much knowledge you've gathered all these years. Reading so many books. Meditating for years. Seeing so many teachers. Having so many discussions, debates, arguments. Can't you see now this is what's been holding you back? This is what has been holding you back. For you have believed that you're the knower. For you have to become a knower to become free. Yet no one has to know anything for there is absolutely nothing to know. Why is there nothing to know? Because there is only omnipresence, infinity, absolute reality and there is no name for this.

In other words, you cannot know absolute reality. You cannot know pure awareness. As long as there is someone who knows about it, it doesn't exist. It's only when you put an end to knowing that you become the Self. The Self has no shape, no form, no identity. It is no thing. Yet you are that. What are you going to do about it?

When most of you walk out this door you'll start discussions, arguments. You'll start thinking about your outside world. You'll start thinking about your body, your material happiness, or your material suffering. And you'll be back where you started. What I'm saying to you is if you could only learn to be quiet, in your mind. If your mind learns to keep quiet, it will become weaker and weaker and you will notice that all the action you're taking has absolutely nothing to do with you.

Yet you will do things, go places, experience this so-called life, and you are doing absolutely nothing. For there's no one left to do anything. There's no one left to get sick, there's no one left to be healthy. There's no one left to be poor, there's no one left to be rich. There's no one left to possess anything and there's no one left not to possess anything. There's just no one left, and this is what gives you freedom. And the only way you can get to that place is to keep quiet. To be silent.

When you are silent, you live in eternity. You live in that split second, in the opening, the gap, between the world and your Self. And there's no past and there's no future.

There's no body and there's no mind. There is just that split second in eternity. And you are that!

No matter how many times I tell you this, you're still going to get involved mentally. You're still going to think and judge and go through all of these things that we're talking about. If you do this then do not complain. Do not complain about your mental anguish, about your suffering, about your problems, for you'll not give them up.

The only way to give them up is what? To get rid of the person who thinks they have them. Can't you see this now? Not to imagine they're not there. Not to think of something else. Not to try to resolve the problems and change bad into good. But to get rid of that thought, that feeling, that believes there's something else besides the Self. And you do this simply by being quiet. Simple.

You just shut up. You stop making noises, called talking. You stop trying to win points. Who can out-talk who? Who knows more philosophy than somebody else. Who's the right teacher? Who's this and who's that?

In a real devotee those thoughts do not even come to your mind. A devotee never thinks about things like this. A true devotee simply acts in the moment, and does whatever has to be done without thought, without criticism, without judgement and goes onto the next thing the same way, and goes through their whole life in total happiness, in total peace, and total joy.

The only way you can ever have true happiness and true peace and true love, is by keeping quiet. For love, happiness, joy, the Self, pure awareness are all synonymous, they present themselves when you are quiet. They present themselves when you are quiet. You therefore have to make up your mind. Do I really want to awaken? It's so simple, yet so difficult. If you really want to awaken, you have to keep that thought first in your life. It comes before everything. If you really want to awaken, something within you will tell you what to do. You will know. For the reality, which you are, is already done. Therefore it will tell you from within what to do, to be yourself. All you have to do is to keep quiet.

You know you can carry on a conversation and still be quiet. When you speak words and you don't really put any effort into them, you don't really feel them, you have no emotion in them. Then you are quiet. Everything I am telling you, you can do mentally. I'm not saying you should take a vow of silence. I'm merely saying, do not put any emotion into the words that you speak to someone. Do not take the words seriously. You have to live in this world. Therefore talking is necessary. But do not believe every word you say has something to do with your life or anybody else's life or any thing else. Keep your words down to a minimum.

If someone talks to you and tells you something you don't have to elaborate, you can say, "yes," or "no." It's like going back to your childhood. It's rather funny, as we grow up we try to be intelligent and we want to know many words and have long talks and great debates and we want to express ourselves so someone can understand us. Yet, has anyone ever understood you? Does anyone care about the words you speak? They're in-

terested in their words, they want you to hear them. And you want them to hear you. So you talk and talk and talk and talk and talk and talk and talk and talk and talk and talk and talk and you become frustrated, never getting anywhere. You believe somebody will appreciate you if you explain yourself well. Well, you've explained yourself, has anybody appreciated you? Nobody cares. (laughter) They just want to hear themselves talk. Drop it. Be rid of it.

(silence)

Feel free to ask questions. (pause) I guess nobody wants to talk.

*SK: Robert, your last point, it seems to me, there are times when you are talking to a friend and there's a kind of engagement and there is a caring and there is a communion and the words are not as important as the feeling, so that goes against my experience of what you describe?*

R. Umm, this appears to be true. But in the long run, it doesn't matter. As you keep talking about yourself to somebody else, your feelings are expressed, their feelings are expressed and you feel you have a loving relationship, that's for a time only. You can have a loving relationship and speak little words, few words, or not speak at all. The words that come out of your mouth is to try to make the other person to see how you feel, about them, about yourself. Yet look at the way things are in relationships in this world. Relationships hardly ever last, there is so many problems and this is because of words.

As an example, when you want to marry somebody or want to live with somebody, you tell them all these beautiful words so they will accept you. But then when you've achieved what you want, things begin to sort of change after awhile and pretty soon you're raising your voice and you're using foul words. The thing has changed. It's not the same as it used to be. As long as you're working from your human-hood there will always be problems.

The thing to do is to understand who you are, first. Realize you are not the body or the mind or the doer or the knower or the speaker. This is not you. If you can realize this first before you talk, you will say very little and the little things you do say will be very meaningful. Something within you will speak the few words that you have to say and they will be the right words to cause a positive reaction. Do not feel you have to speak too much to anyone about anything. Truth is silence. Reality is quietness. Peace and love are stillness. Be still and know that I am God.

*SD: Robert there's something I don't understand, in fact it's hard to even formulate the question but you were talking about not trying to eliminate or convince yourself of the false appearances of things but simply to eliminate the self and yet Maharishi taught that you could find realization by the use of neti-neti, or by saying, "not this, not this." This seems contradictory to me.*

R. There's no contradiction, when you say neti-neti, it is a method, a process of removing the world from your mind. What was the question? (*SD: Well it seems to me that previously you were saying that you didn't, shouldn't try to remove the world from your mind but to remove the mind.*) Oh yes, when you say neti-neti you are basically removing all of the objects, the worldly things from your mind. (*SD: But isn't that what you just said that we*

*didn't need to focus on?)* There's no need to focus on that if you don't want to. It's just another method. It is easier to realize you are not the doer and you are not the knower, to get rid of the knower by keeping quiet. This is much easier. Neti-neti is another procedure, another process, just like watching your breath. Just like becoming the observer. Just like saying, "I am," they're different methods, different ways of doing the same thing.

We like to teach a direct method, where you simply awaken by keeping still. If you think you have to use methods, neti-neti is like using a mantra, it's not any different to using a mantra. When you use a mantra you're shutting out the world and thinking only about the mantra and the world disappears gradually but surely. When you use neti-neti you're getting rid of every thing in the world the same way.

When you do what I said, when you do not talk, and you get rid of the knower and you're getting rid of the person that says, "neti-neti." You're getting rid of the whole bowl of wax. You're getting rid of everything. When everything is gone then you're yourself. You have to use the method that suits you best. There's really no contradiction, they're just different methods.

*SD: So I understand that, I understand what you're saying that it would be simpler and more direct to simply eliminate the knower or the thought... (tape break)*

R. It is necessary to free you and become self-realized. If you want to practice neti-neti, there's nothing wrong with that, but you have to get to the point where neti-neti has to go also. When you're saying, "not this, not this," and everything is gone, then "not this" has to go also. So you come to a place where you keep still. The end result is always silence. The end of every practice is silence.

What is meditation for? Meditation is to make your mind one-pointed so you can become quiet and silent. A mantra can make your mind one pointed, so you can become quiet and silent. Neti-neti is to make your mind one-pointed, by obliterating the whole universe and you become quiet and silent. All these methods lead you to quietness and silence. So I'm just saying to you, "Keep quiet and you don't have to do anything."

*SG: There is a real old story, the teaching story where a guru tells his disciple that everything is well. All is well. All is good. All is God. See God in everything. You don't have to do anything, you don't have to...and he's walking along and some guy yells out, "Look out there is a wild elephant coming!" And the guy remembering his guru that all is well and everything is good and looks and sees the elephant coming and look and sees that it is Ram himself who appears as the elephant. And he admires the elephant and the elephant picks him up and throws him down and tromps him. And later on his guru walks by and says something, "Why didn't you get out of the way?" And he said, "Well you told me to see God in everything?" And the guru says, "Well why didn't you see God in the guy that told you that there is a wild elephant coming and get out of the way?" So my question is, it's a matter of perspective, I get the feeling that the words that you use are saying that we should not interact with our environment or we should see everything as good and pure and whole, which it always is but isn't it good and pure and whole to be politically active? And to get out there and to sell those used cars? Or fall in love or go shopping, you know?*

R. Of course, I never said to be inactive. I said to be spontaneous, to be totally spontaneous. To do whatever you have to do, without believing you are the doer. That's all. (SG: *So I can still be politically active - but isn't that exchanging good for bad though?*) Exactly, you will not have an I, to be politically active. (SG: *Uh-uh.*) You will be politically active yet you will be totally free, because the I is not politically active. The I has been destroyed, there's no I, therefore your body can do anything. So Ramana Maharishi died a horrible death of cancer, yet he never did that, it never happened, because he had no I to feel this. There was no I left to do what you've said, there's no I to die, the I was destroyed a long time ago.

So I'm never saying you have to keep quiet and do nothing. As long as you are in this world as a body, the body will appear in the world of doers. But the point is, you are not that doer. Even though you're politically active, you get married. You have children. You go through life as a used car salesman, whatever you're doing, it's not you that's doing this. That's the paradox. (SG: *So in other words you kind of go with the flow?*) No, no, no, there's really no flow.

SD: *Uh oh. (laughter)*

R: You are just doing what you are doing, but you are not the doer. See there are two worlds, I'll explain this a little better. There appears to be two worlds the human world and the spiritual world. The spiritual world does absolutely nothing, but the human world seems to be doing everything. Therefore the first realization is that the spiritual world is within you and the spiritual world within you, you do certain things and you no longer believe you are the doer.

When the I is destroyed by inquiring, "To whom does this I come? Who is the I that is the doer?" And you keep silent and the I is totally destroyed, then you will be totally free, absolutely free. Yet to others the body will appear to be doing things. This is something that is a little difficult for most of us to comprehend. No one is doing anything. Yet the work is getting done and people appear to be doing things. Yet nothing is taking place and no one is doing a thing.

SL: *I had an experience sort of like that if it is like that? My daughter told me that she was going to have this painting that I painted. I thought that was kind of funny. I mean I hadn't done any painting in a long time it was just... and now I find myself starting to paint and she didn't tell me what it was going to be or something, I never thought about it the whole time. And I painted on this for two months. And I never knew where it came from and I never felt it had anything to do with me, at all it was just... but in the process when I was painting I always felt very at peace and it just happened. And then when I finally gave it to her she said it was exactly what she wanted and she hung it up in her house and she said, "You have to come and see this." I came and looked at it and it never... I didn't feel anything about it, it was just a painting on the wall. It could have been done by anyone. I could have as easily never seen it before. It was just... it was just done.*

R: That's a good example. Life goes on, your body is karmically inclined to go through certain experiences and it will but it has absolutely nothing to do with you. You

become spontaneous. Again the example is like a gigantic screen and there are images on the screen. One image is you. That is your body going through images on the screen. Your body is born. It's a baby. It becomes older and it goes to school. It grows up, becomes a musician. Gets married has children. Gets old and dies. You are observing all of this as the screen. You are cognizance of all the happenings of your body going through these experiences. Yet you are apart from this. You are totally free of it. It never really affected you. Now can you see how it works.

Images appear on the screen, wars, man's inhumanity to man, civilizations come, civilizations go, all this is taking place on your screen, on yourself. Yet nothing is happening to yourself. The screen is not involved in the war. The screen is not involved in the birth or the death of the person. Yet on the screen the images are taking place. The screen remains the same. Silence, still, unmovable, never changing. Your true Self is the screen. And all the things you go through in life are taking place on the screen.

Now the problem is you have misidentified yourself with the people on the screen rather than with the screen. Do you see what I'm saying? You believe you are the happening on the screen. You have forgotten that you are the screen. You have identified yourself with the person on the screen. Whereas a Jnani or a realized one, knows themselves 100% to be the screen yet also the images also taking place as their body. And they're going through all kinds of experiences. But they know, a 100 percent sure that they are the screen. The Self is the screen. Pure awareness is the screen. Sat-chit-ananda is the screen. Absolute reality is the screen. You are the screen. Take your identification away from the body consciousness and become the Self.

Many people just by listening to this explanation, awaken!

(silence)

*SD: Robert again a dilemma seems to me hard to get passed, that if you think I am the screen there's still an I?*

R: This is for the sake of talking. Forget about the I, there is only the screen. The screen is self-realization. The screen is the atman. The screen is absolute reality. The screen is God. (*SD: But while in the process of appearing to try to awaken, we seem to need a frame of reference. And as long as we identify with the body we do think and even thinking of the screen, is thinking?*) Yes. The time comes when you don't think about the screen, you just are. As you keep practicing, as you keep awakening, as you keep doing the sadhanas that you have to do, the time will come when you just become. (*SD: So I think you have just answered my next question which was going to be that it seems that sadhana's involve thinking.*) Sadhana has to involve thinking because you're doing it. In the absolute sense there is no sadhana. There is absolutely nothing. There is not even a screen. The screen is for the sake of telling you the story of how it is, to an extent. Because how else would you explain it. But there is no screen. There are no bodies, there is nothing. But yet for the sake of explanation, that's one way to see it.

SK: Robert I just read something the other day coincides with this concept you're just talking about and that was scientifically they show that light created molecules and atoms which created vegetables, minerals and human beings. And in essence what you're saying is when I know that, all I really am is the light. But it appears that the light created all this stuff. (R: Umm.) And I get caught up in thinking that I'm the stuff instead of the original, the screen or the light.

R: Yes you can say that. We're identified with the stuff. Get rid of your stuff!

SK: But at the same time it's a psychological thing... you were talking about before, judging and comparing and criticizing and all this stuff right? I do that a lot. (R: Well stop!) (laughter) Just stop? Yeah right. (laughs) What I was going to say is, when I observe this, well that's not me that's... I see it out there, it's not me, it's out there. That's what I tell myself. That I see it in everyone else and the world is just, it's all wrong, like you said I'm trying to change it. So I'm judging it and comparing it. But that's what I observe, but the observed, what I'm observing, I'm the observer and from what I understand it's the same thing it's really me. And to realize that I'm the criticizer and I'm really criticizing myself that is what I'm seeing. I'm seeing all my own stuff. I just don't want to own it so I say, "It's you that is screwed up." (R: Of course.) Right? (R: Sure.) And for me to own that, that is hard to do, I do not want to accept that. I'd rather find out that it's you. (laughter) I mean that is a rude awakening to realize that I've got to own this stuff.

R: Of course you can only see yourself wherever you look. (SK: Right, I mean it's simple but I don't know...) Well that's only one stage of it. (SK: Yeah. I realize that.) As you continue you realize there is no one who has any steps to begin with. (SK: Yeah.) It's not you at all. It is I, the I appears to have it not you. So ask yourself, "Where did the I come from? Who gave it birth? How did it appear?" And as you inquire this way you will realize the I never existed to begin with.

SD: So at a point is there no realizer either? (R: There is no realizer.) So the seeking of self-realization once again... (R: is erroneous.) Is paradoxical. (R: Paradoxical too.) That too, yeah.

R: Certainly but you have to start somewhere. If you refuse to wake up by my telling you to wake up then you have to do all these sadhanas you have to do all these things. Until you come to the conclusion that there is nobody doing anything. But as long as you believe you're still a body then you have to do those things that you have to do to find out that there is no body. That's why all is well. That is why everything is in its right place and everything is unfolding as it should. You are where you are because of what you are. So there are no mistakes. You simply wake up and become free.

SG: So Robert what you are saying is it doesn't make any difference what is going on in your head, any thoughts and feelings, nothing? It simply is, end. (R: True.) It's like that? (R: This is true.) All this stuff flying up and you can just wake up and it doesn't make any difference where you are at, where you think your at... If what you're saying is the I is just an implication... you get this implication because of the fact that you think you're in this body so you think this body must have an I, is that what you're saying? (R: That's true, yes.) Well it seems to be implied that there



*must be an I here because there is this body because if he starts doing it on himself, it has to be tacked onto something, it has to be strung onto something you take the blame for it, in a sense?*

R: Whenever you refer to your body you say I. I is your body. If there were no I you wouldn't have a body. So you do not try to get rid of the body you try to get rid of the I. And then everything else goes with it.

SG: *So even though all of these things seem to be coming down on ones thoughts, all your feelings, all your history, all your memories yet in any second you can just say, "I'm not doing anything."* (R: You can say that.) *Yeah this is just going on and I'm it, but you don't think it?* (laughter) (R: You realize the I is responsible for everything in your life and there is no I, so you're free.)

(silence)

SL: *Robert I've always identified the I with Christhood that what we were before we were here and will be with us through eternity. And so when I think of people that have gone on I always think that - how do I say this - I guess I've been kind of malpracticing and I always think that this same I is still being supplied from the infinite, but until they get rid of the I altogether they will still be on the cycle and will be back.* (R: Exactly.) *You see I've been malpracticing!*

R: You've been doing well because you realize it now. (SL: Yeah.) Now you realize this. So everything is happening the way it's supposed to. You were supposed to realize this tonight.

SL: *Well I've been teaching my children that because when I think of their grandparents are gone or somebody is gone I have always just felt that I could make them feel secure that they would never be without identity. That they will always be supplied and they will be this to eternity. So what do I say now? God will just be?*

R: Just tell them, "That God is and that all is well." (SL: *And for someone that is on the beginning path, is that sufficient?*) It's sufficient. You can tell them that, "God will take care of them. God is them. They are God. God is within them. And there is only God which is the Self." (SL: Yeah.)

SD: *So would it be correct for her to say of diseased grandparents or whatever that they have gone back to being part of God or is that also a misnomer because I guess because you aren't part of God you are God.*

R: If you're talking to children you have to make it simple. So they can understand. So you can tell them they've gone back to God, if you like. That God is everything. God is love and they become love. And that all the whole universe is them. They are the whole universe.

SD: *So even though it may be a slight spiritual misnomer you can tell them that they go back to being part of everything or part of God?* (R: Yes.) *Although beyond that would be the fact that they are God period, not part of anything.*

R: For children you have to make it understandable. So you can tell them that they have melted into God and God is love and God is the whole universe.

*SD: And that would help her with the fact that God is eternal and forever.*

*SL: But I think that if God just is, it should just eliminate the time to explain through those words and go into God is, because if you're saying that they are there then you're still...I mean "they" might be back on the cycle and it's not up to us, you should just let them know that God is always, period. Is that right Robert? Not try to get into having them consoled by God is because if you get into the point that...*

*R: It all depends in the evolvement of the children. It depends where they are. What you can say, what they can understand. (SL: Um-hm.) It has to be understandable. But as long as you make them understand that God is, there is nothing but God, the weeds, the flowers, the chickenpox, everything is God. (SL: When you were saying, "I-am, " in the beginning of the... I've read so much I-am recently that in the beginning, didn't you say, "I am?") I-am is absolute reality, I-am is God. (SL: Right, so couldn't I say that they are just "I-am" still? You know, that they are "I am," the "I am" that will never leave us that has never been born and never will die?) Sure you can say that. (SL: Well that's what I say.) Well keep it up? (laughter) (SL: Okay so that isn't incorrect.) You're better using simple language for children. (SL: Yeah.)*

*SD: I think you need to use simple language for us. (laughter) (R: Speak for yourself.)*

*S: Glen, do you want to read something for us? Explain what you're reading.*

*S: In whole detail?*

*R: No just tell them what this means.*

*S: From Ashtravakra Gita, "The Heart of Awareness."*

*You are pure, nothing touches you. What is there to renounce?*

*Let it all go. The body and the mind, let yourself dissolve.*

*Like bubbles in the sea all the world arise in you.*

*Know you are the Self. Know you are one. Let yourself dissolve.*

*You see the world but like the snake in the rope it is not really there.*

*You are pure. Let yourself dissolve.*

*You are one and the same. In joy and sorrow. Hope and despair. Life and death.*

*You are already fulfilled. Let yourself dissolve.*

*I am boundless space. The world is a clay pot. This is the truth.*

*There is nothing to accept. Nothing to reject. Nothing to dissolve.*

*I'm the ocean. All the worlds are like waves. This is the truth.*

*Nothing to hold onto, nothing to let go of. Nothing to dissolve.*

*I am the mother of pearl. The world is a vein of silver, an illusion.*

*This is the truth. Nothing to grasp. Nothing to spurn. Nothing to dissolve.*

*I am in all beings. All beings are in me. This is the whole truth.*

*Nothing to embrace. Nothing to relinquish. Nothing to dissolve.*

R: Thank you Glen. (turns to Mary) Do you want to read the Jnani? (SM: Yes.)

(Mary reads the Jnani)

R: Thank you Mary.

Do we have any announcements?

*SM: Yes, we have transcripts and we have four more. I don't have any myself so I had to take one of them. And this is "Beyond the World of Maya." It's the new one that just came out. It's number 51 and I would like to have people make some copies if you would please.*

R: We have prashad. Remember what prashad is, it's the entire teaching and the teacher. So when you eat prashad you're eating your teacher. (students laugh)

*SM: I'd just like to thank the people who brought back number 49, "What is, is God?" (transcript 49) We have them on the table.*

R: Be happy!

*SG: Don't worry, be happy.*

(tape ends) [TOC]

## **WHO BELIEVES IN KARMA & REINCARNATION?**

*12th January, 1992*

*Robert:* I welcome you with all my heart. Yet in reality there's no I, there's no my, there's no heart. So how can I welcome you with all my heart? I'm glad you're here.

S: We're glad we're here.

Robert continues: Just the way you are, no heart, no my, no welcome. Just be here now. Exactly the way you are. There is absolutely nothing you need to do. There's no thing you have to become, there are no better days coming later, there's no past that haunts you. You are pure awareness right now. Can you accept this about yourself?

There is really no past and no future. There never was a past, nothing ever happened. Yet most of you believe you are a body and you have gone through various experiences. But I tell you there are no experiences that you have gone through. There is no body that has ever existed.

Why do you want to make believe? You want to make believe that you are a human being, and you've had experiences in your life, of a various nature, you have a past, you feel guilty. You go through all kind of things in your mind. Why do you do this? You simply have to awaken to the fact that you are here. This is eternity. This is all there is. There's nothing else.

I really do not know what some of you are looking for. You're looking to become enlightened. No one ever became enlightened. No one has ever been self-realized. There is no such thing. Drop all your concepts, your preconceived ideas, your beliefs. Some of you here are searching for a better life. There is no better life. This is it! This is all you get. Yet when I say this is it, you think in your mind of your problems. You think of something that's wrong with you, or with the world or with the universe.

When I say this is it, you allow yourself to think. That's the first mistake you make. Allowing yourself to think, to analyze, trying to understand, this is a mistake. No one can understand, because there is nothing to understand. When I say this is it, I am referring to your true nature as absolute reality. This is it! I am not referring to the things you're thinking about. Those are all lies.

When we begin to think about man's inhumanity to man, the destruction of animal life for fun and for human consumption, the destruction of the rain forest, earthquakes, cataclysms. When we try to reconcile this with God, as it were, we can never do it. It doesn't make sense. How can God, whatever he is, or she is, or it is, allow all these dastardly things take place in this world? You become totally confused, disillusioned, when you try to reconcile these things.

Yet in truth there is absolutely nothing to reconcile. The picture I just painted does not exist. There is absolutely nothing happening in the universe. Due to the fact there is no universe. Just by understanding this, not with your mind, not by trying to understand, but by being, just by being. Not being this or being that, just by existing, you become totally free. For you are totally free!

There is no karma that binds you. There is no predestination that affects you in anyway. None of these things exist. There is no re-incarnation. You may think this is a contradiction because I speak of these things once in a while. Remember, to whom do these things come? Who believes in reincarnation? Who believes in karma? Who believes they're being punished for their sins? The mind! Not you.

It is your mind that appears to have been programmed to believe all these lies. Therefore if you come to me and tell me you are suffering, I will tell you, well, this is only karma. This is something you're going through, it will pass. I have to say this to you because this is where you're coming from right now. But the truth is no one suffers, there's no karma, there's absolutely nothing that causes suffering or pain or anything else.

Where would it come from if there is only God? Where would all these things come from if there's only effortless pure awareness? Self-contained absolute reality, Brahman, which is all-pervading. There is no room for anything else. There's no room for your ideas about fears and junk that is going on in your head, nonsense. Nothing exists! Nothing is absolute reality, ultimate oneness, nirvana.

You have always been nothing and you will always be nothing. But as soon as you begin to talk you spoil it. As soon as you begin to analyze it, to try to figure it out, to scientifically come up with a plan of how the universe works you spoil it for it is beyond human understanding, beyond human comprehension.

Your human mind and your human thoughts are only here to destroy you; they are not your friends. No thought is your friend, not even a good thought. Some of you still believe you have to hang onto good thoughts. Good thoughts are lies just like bad thoughts. In order to have a good thought you have to know about bad thoughts otherwise why would you want to hang onto a good thought? You want to replace it and hold it, instead of a bad thought. All thoughts are lies. There has to be no thought whatsoever. No thinking allowed.

You have to be tired of going through the vicissitudes of life and experiencing good and bad, up and down, right and wrong. Becoming happy when things are going your way. Becoming miserable when they go the other way, then becoming happy again when things go your way again becoming miserable when they turn. When will you drop the whole thing? What does it take to make you forget all these things, to let go of all these things? What does it take to awaken? It takes desire to begin with. Desire to become something else and then dropping desire and just becoming. Dropping becoming and just being, dropping being and just...

There was once a little bird who lived in the bottom of a great giant tree. The tree was so big the bird never saw the top of it at all. But the little bird was contented. By eating certain sweet berries that grew on the tree and the little bird would chirp and sing and be very happy. One day the little bird ran out of sweet berries and there were only sour berries left. The little bird partook of the sour berries and became miserable, cursed under its breath, became angry, mad, but then the sweet berries grew again and the little bird forgot about the sour berries and started to eat the sweet berries once more, chirped and sang, became happy until all the sweet berries were gone once again, and there were sour berries and the bird ate the berries and cursed under his breath again, god damn no good son of a !\$@!# (students laugh) became angry...

...So the bird thought I'm going to fly around this tree and see if I can find any more sweet berries. He began to fly around the tree. As the bird gazed up the top of the tree which was a long way up and it saw a majestic, translucent, beautiful looking bird sitting on top of the branch at the top of the tree, way up there. The bird looked so peaceful, so radiant, so loving, so free. The little bird felt something and said to itself, I've got to find out the secret of this big bird, why it's so contented. It's not looking for berries, it's not doing any thing. It just sits there happy, majestic, free. I think I'll fly up to it and find out its secret.

It started to fly up the tree. On the way up it noticed some yellow looking berries. It stopped and started to partake of these berries and they were simply delicious, he had never tasted berries like this before. It forgot all about the big bird as it chirped and sang and enjoyed itself. But again like every thing else it had to come to an end. The sweet berries were finished and again there were sour berries left and again the bird mumbled under its breath, cursed, became upset. And again it started to fly around the tree searching for sweet berries and happened to look up and saw that beautiful, translucent, majestic looking bird again, way up on top of the tree. It forgot about the bird, but now it remembered.

The little bird said to itself, I'm really going to fly up to that big bird now and find out its secret of peace. It started to fly but again, three quarters up the tree it saw purple looking berries that looked simply delicious. It stopped to eat of the berries and they were so good the bird again forgot about the big bird. Became happy, chirping, singing until it ran out of the berries again and the same thing happened all over again. Sour berries, sweet berries, this went on and on and on.

Finally, after many years, the little bird was flying around the tree and looked up at the big bird and was totally disgusted with all the berries, sweet and sour. It didn't care any longer about sweet berries or chirping or singing, it wanted to find the peace that the big bird had. It made up its mind resolutely to fly straight toward the big bird and nothing would stop it this time. And so it was. The little bird flew directly up, up, up, up, right into the big bird and when it did it discovered something very interesting. It discovered that it had been the big bird all along, all the time. It was the big bird! It had become itself!

Now isn't this just like us? We're born into a world that tells us we have to make something out of ourselves, so we make complete idiots out of ourselves. We have to have gainful employment, we have to do this and we have to do that. So we do and we're happy as long as things are going our way. We're contented as long as things are going the way we think they should go. We've got perfect health and we've got perfect finances, and we've got perfect peace of mind and we have a perfect family and we have a perfect this and a perfect that. We feel good. But then things begin to change like they do.

Everything must change. The only thing permanent in life is change. Everything changes. We become upset, like the little bird we curse under our breath, we become angry, we become mean because things are not going our way. Then something changes again and things go our way again, so we become happy once again. We sing, we dance, we get drunk, we go crazy. We do all kind of things, we party, then something happens, doctor tells us we've got cancer, we become bankrupt, there's a recession, we become terminated from our employment and we become miserable once again.

This story is repeated again and again and again. The time finally comes, for some of us, I say, some of us, because most people keep doing these things until they die. They never stop. They keep looking for good things to take the place of bad things until they die, as if that's the answer.

But there are some of us, you can call this God's grace if you like. They've been touched by someone or by something within themselves and they feel that there is another universe. There is something else. There is something else that does not have pain or human happiness, no mental anguish, no good thoughts. There is something beyond all this and they make up their mind to vehemently find the something no matter what it takes.

This means they have to start giving up or emptying themselves of the old. For they have already been filled with illusion, wrong thinking, nonsense, ignorance, they can't hold any more. In other words, they cannot add to what's already full.

If you have a flask of water and you want to fill it with wine you have to empty the water first. And so it is with us. We're filled with all the foolishness, with all the preconceived ideas, with all the nonsense, with all the concepts. Unfortunately most people do not realize this. They think they are quite normal, (but they don't know that I'm the only one that's normal and they're all crazy I'm the only sane one. Don't believe that. The truth is I'm the crazy one and you're all considered sane, due to the fact I do not accept all this stuff and you do. The majority rules, as the majority of the people believe the same thing, then I'm the crazy one and they'll lock me up in the crazy house.)

Anyway, you can't be full of your nonsensical thinking and ideas and expect to become self-realized, expect to awaken, expect to become free. There is work you have to do. The work is to empty yourself out, totally and completely. When you empty yourself out, you will be free. There is nothing for you to fill up because reality is already there.

It's just like when you have a room filled with furniture, what has happened to the space in which you put the furniture? Has the space diminished? You have the same space

in the room it hasn't gone any place, except the furniture is also in the room with the space. When you remove the furniture the same space will be there that always was there. The original space was there when you put the furniture in the room now you take the furniture out, the space is still there.

So it is with us. Our true nature is sat-chit-ananda, perfect knowledge, perfect existence and perfect bliss. We are pure awareness! This is like the space, except we have cluttered up our minds with thoughts, feelings, ideas that are erroneous and have to go. And so we begin to work on a plan, those of us who feel this, to totally empty ourselves and if we're sincere we find the right teacher, the right book, the right something that tells us what to do and we listen and we put this first in our lives, for we never know when the life is going to be over. We make this first.

What else can be more important than to find yourself then to become totally free and liberated? Is there anything else in this world that is more important than this? We finally process something we can work with and one of the best ways we can work with something in this life is to practice self-inquiry. It's a way of getting rid of all the stuff that we're filled with.

We therefore begin by examining our thoughts. No matter what type of thoughts we have, good thoughts or bad thoughts, we inquire, "To whom do these come?" In other words we are saying, "Where do these thoughts come from? I didn't ask to think about these thoughts, yet they arise by themselves. Where did they come from? To whom do they come?" The answer always comes. "Well these thoughts come to me. I feel them. I'm experiencing these thoughts. They make me feel bad, they make me feel confused, they make me feel this way, and they make me feel that way. All these thoughts come to me."

We continue with the self-inquiry, "Who is this me that all the thoughts come to? Where did the me come from? Who gave birth to the me?" Me is another name for I. "Where did the I come from who thinks of these thoughts?"

As an example, we feel there is something wrong with our body, and we say, "I am sick," we know scientifically the body cannot become sick by itself. The body is just a heap of flesh and bones and organs, it can do nothing by itself. It has no power. But when you say, "I am sick," you are invoking the power of I-am, which causes a delusion of sickness in your body and this is true of everything else in your life, every other experience that you think is wrong or right. So you begin to understand that I is responsible for your lot, for what you are. I is responsible!

You therefore have a job on your hands to remove the I, to totally annihilate the I. For you begin to see that all of your thoughts and your feelings that you have had all these years are really part of the I. "I feels all these things." I is the one who causes all the problems. You therefore make up your mind you are going to remove the I, so you inquire, "Who am I?" Which means what is the source of the I and that is very profound. You do not use your brain or your mind to come up with an answer. There is no answer. The rea-



son there is no answer is because the I thought does not really exist. When you try to come up with an answer you are enforcing the I-thought to continue its job of deluding you.

Therefore you simply inquire, "Who am I? Where did the I come from?" And you keep still. As you keep still new thoughts come to you. All kind of thoughts? You repeat the same procedure, you say to yourself, "Okay to whom do these thoughts come? Where did these things come from? Who feels them?" Again, "I do, I feel these thoughts. They're telling me that things are bad they are telling me that things are good, like the little bird, good and bad. My thoughts tell me all these things. But I always say," I feel this, I feel that," so again, "Who am I? What is the source of the I?" And we keep still.

Let's practice this together, shall we? Close your eyes and do not do anything until a thought comes into your mind. It makes no difference what kind of a thought it is, good or bad. Ask yourself, "To whom does this thought come?" I feel it. It comes to me. I feel this, the thought. I think this thought. If I think this thought then who am I? Where did the I come from that thinks this thought? And you keep still.

As soon as another thought comes to you, continue the same practice.

(long silence)

Feel free to ask any questions.

*SX: Could you please repeat that exercise again? (R: The whole thing?) No just the part to whom...*

R: You inquire, "To whom does this come?" (*SX: Uh-huh*) You're inquiring to whom do these thoughts come. And then you say, "To me. I think these thoughts. They come to me," therefore, "who am I?" or, "what is the source of the I that thinks these thoughts?" And you keep silent, you never answer that question. When further thoughts come along you do the same thing.

*SG: You were talking about the thoughts being lies and all of this - are you speaking relatively - what is the origin of the lies or what is the origin of the mind? It's almost a value judgement when making reference to them?*

R: I'm not speaking relatively, I'm not speaking spiritually, I'm not speaking! All of the thoughts, the ideas, the concepts, the body, the mind, everything is a lie. It does not exist. That's why it's a lie. Only emptiness exists, nothing exists, no thing! Everything else must be a lie therefore, because it's not the truth.

*SD: Could you say that the lie is the same as illusion? (R: Yes! It is the same.) Or Maya, it's all a dream? (R: Maya means the grand illusion, the lie.)*

*SG: What is the origin of that illusion, that lie, it sounds pejorative to me when you refer to it.*

R: Yes, there is no origin because it never existed. Only something that exists has an origin. If everything is subject to change there is no possible origin. It never was created therefore it doesn't have to be uncreated. You simply have to look at it and realize that nothing like this exists. It has no origin. It's like asking, what is the purpose of life? There

is no purpose. Life has no purpose whatsoever. For life does not exist the way we think it does. Everything that exists is an emanation of your mind. The mind emanates all of existence and it appears to be so. But it is not really true because there is no mind so there's no existence. There's no origin of the mind, there's no origin, there's no thing.

*SD: And this is the illusion from which we are to awaken so-to-speak, right?*

R: You shouldn't get caught up in the concepts of the great illusion also because when you think there is a great illusion staring you in the face the illusion becomes greater. Therefore look at it lightly, realize the illusion doesn't exist. Don't take it too serious. In other words, don't make a big thing out of illusion or you can get caught up in the illusion, and then you'll have to get rid of the illusion. Keep every thing simple.

*SK: Robert, could you say there is no such thing as truth?*

R: There is no such thing as truth because in order to have truth there has to be a falsity. Something has to be false therefore we say there is only truth. But in truth and reality, there's no truth, there's no false, there's no up, there's no down, there's no forward, there's no backward. It has no name. (*SK: It's the only thing that doesn't change, right?*) There's absolutely nothing that doesn't change.

*SG: Sounds very inviting. (R: Then enter.) You know, I can say that facetiously and I shouldn't, but it's just so devoid of everything that sounds attractive to me.*

R: Everything that sounds attractive is a concept of your mind. Your mind has come to the conclusion that this is attractive and this is ugly. They are both impostors. They both have to be transcended. (*SG: If this is painted in glowing pictures like love and infinite joy, is that just another trap?*) Love and infinite joy are all nonsense. When there's love, there is attachment. When there's attachment there is ego. When there's ego, there is the I-thought. If you get rid of the I-thought you get rid of all the love, you get rid of all of the attachments and everything else.

*SD: But isn't there a transcendental love just like, that would be the same as consciousness or bliss that's not attachment? Isn't it relative to the level in which you're speaking?*

R: I hear what you're saying but the love we have a concept of does not really exist. (*SD: But isn't there perhaps a love beyond our understanding?*) Yes, there is, but it's so different you can only experience it.

*SK: Well that's another illusion, it's beyond my understanding, that's an illusion too?*

R: That was an answer to a question. Of course it's an illusion. Every time I say a word it's an illusion. (laughter) Every time I talk it's an illusion. Every thing we are doing together is an illusion.

*SD: Is satsang an illusion?*

R: Satsang's an illusion? It's all an illusion. It's as if you are having a dream. In the dream you are going to Satsang, we're doing all these things, it appears so real. And you get into it and then you wake up and it's all gone. Who needs Satsang? (laughter)

*SH: We do.*

SY: *So in that case, who will wake up?*

R: Nobody, nobody ever went to sleep. There's no one to wake up. Those are just words. If you went to sleep you would have to wake up. Because, since you never went to sleep you do not have to wake up. If you think about it you become confused. (SY: *So there's nobody to realize anything, any truth, any real, any body to wake up?*) Now you've got it! (laughter)

SG: *If all these problems are qualities or are illusions what is our motivation for achieving liberation or achieving that which whatever that thing that we're talking about?*

R: The motivation is doing just what we're doing here yet there's nothing happening here. So the motivation is no motivation. (SG: *Isn't that the end of things when there's no motivation?*) There is no end, because there never was a beginning.

SD: *So it's a divine paradox?* (R: You can call it that.) *I can call it that, who am I?*

SH: *Why bother?*

R: We'll just go right back again. (SD: *That's right.*) To whom is it a divine paradox?

SG: *There really is nothing to do?*

R: Absolutely nothing! But don't feel that you'll not do anything. In the appearance world, you will do whatever you came into this world to do, without you being the doer. That's the paradox! You appear to be doing things, and yet you are not the doer. You are free!

SY: *Robert, in that sense is it easier to commit suicide and we just get all free of it?*

R: Not really, because you are doing nothing when you commit suicide. (SY: *Yeah, I mean there is no possibility to realize anything there's nobody there to realize any truth of it or to be awakened? What is the point? It's all hopeless.*) The point is to be your self. Committing suicide is the same as having desires. Unless you get rid of the desires you can never really know the truth and awaken. Therefore when you commit suicide, you will appear to comeback again and again and go through the same conditions again and again until you awaken by yourself without any thoughts of suicide. (SY: *Yet why do we have to come back again?*) Because you're caught in the wheel of delusion, because you committed suicide.

SD: *In other words suicide would be part of the illusion right?*

R: Yes, you have not awakened to the truth.

SG: *You're identifying with the body understand that if I get rid of the body then I'll be free.*

SH: *You think there is somebody to kill.*

SD: *Yeah right so if we hold onto the body idea then we're holding onto the idea of reincarnation.*

R: You would appear to come back again and karma would appear to be real. And reincarnation would appear to be real and you'd go through the whole trip again and again and again. But it doesn't exist. Therefore you're fortunate to have a body, so-to-

Speak, to be where you are right now because you can sort of awaken to this and be free. And then there's no coming and no going. There's no birth. There's no death.

SC: *So the whole idea is just to be here now?*

R: To be here now is the way it's done. When you're here now there's no body left to think or to do any thing. (SC: Nothing else matters but right now?) This second!

SG: *I guess what I've been wanting to say is, this doesn't sound enticing. (R: Good!) So I need to drop all my thoughts of what spiritual goals, my lofty... (R: Exactly.) ...and just face this question that you pose for us? (R: Exactly.) Because I have a burning desire to know that?*

R: You have a burning desire to do something. That's how it begins. As you continue with self-inquiry, your desire begins to fade away and you become empty little by little. Until you finally become completely empty and you become nothing. (SG: *But Robert isn't there still a subtle yearning to be free and that's the motivation?*) That's in the beginning stages, but the subtle yearning has to go also. Everything has to go!

SC: *In Buddhism there's warnings about the pitfalls of nihilism... (R: Umm.) ...Like how does one keep from falling into that?*

R: This is not nihilism, as you inquire, "Who am I?" little by little everything is destroyed and you enter a place where you are pure awareness.

SG: *I would like to go back to what I just asked a minute ago. It seems like a yearning to be free arises spontaneously and that won't disappear of itself until I do, so isn't that still motivation?*

R: The yearning appears to be motivation when you first begin the practice. As you continue in the practice the so-called motivation begins to disappear. It's like you become lighter and lighter. There's no mind left to have motivation. And to be motivated there has to be a mind. As you keep destroying the mind by inquiring, "To whom does this come?" the mind just begins to disappear in its entirety. Therefore there's no motivation. (SG: *You mean even identification with the so-called motivation end eventually?*) The identification with the motivation is the I-thought. As the I-thought becomes weaker and weaker and becomes completely transcended there's no longer any motivation to do anything. How can you be the Self and have motivation? The Self is!

SC: *The so-called third evils that are like earthquakes and things like that are hard to stop, there are things we can do with this consciousness in the light of the troubled earth?*

R: As you believe you are the body it is your duty to make this a better world in which to live, to feed the homeless, to help the poor, to be of service to humanity. To join causes, to do all these things. But it is the body doing this it's as if you were dreaming and in the dream you did all of these things. But when you awaken from the dream, who's left to do these things? There's no personality left. There's no ego left that has to do any of these things.

SD: *Because there is no things to do? (R: Umm.) Wouldn't that be true? (R: Yes.) At the level that you're speaking there would be no things? (R: There is nothing there, right.)*

SG: *So there is no motivation to do any of these things for others, so-called others?*

R: Well yes, because your body will do whatever it has to do. But you will not, since you have absolutely nothing to do with your body. As long as the body appearance is there it will appear to be doing things, being of service. Doing kind deeds. But there is no doer.

*SH: Does the witness go too?*

R: The witness goes too, everything goes. (*SH: Umm.*) Everything goes!

*SG: And what's the purpose?*

R: There is no purpose. (laughter) Why do you want a purpose? There's no purpose whatsoever. The mind has to have a purpose. When there's no more mind, there's no more purpose.

*SC: Does the witness really go by inquiring itself, it seems like trying to dig yourself out of a hole.*

R: Of course it can because you're inquiring, "To whom does the witness come?" The witness comes to your mind. It's the mind that becomes the witness. Therefore if you keep inquiring, "To whom do these things come?" there will be nothing left for you to do. It will all go.

(silence)

R: Will you read the Jnani Mary?

(Mary reads the Confessions of a Jnani. Refer to beginning of this book for text)

R: Thank you Mary. (*SM: Thank you Robert.*)

Do we have any announcements?

(tape ends) [TOC]

## YOU HAVE TO DESIRE FREEDOM

16th January, 1992

*Robert:* I welcome you with all my heart. It is good being with you again. I notice a few new faces here today.

Let me explain to you that I am not a preacher. I am not a guru. I am not a philosopher. I am not a yogi. I am not a sermonizer, is there such a word as sermonizer. (laughter) I've heard of womanizer. (laughter)

*SB:* What are you? (laughter)

R: I am absolutely nothing. (*SB:* Then you prove it.) You have to prove it. I am no thing. You may see me as a mirror, if you desire. When you look at me you see yourself. You see what you believe you are, when you look into the mirror. If you've come here expecting something, you will go away disappointed. For I have absolutely nothing to give you. And I give you nothing. If you feel empty inside you will be filled up. If you are already full, you will feel disappointed again. There is nothing profound that I say. If you're looking for profundity, (Robert asks: Is there such a word?) (*SH:* Umm-hmm.) (*agrees*) Don't look at me. Now that we have got that sorted. (students laugh)

*SC:* That's your sermon for the day.

R: That's it. There was once a seeker who approached a Sage and said, "Master, have you seen God?" And the Sage asked him, "Why do you want to know?" The seeker said, "If you have seen God, you can give me his darshan, allow me to see him also. The Sage said, "Before I give you God's darshan I have to introduce you to the Lord. Pray tell me who are you?"

And the seeker puffed himself up and said, "Why I am John Brown. The Sage said, "John Brown was the name that was given at birth. Tell me who you really are. Who are you?" The seeker said, "I told you sir, I am John Brown, I am a Catholic." The Sage laughed and he said, "Your name, your religion were given to you at birth. You are not that, tell me who you are?" The seeker was becoming flabbergasted, he said, "I am an architect." The Sage laughed again and said, "You went to school to be an architect, this is your profession. But I want you to tell me who you are right now so that I can give you the darshan of God." At this time the seeker was very nervous. And he said, "I am, I am a man!" Again the Sage laughed, "Obviously so, but this is your gender. Who are you really? Who are you tell me?" The seeker was really upset now. He was crying and he said, "I am a part of the family of human beings of mankind." Again the Sage laughed and he said, "This is your genus." But he looked at the seeker and he had a great compassion and decided to give him a

teaching. He said to the seeker, "You have such little knowledge of who you are. How can you possibly know who God is? First know thyself. Know who you are. Then you will not have to ask anyone for the darshan of God. You will know it yourself."

So it is with us, we try to eliminate external conditions from our lives. We make a big mistake when we do this. A person has a disease, a sickness of some kind and they seek external ways to cure themselves. Whereas if they only went within themselves, if they discovered who they were, they would realize that the self which they are can have no disease. The self is absolute reality, all-pervading. There is no room for disease. There is only God.

The same with a person who has fears, frustrations, anger. They go to psychiatrists, psychologists, do different things to eliminate these conditions. It's very difficult. If only they would become wise and turn within. They would discover the self. Again the self is pure, uncontaminated. The self has no anger. The self is totally free. There is no mental anguish in the self. There are no problems in reality. The problems are in the dream state. The belief that you are a human being. That you are a mind and body phenomena.

As long as you identify with this state of yourself... (break in tape) ...when will you begin to turn within and stop seeking, without. Everything is within you. All of the answers you're looking for are within yourself. This is true of happiness, of peace. We seem to seek these things forever. We will never find it in the world. The world cannot give you peace. The world cannot give you happiness. Peace and happiness are your real nature. You are that.

How do you find it? By turning within. By realizing your real nature. By awakening to the self. Yet no matter how many times I say this most of you still learn the hard way. You keep searching externally. You keep worrying. You keep looking without. Remember whatever you seem to get rid of in the outside world will turn up again and again. No matter how many times you eliminate a condition in the external world, it will pop up in different ways again and again.

It's as if you have a tumor and you go to a surgeon. The surgeon cuts it off and it grows again some other place of your body. You go to the surgeon again and he cuts off the tumor and after a few months it pops up again somewhere else in your body.

The idea is not to eliminate the conditions but to discover the truth about yourself. To realize who you are. To know the truth. To understand your divine nature.

How do you do this? By focussing on the I. Following the I-thought. Asking, "To whom does this condition come?" Inquiring within yourself. Searching deeply.

There is no human being on this earth who can really help you. No matter where you turn, no matter who you go to. There are Sages who have been self-realized, they can show you the way. Yet you have to do it yourself. You only become interested in these things when the world has disappointed you to an extent, over and over again.

It's unfortunate that when the world shows you the good side of it's nature, you are not interested in these things, most people. For you're experiencing financial success,

robust health, peace of mind for a while. But the pendulum has to swing back. Do not be deluded into thinking that you can have these things forever. Just as you cannot have disease forever, you cannot have poverty forever, you cannot have lack and limitation forever, the pendulum has to swing the other way. And so it is you cannot have the good life, so-to-speak, in this world forever.

Yet most of you are still trying to change bad into good and looking to improve your lot. You want to improve your affairs. (if you're having any affairs.) Whatever you try to improve in this world is a joke. You take the world too seriously.

Take an honest look at yourself. When was the last time you became angry, disillusioned, upset, when things didn't go your way. This is the nature of this world. Things hardly ever go the way that you want them to go. They unfold in your human life, so-to-speak, in accordance with your karma. There are certain experiences that your body will go through in this life, which was first outlined before you came into the body. Yet to whom does this come? Who sees this? Who feels this? Who experiences this? The one who believes they are a body.

Once you eliminate the body there will be no one left to experience anything on this earth, good or bad. Yet you will be in the body, so-to-speak, experiencing things, going through situations, yet again you will not be doing anything. You will be totally free of the whole mess.

We have to have a strong desire in the beginning stages to overcome the world. We have to forget about the body, forget about life, forget about trying to make something out of ourselves, forget about trying to improve our affairs and find God. Once you find God, who is the purest of pure, the divine self, pure awareness, you will no longer concern yourself about anything else. You will not be able to see anything else or to feel anything else of the world. Others may look at you and it will appear to them as if they're going through situations with you, as if you're going through certain experiences but they are only seeing themselves. They're only looking at their level of experience. But you will not be where they are. You will be so above this that there are no words to describe it.

You have to desire freedom. You have to desire illumination. When you desire this something will come to you. You will gravitate toward something that will lead you in the right direction, on the right path. Once this happens you give up all desire. Something else takes over and you begin to feel a higher pull. You begin to awaken. You begin to feel the real peace. The real happiness which has absolutely nothing to do with things, persons or places. You are beginning to feel your self.

If you can only begin to do this, how wonderful it is. If you only realized what I was talking about and you were able to feel the presence and the power, you would never again seek anything in the external world. Of course the thoughts would come to you by themselves that the world is a world of change. Constant and total change. How can you be happy with anything that changes. No thing is ever permanent in this world. Therefore no matter what you attain it will change eventually.



The wise person stops seeking outside themselves and begins to seek within themselves. They begin to ask themselves, like in that story I told you, "Who am I? Who am I really? Who was I before I was born? Who was I before I was given a name? Before I was told what religion to worship? Before I became a professional person? Before I had all of my thoughts? My preconditioning? My preconceived ideas?" We become totally honest with ourselves. We begin to see how conditioned we really are. We're totally conditioned.

Our belief system has becoming stronger since we were children and now we have beliefs about ourselves that are unconscious and conscious, both. This is what holds us back. Our belief system. And the worst thing that we can ever believe is that we are a body or a mind. The appearance may be there but to whom does it come? The appearance comes to the ego, to the I-thought.

So we discover something very interesting, we discover that we have to eliminate the I-thought and the ego. Which are really the same thing. We begin to see, slowly at first that we're always saying I, all day long. All day long we say I. I am happy, I am sad. I am lonely, I am peaceful. I am this and I am that. I am hungry and I am full. It is always I, I, I-I. So we do begin to ask the question, "Who is this I? Who gave it birth? From where did it originate?" If we're really sincere we will discover that the origin of I is within ourselves.

How do we identify with the origin and become totally free from the whole mess? We identify with our origin by removing the I. The thought I. Totally destroying the I-thought.

"How do I do this?" we ask ourselves. By allowing the I-thought to return to the source. When the I-thought is in the source there is no going out and no going in. There is complete awareness, complete awakening.

So we begin to observe ourselves. This is how it works. Every time we say, "I this and I that," we catch ourselves and we inquire, "To whom does this I come? Why the I comes to me. I am always saying, I, I, I this and I that. Who is me? (Not woe is me.) Who is me? Who is this me? Who am I?" You feel that the entire universe and all it's ramifications are attached to the I.

Consequently you do not try to eliminate the world or the universe or situations, you work on eliminating the I-thought. When the I disappears into the source everything else goes with it, everything. The entire universe and you become sat-chit-ananda. You become effortless pure awareness. What you've always been. This is what you must do.

But how many of you really do this? You walk out the door and you get caught up in all of your problems and your lifestyle and you believe the whole world is centered upon you. That you are important and that you've got to do this and you've got to accomplish that. You have no idea what is in store for you. You might drop dead of a heart attack tomorrow. You might be shot by accident. You may trip and break your neck. Therefore by relying on the external world for your happiness and your life you're making a grave mistake. For you never know how long you will be on this earth plane. In this form as a body. The wise person begins to focus on reality and becomes free.

So I ask you again, what are you doing with your life? What is important to you? Do you become hurt easily? Do things upset you easily? Does the world matter to you? And you can tell where you are. When you watch the news on TV, do you become excited when you see something? Do you identify with things that you see? For instance if the newscaster shows you there is a terrible flu epidemic going around, do you feel as if it's going to come to you and you have to take precautions? This shows you that you are identifying with the world and you are allowing the world to dictate to you, to tell you how things are. Subconsciously you are attracting the things that you see, believe and feel and then you become one of the bunch. Whatever is going around comes to you also. You have to come to that point and the place where you realize that there is absolutely nothing in the universe, in the world or anyplace else that wants to or can hurt you. You are beyond that.

Forget about the past. It makes no difference what happened to you in the past, you are here now. Now is the appointed time. Become centered in the now. Know yourself. Leave the world alone. Leave people alone. Leave things alone. Always remember when I make these statements, I'm speaking of mentally doing these things. I'm not saying to you, you have to give up your friends and give up your work and give up your family and give up your life and move to a cave. I am saying that you mentally have to let go of your attachment to person, place or thing. It all begins in your mind. Remember the body will continue it's work and do what it has to do but you have absolutely nothing to say about this. For you are not the body.

Do not allow television, newspapers, others to run your life. Stand up for your rights. What rights? You have no rights. You have nothing to stand up for, that is why you're sitting. The world can't hurt you. There is nothing anywhere that wants to hurt you or wants to harm you. You're dreaming that something is wrong, someone is hurting, someone is suffering. Awaken from the mortal dream. Awaken today, now.

Become free from everything in this world. Do not think about this, your thoughts are not your friend. Your thoughts are here to keep you earth bound. Your thoughts will tell you all sorts of things to do to keep you earthbound. You cannot listen to your thoughts. But you can observe your thoughts, watch your thoughts, you can inquire, "To whom do these thoughts come?" But do not allow the thoughts to tell you anything. Know the truth.

I can only make my own confession. I am not the body or this world. I am not the phenomena that is all around me, I am parabrahman. I am absolute reality, nirvana, ultimate oneness. I am effortless choiceless pure awareness. Sat-chit-ananda. Never was I born, never can I die. I appear to have a body yet I know I am not the body. The body is a superimposition on the screen of life. I am absolute freedom, pure consciousness. This is the truth about the self and the self being all-pervading, omnipresent, this is the truth about you. For when the word self is mentioned it is self-contained absolute reality and

there is no place for anything else. It takes up all space. There is no room for anything except the self.

So how can you complain? How can you believe that there is something else? How can you feel there is sickness or death or birth or man's inhumanity to man?

When there is only the self which is God, which is self-contained, which is omnipresent, all-pervading. There is nothing else. You are that. Awaken and be happy.

Do we have any written questions today? Okay here's one.

*Q: (Robert reads) If we sit at home at the same time you are sitting in your home, 12 to 3 and 6 to 9, and something happens to us, how does this work? What I think you want to know is how does the whole thing work? How does everything work?*

*A: (Robert answers) When you look at yourself as a body you are separate. You are incomplete. You are all alone, you are all by yourself. When you sit as a self you are omnipresent, you're omniscient, you're omnipotent, you're all-pervading. Therefore when certain individuals sit with a Sage or a person who has realized the Self and they become part of the vibration of the self that has been realized. Subsequently they feel the grace, the peace, the joy of the Sage. And of course this helps them and their unfoldment and their worldly affairs. For they acquire more peace, they acquire happiness, they acquire wisdom for they are sitting with the self.*

Consequently those of you who can remember to sit in the silence at home the hours are from 6 to 9 in the morning and 12 to 3 at night. If you cannot sit all of these hours sit the time that you can. I have been hearing many good results that many of you have been attaining in doing this. This is one way to unfold faster. It also gives you the power to practice self inquiry and the energy to be able to watch the thoughts and eliminate the mind and the body. So by all means do this.

*Q: (Robert reads) If there is no mind how do we reason?*

*A: (Robert answers) It is not really the mind that reasons. The mind is a conglomeration of thoughts that is all the mind is. The reasoning power comes from the self. The absolute reality is where reasoning comes from, not from the mind. The mind are a bunch of thoughts of the past and worries of the future. That is all the mind really is. As you surrender the mind by observing it, by watching it, by inquiring, "To whom does this mind come?" you will use reasoning that comes from above, from God, from your self, the real Self.*

Therefore you do not have to worry about this. You do not have to concern yourself about reasoning. Concern yourself of getting rid of your mind then watch and see if there is no reasoning. You will be... (break in tape) ...in the ordinary sense of the word, where misunderstandings and something or other. That all is mind and losing our grasp and the reality outside of us. The difficulty is to hold firmly in the mind the two contradictory elements.

*Q: Please comment. All I hear is the unreality of things, how about the reality also?*

A: (Robert answers) Everything that comes from the mind and the body are illusions. If you believe in these things then you are asking for trouble because this will lead to suffering. Everything in the world leads to suffering. But there is beauty, there is joy, there is harmony, there is reality but this has absolutely nothing to do with your mind. The mind is not your friend. The mind leads to mistakes. When you begin to destroy the mind and the ego and you begin to realize that you are not the body, your life becomes beautiful. You begin to see a completely new world. You begin to see God as yourself. As divine harmony. So when you say, "Please comment, all I hear is the unreality of things how about the reality also?"

The reality is what you are. You've been covered up with illusion believing you are something that is not reality and you've been experiencing things in this world that seem to hurt you. That seem to cause you pain. These things are not the self, they are not really you. You therefore have to inquire, "To whom do they come?" And get rid of them completely entirely. Reality is always present. Beauty is always present. Joy is always present. Bliss is always here. You are that. Awaken to it and be free. That's it.

SC: *Can I ask a question. (R: Sure.) I'd like to hear you talk about the self. How we can get in touch with the self, that with a capital "S." When you say, "Who am I?" then you wait and I have up to now been concentrating on the I instead of the - that you talked before - about the Self, consciousness. I guess you can't put a word or label on consciousness and that is what I'm trying to do I suppose but maybe you can speak more about that?*

R: You do not meditate or concentrate on the I-thought. You abide in the I-thought and follow it to the source. The I-thought is something that is movable, flexible. It is not anything permanent. The source which is God which is absolute reality is permanent. You therefore in your mind, in your imagination see the I-thought coming from the brain and going into the source which is the self on the right side of the chest, the heart centre. The heart centre is God. The heart centre is reality.

By inquiring, "Who am I?" You're really saying, "To whom does the I come? Who feels the I?" I am sick, I am crazy, I am nervous. I am this and I am that, "Who sees this? Where does the I come from?" As you inquire into the I, the I-thought becomes weaker and weaker by returning to the heart centre, to the source. And as you rest in the silence when you inquire, "Who am I?" one day something will happen. One day you will all of a sudden feel a sort of explosion within yourself. You will feel your body melting. You will feel yourself becoming nothing. And the self, which is the real self, which is the heart centre will become everything, you will be free, you will be liberated.

Therefore do not meditate on the I, the I is problems, it creates problems for you. The I is what brings the troubles and the bad feelings and the emotions to you. Follow the I, abide in the I by following it. It is destroyed when you follow it. It goes into the heart centre and you rest in the silence. You become free and liberated. Do you follow that?

SC: *Yes, we don't try to get in touch with the consciousness, just be in the silence?*

R: You can't get into touch with consciousness because you are consciousness. All you can do is get rid of the stuff that you're not. You are not the I-thought. You are not Nate. You are not the one going through life suffering with various things and ailments. This is not you get rid of that and consciousness will appear by itself.

Think of your real Self as the sun and all your problems and ailments are the clouds. When the clouds cover the sun do you say there is no sun? You realize that the is up there but the clouds are covering the sun. As the clouds dissipate slowly but surely the sun will shine again in all it's glory and splendor.

In the same instance, you are not your problems, you are not your affairs, you are not your troubles or your sicknesses or anything else. They are clouds that have been hindering your view of reality. So you simply observe the clouds as the I-thought getting out of the way, moving into the heart, which is the sun and you will shine once again in all your glory and in all your splendor.

All this is the I-thought but you are your Self, you are pure awareness, you are absolute reality, you are parabrahman, you are total freedom, you are completely whole, you are bright and shining. Let go of the past, let go of yesterday, awaken to your true Self.

Anyone else care to say something? Make a statement? Throw a pie in my face?

Some of you tell me you would like to practice meditation. Remember always that self-inquiry is not meditation. Self-inquiry can be practiced anywhere. But meditation is the I-am, that I share with you. That you can call meditation. And the reason you practice this is to make yourself one-pointed. When you become one-pointed you can then become still. Your mind will become still. And you will rest in the silence.

This is the purpose for all meditation, is to become one pointed and become still. The I-am meditation is very powerful, very positive, it causes a lot of change in consciousness. You should practice all of these things I share with you. Let's practice the I-am meditation now.

*SD: Robert I have a question before we begin. Is part of the power of the I-am meditation is fact that I-am is the name of God? Is that sort of a form of a... (R: Of course.) ...tata?*

R: This is what it is based on. I-am is the first name of God. As you begin meditating on I-am you become calmer and calmer first. The thoughts slow down, the breathing slows down. You let go of all of your thoughts and you become free inside your mind.

So the first thing you want to do is make yourself comfortable in your chair. Relax completely. It's better to close your eyes in the beginning stages because it removes obstructions. As you advance with this it doesn't matter whether you close your eyes or not. But when obstructions are in front of you it keeps you from thinking of I-am. So as we close our eyes we begin to relax the body first. We practice a sort of vipassana meditation, where we observe our feelings, our sensations and our thoughts. If you feel your body is tense, you tell it to relax, it will listen to you. It will obey you. Your mind is in control of your body. You can tell your feet to relax, your knees to relax, your thighs to relax, your fingers, your hands to relax. Feel your shoulders relaxing, your neck, your back, the back

of your head, top of your head, your face, your eyes, your mouth, your jaw relaxes, your whole body is feeling very relaxed and peaceful. Focus your attention on your thoughts, your breath. You're feeling very comfortable, nothing is bothering you, nothing is disturbing you. Observe your thoughts, observe your breath, do not try to change them, just observe them.

Now you ask yourself the question, "Who is the observer?" The answer is, "I-am." With your respiration, inhale you say, "I," exhale you say, "am." If you get lost in your thoughts when you catch yourself, gently go back to it, I-am with your breath. Inhale naturally you say, "I," exhale naturally you say, "am." You are invoking the first name of God.

(silence)

Do you want to read the Jnani? (Robert asks Mary) (SM: Alright Robert.)

(Mary reads the Confessions of a Jnani refer to beginning of this book)

R: Thank you Mary. (SM: Thank you Robert.)

R: Any more announcements?

SE: Kerema is preparing prashad. (R: Kerema's preparing prashad, that sounds good.)

SB: I have a question. I've read about what is called Baba samadhi where the realizer is so rested in consciousness that consciousness itself outshines the phenomenal world and the phenomenal world like disappears completely it's out shined by the radiance of consciousness. (R: Okay?) Is that something that happens? (R: Sounds good.) (students laugh) That is called baba samadhi. Because you say in "The Jnani," you say that the phenomenal world is appearing but it can't be gotten rid of. But in this condition of this type of samadhi isn't it out shined by consciousness?

R: What Mary means when she says that... (SB: Yeah.) ...is that only the Self exists. But even when the body appears it is not real. Even when it appears to hinder the person. It's an appearance to others, other see it that way. But to the Sage there is no hindrance, there is no body. There is consciousness just like you said. (SB: Oh so I see. So the Sage is still amongst the consciousness but even though phenomenal objects appear they are not binding to...) Except there is nothing to bind. (SB: He can see through them that they're not real and that only consciousness is...) It's not that he sees through them, there is no one left to see anything. There is nothing to see. There is just pure being. (SB: At that point do even the phenomenal objects disappear?) The phenomenal objects are never there to begin with. They don't have to disappear because if they disappear it would mean that they existed. Only what exists disappears. (SB: So why did you used to say that we can get beyond phenomena but they continue to appear?) This is for the sake of others. Others see certain things happening. They appear real, but it's not true. They don't exist whatsoever. (SB: Is there a point in your resting in consciousness where it deepens to the point of complete immersion and absolute loss of...) You're speaking of stages. There are no stages. When one awakens, they are awakened just like when one turns on the light there is no darkness.

SB: There is no difference to your perception. Now you're speaking to us and when you're completely at rest in samadhi. (R: It's the same thing.) There is no change at all? (R: No change.)

SC: *I'll ask a question which is asked many times that I heard that there are men in India when they come stay in United States and when they see a bus coming down the street, they don't realize the potential danger and they walk in front of it, like aha?* (R: Well they're an idiot!) (laughter) *I heard that they didn't realize that danger was there because they didn't know what it was. It's the same thing as you're saying that, "Things don't exist." Which is hard for my mind and other minds to comprehend this. I know it's the mind, but still bringing it up.*

R: Things do not exist but what appears to be the body will always take care of itself. The body will not purposely walk in front of a bus unless the person is a babbling idiot. (students laugh) (SC: *It's still is not the point or is it? I keep hearing over and over even in my readings that we don't exist and the mind is trying to grasp the don't exist and making existent or non-existent it's still trying to figure it out. It seems so...*) You can't figure it out. Do not use your mind that's the whole problem. You're always using your mind trying to analyze it. Remember your mind is limited, very limited. Your mind is finite, it can never comprehend the infinite. So when you're trying to analyze or trying to figure it something out with your mind you'll get nowhere. The mind is given to you for your body. For the world. Your mind is the world, the body. The universe, that is your mind. Beyond the mind is reality. (SC: *So that's what is, is that what you're saying? And the mind cannot comprehend what you just said?*) Exactly. So do not use your mind to try to figure something out, you can't do it. Your mind is meant for the earth. (SC: *Well it seems so unbelievable that this is an object and yet it doesn't exist.*) Science can prove to you that it doesn't exist. (SC: *I know with the electronic microscope etc. but...*) (students laugh)

SG: *Don't believe that either huh?* (laughter)

SH: *You ain't getting across no matter what.* (laughter)

SD: *Isn't it partly Robert as you've told us not to deceive ourselves that as long as we have even an inkling that we are thinking that we are the body then we must obey the rules of the universe. So this person who ignores a bus is obviously still relating to the body to a certain degree so they have to relate to the bus as well.*

R: Exactly. True. Where is the prashad? Mary has got an announcement.

SM: *For the new people that are here we have an introductory transcript to give to you. And Dennis it's was nice he brought back his transcript so we have some today of another number. And please sign our guest book if you will please.*

R: Remember to love yourself, to pray to yourself, to worship yourself, to bow to yourself. For God dwells in you as you. God bless you and peace.

Until we meet again go forth and multiply. (laughter)

SH: *Too late.* (laughter) (SD: *Yeah right, lots to lose, right?*) *Yeah...*

(tape ends) [TOC]

### **THREE COMMONLY ASKED QUESTIONS**

*23rd January, 1992*

*Robert:* Good evening. (Students: Good evening.) It is a pleasure to be with you once again. Welcome to satsang.

Most Westerners are used to going to meetings where they sit down as students and they listen to a teacher. This is completely different. I am not a teacher and you are not students.

There is one Self. One effortless pure awareness. That is what satsang is. The one Self already knows everything. The one Self already is everything. There is no message I am giving you. There is no teaching I am giving you. Satsang is being. Not being this or being that. Pure being. We are all being. One being. Ultimate oneness. Absolute reality.

Never look at yourself as a mere human being. As someone who does not know. Never believe that you have to become enlightened, you have to become self-realized. There is no becoming. Becoming never existed. Since there is only the moment, the now, everything is happening now. There is no yesterday, there is no past, there is no tomorrow, there is no future. There is this split second where reality shines and you are that.

It's interesting how many phone calls I've been getting since this year has started. From all over the world. It's also interesting that when someone begins a question it sort of becomes a series of the same question that is asked by different student or different people who call me.

There were three particular questions that people have asked me since the beginning of the year. It is really quite amusing that people would ask the same questions so often. It's like catching a disease. (laughter) One person has it and then somebody else on the other side of the world gets the same thing and asks the same questions. I therefore thought it would be interesting if we get into these three questions and talk about it.

The first one is: Robert what type of teaching do you give your devotees that is fast and best, in order to awaken in this life? The best and fastest teaching that will awaken you in this life.

The second question they ask me, it's not a question it's sort of a statement. Many many people are becoming enlightened these days or so it seems, people have continued to ask me, "Robert I've had a spiritual experience, I've seen visions. I've felt that I'm in another world, I feel as if I'm going to be self-realized very soon, now. Is this true? And approximately nine to twelve people ask me that same question. It's catchy.



And the third questions I was asked, "Robert are you really a Jnani? Are you self-realized? Are you a Sage? You never say that about yourself. Tell me, I won't tell anyone else." (students laugh)

So I thought it'd be interesting to discuss these things. For if these people had this type of understanding and this type of questioning I'm sure you also have the same thing, some of you in your mind wherever your mind is, so we'll discuss it.

The first question: What type of teaching do you give your devotees? The best teaching and the fastest teaching to awaken in this life?

Well the thing we must remember is that not everyone that comes here is a devotee. We have the three classes of people I speak about once in a while. We have seekers, we have disciples and we have devotees. The seekers and the disciples and the devotees are different from one another.

Therefore when I talk in public like I am doing now I have to make sort of everyone happy. That is my job to make you happy. Is everybody happy? (students laugh) So I mix everything together and say all sorts of things. The seekers run around the world seeking different gurus, different teachers, different books they read. Always going here and always going there.

Therefore what I have to tell them is to go deep within, dive deep within yourself, question, "Who am I?" Realize that you are not the body-mind phenomena and become awakened. This is what they want to hear because this is what the rest of the teachers tell them also. So the seeker is never satisfied. The seeker is always seeking a special teacher that will give them seeker teachings that nobody else has given them. Of course they are always disappointed and they keep looking for new books, new teachers all the time.

Then there is the disciple. The disciple has sort of settled down. They go to different teachers but they stick to one teacher more often than the others but they too do not put the teaching first. The search, the awakening is not foremost in their mind. Their jobs, their families, holidays, all of these things are number one in their lives. Therefore how can they awaken.

I explain to them that you have to have God, truth, reality in your mind and in your heart as number one in your life. This has to come first if you're seeking to awaken. I'm not saying that they should give up their jobs or their families or their holidays or anything else. I'm saying that they should have a priority to put God in their life first. To put reality, truth in their lives and keep thinking about the truth all of the time.

The devotees of course are the closest to awakening. For to the devotee there is only the one, only the Self. They're not interested in politics. They're not interested in chit-chat. They're not interested to non-sensical things that are going on in the world. They have one priority, that is the Self, to awaken. This is in their minds forever, all the time.

They always think of the Sage. And because they are always thinking of the Sage the grace of the Sage flows through them. They realize that they are responsible for the

welfare of the Sage, the support of the Sage and the livingness of the Sage for they are the Sage themselves. There is one Sage and that is the Self. The only one.

So to these people, I give the best and fastest teaching to awaken in this life and that is silence. Absolute silence. But the devotees know this already. Even if there is noise going on in their lives, turmoil, bodily dysfunctions, recession, whatever is going on in the world they are in silence. They are aware of the world but this is secondary. They sit in the silence by themselves whenever they can at home. They sit with the Sage at certain times. But they realize that the silence is the fastest way to awaken. The devotees are actually the backbone of every spiritual organization. So try to understand this.

The fastest and best way to awaken is not self-inquiry, is not observation, being the witness. Those things are for the disciples or for seekers but for the devotee the fastest and best way is the silence. Keeping the mind quiet, keeping the mind peaceful. Not fighting the mind. When you fight the mind it's like beating a cow with a stick to take the cow where you want him to go. Looking at the mind in quietness without troubling to change any thought is like coaxing the cow with some grass, so the cow will follow you wherever you want him to go. When you learn to sit in the silence, in the quietness, everything will happen by itself, everything will take care of itself, everything will happen by itself.

There are those of you disciples or seekers who say, "Robert I've tried this for years. I cannot sit in the silence. For as soon as I sit in the silence the thoughts come, feelings come, I've got to move, I got to get up, I've practiced self-inquiry it doesn't work. I've tried being the witness it doesn't work."

The idea is not to care or be concerned about your thoughts whatsoever. It does not matter what type of thoughts come into your mind. It makes no difference what thoughts come into your mind. Do not try to observe them or be the witness to them or try to change them or even to ask, "To whom do they come?" Merely sit with a smile on your face and allow what to happen to happen. Allow what is going to happen to take place. Without your interference. Just to be still. So that is the fastest and best way to awaken in this lifetime.

Question number two: I've had a spiritual experiences Robert the last couple of months. I've had visions and I think I'm in the process of awakening. Is this true?

We make a big fuss about awakening. The only reason I use the term like awakening, self-realization, pure awareness, is so that the disciples and the seekers can have some meat to hold onto so-to-speak. The devotees couldn't care less about those terms. Those terms are meaningless to devotees.

When you awaken from your sleep before you awaken you're having a dream. Do you say in your dream, "I have to awaken so I'm going to practice all kinds of yoga's. I'm going to practice mantras and japa and pranayanas. So I can awaken." Of course not.

When you wake up in the morning you just wake up. There is absolutely nothing you do. You didn't plan to wake up. You didn't outline and say to yourself, "I have to wake up in this life or next life or in the next ten minutes." You just woke up.

Awakening to the Self is the same thing. There are no plans you have to make. There is no itinerary you have to keep. There are no yogas or meditations you have to practice. There are no teachers you have to see. You just wake up. Think about that.

You've been sleeping all night, you've been dreaming and now you wake up to this world. When you wake up to the fourth state of consciousness it's the same way you do when you wake up in the morning. You simply awaken.

So again all of the profound teachings that you've been looking for, all the books that you've been looking for, all the Masters you've been looking for, all of the yoga practices, the kundalini yogas, the leya yoga and rajah yoga and the rest of the yogas, they may make you feel better but they have absolutely nothing to do with awakening.

You may say, "Well many people who have awakened have practiced these things in a previous life, perhaps or in this life and doesn't this bring you closer to awakening?" Not really. The reason they've practiced these things is because somebody told them to. They've learned this from a person who is a yoga teacher, a kundalini Master and so forth. It has absolutely nothing to do with awakening. Awakening is a direct experience. An instant experience. It happens.

But prior to awakening comes a complete surrender. Not visions, not spiritual experiences but a total and complete surrender to the Self. When I say it's a complete surrender it's exactly what I mean. You surrender your entire life. This means all your problems, all the things you think are bothering you. All the good things, all the bad things. Everything is totally surrendered to the Self. And as you're doing this you automatically become compassionate and have a tremendous amount of humility transpires within yourself.

Those are the three things that happen to you prior to awakening. There is a total surrender to God. Not certain things. I know some of you like to surrender the bad things, forget about that. You just surrender totally and completely. The bad and good things are all part of the relative world. And the whole relative world has to be totally and completely surrendered. Totally given up.

Then a great compassion and a great humility will come by itself. You see we're not trying to do these things physically? We just let ourselves fall into the space where all these things happen by themselves. And this comes from sitting in the silence. You see how all these things are connected to each other?

As you sit in the silence without desire, without want, without trying to change bad for good. All of a sudden you will feel yourself surrendering. Surrendering all of your ego. The body-mind surrenders. Everything let's go. And you become the epitome of compassion. A tremendous humility wells up within you. When you can feel these things the next step is to awaken totally.

The third question I was asked is: "Robert are you a Jnani. Are you a Sage? You can tell me I won't tell anybody else." Of course I had to laugh at something like this.

When a person who is a seeker or a disciple or does not have love in their heart, or ultimate surrender in their heart asks me a question like this, I can usually tell their motive and I keep silent. I hardly ever answer a person like this. But when a sincere devotee who does not understand, asks me this question, I have to answer the devotee and the answer is something like this; The word Sage, enlightenment, Jnani is really non-existent to the Sage. Those words are for the ajnani. The ajnani thinks there is something different between what he is now and what he is when he awakens. So they're are looking to see if the Sage or who they think is the Sage can tell whether they're a Sage. Yet there is noone to see anything like this. For that word doesn't exist.

We use the word Sage to explain to the seekers, to the disciples that there is a being who has awakened to the Self. Robert is not a Sage. Robert has nothing to do with being a Sage or a Jnani or anything else. Jnana is all-pervading. It is the reality. You are that reality, I am that reality. There is one reality. One understanding. One awareness and I am is that. I am is that, not Robert, but I am. And since you are I am, I am I-am, we're both in the same boat. There is no separation.

Therefore there is noone to say that, "He is a Sage or a Jnani." For that would mean there was somebody left over who can claim to be a Jnani or a Sage. That would immediately mean that his being is not a Jnani or a Sage. Because he exclaims that he is. For the ego is the one that makes that exclamation. The ego is the one who exclaims, "Yes I am a Sage." But when there is no ego, who is to say what? There is only silence. So again the best for you is to stay in the silence, remain in the silence and forever be free.

Now as I mention so often. Most of the disciples and seekers I always say to you, "Do not necessarily believe what I say." Why should you? Do not accept what I tell you, for you have no idea where I'm coming from. You have to find out yourself what you are. Check yourself out. Understand yourself and you'll understand me. Know yourself.

You cannot know yourself when you're thinking of your problems. When you're thinking of the world. When you're thinking of others. The only way you can really know yourself is when you let go of all the thoughts, all the feelings of separation. When you stop thinking. And that is the only time you will really know yourself. But do not take my word for it. Go within yourself and find out. Understand where you're coming from.

When I thought of sharing this with you I wanted to get another point of view. So you can hear it from someone else. So I looked through the pile of books I've got at home, they're all dusty. And I came up with a "Ma Yoga Bhagvan Sri Ramana by Who?" There is a chapter there that is five pages called "The Sage." And then in the end there is a commentary by a devotee of Sri Rama Krishna. A swami who visited Ramana and he makes his comments. So I think it's apropos if we read this and see what you think.

When you read a book like this, it's best to close your eyes and feel it in your heart, so let's see what Who says about this. Who says? Dana would you like to read Who?

*SD: Okay. Unprepared as I am.*

(Dana reads Who)

R: Now you know the truth about yourself. You are that Sage. It is you. All these years you believed you are human. You believed you were a person with an ego, desires. But now you can see that you're not that at all. You are absolute reality, effortless pure awareness. That is your true Self.

Feel free to ask questions about this.

*SV: Robert, it's not a question but during the reading I'm quite amazed how a person can hold a point of view and it's very logical, what you say, logical and another can hold an almost opposite point of view which also seems logical. And today there is all points of view. (R: Of course.) Many of them quite differently. It's almost like a trap when it comes from the ego and just seems so right, you can believe it all your life.*

R: The point of our view comes from our upbringing. The way we were trained. The schools we went to, the churches, the synagogues, mosques we attended, all this has established our point of view. Also from past lives, there is the karmic that we carry over, the samskaras and this also causes our point of view to be what it is. The object, the idea is to transcend every point of view and become perfectly clear and free and don't have a point of view about anything.

*SF: I read something the other day that I found bodily fascinating. In the issue of the mountain path, it has several things about Krishna Murti. It tells of a man who was a disciple or devotee of swami Ram Dass, who had led him to believe that everything was in the name and the name was in everything. And he tried to live his life according to this precept. And then he heard of a world renowned Indian philosopher who was teaching that the name means nothing, forget it that it's no good. Anyway, so he...this confused him and he was determined to find this philosopher to see what he had to say about it. And of course Krishna Murti went to Madras where he was supposed to but he never did get to see him.*

*So he went to Rishi valley but he still couldn't see him. And also to Bombay and finally back to Madras. He was so determined to hear what he'd say that he decided to wait in the garden of this great home where Krishna Murti was staying. And he was standing there and Krishna Murti came out and he bowed to him or whatever they do and Krishna Murti lifted him up by the shoulders and said, "We are both saying the same thing." And this relieved this great yogi who wanted to know what would be said when he asked that question. Do you have any comments?*

R: The comment I have is, does it relieve you? (*SF: Yes.*) Are you free because of it? (*SF: No but I have what I think is an accurate intellectual understanding.*) As long as it affects you positively then it's good. See it really makes no difference what other people really do. Even what Sages do. You have to become aware that you are the Sage yourself. Within you are all the attributes of Sagehood. It merely requires that you drop your thoughts, you drop your opinions, you drop your values, you drop everything that you were brought up to believe and you enter a state of nothingness. When you enter a state of nothingness you become the universe and you become absolutely free.

We have a tendency to rely too much on the words of others, for we are so well read. We visit so many great teachers, scholars, all types of people. We've been around the

world we've seen all kinds of things. Whereas the truth is you may stay where you are and be what you are and simply drop everything and become totally free.

*SY: Robert, does self-realization occur when it occurs? If there is nothing anybody can do to achieve it?*

R: Yes and no. It will occur when it's supposed to occur but when you come into contact with a Jnani because of your past experiences in another life and it's time for you to do something like this and as you surrender yourself completely then the grace of the Jnani pushes you towards the self. And your inner Self expands becomes your reality and your ego becomes completely destroyed.

*SF: I think most of us think that there is some change will be brought about but the fact of the matter as I understand it, there is no change, nothing need be added to what we are now, nothing need be taken away, it's already there.*

R: Yes again the only change that I mentioned before, when we're in dreaming, when we're in silent sleep and we are awakened. So now we are awake to this world and the dream world is gone. The world of rest is gone and we are awakened to this world. It isn't strange, as you say, "there is really no change."

For when we were dreaming, in the dream there were people like us, situations that we were involved in, places we went, things we did. And now we have simply awakened to this world where we do virtually the same things. And when you waken from this world you will be in the world of reality.

Where the same things will appear to happen but you will see through them that they are images, you are the screen and the images are superimposed on the screen. And you will not be fooled any longer by the images, that's all. You are awake, you are clear, you are free.

(silence)

Shanti om, peace. Remember to love yourself, to worship yourself, to pray to yourself for God dwells in you as you. Be happy, I love you.

We have prashad.

(Handing out of prashad as tape ends) [TOC]

## **DOES KARMA REALLY EXIST?**

*26th January, 1992*

*Robert:* Good afternoon. It's a pleasure being with you again. In Henry's lovely home. The dog-house. We're all in the dog-house.

Does Karma really exist? I know that you can say, "No it doesn't." But as long as you believe that you are a body and mind, as long as you feel the world to be real, you cannot fool yourself. Do not lie to yourself. If the world perturbs you, if people bother you, if things annoy you, if you are reacting to conditions this means that you believe you are a body going through these experiences. And as long as you are going through experiences you are in karma. You are experiencing the karma that put you here as a body. It is only when you have realized the self that there is no karma.

Therefore do not go around telling people that there is no karma, it will give them license to do anything they like. Feeling there is no retribution, there is no effect for their deeds. This is not true as long as you believe you are a body. For there are laws of the universe that respond to your actions. Karma means action. And as long as you believe you are the actor you will have to experience the results of the karma.

So in this particular life you are experiencing the results of not only the karma of this experience but of previous lives. Previous lives also come into effect whenever you believe you are the body. There are only two ways to destroy the karma.

One is to inquire, "To whom the karma comes? Who is experiencing this karma?" and the other way is to surrender completely to God. Totally surrender your life to God. God is within you as you. You therefore surrender everything to the self. Thy will be done. You begin to see that as long as you have God to surrender to, you need not worry, you need not fear. Everything will be alright.

There is absolute love in this universe, absolute peace, absolute joy, absolute freedom. Yet you seem to be experiencing other things. Many people or most people are not really happy. They are happy when they get something they want. They're happy when something happens that is good for them but most of the time, in their hearts they are not really happy. They feel something is wrong someplace. What they're doing is they're picking up the unconscious of the universe, of the world. They are picking up all of the things that are going on in this world. They are feeling these things, unconsciously. So they react accordingly usually in a negative way, feeling sorry for themselves, not understanding that they are complete and total freedom.

Everyone is in their right place. Everything is right with the universe and with your life. Whatever happens to you, whatever you go through good or bad appears to be

the karma that you have accumulated through past incarnations, that is your experience today. If you want to free yourself again you do not react to it. You do not react to anything in this world. You act spontaneously. You observe things without reacting. You watch, you look and you always go within. Within is a haven and a refuge from maya, from ignorance. It's beautiful when you can dive within yourself and touch the emptiness, the truth, the reality. Then the reality that you touch becomes the external world for you. For what you see in the world today is simply your reality. Whatever you observe, whatever you see is your reality, your personal reality. You therefore do not try to change the condition you rather know the truth. The truth is; All is well, everything is unfolding as it should. As you dwell in this, the external world changes for you.

Everything in this world, in this universe is in a state of flux. The entire appearance of the universe is not a solid. It is energy, pure energy. Energy appears like people, like animals, like trees, like mountains, like birds, energy appears as the universe. But this energy takes shape in accordance with your thinking. You are the one who moulds this energy into the shape that you desire. You are always in control. The mind appears very strong. The mind controls most people on this earth. The mind accepts the thought, the thought becomes a reality eventually. Thoughts are things. The mind is like the earth, it grows things.

A farmer has two seeds, one seed is nightshade and one seed is corn. The nightshade is a deadly poison. Compare the seeds to your thoughts. Compare the earth to the mind. The farmer plants both seeds, is the earth going to say to the nightshade, "I do not wish to grow you because you're poison?" It will grow the nightshade in the same abundance as it grows the corn. And if you do not dig up the nightshade the roots will become deeper, they will spread out. The plants will become stronger and grow in abundance.

If you inadvertently planted nightshade as a farmer and you've realized what you've done and you wish to grow more corn then you can immediately get a shovel and dig it up. But if you wait for months or years the roots would have spread all over. And you'll need a bulldozer to dig up the poison, the plant.

And so it is with our thoughts and our lives. We allow ourselves to think certain thoughts about person, place and thing. And these thoughts are like seeds. They are planted in sort of our subconscious mind. Eventually our world becomes a product of this mind.

So, the world that you are experiencing and each one of us is experiencing the world differently, is a creation of the mind that you have allowed to do what it wants to. You have not stopped the mind you have allowed it to do what it wants. Consequently it has controlled you completely and it's brought into your life, into your personal world, the world that exists for you today.

How do you get out of this? Again you inquire to yourself, "To whom does this mind come? To whom does this experience come? To whom does this life come?" Realizing that this experience is not you. You are not the person with problems. You are not the



person with disease. You are not the person with lack or limitation of any kind. You are not the person who suffers. You are not the person who is experiencing anything. You are not a person.

You begin to see this. You begin to surrender your entire existence, all of your beliefs, your entire life everything. Surrender everything that you are, that you have been. Let go of it. Do not allow the mind to rule you any longer. In reality the mind does not exist, karma does not exist, reincarnation does not exist, none of these things actually exist. But again I have to remind you over and over again if you believe you are the body, if you believe you are the mind, then they do exist, they appear to exist. Awaken from the entire dream. Do not allow this dream of maya to rule you any longer. You are beyond this. You are above this. Pure awareness is your real nature.

This is what satsang is all about. By being here things begin to happen to you inwardly, you grow spiritually. The old habits fall away. The belief that everything is in the external world disappears. You stop believing that external world can hurt you or give you goodness or badness. You first realize all the goodness and badness comes from the self. They both do not exist only the self exists, only God exists, only absolute reality exists. All these things begin to unfold in your experience as you look at this world and do not react to it.

Therefore truly ask yourself the question, "Why do I come to satsang? What am I really doing here?" Some of you come here because there is no other place to go on Sunday. You've seen all the movies. You don't feel like going bowling, so you come here. Some of you come here for entertainment. You want to hear a talk a lecture. And you want to hear jokes.

This guy walks into a psychiatrists office with a parrot on his head and the psychiatrist said, "How can I help you?" And the parrot said, "Can you get this God damn guy off my feet?" (Students laugh) That is what you want to hear is jokes.

*SF: I got a joke. A Chinaman walked into a bar with a parrot on his shoulder and the bartender said, "Where did you get that?" And the parrot said, "In China of course there are millions over there." (students laugh)*

R: That's about as good as mine. (laughter) *(SF: About the same.)*

*SB: Robert can you the one about the lady who wanted to take her pet dog on the plane to Israel, she was moving? (R: Oh, I forgot how that goes. I wanted to be a stand up comedian.) Sit down comedian. Laugh your way to enlightenment.*

R: This guy was working for his father in a garment factory. For ten years he was working for his dad. He finally got into his dad and he said, "Pop I want to be partner. I've been working for you for ten years make me a partner in the business." The old man gets up, stares at him, "Make you a partner you schmuck? You want to be a partner? Do you know what's what?" And the son says, "No I don't know what's what?" So the father says, "Find out what's what and I'll make you a partner."

He leaves the factory and he is going home and he is depressed. He goes into a bar to have a drink and he starts talking to a young lady. And she tells him, "Would you like to come up to my apartment?" He says, "Okay." He goes up to the apartment with her and she says, "Sit down on the couch while I slip into something more comfortable." She comes out in five minutes with nothing on but a big leather belt. And he exclaims, "What this?" and she says, "What's what?" and he says, "If I knew what's what my father would make me a partner." Dumb joke. (students laugh)

Life is a joke. Isn't life a joke? (*SF: Yes it is.*) But you take it so seriously. You believe in all the things you see. You except all the nonsense of this world. You are not the world. You are total freedom, happiness, joy.

(silence)

What is going on inside of yourself? What do you feel when you sit in silence? What thoughts come into your mind?

*SF: I tried to - on Friday night I sat for twenty nine minutes, I lit candles for atmosphere and I just sat. And all kinds of thoughts, but I didn't think about the thoughts. I let them come and go. And the thing that I was pleased about was that I didn't get sore at myself for having those thoughts. And last night I did about twenty five minutes and because mainly because I didn't get down on myself for having the damn thoughts. (R: Umm.) Is that more or less...*

R: That is very good, of course. (*SF: It was enjoyable. There were lots of thoughts but it didn't get me down.*) That's the whole idea. When the thoughts that come to you no longer bother you, frighten you, annoy you or make you believe something is wrong, that you have to change something, you've come a long way. Your thoughts have no power except the power that you give them. You as consciousness give the thoughts their power. Instead of identifying with consciousness you're identifying with the thoughts. So they become more powerful. They build up the ego. They make you feel as if you are a human being that has to overcome something. That has to do something. That has to make something happen. Yet there is absolutely nothing you have to do. It's strange that most of us believe and think we have to be active. If we're not active we believe something is wrong.

Of course you cannot help being active. You will be active as long as you are in this world with a body. You will do things. Yet you will have to come to the place where you feel that you are not the doer and you're doing absolutely nothing. But it appears as if you're doing something.

(silence)

If you were only able to realize that the greatest happiness in this world that you can ever desire is already within you. You are already that. There is nothing in this world that can bring you this happiness. It may appear to bring you happiness for a short time then it will change like things do change but the true happiness is you. You are that. The true happiness is within you. Total happiness, total joy, total peace, total love. You are that. That is your real nature.

People run all over the world in search of happiness, in search of peace, in search of love. If they only knew that all they had to do was sit down and dive deep within the self and they will find that everything that they've been searching for is within them.

SF: *Sir, we're told that the kingdom of God is within us, actually it's the other way around, is that not so?*

R: We're in the kingdom of God? Both are correct. The kingdom of God is within you and you are within the kingdom of God. (SF: *It's all rolled into one.*) It's all one there is no difference. The only difference is the difference that you see yourself. There is one power, one God, one ultimate reality, one absolute awareness, one nirvana, one sat-chit-ananda they're all synonymous they're all the same and you are that. It's been you all the time. And here you believe you have to read it in a book, that you have to find it in a teaching and you have to find it from a guru but in truth and in reality you've been that all the time. It's you. You are the one.

SL: *There is really nothing more to learn?*

R: There is nothing to learn at all. (laughter) Who has to learn? The person who has to learn doesn't even exist. It is the ego that wants to learn. The mind wants to learn. The ego believes it has to know knowledge. It has to acquire wisdom. But you are wisdom. Wisdom is your real nature. When the ego is gone then you know because you are the universe. But the one who wants to know is the ego.

SF: *So there's something to be brought about sometime in the future, which is nonexistent.*

R: The ego deals in the past and the future. (SF: *The reality is only one.*) There is not even a presence. (SF: *That would be something of the mind.*) The presence comes from the mind, the mind wants to believe there is a presence. Yet there is no presence because this does not exist. What appears to exist at this moment does not really exist. For the only one experiencing the moment is the ego. For if there were a moment there would have to be another moment and another moment. So there is no moment. You have been learning that you have to exist in this second, in this moment, but in truth you do not have to exist at all. You really don't exist anyway. Yet you feel that you must exist. For you believe if you do not exist you will be nothing.

SH: *That's right, that's correct. (laughter) (R: Yes, it is.) Um-hm.*

R: But you're afraid to be nothing. So you want to exist as something. You think nothing will eliminate you completely and you will be nothing at all. But nothing at all is reality. Nothing is good. (students laugh) If you're not nothing you're something and if you're something you're not nothing. When you're something you suffer and go through the trials and tribulations of life. When you're nothing there is no-one left to go through anything. Be yourself, be nothing. Nothing really means of course that you're no-thing. Whatever you can think about you're not that. Whatever comes into your mind. You are not that. Everything has to go.

(silence)

See in Advaita Vedanta there are no profound teachings because there is nothing. There is nothing profound anywhere. There are no special teachings that have any answers for there are no questions.

*SF: Teachings would be in the mind then the mind is nonexistent.*

R: All teachings come from the mind. (*SF: It's beyond the teaching.*) Beyond the teaching. (*SF: So-called teaching.*) There is silence. (*SF: Sir?*) There is silence. (*S:F Silence.*) Total quietness.

*SV: I forget the name of the gentleman who said to me, but he said something is small and nothing is large because any kind of something has a limitation in it but nothing has no limitation.*

R: True.

(Very noisy change of tape)

R: Why don't you recorders make a tape of silence. (*SX: They come that way.*) Then make a transcript out of it. (*SB: Nobody will buy it Robert. Nobody wants nothing.*)

(general talk between students)

R: That's a good point that he has. Maybe that something deep inside the person that realizes that nothing exists. And they really buy the tape to listen to nothing.

*SB: We're the only ones that does though that's the problem.*

R: We all do that subconsciously. But when the ego comes into to play we think we have to put a message on the tape. (*SB: You mean buy a music tape and you erase all the music and listen to it the way it came without the music.*) Yes. Then you'll hear the real message. Then you'll hear the music of the spheres. (laughter) (*SB: But Robert it seems that the mind focusses on nothing into particulars. And focusses to veer the attention. It seems like consciousness is like a diffused nothing until the mind focusses by using the attention. And then it gets into particulars which is emotion instead of no emotion before.*) Yet there is no mind to begin with. So how can the mind do all these things? Do not give the mind too much credit. When you think the mind is doing all these things that you just mentioned it appears to be a reality and that keeps you in bondage. Whenever the mind tells you about this and about that whatever they appear to be, immediately transcend it.

*SH: There isn't any mind per se that is just a term that is pointing to something that doesn't really exist. There are thoughts which occur and arise and disappear and we call that mind. (R: Umm.) But there is no mind per se?*

R: There is no mind per se no. The thoughts are the mind. (*SH: That's right.*)

*SB: But the thoughts are like some kind of energy pulsation. They are so subtle, so delicate that we don't even feel we're doing it and yet if you go into it we are giving it the energy, like consciousness is giving it the energy but it's such a delicate vibration. It's so hard to control it because it's so intimately delicate.*

R: This is why you have to inquire, "For whom is there a mind?" And you will find out there never was a mind.

*SD: And what, you find out is that we never had any thoughts, either?*

R: If there is no mind, there are no thoughts. They both come up spontaneously, mind, thoughts. There is no-one to think. To have thoughts there has to be a thinker.

SH: *That's the exact point in which the illusion of the whole of maya springs forth, isn't it?* (R: Of course.) *Uh-huh. Like a jack in the box, it pops out.* (R: It happens instantaneously.)

SV: *Sometimes thoughts are okay without the thinker, for instance?*

R: Without the thinker there are no thoughts. For who will think? Where will the thoughts come from if there is no thinker. The thinker and the thoughts both simultaneously come together. They're all the same.

SB: *Robert when there are no thoughts and no thinker there seems to be just unknown.*

R: What's unknown. (SB: *I don't know, just unknown and just unknowable. Not only unknown, but unknowable.*) There has to be somebody to know the unknown, the unknowable. (SB: *But there is a feeling, there's feeling of being.*) Of being what? (SB: *Just being. There is some kind of feeling, I mean you just close your eyes and you just stop thinking. There is still a certain quality that you kind of unravel in a mystery.*) Who does all this? The one who does all this should be destroyed.

SH: *Bye bye Bob. (students laugh) Nice to have known you.*

SB: *It's gone into hiding. Then the ego starts to become a non-doer, you know? Then the non-doing does the doing. You know what I mean?*

R: The ego cannot be the non-doer because there is no ego.

SB: *Then we try to imitate non-doing so we say, "okay the ego is the cause of all this trouble," so now the ego as a masquerade says, "Now I'm going to do, non-doing or I'm going to do, silence, I'm going to do meditation," but it's still the ego behind there. It's all slimy, it's so subtle. He's doing non-doing now but he is still there doing the whole, the whole illusion is still held together.* (R: Who says so?) *Maybe I need a brain transplant. (laughter)* (R: Brain transplant.)

SZ: *One way. (students laugh)*

SF: *Something I wonder about from time to time is all these words, there is many different ways to pronounce them. A lot of people say, Ramana, a lot of people say Ramana. A lot of people say deviti or devouti or Arjoona or Arjuna and one night I referred to Shiva's counsel as poverty and I was told that it was Pavati. Now I can see there is a damn bit of difference the way they're pronounced.*

R: It doesn't make any difference whatsoever. (SF: Sir?) It makes no difference whatsoever. (SF: *Thank you, it kind of worried me, because you seemed to jump on me when I called her Poverty.*) Who jumps on you?

SF: *Me. (laughs) Okay. But that's cool. (students laugh) It doesn't make any difference. Like Vivekananda, Vavaikananda all different pronunciations, but then words are nothing but symbols in the first place, even names are symbols, is that not so?* (R: It's like saying, tom-ato or tomatito.) *(laughter) I'm from New England so its Tomato. But that makes no difference. I don't lie a word of it. I get nothing for it. So it probably doesn't make any difference.* (R: It's only the great scholars that quarrel amongst themselves. How to pronounce a word.) *Okay, that's good.*

SH: *Makes you a great scholar. (SF: No.) (laughter)*

(silence)

R: Catch your feelings, catch your thoughts. Observe your mind thinking and realize there is no need to think. Life is all...(Robert waits for dogs to be quiet)

SF: *My understanding is that even the Jnani has thoughts but there is no inclination to follow up on them at all because he knows they are something other than his real nature and doesn't get caught up in them and pays them no attention is that more or less...*

R: To somebody else who observes, they think the Jnani has thoughts. But there is no place for the thoughts to come. (SF: *Oh I see, no mind? There is something I understand called the working mind which has certain knowledge that is useful like, "Where do you live?" The working mind has to know that, so that would be a thought? This happens spontaneously. (SF: There is no clicker. No dealing with it. No getting into it. It's just spontaneous.)*) There are no thoughts to dislodge. There are no thoughts to linger. There are no thoughts that mean anything. There are no thoughts. (SF: *Even the knowledge of where you live would not be considered a thought.*) It's not a thought, it's just an expression. It's just there, you just do it. There is no thinking about it. (SF: *It comes automatic.*) We feel and we believe there has to be thoughts to exist, to survive. But not really. The dog has no thoughts yet it exists just the way it is. It is only we human beings who believe we have to have thoughts, that we cannot function without thinking.

SH: *You appear to think, but you don't really?*

R: Why do you think I appear to think? (SH: *Because you're talking. That's the verbal expression of thought.*) And you're listening. (SH: *That's what you say.*) So it appears that I'm talking. But there is nobody talking and nobody listening. (SH: *There you go. Now you've got it.*) Thanks. (SH: *Much obliged.*) (laughter)

(General talk and joking)

SH: There is nobody there to think.

SB: *Think of all the good things to the ego. All but one. Isn't the ego a major addiction, I mean above alcoholism and drug addiction and isn't that an addiction that the whole human race is involved in.*

R: It is the ego that does all these things. The ego appears to be the culprit. (SB: *So we're all at it, we're junkies.*) Speak for yourself. (SB: *I am.*) (laughter)

R: So let's play stump the guru. Is there any questions?

SM: *No I looked in the basket and there isn't a single one Robert. No questions.*

(tape break)

R: There is a message from Fred.

S: Oh you typed it ah. You're supposed to write it.

Q: (Robert reads) *Thoughts have been grouped by some people into beta, alpha and theta and one more. With beta the fastest thought in cycles per second and theta is the slowest in cycles per second. Could it be said that theta is nearer to no thought than beta? Some people have trained*

themselves to able to function in the alpha mode. Some may have reached theta. The whole question here is if one continued further than theta is it possible to reach the no-thought state?

A: (Robert answers) Theta, beta, schmeta. (students all laugh) What is all this?

SH: *That's a busy mind. (laughter)*

R: We're not interested in psychological jargon. All these things are a part of the mind. The mind comes up with the theta and schmeta and beta. (laughter) It is the mind that gives names to these things. There is no thought to begin with. So you really do not have to reach the no-thought state. You already are in the no-thought state. Find out who says no. Find out within yourself why you need a theta and a schmeta and a beta at all. (laughter) Why do you need all these things? Who needs this? Who has to go through all this? Can't you see that all this psychological jargon keeps us from understanding the truth, keep us in bondage. It expands the ego that's what this does. When we come up with a theta, schmeta, beta, this just makes us think what do we have to do to give it up. When in reality there is nothing to give up and these words do not exist.

SD: *So Robert would that also apply to when you've spoken occasionally of the fourth state of consciousness, the others being sleeping, dreaming and waking, there are really is no states of consciousness? (R: Correct.) So you're speaking on a relative level. (R: Correct.) So what would pure consciousness be, that would not be a state but it'd be...*

R: Pure consciousness are words. They are words to make us understand that there is something beyond. (SD: *To know the unknowable is that why we use words, Robert?*) To try to understand the unknowable. And yet there really is no unknowable.

SH: *It's like the eye trying to see itself. (R: Yes.) Not possible. (R: Yes.) It's a futile pursuit.*

R: This is why it tells us in the scriptures, we have to become like a little child. A little child does not concern itself with theta, schmeta, beta... (students laugh) ...with the unknowable or the knowable, with this, with that, we're trying to get rid of thoughts, a little child just is. And we send the child to school and we fill it's little head with all kinds of ideas, programmed and then it grows up to be like us. (SB: *What a pity.*) Forget all these terms, be free. Be yourself.

Mary is there anything else in there? (SM: *No that's it Robert.*)

SB: Robert what is the teachings of the Kashmir Shiva's and they call the ego self, the self-contraction. The contraction in the field of awareness.

R: So what do you want me to do? (students laugh) (SB: *Why do they use the word contraction?*) Because your body contracts. When it's cold it contracts, when it's hot you expand. (students laugh) (SB: *In the mind is there a contraction of the pure awareness? Is that why they use the word contraction?*) Your mind is a contraction of pure awareness when you've got a mind to contract but if there is no mind what's going to contract? What you want is a contract. A contract between you and the mind. That you will not resist and you will give yourself up to no-mind and become free.

There are voluminous books available with all kinds of teachings. Who are these teachings for? People want to fill up themselves with life. Life is the universe with all its manifestations, maya. You want to empty yourself out. You don't want more teachings, more book learning. You want to become totally free from these things.

The only way you will ever awaken is when you are totally empty of all the learnings, of all the teachings, empty of everything. Then there is freedom. But as long as you have one iota of knowledge, it will keep you back. Human knowledge is a death knell for spirituality. All of the knowledge has to be transcended.

*SF: There could be something called knowledge before it becomes knowledge of anything. Like it's awareness before it becomes aware of anything that it's in your consciousness, before it becomes consciousness before it becomes mindfulness. And all these words are just words.*

R: And those are more words that you've just spoken. (*SF: More words?*) More words. You've added on more words to the confusion. (*SF: I'll take them back.*)

*SH: Thanks pal, you're always helpful. (laughs)*

*SV: Robert isn't it that there are some expressions, terms, which tend to put the mind in abeyance, like "Who am I?" itself or "Being unborn," or "I am Brahma," or... you know those expressions that tend to...*

R: These words have a tendency to make us feel good. They have a tendency to lift us a little bit. (*SV: Slow down the thoughts itself?*) To slow down the thoughts. But for a complete awakening the words have to go. There are really no words. As an example self-inquiry brings you to the place where you inquire, "Who am I?" but it is not the "Who am I?" that wakes you up. It is the silence after you say, "Who am I?" and you keep still. Then the time comes when the stillness wakes you up and you become free.

*SV: I use that expression, "Arising in the Self," and who knows what is arising in the self? However if you put your attention to it little by little your thoughts tend to slow down. You will know what you are talking about, what you want to think about. And the process of thinking slows down... (R: Umm.) ...and whatever happens, to know that means... (R: Yes.) ...there are self intelligence tends to help with this process.*

R: These things help to quiet the mind. They make the mind one-pointed. So you can sit and be still. But really all of the teachings in the universe are simply for you to be still. To be quiet. Then everything unfolds by itself. All the teachings, the exercises, the mental confusion, everything is to make us be still. (*SV: So there are certain expressions which are valid in this sense?*) There are certain expressions that make you still, more so than other expressions as the words in self-inquiry. (pause) Be still and know that I-am God.

(silence)

R: Catch yourself thinking as you sit in the silence. Catch yourself as you think. And notice the things you're thinking about. Are those things really important? (long pause) Do you believe you will not be able to function if you stop thinking completely? Do you believe you have to think?



SF: *You said that, "We do not live but we are lived?" or we don't run the show.*

R: Who runs the show? (SF: *Whatever you want to call it? God or the Self?*) So you're separating yourself from that? Are you not? (SF: *Sounds like it's two different things?*) Umm. (SF: *Is it true?*) Are there really two different things?

SD: *Is there really a show? (SF: What do you call this?) Illusion.*

SH: *Maya. Grade A Maya.*

(silence)

R: We get together like this and we realize that there is absolutely nothing in this world, in this universe that has anything to give us or to show us. We are that ourselves. The whole universe is an emanation of our mind. What appears to be the mind produces the universe. Everything in this universe is a projection of your mind. Everything! So there cannot be you and anything else. For there is no room for the real you and anything else. What you really are is all-pervading, omnipresent.

SM: *Robert is there a universal mind? Are we all...?*

R: There is a universal mind to the extent that you believe there is a universal mind. (SM: *Oh, Then I wondered if each one formed this universe out of each mind or is it one mind that forms it?*) There is one mind. Acting as inlets and outlets of the same mind. That mind can be called God what you're talking about, absolute reality is the mind you're referring to. But yet this had to come out of us or where would it come from? (SM: *That's right, that's right.*) We are the knower of universal mind. If we are the knower, we are the creator.

SD: *At times you've spoken of collective consciousness. For example when I asked can we agree on anything if we're all creating separate illusions, is that the same mind that you're referring to and on the highest level would you say that neither collective consciousness nor that universal mind exist?*

R: Correct! On the highest level there is nothing but the self and that's doubtful too, what we call the Self. We give it a name as the Self. That is the name we give it human speech. (SD: *Even though it's no-thing?*) We call it the Self for want of conversation. But in truth, in ultimate reality there is nothing that can be the self. There is nothing that can be universal mind.

SD: *Are you saying in other words, that there is nothing to which a name can be given?* (R: Yes, correct. As long as we can name it, it doesn't exist) *Name it and claim it.* (laughs)

(students make comments with laughter)

R: So just be happy, forget everything. Stop thinking. Enjoy.

We have some prashad. You like eating pershad or prashad? (students laugh)

(prashad continues as tape ends)

[TOC]

**FIND YOUR SELF**

*30th January, 1992*

*Robert:* Good evening. I trust that everyone is comfortable, peaceful, relaxed. Make yourself comfortable if you're not comfortable. Feel free to stretch out your legs, to relax. Lie down on the floor. Take a nap. Nothing is unholy here. All things come from the same relative plane.

I notice a few new faces here tonight. I welcome you with all my heart, and I ask you not to believe a word I say. Words are just words. Do not take them too seriously. The reality which you are is beyond the words. Think of the words that make you angry, words that make you happy, words that make you fearful.

All these words seem to have power, but in reality you give them power. It's you who give the words power and make them meaningful, so that when somebody says a certain word you may cringe, or even smile or even cry. To think that words have this power over you, whereas in truth words are completely meaningless unless you give them the power.

And who are you? You are effortless pure awareness, absolute reality, consciousness. This means you're totally free. You have no past and you have no future. You just are. You have always been and you always will be. Happiness is your birthright, your nature. Peace, joy, love are your reality. You are that. All is well.

Some of you have been remarking to me the fantastic benefits you are achieving by sitting with me in the silence at the appointed hours of 12 a.m. to 3 a.m. and 6 a.m. to 9 a.m. You've been making wonderful progress you tell me. But still, you tell me, things come into your mind, thoughts. You cannot stop the thoughts. As you sit in the silence thoughts come, thoughts arise.

Well, if thoughts didn't arise you would not have to sit in the silence. The reason you're sitting is because the thoughts still control you. If you transcended the thoughts, and you've transcended the I-thought, there would be no one to sit. No one would be left. You would be absolute reality.

Therefore when you sat you would not really be sitting. You would appear to be sitting, but you would know beyond a shadow of a doubt that there is no one to be anything. You are not the body, you are not the mind, you are not the doer. Therefore when you discover who you are you find there is absolutely nothing to do. Yet you are doing everything.

When you sit in the silence with me at those appointed hours, what should you do? You should practice self-inquiry, inquiring, "To whom do these thoughts come? Who am I?" Practice the I-am meditation. Of course you should do these things in order for them to bring you into the silence, where there is no thought and there is no mind.

Some of you ask me further if you may envision my image when you sit in the silence. When you envision my image, do not think of me as Robert. You may envision my image, this is good, or the image of any deity you choose, whether it be Ramana Maharshi, Buddha, Jesus, Moses, anyone you would choose, but realize that this image is not a person. That's very important. This image is consciousness. It is the self. It is your self with a capital S. It is not a body as it appears.

Consequently, when you envision the form of a deity of any kind, the form to you is the all-pervading self, omnipresence. You are seeing your self, in other words. By using the form of a deity in the silence, and keeping your attention on that deity, you are seeing God as your self. You are feeling within your heart the Buddha, sat-chit-ananda, nirvana, and this is all-pervading. This is your self.

While I am talking to you, a word came to me, and I will follow it through. The word is repentance, which is interesting. When we think of the word repentance we think of somebody walking along with a sign on Hollywood Boulevard, saying, "Repent, the end is near." When we think of the word repentance we think of the word in biblical terms, perhaps "You should repent," meaning to remove your sins and not be an evil doer. This is a negative connotation.

It comes to me that repentance really means to return, to return. To return to what? To return to the source. And I'm not speaking of apple sauce. To return to God, which is within your heart. To return to absolute reality, to watch, to behold, to lift your eyesight into the heavens, which means to awaken to your self, to return to that from whence you came. And you may only do this by giving up your self, giving up your ego, surrendering the mind, transcending the body, becoming totally absolutely free of bodily consciousness. This is what repentance means.

We're not talking about changing your life, thinking about the so called bad habits you may have, and trying to remove them. You cannot do these things because you're working on the relative plane. It becomes very difficult. When you try to remove a bad habit a new one comes to take it's place. What we're talking about here is to lift your vision higher, to forget about your habits and your mistakes, your frustrations, things that have happened in your life. Drop it. We're talking about raising your consciousness to the absolute plane of reality, where there are no habits, no world, no universe, no person, no doer, where there is only I am that I am, your true self. You are that.

As you begin to identify with reality the lower forms will take care of themselves. They will take care of themselves because they do not exist to begin with. It's strange for me to say that all of your habits, all of your pre-conceived ideas, all of your concepts, do not exist. They have never existed.

Where do they come from?

It's like the water in the mirage. When you go to the desert you see a mirage. It appears real to you. You try to grab the water and there is sand. There is no water. But you've seen it. You experienced it and you would fight for it. And so it is with life. So it is with life in the big city. Everything appears real. Everything appears as if it has power, as if something is happening. Yet in truth and reality they do not exist. This has been my experience.

I'm not sharing with you something that I've read in a book, or something I heard from a teacher somewhere. I'm sharing with you my experience. There is no world. You are not a sinner. You have never done anything wrong in your life. You are pure, absolute reality. You are effortless, choiceless pure awareness. You are the light.

Have you ever thought of yourself in this way? All of your life you have believed you are a body, going through experiences. Yet if you look at your life, you are not the same person you were twenty years ago, the same person you were when you were a baby. When you were conceived you were no larger than the size of a pinhead. Look at you now.

Can anything be real?

You came from absolute nothing, and now you're sitting here with a certain amount of years to you. You have arms, you have legs, you have a head, you have internal organs. And all of these things came from nothing, from no where. This means your true nature is nothing.

You are no thing, yet you appear as if you are something. You appear as if you have a life. Somebody told you to go get a life, and you got one. But what are you going to do with it? No matter what you do with your life, it's going to end, is it not? Or so it appears. You have so many years left on this earth and you're gone. All the pride that you have, the ego that you have, everything you've worked for, everything you fought for, everything you've believed in, is kaput, gone, nothing.

So what is the purpose of everything? Why do you exist? To die? Find out. Find out for yourself. Find the truth for yourself, for no one can really give it to you. You are the power. You are the glory. You are the universe.

You are not what you appear to be, but will you not find out? Ask yourself. When you truly ask yourself, "Who am I?" the answer will eventually come. You will know. But yet most of you are concerned with your material life, and this is what keeps you back from finding yourself. You are concerned with your humanhood. You're concerned with the clothes you are going to wear. You're concerned with the people in your life. You're concerned with your job. You're concerned with the world situation. You're concerned with politics, and I could go on, and on and on.

It is written in the scriptures, "Take no thought of what ye shall eat, what ye shall wear, or anything at all, but think ye first of the kingdom of God, and all of these things shall be added unto you." That is a very wise statement. First find yourself. First awaken

to yourself. Then see if you'll be concerned with your body. When you understand who you are you will see if you'll be concerned with politics, or with the universe, or with anything else. Find out who you are first. Find yourself.

Do not go around trying to straighten out your life. You can never straighten your life out, for that's the way life is. All of the things that are happening in the world today, have happened before, and before that, and before that, for millions of years. There have been many civilizations on this earth. They came and they went. And now you are here believing that you can make a difference.

You hear that so much on TV. "I can make a difference." What about you can make a difference? You are dust in the wind. We like to attach so much importance to ourselves. Our ego is so enlarged. We want to think we're somebody. Remember, after you die, within twenty years or so everybody will forget everything about you. You won't even be remembered. Your children will have children and they will have children, and you will not even be a memory.

Therefore I ask you to find out, "Who am I? Who am I, really? What is my real nature? I couldn't possibly be this body that changes, changes, changes all the time, and then dies. And if I look at the world, the same thing is happening to the world. It keeps changing, changing, changing, never the same." And we go along with it. Never realizing what is happening, we become befuddled, confused. We're trying to make some kind of sense out of livingness, but it has no sense, for you are not whom you appear to be.

Consequently, you have to find out who you are by following the I-thought to the source. You have to inquire within yourself, "To whom do all the thoughts come? To whom does the world come? To whom does my ego come? To whom does the universe come? To whom does God come? To whom does everything in this whole universe come?" And you will realize very soon, "It comes to me. I feel it. I think it. I perceive it. I enjoy it sometimes. I fear it. But I see and feel and think all these things."

This now gives you an idea of what is going on. You begin to understand that the I is experiencing this world. Not you, but the I. You are not going through these experiences, but the I is.

Who is this elusive I? Where did this I come from? Who gave it birth? How did it arrive?

You ponder all these questions, and you finally ask, "But who am I? Where did the I come from?" Yet you never answer that question. You sit in the silence inquiring, "Where did the I come from?" And as thoughts keep coming to you, you inquire, "To whom do they come? Who is thinking these thoughts? I am? Who am I?" This is really the highest way to remove all doubt and set you free.

Let me remind you again. Do not try to change your thoughts, or to change your life style, or to work on your bad habits, or to try to remove fear, and the rest of it. Rather you lift your vision high, to the highest, by following the I-thought to its source. And one day you will discover something interesting. Your body will appear to melt, to dissolve.

The world, the universe will appear to dissolve. Your God will appear to dissolve. Everything you stood up for, everything you have believed in, all of your thoughts, your feelings, your emotions, will dissolve. And you will find yourself as omnipresence, all-pervading consciousness. You will discover that you've always been the ultimate reality, ultimate oneness. You are the I am. You are free.

You will appear the same. You will look the same. You will not be able to explain this to your friends or family, but you will become one of the few that have transcended the world. There will no longer be an ego or mind or a thinker left. You will know and experience unalloyed happiness, total bliss. No thing will ever disturb you again. Yet you will not sit still. The body will appear to move and do things. Yet you will know beyond a shadow of a doubt that you are not the body. You have awakened. You have become free.

One of the methods we use to make our minds one-pointed so that we may ultimately annihilate the mind, is the "I-am" meditation. This has helped virtually thousands of people throughout the world. And if you practice this diligently, preferably when we're sitting together in the silence, between the hours of 12 a.m. to 3 a.m., and 6 a.m. to 9 a.m., You will see amazing results ensue. We're going to practice this now, so that you may practice by yourself at home.

(end) [TOC]

## **THE SEARCH BEGINS WITHIN YOURSELF**

*2nd February, 1992*

*Robert:* Good afternoon. I welcome you with all my heart. It's a pleasure to be with you again this lovely Sunday afternoon. You have nowhere else to go. You've seen all the movies. You've gone bowling. You're bored with life so you're here. It's good to see you anyway. No matter what you do, where you come from. When you come in here you're brand new. The past is dead. Yesterday does not exist. You are here free at last.

I have a dog by the name of Dimitri, who takes me for a walk every morning. As soon as I open the door he runs out while I have him by the chain, by his leash. And he starts running to the park and I run with him. He gets to the park and starts eating grass. (students laugh) He thinks he's a cow. (laughter) He eats tons of grass. (laughter) Then he runs around the park and goes back home and throws up. He does this everyday. (laughter)

So I was thinking about this. Isn't this like most of us? We become involved with the world. We never learn. We go through certain situations, certain conditions again and again and again and again. We repeat the same things over and over again. We are told not to get involved in the world physically, yet we do. We go through situations, conditions they hurt us, we take a rest and do it all over again. Some of us never learn.

I tell you every week that the world is maya. Do not take the world seriously. Do what you do in the world but mentally keep your mind in the Self, in God. Be in the world but not of the world. But some of you do not listen. You allow the world to show you its tricks. To make you depressed or to make you happy. To make you sick or to make you well. To make you rich or to make you poor. And you respond accordingly. You become angry upset, you repeat the same things again and again, same situations.

When will you learn that you live in a world of constant change. This world has no support, no substance. It has no beginning, no end, no existence. Brahman is the world. The world is no-thing without Brahman, without God. Brahman is not a person, place or thing. Brahman is something that cannot be explained. Brahman is your Self.

Yet you do not believe this. You believe you are a frail human being who has to go through life's experiences like a leaf in the wind. Being blown in all directions, as if you have no control. Yet you are the Master, you are the one. There is only you. Yet you do not believe me. You keep believing that you are a person with experiences. And as long as you believe this the experiences become stronger and stronger and stronger. You find sometimes it's impossible to break away. For you have allowed the world and its manifestations to totally control you. To push your buttons, to make you react a certain way.

When you see something that you call good you become happy. When you see something that you call bad you become unhappy. The world has become your Master. Yet in truth the world has no power of its own. The power comes from you. You are the one that says, "This is right and this is wrong," or "This is good and this is bad. This is up and this is down."

When you realize that there is no up and down. There is no good or bad. There is no right or wrong. This sometimes maybe dangerous for me to say. When I say there is no right or wrong or good and bad for it can mean to you, to give you license to do all kinds of crazy things in this world. Cause problems to others.

Yet this is the role that you are playing in the world. We live in a world of duality. When there is total peace in the world somebody will come along and create a war, in order to obliterate peace. When there are wars and man's inhumanity to man in the world somebody comes along and tries to make peace.

There is no evenness in this world. You can never have total peace or total chaos. There appears to be two powers and one is always contradicting the other. Look at your personal life. Things are going well for a while something happens, seems to pull the rug from under your feet and you become upset. Things are terrible in your life for a while, something comes along and changes it. And things are pretty good for a while and so it is all through your life.

The time comes when you get disgusted with this whole game. The time comes when you want to search for eternal happiness, for infinite peace that doesn't change. The search begins within yourself. You begin to examine yourself, diligently. You begin to question yourself. And the answers come out of your self. They are not necessarily the answers you've been looking for but the answers come. As you search deep within yourself you are led to the right book, to the right teacher, to the right circumstances, the right experience. You begin to unfold. You begin to look at this world in which you live and you see it differently for the first time.

You see the world as an image projected by your self. The world begins to have less meaning to you. You begin to drop many of the things you've been into. Many of the situations, conditions that you've been involved in. You let go of them. You make your life simple. The simpler your life becomes the happier you begin to feel.

There is no one any longer that can upset you or to push your buttons. To make you feel superior or inferior. When you get this far you begin to search further within yourself, go deeper and you contact the I. The wisdom within you tells you that all of these years you've been trying to exchange external conditions, trying to remove certain aspects of the world from your life. When all the time it is the I that should have been removed. For it is the I that feels the conditions. It is the I that causes you to do all the things you do.

Your belief system, your preconceived ideas, your concepts are really all I. That is all they are is, I. They have no validity of their own. They have no power of their own.



They're simply I. When you realize this, a great weight has been lifted from you. For you come to the conclusion that there is nothing you have to change in the world for all the world is attached to I, is a part of I. Therefore you begin to spend your time in removing the I, transcending the I, annihilating the I, you look for every conceivable way to kill the I. For wisdom tells you, when the I is gone everything else will also be gone. You therefore begin to find the cause of the I. Where does this I come from? You search for its source.

When Sages of the past have sat under a tree and pondered this situation they realized that this I doesn't even exist but yet in order to become free we must still try to eliminate it for we think we are the body and the mind. Therefore we have to work on the I. There have been those people who have been awakened without this. And those people have become enlightened without going through all of this. Yet most people, most Sages who have become realized have used the procedure, the process of removing the I.

So the Sages sat under the trees pondering this question. Where does the I come from? The I that tells me I'm human, I am a man, I am a woman, I am sick, I am well, I am happy, I am sad. They ponder the situation, where did this I come from? They came to the conclusion that the centre of the being is the heart, not the physical heart but the spiritual heart. The centre of the universe, what we call God, reality, nirvana, sat-chit-ananda, is the spiritual heart on the right side of the chest. This is your true Self, this is what you really are. You are the spiritual heart. But to make it easy for us the Sages have determined that the spiritual heart is a place on the right side of your chest.

Now when you are asleep there is only the heart that is present which is the Self. Nothing else exists. There is no universe, there is no world, there's no others, when you are in deep sleep there is only the heart, the Self. But as you awaken somehow, what we call the I-thought begins to leave the heart centre and enters the brain. And you become cognizant of the world and the universe and your body.

Prior to this you are not aware of the body, the universe or the world. You were in deep sleep nothing at all existed. But as you awaken the I becomes active and in a split second it is in the brain and you say, "I am awake." Just the thought of you saying, "I am awake," makes the wise one realize, it is the I that is awake. If I were really awake I will not be cognizant of my body as reality and the world as reality.

Therefore the I is awake. We try to catch the I by not allowing it to go into the brain. Yet it happens so fast it's most difficult to do. Therefore we go the other direction. We try to follow the I-thought back to its source. We follow the I-thought back from whence it came. This is the job we have to do to awaken to the real Self.

The I-thought doesn't even exist to begin with. Yet as long as we believe we are the body do not fool yourself. Do not think that you are not the body and then think that you are not the body and act as if you are not the body. When you are not the body you will know. This is why everybody has to practice following the I-thought back to the source.

One returns to the source, you awaken and it's just like the deep sleep stage only you're awaken you are not sleeping. It's the same as being in deep sleep only you are con-

scious. You are conscious as the Self, as omnipresence, as infinity. You do this by inquiring, "Who am I? What is the source of I?" And you allow the I-thought to return to its source.

This is what satsang is all about, returning to the source. There are those of us who are really working on ourselves and making progress. There are those of us who do absolutely nothing and have problems. It is your life. The only way you are ever going to be happy is by removing the I from your consciousness, from your life and awakening to the truth.

It is very simple, the I-thought is the cause of all your problems, nothing else. There is nothing else wrong wherever you look whatever you see is because of the I-thought. No thing in itself has any validity.

In the beginning stages years ago, centuries ago, the great Sages came up with the idea to get to the I-thought everything else must be negated. By saying, "Neti-neti, not this, not this," whatever you see, whatever you observe you realize that this is not the truth, this is not the truth, until you get down to the I and you eliminate the I.

But it's been revealed to certain Sages there is a faster way and that is to get right to the I and remove the I. For all of the things of this world are attached to the I. Therefore you don't have to take the hard way by saying, "Not this, not this," and taking each day as it comes, you'll never be finished. There are billions of things, you'll keep saying, "Not this, not this," continuously. It'll never end. Therefore you realize that all these things are attached to this I. And all you really have to do is work on the I to eliminate the I and you will be free.

This is what satsang is all about. To totally eliminate the I-thought. Many people ask, "What are our goals. What is the purpose of satsang?" we have no goals and there is no purpose. It is total freedom. There can never be rules and regulations in satsang or this would not be satsang if there were. There has to be total freedom. It is up to you to see the situation and to become free. You therefore do not come here to get involved in politics or in management or anything else. You come here to remove the I-thought. Simple, remove the I-thought and you will be forever free. It is only the I-thought you have to contend with nothing else. There is really nothing else you have to do.

How many times a day do you say, "I?" You say it continuously. Begin to catch yourself. Begin to see what you're saying, "I feel angry. Who feels angry?" Your real nature can be never be angry. "I feel upset. Who feels upset?" Your real nature can never feel up-set. "I feel bored, I feel this, I feel that." When you are living out of your real nature it makes no difference where you are, whom your with, what's going on in the world, everything is alright. For the peace you're looking for comes from within yourself. That happiness you're searching for is you. You do not have to go out somewhere to find happiness. You do not have to go to a certain place to find peace. It appears that way. It appears as if certain circumstances that are not peaceful you say to yourself, "I have to get away from here so I can be more peaceful." So you get away and you appear to be more peaceful but for a while only.

Sooner or later the chaos and the confusion that are within you will take you over once more. And wherever you go you'll feel the chaos and the confusion. Changing environments will not help you. Changing family members will not help you. Only by removing the I will you become totally free.

Therefore I'm addressing each one of you individually. What do you do with your life everyday? Do you allow your thoughts your emotions to overwhelm you? To control you, to lead you. To make you think something is wrong someplace. Nothing can ever happen to you, no thing can ever hurt you. If you're trying to protect yourself, or feel safe by putting burglar alarms on your house, these things cannot help you at all. Karmically whatever is supposed to happen to you will happen to you. Your job is to overcome everything. To transcend everything. To realize that, "I am that I am." To leave the world alone. There is nothing to fight and nothing to fear in this world. But most of you do not believe this. You think you have to change things. You believe you have to make things happen. If you do not make things happen things will break down nothing will be right.

Who told you this? The only thing that will break down is your ego. Yet some of you will not allow this to happen. You will fight for your ego, you will protect your ego at all cost for you are afraid to let go. You do not know what is on the other side. You think if you let go you will be a wimp or a coward. You think all your good will be taken away from you, this is impossible. The planets spin in their orbits, the sun shines, the flowers grow. All these things happen without confusion, without chaos, everything is unfolding as it should but you come along and want to change things. You want to make this a better world in which to live. The one who has created this world knows how to take care of it. It does not need your help, thank you. Find yourself first then see if you want to change the world. Find yourself first then see if you want to change your life. Find yourself first then see if anything is missing from your life. It all begins with you. It all begins with you. You are the one!

(silence)

Do we have any questions in the question box?

*SH: You've reduced everyone to silence. (R: Reduced them to nothing.) Same thing.*

R: Anyone like to say anything?

*SV: I started to write a question and you already said the answer.*

R: Ask another question. (*SV: Right, same thing. Then you've got to get rid of the answer.*) And you keep going and going. There is no end. (*SV: That's forever going, stop going.*)

*SE: Robert what do you mean by the I-thought?*

R: The I-thought is absolutely nothing that exists but appears to exist as something which keeps you away from being enlightened. Something that appears as the world, the universe, God, the body, the mind. It is I who perceives this. I see these things. When I look outside what do I see. Do I see God? Do I see the Self or do I see the trees, the flowers, the sky, the ocean? If I see the flowers, the sky, the ocean this is an appearance and I sees these things. It is a thought in the mind called, "I." If I weren't present there would be no-

body left to see all these things. Therefore the I is responsible for being human. The I appears as the world in all its manifestations. So in order for a person to awaken to the true self that he or she is consciousness the I-thought has to be quenched, removed, destroyed.

The I-thought never really existed but as long as we believe that we are the body then there is an I-thought because I am the body. That is what we say. I am the mind. I see the world. This is the I-thought. Yet all Sages have told us that the world is a dream it's an illusion. It does not exist as it appears. It is because of the I-thought that the world came into manifestation as an appearance. So again as we remove the I-thought from consciousness we become completely free and liberated and we are no longer Ed or anybody else.

*SE: So there is no I-thought, what there is, is self referring? And that process has to be ended? When you refer things to the body-mind and you say, "I see that. I believe that." When you're self-consciousness?*

R: Same thing you can say that yes. There is no I-thought and there is really no one to prefer anything because the I-thought makes you prefer. It makes you prefer this against that, that against this. This is good and this is bad. I prefer to have a million dollars than to be broke. I prefer to be healthy than to be sick. This is all the I-thought. The I-thought tells us all of these things. But there is no one to be sick, there is no one to be healthy, there is no one to be poor, there is no one to be rich. No one like this exists at all. It is the I that makes it appear so. But again in reality there is no I. There never was an I. There is no person. There is only the self which is ineffable, which is total freedom.

*SE: Why do you tell people to seek the I-thought if there is no I-thought? It's a waste of time?*

R: It's a waste of time to talk. It's a waste of time to say anything. But yet we have to give you an idea of what appears to be happening. All of these things appear to be happening. It's all an appearance. As long as you believe in the appearance by feeling the world to be real in any way that you feel the world to be real, through happiness, through anger, through emotions, through controlling your emotions. All those things are false. But if you're involved in those things then the I-thought is real for you. The I is real only to the person who believes they are the body and going through experiences. Therefore you cannot say that the I doesn't exist for these people because they're feeling all the pressures, they're feeling the pull of the world. They're feeling all the things of this world. So we tell them, remove the I and the world will disappear.

I can say right now there is no I. I doesn't exist. But as long as you feel you are the body and you feel things that the body feels then the I does exist for you so you cannot fool yourself and say it does not exist when you're feeling the world. So the method is to work on the I-thought by following it to the heart, when it sinks in the heart everything disappears.

*SD: I think that was the main point. You're really not stressed to seek the I-thought but to seek the source of the I-thought. And when you follow it to its source it just dissolves.*

SE: *But how can you seek the source of something that doesn't exist? If the I-thought doesn't exist how can you seek the source of something that doesn't exist?*

SD: *Paradoxical, a divine paradox. But when you trace it to its source and find that it dissolves you realize that neither the source nor the I-thought exist of their own. But I have a question about that, you've talked about trying to trace the I-thought back from the brain to the spiritual heart but I do not understand this process, I mean do you literally visualize a thought going from the brain back to the heart?*

R: No. You simply inquire, "Who am I?" That's how you trace it. But... (SD: *When you talked about making the choice - you said it's hard to catch the I-thought in the morning, but if you can trace it back to the heart...*) Exactly you trace it back by asking, "What is the source of the I? From whence did it arise? Where did it come from?" And that is tracing it back. By inquiring, "Who am I? Where does the I-thought come from?"

SY: *Isn't seeing it, what you just said, obscuring yourself?*

R: You cannot see it. There is nothing to see. But what you feel is the world. The world is the I-thought. So when you feel the world you feel your mind, you feel something then you ask, "To whom does this come? Who is feeling this?" That's how you trace it back.

SE: *So who is feeling it, does not refer to the I, it refers to the awareness?*

R: The awareness is your real nature. (SE: *What?*) Awareness is what you really are. (SE: *Yeah.*) This is your real nature but when you don't know that, when the world is caving in on you. When you are self contracting and everything is pushing in on you then you have to use this method to remove these things.

SY: *If awareness is functioning, it isn't always functioning but you can inquire, it can function then one sees, the I is false.*

R: Awareness is always functioning but we don't see it because we're involved in the world. So what we do is we use the I-thought to remove the obstacles so we can be back in our natural state of awareness. Awareness is always functioning, it is always our true nature. There never was a time when it was not. It's always available. But the world the maya has become real to us. We call the maya the I-thought. (SY: *Yes but in awareness there is not a feeling that's aware?*) In awareness only awareness appears. (SY: *It doesn't function?*) In awareness nothing functions, (SY: *No.*) Just awareness, pure awareness.

SY: *A bit of awareness allows a certain unfolding which is restoring a natural way or — how shall I say it? — the I is not functioning and awareness is functioning or is being present it doesn't allow the human being that process to functions in the conditions anymore. Conditions are being kind of removed.*

R: When awareness is functioning there are no conditions. (SY: *No, but there is a different action there. There is pure beautiful action isn't it? Call it compassion, love?*) Compassion and love is part of the awareness... (SY: *RIght.*) ...and that is the awareness. That happens by itself when everything else disappears. (SY: *Yes.*) That's a good point. When we look for compassion, we look for love, we look for peace, these things are our true nature. By removing the other they will shine by themselves.

*SY: But that one can actually, a little bit by what you said that I like very much, not by directing others but one can without criticizing or without judging somehow give the others comfort on that level, from that awareness level. (R: Umm.) For once you see exactly what is wrong or right, in that sense, but it is not right and wrong but it is seeing what is obscured action and I action and reaction innocently and what is not. From that awareness level one can always see that, from where that the human being functions. But that is conditioning functioning or it is I functioning or is it from the pure source of the self which means awareness.*

R: In a way this is true, when you are in a state of pure effortless awareness. (SY: Yeah.) There is noone left over to see anything. There is no functioning to be done, there is just pure awareness yet your body will continue to do beautiful work. And your body will do whatever it came here to do.

*SY: But it does function in the human being but as unconsciously, it feeds through.*

R: Well if it functions in awareness... (SY: yeah.) ...then we're giving qualities to awareness. But awareness has no qualities. Awareness is so ineffable... (SY: Yeah.) ...it is beyond words. There is no way to explain it. It is something above and beyond anything you can ever imagine with our finite mind. Therefore we cannot even talk about awareness. It's like the Hebrew who spell God, G dash d (G - D), they never mention the term "God" because it's beyond comprehension. (SY: Um-hm.) Awareness is like that. (SY: Okay.) There is no way to say that it does this or it does that. It is beyond the realm of doing. (SY: Yeah.) There is noone left to do anything. As long as we believe we are the doer then we're not in awareness.

*SY: Isn't it then that which is conscious in that awareness. Isn't it also like compassion or kindness or giving or sharing, whatever. There's no quality but it seems like a conscious out of its own original power or what shall I say, yes power. And compassion is just compassion, it has no attributes but it functions out of that empty open spaciousness. We give names to it but it could not function otherwise without compassion.*

R: Yes this is true. You become a very compassionate person. (SY: Yeah.) A very loving person. But the awareness itself is even beyond those qualities. (SY: Yes, right.)

*SB: Robert how does our everyday awareness when we're not functioning as the mind, when we're functioning as just consciousness and the mind is silent. How does that everyday pure awareness relate to the actual consciousness itself the pure awareness of realization.*

R: The pure awareness of realization is itself all there is. There is nothing else but pure awareness of realization. You cannot function as a human being and yet think that you are aware or that you are realized. The humanity has to go. All the human traits have to be destroyed and pure awareness will function by itself.

*SB: But right now I can be looking at you and my mind can be silent but I'm not realized yet. How does it relate, how to experience it? The mind can be silent we've all experienced silent mind for certain periods of time and yet this realization doesn't come up.*

R: Because the mind has not been completely destroyed. The mind has to be completely destroyed. The ego has to be completely destroyed. When that happens then

awareness comes by itself because your true nature is awareness, that is what you really are. But you seem to be covered up by the dream world that pushes on you and contracts on you and causes things to happen to you. All of these things have to be given up, totally surrendered. Then consciousness, awareness by itself will shine forth. (SB: *But your mind functions also when you want it, right?*) There is no mind. (SB: *You say it's destroyed, but you can still use it after realization?*) You are not really using your mind. It is awareness that is functioning. (SB: *But can't you form a thought in your mind?*)

SH: *There is no you left.*

SB: *I know there is no you but a thought is formed isn't there a thought? So you would have to think what am I going to buy at the groceries?*

R: You become spontaneous. You know what to do in the grocery. You buy whatever is necessary but you don't hold the thoughts, they are not solidified. They are not inside of you. (SB: *You are not identified with them but you can still form them?*) You don't really form thoughts, they are not thoughts. It is consciousness itself. It is awareness itself that does everything. You are not involved in it anymore. You have nothing to do with it.

SY: *And it is all comprehensive in a way isn't it?*

R: It's all comprehensive yes. (SY: *It can see the cause and effect at the same time?*) Yes it is cause and effect. (SY: *Yeah. Then one can be spontaneous. One doesn't have to think anymore and one sees on that level kind of horizontal level, anything can, all aspects.*) The only thing that I disagree with you is when you say something is seen. You see something. The seeing eye is gone. (SY: *Yeah. Then I should say, comprehensive... ??? ...then one can act spontaneous?*) Yet when you go into these things like you are, to be spontaneous, to be all comprehensive, it's as if somebody has to become that. You just function. (SY: *Yeah.*) You function... (SY: *Just to describe something.*) True.

SK: *Robert on the subject of - I don't know if this relevant to you but could you say — perhaps less objection rather than being deluded into breaking up the unbreakable into alleged cause and effect we just don't do that or that isn't done?*

R: No at the state of enlightenment there is no cause and effect. Cause and effect is for the world. (SK: *Right, rather than seeing them as the same would it be perhaps less wrong to say you're no longer deluded into artificially breaking things up into so called cause and effect?*) You could say that. (SK: *Because none of that occurs?*) If you'd like to say that you can say that. (students laugh) (SK: *You didn't like that enough so I'll probably never say that again.*) (more laughter)

SG: *How does what you're saying tally with some of the teachers that say to be enlightened there is nothing wrong with experiencing all the modifications of consciousness or the Zen Masters who say that it's actually a heresy to have the absolute and then we have the functioning of the absolute, and heresy to not deny the functioning of the absolute. Or you have Ramana Maharshi saying that to the unenlightened the world is adapted or the form of the world, or God is adapted to the form of the world or to the enlightened person the form of the world is adapted to God. It's not*

*denying the form. What I'm getting from you is you're denying the form, you are denying what it is that we are seeing.*

R: Would you deny your dream. If you were having a dream and the dream so real to you and you wake up and it never existed. But while you're dreaming you do not deny it. You see the dream as real because you're experiencing certain feelings, emotions and you're going through experiences. And you are talking about spiritual life in your dream just as you are now. It's all a dream and when you wake up it never existed. It has no validity. It has no substance. It never really existed. Only the reality exists. It's the same thing. It's all part of the dream.

*SG: But if you're in a grocery store and even though you're functioning spontaneously there is still a busyness thinking of the items that you're buying.*

R: Of course. This is a paradox. You buy the items you need, you live accordingly but there is no one home. *(students laugh)* *(SG: Are you literally in another dimension simultaneously or have you completely integrated what apparently is this dream to everybody else?)* There are no other dimensions and there is nothing to integrate. *(laughter)* There is just pure being. And it appears to the ajnani as if somebody is doing something. The ajnani sees the world from his own pure objective. Where he is looking from his own purity wherever his purity is. The ajnani looks at the world and sees joy, sees happiness, sees sorrow, sees unhappiness, sees people working for peace. This is from the view of the ajnani.

But for the Jnani, those things have been completely transcended. There is no one left to see those things. It's like images on the blackboard. You draw images on the blackboard, you erase them, you draw other images so it is with life. Life goes on, but to the Jnani they are images on the screen of life. They have no validity, they have no fluidity. It's like a dream. *(SG: Yet at the same time you're still seeing me sitting here and hearing me asking questions. Is that correct?)* That is how it appears to you. *(students laugh)* That is how you see it. *(laughter)*

*ST: Robert when you started your talk you were talking about the perennial or continual conflict between chaos and confusion and peace and quiet. Many people, like the discussion we had the other day, the average person cannot possibly understand what makes a Geoffrey Daman or a Charles Manson. What is there in the interpenetration of dimensions that makes something so heinous, so lacking in compassion that it fails to understand - I'm not saying this right - what makes a Charles Manson?*

R: We do. Our own mind. We create him in our own image. It is we who see all of these things. As we develop ourselves, as we raise our consciousness and go higher those things will be unnecessary. But as long as we are where we are, we will always create a Hitler or Charles Manson, these people are part of this world of duality. When you have a world of duality, you have to have people like that or you wouldn't have a world of duality. There couldn't be just total peace in this world. For it will be a contradiction. The world and the universe is a universe and a world of total duality. Good and bad, right and wrong, happy and sad, Manson and St Francis. Everything exists in the world of duality.



What we're doing in satsang here, in Advaita Vedanta, in this teaching, is to break away from the whole thing. To break out of the shell of duality where there is a Manson and where there is a St Francis. Where there is a Hitler and where there is a Delai Lama. They are both part of the world of duality. We're breaking away from this, we're breaking out of this shell. We're coming into a completely new understanding. That there is no world that contains a Charles Manson or a Delai lama. There is only pure effortless choiceless awareness. And this is so ineffable there is no way to describe it. It is something beyond anything that you can ever think with your finite mind. The finite mind can never comprehend the infinite.

This is why the only thing we can do is to turn within and find out this truth for ourselves. And until we do there will always be a Charles Manson, a Hitler, a Napoleon, a Genghis Khan, a St Francis, a Jesus, a Delai Lama and so forth. There will always be those types of people in this world but we are to break out of it. We are to go beyond that. To go to the place where nothing like this ever existed. There is nobody born like this, nobody dies like this, there is no coming, there is no going, there is just plain nothing.

*SD: So are you saying when we are aware and awake we would realize in our dimension, or of St Francis exist at all?*

R: Well you wouldn't even have those things come into your mind. You realize that the world doesn't exist so they couldn't exist. Again we go back to the dream state. In the dream state you dream about St Francis, you dream about Hitler, you dream about Charles Manson, all those things appear to be happening in the dream state until you awaken. When you awaken they never happened. You do not say about a dream, "That was the past and this is the future." There is no past or future, it's a dream. A dream that is out of our mind. The dream came out of your self. (*SD: So they would both be part of maya?*) Yes.

*SH: The mind spins all that?*

R: The mind spins the web. (*SH: Only an apparent source...*) Of course. (*SH: ...that the spiders spinning it.*) Exactly.

*SD: The holocaust and everything? (SH: Everything is in the mind.)*

R: But you can't say this to people who are suffering from the holocaust or people who have been through all kinds of horrible dastardly experiences. They will not understand this. This is why Ramana Maharshi, Shankara tells us that Advaita Vedanta is only for certain people, mature souls, who have been through the mill. And they've studied many yoga techniques and Zen and all kinds of teachings in past lives perhaps and have advanced to this state where they can now see it's all nonsense.

*SY: And the Delai Lama says it is more important to yearn about the cause and effect, the law of karma than about the Oath Kanapa?*

R: Yes he says this because he is speaking to the people. (*SY: Yes I understand that.*) Yes, that's how you speak to the people, the masses. (*SY: Otherwise they would crucify him.*)

(laughter) *They have crucified Christ.*) Yes. (SY: *They crucified Socrates, just because of that.*) Of course. (SY: *It's incomprehensible.*)

R: We'll have to crucify Henry. (SY: *Pardon?*) We'll crucify Henry.

SH: *I'm ready sweet heart. (Students laugh) Take me I'm yours.*

SG: *Robert how about all the teachers who are always insinuating their teaching and there are a lot of teachings out there that we have to be careful because those teachings are within the realms of illusion and those teachers are themselves deluded. Something like this you can't go to the library and you can't get the facts you would really have to go on - I don't know what you go on?*

R: Every teaching has its place. Everybody belongs where they belong. There are no mistakes.

SE: *Can't we have a rating system? (students laugh) A+, A- or maybe a guru referral service, what kind of guru do you want? (more laughter)*

R: Actually this is why they say, "Know thyself." Know who you are then you'll understand the rest.

SK: *It seems that there is no possible way mechanically to prove this, being in this illusion though there has to be some sort of higher power that can pull you out of this. I can never do this on my own.*

R: Why do you say that? (SK: *I get to the same place all over again.*) Who says that? (laughter) Why do you say that? (SK: *Experience.*) That was your past experience this is today. Forget about the past. You are the only one that can bring yourself out of it. You have all that power within you. If you're ready it'll happen. Only you can do it to yourself, no one else can do it for you. (SK: *So it's a desire then?*) It's more than a desire. It's a sort of an understanding. A total surrendering of the ego, the self with a small "s." A total giving up. A total disgust with all the things of this world. That happens by itself. But as long as you're enjoying the world then it'll never happen. (SK: *How about 99%, that is 1% leaves you in it.*) Then you'll be 99% pure, 1% deluded. But get rid the 1% and you'll come out of it a bit quicker.

SB: *Is that what happens to gurus who think they have fantastic teachings but who want to be worshipped and think they're God and want all your money and everything, is that what happens?*

R: I have no idea what happens to these people. Again know your Self. The answer is always know who you are and where you're coming from then you'll understand everything else. And you'll leave everything alone.

SY: *If we really look at the teachings there is always something - what is called "know thy self" it means also, how did you act in your conditioning? In the moment of seeing, that will disappear, that conditioning. (R: Yes.) So it is very helpful. Some teachings are helpful. The aspect what you're saying that someone wants to be worshipped, usually it's done by their helplessness. and will of the people. They elevate the teacher it's all that they know. If the teacher is not totally realized it will get at him at one point or her, their role as God but sooner or later they will fall apart anyway*

noone will be with them who hold up to this pretense too long. Just observe their actions on that level I think.

R: There are different kinds of teachers in this world. (SY: Right.) Even the lowest churches. All of the churches are necessary. (SY: Yeah.) Everything is necessary. There is nothing wrong, there are no mistakes. Everything is necessary for people. (SY: In the conditioned mind those who criticize are way past criticizing because they are arrogant, the ego plays itself up all the time, so why denigrate a situation and identify with the divine.) Sure again this is why it is written, work on yourself take care of your own business. Mind your own business and everything else will take care of itself if you take care of yourself.

SD: I remember one time early when I started listening to you Robert, you said that we were all hell bound for heaven. (laughter) And I never have forgotten that because it's so true of every path being in it's right place at the right time.

R: Sure. So what else is new.

SV: That hell bound for heaven does it mean we have to join a motorcycle gang? (laugh)

R: If you want? Why not? (laughter)

SB: You have to join ego's anonymous. (laughter) Robert were there many teachers in India who were really realized beings who wanted to be worshipped? Is that an authentic path or...?

R: Well there are many teachers doing all kinds of things. (SB: Are they authentic realized beings?) Don't ask me. (laughter)

S: If nothing else happens you can give this. (laughter) Somebody got it. (Don't know what student is referring to.)

SG: Robert isn't it true that even in the dream state the sense of reality can break through? Or can more easily be sensed in the dream state? I haven't had the actual experience but then they say of what I'm talking about wouldn't relate to God wouldn't you say? But even if you think of it would it be possible to awaken for a while?

R: In the dream state yes. You can awaken in the dream state for a while, yes. But when you go all the way the dream breaks and there's no longer a dream. You come out of the dream completely. In that final analysis when you have a complete total awakening.

SG: Yeah and then you wake up in the morning and things are looking great for a while because you woke up in the dream...???... (R: Yes.)

(tape ends) [TOC]

## **SIMPLY, STOP THINKING!**

*6th February, 1992*

*Robert:* It is good to be with you once again. I welcome you with all my heart. It's good to have you here out of the rain, the wet streets, thunderstorms. You've come to a dry place. You're here, this means something to you. That you would leave your warm home to come here is a sign that there is something within yourself that is anxious to come out. You would brave the storms, the snow, the sleet and you have arrived. A good sign. Not for me for you.

Always try to remember that this is not a prayer meeting or a philosophical meeting or any kind of meeting. This is satsang. Satsang is where the Self meets the Self. Satsang is where you meet the reality of your Self. There is only one Self. You are that. So satsang is different than most meetings you go to. There is something here that most of you can feel. Something within you that says I'm tired of this life, with all its confusion. All the nonsense that goes on in the world. The good times, the bad times. The constant change. There has to be something else. Something within you says that.

Doesn't it, have you heard it? Have you heard something within you talking to you? If you did you're just as crazy as me. (students laugh) There is nothing to talk to you. Why do you want something to talk to you? You're nobody important. Nobody's going to talk to you or tell you anything. This is because you do not exist as a body. You do not exist as a soul. You just do not exist. So really there is nobody that has to talk to you at all. When you hear voices, when you see visions, always remember this is all an emanation of the mind. The mind puts on these shows. The mind loves to entertain you. It will show you all kinds of things, better than going to the movies. It will fantasize. It will make you believe that you've seen a vision. That you've seen light. That you've been transformed. It's all nonsense.

The truth is of course that you are already that. There is nothing you have to become. There is nothing really that you have to do. You simply have to realize, "I am that" and let go. You are not this, you are that! Why aren't you this? I don't know but you're that. What is that? Find out. Find out what that is. How do you find out? By simply awakening. How do you awaken? By letting go. Stop holding on. Do not hold on to your life, your so-called life. Let go of fear.

Some people are afraid to let go because they think they will die. What is death? It is simply like going to sleep. You're not afraid to go to sleep. As a matter of fact we look forward to going to sleep. And when we awaken from the sleep we say, "I have rested. I

feel good. I feel energetic." What people call death is the same thing. You just go to sleep and then you feel great. You feel wonderful. You are finished with this cumbersome body as it appears. It's all beautiful.

Most people are dead right now. They think they're alive. They're fighting for existence. Trying to survive, debating, arguing. That's death. Believing that you are the body-mind phenomena is death. For you're not living. To live is to die to the body. To die to the mind. Not to have one fearful thought. Not to have one belief that something is wrong somewhere, somehow. Not to think you have to do this or do that or go here or go there. To be still. To stay where you are. To be happy, blissful. This is to be alive.

You should be able to sit in your home and be filled with joy and filled with so much happiness that there is nothing that you can possibly want to do in this world to have any more happiness. To feel and realize that noone anywhere in this world can give you one ounce of happiness more than you are now. To feel that noone in this world can give anything that you don't already possess.

It's really funny to me that people run all over the place to entertain themselves, to be entertained, where the true Self is at peace right now. The true Self is total bliss right now. There is nothing you need. There is noone that can make you happy. Oh it appears that way. I'm sure you can say this person makes me so happy. My new home makes me so happy. My new car makes me so happy. My new friends make me so happy. Those are all temporary conditions. They have to end. Everything that is born has to end. This means every new person that comes into your life. Every new gadget that comes into your life. Every new environment that you go to will first bring you total happiness, so it appears to you then when it comes time to leave it will bring you unhappiness. For you will have to give it up even if you have to give it up when you die so-called, when it's time to leave your body. The reason we leave our body as it appears is because we refuse to give up everything when we are alive. Think about that.

If you were able to give up everything, mentally. Give everything up in your mind including your body and your mind. If you're able to do this there would be no need to die. Noone would die. Remember death is only to free you from your attachments. That is the only reason death exists.

Some of us become so miserable with our attachments. When I speak the word attachment I mean everything. Say you're ill. You worry about your body. You concern yourself with your body. This is attachment. As long as you are attached to your illness by observing it, by talking about it, by trying to heal it, by trying to do anything to it, you are attached and you have to die. Isn't that wonderful? So you can become free because you refuse to believe and know that you are already free. You are still looking for someone to free you. You are still looking for a secret mantra or a secret esoteric teaching that noone knows. You are looking for the person who can give you something that you think you do not have. And you go searching all over the world. You'll never find it because it doesn't exist. You have been that yourself all along. That has been you. And we go searching for

happiness, we go searching for realization, we go searching for the right mate. We're always searching, looking trying to find something that will bring us greater happiness, greater joy and greater peace.

It cannot be done. It appears sometimes as if it is happening like this. For you will find the right mate, the right guru, the right book, the right environment and so forth. It will appear as if you found these things. How long do they last before you become disillusioned again, before you become used to conditions where you are living, the guru, the mate you take for granted, when you've been with a person a long time and you continue searching and keep looking, you're looking in vain. Try to remember this, "You are the one. You are the one you've been searching for all these years. You are the one."

If you believe you've got problems, you've got troubles when you are in deep sleep do you have these problems, these troubles? Of course not. Yet when you awaken to this world, the so called problems, the troubles seem to be staring you in the face. But you didn't have them when you were in deep sleep where did they go? This is a hint. A hint to show you that they never really existed. If they really existed you would be experiencing them in deep sleep. But when you are in deep sleep you wake up refreshed and you say, "I slept well." But as soon as you become cognizant of this world your so-called problems return, whatever they may be.

Whether they are fears of the unknown. Whether it's lack or limitation. Whether it's a disease, whatever it may be. It did not exist when you were in deep sleep but it exists now when you are awake. It shows you that these are not permanent problems. For you would feel them continuously without stopping. They would be in your mind 24 hours a day. But they're not. Only when you are waking to this world. You therefore have to find out, "To whom do these problems come?" I didn't have these in deep sleep.

As a matter of fact I was talking to a person in the park this morning, in the rain, who had cancer. And he was very worried because he didn't think he was going to live. I asked him the question as just explained here. "Do you feel this cancer when you are in deep sleep." He said, "No." "How do you feel when you awaken?" He said, "For a few minutes I feel fine until I remember the cancer." So I asked him, "What do you think would happen to you if you didn't remember the cancer? What do you think would happen if you were just the way you were when you were in deep sleep, no memory of any disturbance?" Of course that was too much for him, he couldn't answer. He didn't know what I was talking about. But the fact is he had no cancer. He didn't have any cancer. The ego did, so it appears. And since there is no ego there is no cancer. It would be terrible if there was a real ego and we would have to get rid of the ego to remove the cancer.

So the point I'm trying to make is there is no one to have anything good or bad. No one like that exists. Do not feel that you have an ego and you have to get rid of that ego, thinking of this all of the time. This will be your downfall. It is true in the books they tell you that the ego has to go. They're trying to explain to you in words that there is some belief somewhere inside of you that makes you believe that there is something wrong

someplace, something isn't going right, so philosophy and psychology gives it a name, the unconscious mind or the ego. And then when we get into spiritual work we work on removing the ego. Transcending the unconscious mind. This is a mistake. Why are we trying to get rid of something that never existed? How wonderful it would be for you if you could just realize this moment that none of these things exist. You are absolute reality, absolute reality! That's it! Just by hearing this something should happen.

You are absolute reality! Absolute reality means pure choiceless effortless awareness. Pure choiceless effortless awareness is like space. You are that space all-pervading. No thing can attach itself to that space, to that pure awareness. There is no thing that can attach itself to it. Your body appears to attach itself to it. Your conditioning in life appears to attach itself to it. All the so-called experiences of your life appears to attach itself to it. But this is only an appearance, like a mirage, like a magic show. Where things seem to appear but they do not appear.

To spend your time trying to get rid of your ego, trying to get rid of your body, trying to get rid of your mind is a total waste of energy. Even working with vichara, atma-vichara, self-inquiry this is for beginners. This is when a person comes from the street who has never heard of anything like this and wants to find total freedom. You therefore teach them self-inquiry. You teach them to be observant of their thoughts, to become the witness. But I'm talking to all of you people here tonight, 90 percent of you have been around me for a long time. I can tell you truthfully stop searching for anything. For you're searching for something that has never existed. All you really have to do is recognize what I said and you will be home free.

You are alive in this moment as sat-chit-ananda. There's nothing else. It is only your mind that begins to think about these things that I speak to you that spoils you from becoming awakened. If your mind was able to remain still. If your mind was able to be totally quiet and totally still you would awaken, you would be totally awakened. But because you cannot still your mind you have to practice sadhana and go through the various techniques.

Remember what these techniques are for. To still the mind, to become so one-pointed that everything in this world will disappear and only the one will be left. I can share this truth with you tonight. For again as I explained to you most of you have been with me a long long time. You can stop wasting your time practicing meditation, sadhana, if you will simply stop thinking.

Now I know some of you say it's very difficult to stop thinking. It's virtually impossible to stop thinking. Do not say that. Because you say this then it becomes virtually impossible to stop thinking because this is the suggestion you give to yourself. If you try to realize who the thinker is, who is the thinker? There is no thinker. Noone thinks. Thinking is a misconception. There has to be someone to think. Just as Fred thinks he has to get up, he had to think about that first. There has to be someone, somewhere who thinks. I'm allowing you to think about this. (students laugh) We always believe there is something to

think about. We believe that we have to think in order to straighten our lives out. To make things right for us. We believe we have to think in order to be productive citizens. This is a game the mind plays.

Everything that transpires in your life is maya. The whole universal scheme is God's leela. It is a passing fancy magic show. It's abracadabra, I see you. But I tell you you do not exist, you have never existed and you will never exist. There is no such thing as ceasing to exist. For if you have ceased to exist it means that you have existed at one time. We have to get rid of all these words, all these concepts to feel, "I have to do something," is also a mistake. It implies there is somebody there to do something. It is also a mistake to say, "I have to do nothing," it implies that there is somebody left over to do nothing. Even saying, "I am nothing," is wrong. Every word is wrong, every thought is wrong. Be yourself, without thinking. Yes it's possible.

We have been believing many different books and movements and yoga teachings that explain to us we have to stop thinking through these methods. Practicing pranayama, japa mantra. By using all of these methods we will stop thinking. These methods increase your thinking. They cause you to think upon the mantra, to think upon the subject, to meditate on God but think of what you're doing. None of these things exist. So by thinking about something that does not exist your mind moves in waves, so it appears. And the mind becomes stronger.

Then what kind of work do you do on yourself? You do nothing because you are nothing. If you are nothing does this mean you have to do something? There is absolutely nothing for you to do. Know this truth. Become this truth. Stop concerning yourself about anything and happiness will come right to you.

Try to understand that you are in your right place right now. Going through those experiences that are necessary for your unfoldment and leave it alone. Do not try to save yourself. Do not try to overcome problems. Yet your body will do things.

Remember when I talk to you this way, some of you not all of you but some of you still believe that you have to either sit in a chair all day and do absolutely nothing or go to a cave or to a monastery or to a jungle retreat and sit. Of course you know for those of you who have tried this have realized that you have taken your thoughts with you. Your thoughts will bombard you twice as strong, ten times as strong. As they did while you were in the city.

Due to the reason that when you were in the city life things took up your time. And there were times during the day when you were unable to think because you were too busy doing your job or watching television or doing something that you usually do. But when you go to a jungle retreat or to a cave there is nothing there to occupy your time. Therefore guess what is going to happen. All those thoughts that you have suppressed all of these years by covering them up by television, newspapers, magazines, movies, bowling, swimming all the things that you do so you do not have to think will now reveal



themselves to you and you'll go crazy. You will become mad. Many people have been destroyed this way. They go completely insane.

Your so-called body will always appear to be doing something. And that is under the laws of karma. Ishvara the so-called God of karma will take care of everything for you. You do not have to worry. You simply have to rest in the moment where nothing is happening while your body is doing the work it came here to do and be free.

I can share with you that I speak to three levels of experience. I speak to the devotees, to the disciples and to the seekers. This is why I'm always speaking of absolute reality, karma, reincarnation and sadhana. The devotees when they hear me couldn't care what I say, they're living in total love. If I recited Jack and Jill they would rejoice. It makes no difference what I say to the devotees. For they're coming from a different space than most people.

The disciples want to measure what I say with a yardstick of the mind and compare notes. What did this teacher say, what did that teacher say, what did this book say, they're always comparing. And the seekers are only interested in removing the problems from their lives. They're interested in other words in exchanging good for bad or bad for good. They're interested in improving their humanhood. So there we speak at three levels. I intermingle all these things so that everyone can grasp something and feel better for a while. But when I speak as I did tonight I was really speaking to everyone no matter what you are. Forget your troubles come on be happy. (students laugh) That's the message. There is nothing that wants to harm you. There is nothing that wants to prevent you from awakening. Stop believing and thinking you have to... (break in tape as Robert continues) ...you do not have to go through any type of realization, to be realized. Self-realization is a misnomer. For there is no self that becomes realized. All is well. All is exceedingly well.

(silence)

Feel free to ask some questions.

*SF: You spoke earlier of satsang and my impression is that we're never apart from satsang. Universal and all-pervasive and in some situations stronger than the Self?*

R: Satsang is the Self. (*SF: In everybody?*) Exactly. Satsang is always with you. When you are by yourself at home or wherever you are in the office, you are in satsang. Feel that! Do not believe this place is this way and a different place is a different way. There is only one, not two or three, but one. Therefore satsang is one. Which means it's all-pervading. It's omnipresent. So if you find yourself in hell, you are in satsang. If you find yourself in heaven you are in satsang. There is no differentiation. Except when you allow the mind to differentiate for you. (*SF: I'm beginning to see that if I sit here thinking that a person a place or a thing should be different than it is, it's a pure utter waste of time.*) Yes. Exactly. Stop trying to change the world. Stop trying to change yourself. So often I try to say to you, stop trying to change the world and start changing yourself. But I share with you, there is no self that needs changing. Therefore you do not have to try to change yourself at all. Rather you have to be yourself. Be your Self. The Self which you already are.

SF: Going back to scripture for a minute, (laughter) There is a lot of wisdom in scripture. (R: Yes.) And it's all a question of the understanding that a so called individual can find in something that so called scripture. (R: Umm.) And a lot of wonderful things are in scripture. (R: Umm. So?) Well I just wanted to throw it out on us. (students laugh) I'm a fan of scripture, I'm a raunch of scripture. (R: I know.) (laughter) I'll keep it to myself.

R: No you can share it with us, it's fine.

SF: Okay. There is this guy... (SH: Here we go) ...who said "thou I speak with the tongues of men and of angels and have not love I have become as sounding brass or a tinkling cymbal. And thou I have the gift of prophecy and understand all mysteries and all knowledge and thou I have all faith so I can remove mountains and have not love I have nothing."

So it brought a question. What it means to me, what the word means to me and what it means to some other guy all depends upon the intellectual understanding is exactly what it's supposed to be in each individual, is that not so?

R: You cannot have love until you know who you are, otherwise love is false. It's predicated on conditions. For you know who you are, you are the Self, pure awareness, then you never think about love. Love is your Self. (SF: It doesn't need an object.) Exactly. You don't even know the word love exists but you have become that. (SF: Thank you)

SB: Robert how does creativity relate to realization?

R: Since creativity does not even exist, it doesn't relate at all.

SB: For instance last night I went to a concert and truly enjoyed it very much and it seems like a lot of people who are arty people, musicians, dancers, painters, their whole life is to be creative and create perfect expressions of love, is the spiritual path of realization, transcending creativity, above creativity, the source of creativity?

R: Learn to leave other people alone. Creativity is an emanation of the mind. The mind wants to be creative. To be creative you need space and room in order to create what you want to create. But since there is only absolute reality. Since there is only pure awareness, there is no space for anything else. Therefore where would the creativity come from? The Self is at total peace with itself. Total wonderful joyous peace. It needs nothing to create to find happiness. Human beings create things to find happiness. To give happiness to others. This is an illusion. You are pure choiceless awareness. You are ultimate oneness, nirvana, all-pervading, nothing else. There is no place to create anything. There is no room to create anything. Creativity is unnecessary.

SD: Are you saying then that creativity is part of maya?

R: It's part of the dream. (SD: So if someone is going to be creative they'll be creative, has nothing to do with the Self?) Exactly. No, I'm not saying you should forget about being an artist or a painter or a sculpture or anything else. As I mentioned before your body will continue to do the things that it came here to do. So if you're karmically supposed to be a sculpture, you'll be a sculpture, or a painter, or a murderer. That's creative. (Students laugh) (SD: Some body.) (laughs) You'll be whatever you're supposed to be according to your karma. Do not concern yourself with this. Do not think about these things. But rather iden-

tify with the source which is the Self, absolute reality and let go of everything else and be free.

*SB: But on a certain level Robert, since we are already the Self and the creativity seems to spring spontaneously out of the love. When resting in the Self and the great love arises that the desire to express that through music.*

R: If you are resting in the Self there would be noone to aspire to write music. There will be noone to rest in the self. There would only be the self. (*SB: What of that great love that arises and surprises us with...?*) That's the mind. The mind is doing all of these things. The self does not need to love itself. The Self does not need to express itself. It is. It is pure beingness. It has no qualities. All the qualities you are speaking of are from the mind. (*SB: But hasn't there been great realized Masters who were also musicians or artists...?*) Sure.) (*SB: ...they express their teachings through poetry and so on?*) Yes. (*SB: People like Kabir and...?*) Yes there are people like this. Find out who you are first then you will be able to understand where they're coming from. It's virtually impossible to understand, to comprehend people who are expressing themselves in the way that you say, who are realized without first knowing yourself. (*SB: I don't understand what you're saying Robert, realized without knowing yourself?*) I'm saying, "Realize who you are first." Then see if you know these people or you're concerned with what they are or with what they're doing or if you'll be concerned with the person who is expressing themselves or not. Awaken yourself first. Then see if that question comes to you.

(silence)

R: Well we all heard the word, now what are we going to do about it. We go back into the world. The world shows us all of its manifestations. Will we continue to react or will we just smile and say, "So what?"

Do we have any prashad? No prashad? (laughter) Why do you think I came? (laughter) Do we have any announcements?

(Announcements about transcripts being returned)

R: Anyone else have anything else to say?

*SF: Here's something that I wanted to tell you but I'll say it to everyone. I described that drug experience last Thursday and I had a lot of wonderful experiences but at the time I was aware that what it amounted to, I was sneaking into a show for which I had not bought a ticket. (students laugh) So I quit. Maybe I can buy a ticket somewhere along the line. (SJ: Maybe someone will give you one?) (laughter) That's the idea he can't. It's a question of finding him. Making it real.*

(short silence)

R: Remember to love yourself, to worship yourself, to bow to yourself, to get rid of yourself. (students laugh) (*SH: Good variation.*) Do it! I love you, peace...

(tape ends) [TOC]

**THE THREE VIRTUES:  
COMPASSION, HUMILITY AND SERVICE**

*9th February, 1992*

*Robert:* Greetings and salutations. It is good to be with you once again on this balmy winter's day in February. I welcome you with all my heart. Let me remind most of you again, I do not give sermons, I am not a philosopher, I am not a public speaker, I do not even give talks, for there's really nothing to say. Everything there is to say has already been said.

This is satsang. It is here that you meet yourself, the self that you really are, effortless pure awareness. You are infinite like the sky. There is nothing in this world or anywhere else that can effect you or cause harm to come to you unless you believe it. The relative the world is made up of mental beliefs. Everything that you behold is a projection of your mind, and because it keeps changing constantly, you cannot say this is reality. For instance, your body is not the same as it was ten years ago, or twenty years ago or when you were first conceived. How can you therefore say that your body is real?

The world isn't the same as it was twenty years ago, thirty years ago. Everything has changed. Then how can you possibly say that the world is real? Most of us are afraid to get into that subject, for we begin to feel that nothing is permanent, and this brings on fear. If nothing is permanent who am I really? What am I? Where did I come from? What is the source of myself? These questions can only be answered by you.

There is something more beautiful, more grand, more wonderful than you could ever imagine, that exists within you, which is the sub-stratum of all existence. Yet in order to feel this joy, this bliss, in order to find this total freedom from life's so-called burdens, you have to dig for your self. You have to give up something. You cannot stay the way you are, with the same disposition, the same values, the same pre-conceived ideas, the same concepts, and be free. You cannot do this. You have to do an about face and totally give up all of your ideas about life, totally surrender your ego, your mind, your body, your pre-conceived ideas.

To whom do you surrender this? To your self. You thought I was going to say, "To God." But who do you think God is? God doesn't want your problems. Why should you give God your burden? Find out who this God is, where this God came from, and you will soon realize that you have created God in your image. There is no such God, but it is better than nothing. It's good to know you have a big daddy somewhere. (students laugh) Who you can cry to. (laughter) Somebody you can scream at and blame for all your problems.

Yet as we grow, as we unfold, as we let go of all this stuff we've been holding on, something does happen. We become lighter. The burden seems to disappear by itself. The only burden you've ever had is your mind. There is no other burden. See if you can stop your mind for a few seconds, and see how peaceful you are. Where there are no thoughts, there are no worries, there are no fears, there're no anxieties, there are no desires, no wants, no greed, no hurt, no enemies. It is the mind, the thoughts, that causes these things to come to us. We actually create these conditions. We create our own reality.

Think of the kind of life you are living today, your possessions, your friends, your loved ones, your employment. Do these things come to you through luck or chance? Of course not. You have created all these things yourself, for you have believed in the false self. You have imagined that you are a human being who has to go through experiences. You have been brainwashed since you were little to believe the things that you believe today. So, if you really want freedom, liberation, you do not go searching for this. It is no where to be found, for it already exists within yourself. You are already that, so where can you go searching for it? Who can give it to you?

If you want water, you turn on the tap. You do not look at the tap and scream and cry, "I want water." You turn on the tap and you've got water. Yet when you were a little kid you didn't know how to turn on the tap. Therefore, if you wanted a drink, you would cry and make a fuss, and your mom or your dad, whatever the case may be, would open the tap and give you a drink. So can you drink from the spring of eternal life, which is your reality. You have to turn on the tap. You have to turn on the tap. You turn on the tap by letting go of everything that you are, everything. When I say everything I mean everything! You have to turn yourself inside out. Can you imagine how you would look turned inside out? Wouldn't be a pretty sight.

There are three main virtues that you have to acquire in order to become liberated. Most of us believe and think, in Advaita Vedanta, that if you hear the right word, if you awaken through the grace of the Sage, you will be free. This is true in some cases. But these people that you have read about in the holy books, who were touched by the grace of the Sage, these people have done their homework, prior to this happening. You have to want it yourself, and when you want it bad enough something will happen to you.

When you desire liberation more than anything else in life, this means you have begun to give up the rest of your stuff that we talked about. That's the only way to desire liberation. This is a legitimate desire, because you're not really asking for something, you are giving up the stuff you don't need anymore, your anger, your pettiness, your bad disposition, your temper, your greed, all of the things we were carrying around for so long. This is how you desire liberation, by speaking to the Lord within you, in total surrender. "Lord take my anger, take my greed, take my bad disposition, take my temper," and you give it up totally. Once you do this, automatically you are liberated.

So you see, it's not the other way around. It's not trying to find freedom, liberation, self-realization, to add to what we already are. Hear this. You cannot add one iota to what

you already are, because you are full up with your own garbage. You therefore have to empty the garbage can, turn yourself upside down and empty yourself out, and it is then that you will find that you are already free.

And even as I talk to you about these things, some of you here are so filled with yourself, small "s," with your ego, that you'll never, never, never let go completely and give up all your stuff, for your ego has been telling you all of these years, if you do this you'll be nowhere. But isn't this exactly where you want to be? Nowhere. When you are nowhere you're not somewhere, and in the nowhere there is nothing. This nothing is everything. This no thing, this nothing, is what we call effortless pure awareness, absolute reality, sat-chit-ananda, nirvana. It is what is left over after you have given up all your stuff.

Yet there are three virtues that are most important, most important for you to achieve, before enlightenment. Every enlightened person on this earth, everyone who has been liberated, has had these virtues, and you cannot be realized without them. The first one is compassion, the second one is humility, and the third one is service. We will start with compassion.

What is compassion? Actually compassion is when you are reconciled with this entire universe. You're totally reconciled with the entire universe. There's no thing in this whole universe that you are against. Think about that. Compassion means reverence for all of life. Everything is alive. There's no such thing as dead matter. Everything has its own life. When you have reverence for life you respect everything. You have no animosity towards anyone or anything.

I'm not only talking about human beings. I'm speaking of the mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom. Have you ever heard of a Sage or a liberated person who was at odds with anything in this world? You have to come to terms with yourself. Too many Advaita Vedantists, non-duality people, always go around shouting, "I am one with this. I am one with that. Everything is absolute reality." And yet they have so many bad habits.

It's sort of paradoxical. So many times I tell you everything is karmic, everything is preordained, everything that's happened to you is pre-ordained. You do not lift one finger that has not been pre-ordained for you to do so. Yet, at the same time, I'm telling you that you have to give up certain things and develop higher qualities. Which is right? For you would say to yourself, "If everything is pre-ordained, why should I care about what I do, how I act and how I live? Everything is supposed to happen anyway." This is true on one level, but then again you have the total freedom to turn within, and not to react to life's situations. You have that freedom. So every-thing's pre-ordained, at the same time you have the freedom to turn within and find out to whom pre-ordination comes to, by lifting yourself up into a higher state of consciousness and becoming free.

Therefore compassion is very important. I use myself as an example. I go to lunch with many of you. I enjoy going to lunch with you, but I do it out of a great compassion, a

great compassion for you, because this gives you pleasure. When I'm at lunch with some of you, you always see me taking a handful of vitamin pills. I bring a little bottle filled with vitamins. Before I came to Los Angeles I never took a vitamin in my life. But some of you have heard about a so-called disease I may have, so you bring me vitamins and minerals, and pills and everything else. So I take these things for your sake, not for my sake, because of great compassion.

Approximately two years ago someone came to my home at about 4:00 o'clock one Friday evening. He rang the bell, I opened the door. There was this guy standing there with a big smile on his face, as if he'd known me all my life. He explained he met me once in 1958 in Bangalore, in India, at Papa Ram Dass ashram. I didn't remember him. He also told me he came to my classes in Denver in 1975. But he felt so good about this I told him that I recognized him, I remembered him.

He was passing through. He came to see me. He wanted me to initiate him in Advaita Vedanta. I explained to him I do not do initiations. I'm not a guru or a yogi or anything like that, and besides you cannot get initiated into Advaita Vedanta, for it is non-duality. There has to be the initiator and somebody to be initiated. There has to be a subject and an object. And since there is no subject and there is no object how can I initiate anybody?

But he didn't take no for an answer. He started beseeching me. He came a long way to see me and I must initiate him. I explained to him again that I do not do this. I do not believe in this. It has nothing to do with Advaita Vedanta. Why doesn't he go find a yogi or somebody like this who does initiations?

The next thing he did, he took out \$200.00 and put it down, and said, "Here, please initiate me." I took the \$200.00 and shoved it back in his pocket, and explained to him I do not take money from somebody I do not know, to be initiated.

Finally he got down on his knees. He grabbed my legs and started crying. So what could I do? I was in a dilemma. So I told him, "Okay." I put my left hand on his head and my right hand on his chest, and I said, "In the name of Advaita Vedanta you are now initiated into pure awareness."

Now something happened to him. It's the first time I had seen anybody's hair stand up. It's as if a surge of electricity went through his body, his head. He stood up and he smiled, and I was actually able to see myself as him. He really had been totally transformed. And he said goodbye and he left. I never saw him again.

Now what is the purpose of this story? It has no purpose. It's just a story I add into this teaching, so time can pass faster. (students laugh)

*SD: I thought it was going to have to do with compassion. (R: No.) Sort of?*

*R: No compassion at all, it had nothing to do with anything. It doesn't belong here at all. (laughter) (SH: You're a card!)*

*SE: It's like one of Muktananda's stories. It starts nowhere and ends nowhere.*

R: It's to make you see and understand that you have to break up your linear thinking.

But to get back to compassion, you have to have compassion! I actually did have a great compassion for this person, but I never use that word. It's a word to make you sort of understand what it is, that we explain all these things. Compassion is very important. Think of the times in your life that you could have had compassion and you didn't, for your thoughts interfered, and you came to a conclusion, based on the thoughts that came to your head.

For instance, you see a homeless person who asks you for a couple of dollars or whatever. It makes no difference why he wants the couple of dollars, whether he wants to buy some whiskey, or he wants to buy bread, or what he wants to do. It is your duty to help anyone who comes into your atmosphere. Anyone who comes into your life must be helped. It is no accident that this homeless person came to you. Do not turn him away, for by turning him away you're turning yourself away.

This is compassion, reconciling yourself with the whole universe, all of the kingdoms. Animals, we should have a great compassion for every animal on this earth, whether they are ants, or cockroaches, or goats, or sheep or cows. If we had a compassion like this would we eat meat? We have to have a great compassion for all the flowers, vegetation, everything that exists. We have to have a great compassion for all of the minerals on this earth. Everything! This is reconciling ourselves with the entire universe. This is important.

Some of us wonder why we have been on this path for a long time and we do not seem to make too much progress. It is because your compassion is not big enough.

Next we go to humility. Humility is very, very important. Everybody wants to win a point, win an argument, win a fight, and yet if you have humility, it never comes into your mind to win or get even. Humility is karmic. Karma is like stepping on a rake and the handle hits you in the head. Cause and effect. The cause is you stepped on the rake and the handle came up and hits you on the head. This is how karma is. Everything that goes around comes around. You stepping on the rake, but the handle doesn't hit you on the head immediately. It may hit you on the head years later or in another incarnation, but you will get hit on the head. So there's immediate karma, and there's future karma. The only way to get rid of it is through having a tremendous humility.

Say somebody slaps you. The first things our ego will tell us is to beat them up, slap them back, shoot them, kill them, get even with them. But if we're wise we'll understand that the reason we were slapped on the face is, of course, somewhere, somehow, this is the karma returning to us, and if we retaliate we're setting new karma in motion, which will return to us sooner or later.

Therefore, anything that has ever happened to you, in any area of your life, no matter how it looks, you are in your right place. No one is picking on you. No one is trying to do anything to you. No one is trying to hurt you. If you cooperate, and do not react,



and do not retaliate, but send out a message of love and peace, then you transcend that karma and it will never come back again. But if you retaliate, and you want to get even, and you think you're winning the battle, you may appear to be winning in this instance, you may appear to be getting somewhere, but the fruits of your actions must return sooner or later.

Therefore you're playing games with yourself and you'll never get anywhere. You'll keep repeating the situation again, and again, and again, with different people. You may move to a different state, be involved in different situations, but you will find the same problems. Therefore, whatever seems wrong in your life, whatever seems terrible, do not look at the problem in itself as a problem. Rise above it. Realize no one is to blame for it. You have no enemies. No one is trying to hurt you. This is humility. You're not a coward, you're not a wimp. You have risen above that kind of thinking. That kind of thinking does not exist.

That's why the story of Ramana Maharshi, when he went for a walk in the jungle one day, and he inadvertently stepped into a wasp's nest, and the wasps started to sting him, he didn't even pull his leg out, but he spoke to the wasps and he said, "I deserve this. I invaded your house where you live and I deserve what you are doing to my leg, and if you want you can attack the other leg." When he got back to the ashram from his walk he was bitten all through the leg and had to put ointment on it. But he wasn't phased one bit. He had a perpetual smile on his face, with the realization, "All is well."

Now look at your lives. Think of the things that bother you every day, the things that annoy you every day, the things that make you angry, that make you upset, that make you want to retaliate. Get rid of this.

The third virtue is service. Our mission on this earth is to be of service to humanity. As we're trying to unfold, as we're trying to raise ourselves to a higher state to be liberated, to become totally free, be of service all you can, without looking for anything in return. Serve everyone you meet. Ask people what you can do for them to make their life happier and brighter. Be of total service to everyone.

It is written, "That the first shall be last and the last shall be first." If you try to put your ego up front, and you want fame, and name and recognition, you will be beaten down all the time, and you will have all kinds of problems that come with achieving fame and name. Be of service.

In truth you are absolute reality. In truth you are that I am. I am that I am. In truth you are not the doer, you are not the body, you are not the mind. You are total freedom. You are already liberated. But this is intellectual with some of us. Therefore practice those three virtues and you will be amazed how fast you become free.

We have a basket full of questions and we'll see what we can do with them.

It's time to play stump the guru. (students laugh)

*Q: (Robert reads) When you say consciousness explain? I take it personally.*

A: (Robert answers) Good, take it personally because your true nature is consciousness. That is what we really are. Consciousness is that which is conscious. That which exists. That which is. Reality exists. Reality is pure awareness absolute. I am that I am. The real self that we always talk about is consciousness. It is conscious of itself. It is all-pervading. Nothing else exists but that.

So when we speak of consciousness I am speaking of your reality, what you really are, your real self, your conscious self. When I speak of nothingness I am speaking of the things of this universe that appear to be something. They really do not exist. Nothingness exists. Nothingness is consciousness, the substratum of all existence, conscious of itself as pure reality. This is you. This is your true nature. You are that.

*Q: (Robert reads) If you're in a relationship and committed to self-realization do you detach yourself from the physical pleasures of the relationship? Is celibacy the idea?*

A: (Robert answers) For whom is celibacy? For whom is the relationship? For the ego, the ego enjoys the relationship and the ego also believes it has to be celibate but none of these things are true. There is no reason to be celibate and there is no reason not to be celibate. Rise above both of them. When you rise above both of them, you will continue in your relationship. You will have a beautiful relationship because you will not be pinned down, you will not be attached in a material way to the relationship. The relationship will be full of freedom and love which is above the average way of thinking. Celibacy is for the ego.

The body does what it came here to do. The body wants to go and not be celibate, it will not be celibate. This has all been preordained for the body. Celibacy is not a requirement in Advaita Vedanta. When a question like that is usually asked the answer given are always sort of vague. It's very un-open. And that is, find out who you are and then see if celibacy is necessary or not necessary. But first find yourself. Who has to be celibate? Who doesn't have to be celibate? It's always the ego. Go beyond that. Find your self. Know who you are and then see what to do. But in the meantime do not worry about it, enjoy yourself.

*Q: (Robert reads) How do we keep the I-am meditation from strengthening the I-thought?*

A: (Robert answers) The "I am," meditation that we use here makes your mind one pointed. It keeps away other thoughts and focusses on the "I-am." Which is your true self. The I-thought does not come into play at all. The I-thought comes into play when you are interrupted from the "I-am" meditation.

For instance, you're doing the "I-am" meditation and all of a sudden you start thinking about a problem you've got. This is the I-thought for I am thinking about the problem. I am thinking of a situation. This is called the I-thought. But as you continue with the "I am" meditation, the "I-am" is the self. It is the first name of God. You are invoking absolute reality, pure awareness when you practice the "I-am" meditation. It has nothing to with the I-thought.

Again the I-thought only comes into play when you start to think again. When you interrupt the "I-am" meditation and start to think it's getting late, I'm getting tired, I this and I that. This is the I-thought. But as you keep catching yourself and going back to "I-am" the I-thought becomes weaker and weaker until it disappears and stops bothering you. Then only the "I-am" is left. Your true self is left and you're free.

*Q: (Robert reads) If life is a dream, what is our relationship with animals and how do they relate to this dream?*

A: (Robert answers) The relationship to animals is like the relationship to human beings. Like your relationship to the trees, to the flowers, to the sky, to the birds. It's all a dream, the animals are in your dream. You cannot say that you're dreaming the mortal dream and the animals are different. They're part of the dream. The whole business is the dream. Everything is a dream. Every insect, every animal, every human being, every flower, every plant, everything is a dream.

When you awaken from the dream you become pure being. You become the self, all-pervading. All the animals are coming out of your mind. Like human beings, like problems, like situations. They're all emanations of your mind. Therefore you relate to animals like you would in a dream the same as like doing this thing. Some people are kind to animals and some people are not kind to animals in this so-called waking state. And the dream is the same thing. You have people who are kind to animals and you have people who are not kind to animals. That is all a dream and so is this.

*Q: (Robert reads) I'm unhappy on the inside and also on the outside.*

A: (Robert answers) Why are you unhappy on the inside? Why are you unhappy on the outside? Who is unhappy? Ask yourself. Who is this person who is unhappy inside and outside? You have been told you are not the person who is unhappy or happy. You are not that being at all. That belongs to the I-thought. It belongs to the ego. It is the ego that has been brainwashed from birth and from other births to be where you are now. Therefore all the samskaras are being carried around in your mind from past lives, from this life when you were a kid, situations you've been through and you're feeling this great unhappiness inside and outside.

The only way to get out of this is either to practice self inquiry and find out who is unhappy and come to the conclusion that the I-thought is unhappy. It has nothing to do with you. Or surrender everything to God. Surrender the unhappiness to God. In other words, this is God's business to take care of this for you. You have absolutely nothing to do with it. Make it be known to God that you wish to give all this unhappiness to God, to handle it for you. Totally surrender to God and do not worry or concern yourself with this world again. Give yourself away.

Just think all these years you have been carrying the burden of being unhappy. Now you can give it all up. Say, "Take it God you deal with it," and become free. Again, either inquire within yourself, "To whom does this unhappiness come? Who is feeling this unhappiness?" And realize it's the I-thought and ask, "Who am I? What is the source of

this I that is unhappy?" Or surrender it to God. But you've got to do it. If you do it the unhappiness will vanish and you will be certainly free.

*Q: (Robert reads) Would you explain awareness?*

A: (Robert answers) We're always speaking of pure awareness. Awareness is like space. Space is everywhere present. Our planet the earth appears to be hanging in space. Everything has space. The body, between the atoms of the body there is tremendous space. It is the space that holds the body together. It is the space that holds the universe together. It is the space that holds the earth together. Space is like the glue that holds everything in its orbit, planets, galaxies. That space is your true nature.

The space is not your body, it appears to be your body but the space between the atoms. This is you, your true self. This is why I tell you that the atoms of your body are like images on the screen. The screen is the space. Your body is the image. If it weren't for the screen you would have no image. If it weren't for the space you would not exist as a body. So pure awareness is the space like the space around you. Yet it is much more than that. It is ineffable, something that cannot be explained. It is the self, it is pure consciousness, it pure awareness. You are that.

*Q: (Robert reads) Dear Robert, you said you begin to see that God is not within myself. Actually I am in God. I am bewildered, befuddled and be-bothered about it. Or in pigeon english, I don't understand. So could you please un-bewilder, un-befuddle and un-bother me about it. Your ever loving blue eyed daughter Fred. (laughter)*

A: (Robert answers) When I say, "God is not within yourself," I'm speaking of the self as a human being. As a human being God does not appear to be present at all. But you are in God as the self. What appears to be you is really God or the self. So when I say, "You are in God," I'm referring to your own consciousness. You are in awareness, you are the universe, you are that I am, as the self.

In truth the physical body does not even exist so it's not a question of being in God or God being in you, there is really only one. That one is absolute reality. That one is yourself. The one self that exists and nothing else exists. You are that one self. When I speak sometimes of being in God or God being in you, it's just a bunch of rhetoric talking at a level which some people can understand it. God is always in you and you are always in God. At that level some people can understand this. But in truth there is no you and there is no God. There is only the pure self. And even that's questionable. (students laugh) So you are something Fred that is beyond everything. You are Fred the one and only.

*SV: Now there's two of us. (laughter) (R: Two Freds.)*

R: This Fred is in God and this Fred God is in him. (laughter) So you are both the same. Full of God, enjoy.

This takes care of the questions. Takes care of everything...

(tape ends) [TOC]

## I'M STUCK! WHAT TO DO?

13<sup>th</sup> February, 1992

*Robert:* Good evening. I welcome you with all my heart.

Always remember, never forget, your true nature. You are truly choiceless, effortless, pure awareness and as I speak divine nonsense to you, remember this all the time. No matter what I say, no matter what goes on bear in mind always, that you are infinite like the sky. You are spaceless, absolute reality.

As we practice our path, as we practice sadhana, as we practice spiritual disciplines, in the beginning when we start we seem to make a lot of progress. But then the progress seems to slow down. We get stuck. We feel that nothing is happening any longer. We think we're doing something wrong. We believe we need a new teaching of some kind. We feel we have to read a certain book. See a certain teacher to get back on the path.

But this is normal. You appear to burn out. Yet if we can only remember that you are effortless, choiceless pure awareness you would realize there is actually no one to burn out. You cannot burn out because you are immortal. There is nothing in you or outside of you that can burn out. You are spirit, sat-chit-ananda.

As you feel yourself burning out so-to-speak. As you feel that the sadhana you're practicing is not doing you any good any more. You have to remember who feels this. Who feels distraught. Who feels as if they can't make any further progress.

If you were human to begin with then you would have a battle on your hands. For if you were human there would have to be a metamorphosis of some kind to change you into something else. But the fact is you're not human and nothing ever changes. The part you think has to change, never existed. Your mind, your body that you believe has to change into God, that person never existed. You are a God already. Your very existence is divine. You are not what you appear to be. When you feel as if you can't study any longer or vichara, self-inquiry does not seem to be doing anything else for you, always stop and remember who you are.

Who is the person that is trying to become something? Who can't make any more progress? Who is stuck? Who seems to have this problem?

Just remembering who you are lifts you up. Do not feel and believe that only if you're practicing self-inquiry or observation, or becoming the witness is going to awaken you. Do not think like this at all for in truth you are already awake. There is no one to awaken anyone. Some of you believe that there is some God or some person or some being. Perhaps you've have changed the name of God to consciousness. So you feel that

consciousness is going to awaken you, enlighten you. It will never happen. There is no such person. There is no such being.

What we call consciousness is a word that implies your real nature, your real Self. Which is you right now. Right now you are the Self. Right now you are everything you want to be. Right this moment. You say to yourself, "No, I'm just a dumb human being," then you are. If that is what you want to call yourself. But no matter what you say to yourself. No matter what you do to yourself you can never change your real nature one iota. You are Brahman, the absolute reality. No matter what you say, no matter what you do, no matter how you act. You're still God.

But you are not God the way you feel yourself as a human being. You are God as all-pervading, without your mind, without your thoughts. There is absolutely nothing wrong with your life. You are wonderful, wonderful, perfect! Just the way you are.

Yet, some of you feel as if you practice for a year or two and now you feel stunted you feel as if you cannot go any further. Then stop the practice! Do not force yourself to practice atma-vichara, self-inquiry. Do not force yourself to do anything. Stop, and be your self. Just be your self. Do not try to be anyone else, or anything else. Just be your self the way you are. When you can really be your self, then you will be the Self. For there is only one Self. There is not yourself and myself. There is the one Self. Perfect! Absolute! And you are that.

When you think about yourself what do you imagine you are? The first thing you have to do is get rid of your gender. And stop believing you are a man or a woman. And then you get rid of your genus, that you belong to the family of man. There is no family of man. There is no individual human being. How can this be?

Well, when you go look at a movie. When you go watch a moving picture you see all these people on the screen. You see all sorts of things happening on the screen. You see men, you see women, you see animals, you see trees, you see all kinds of things in the picture. Yet would you say those forms are real? Even though the pictures are causing you to feel emotional, to feel happy, to feel sad. Watching the movie causes you to achieve all the types of kinds of feelings, emotional feelings. Yet you are not those images, are you? And the images themselves do not have any life. A movie projector causes the life on the screen.

The movie projector is like the mind. A picture is like the world and the screen is like the Self. If you try to grab any of the pictures you grab the screen. Yet all the time you're sitting and watching the movie you never think of this. You look at the images as if they were real and they affect you. Isn't this like most of us in life? You look at the world, we hear the news, somebody tells us something we do not like. We become angry, afraid, cynical. The world can make us become all kinds of things. So can the movie. The movie can make you cry and laugh. Yet the projector shows the movie on the screen. In the same instant your mind projects the world on the screen of life. Everything emanates from the mind. The forms in the world are like the forms on the screen. They do not exist. Yet you

believe they're real. The point I'm trying to make is, as long as you react to the world and its problems you are going to suffer accordingly. That is the great mystical secret.

As long as you react to person, place or thing you will have all sorts of things going on in your life. You will have all sorts of problems, emotions, fears, frustrations. And you will have happiness too at times. Peace at times. Just as the figures on the screen seem to do certain things and you become very happy. You're watching a soap opera. There is happiness for a while then someone falls in love with someone else and the things change into a nightmare. The soap opera becomes ridiculous, as you watch all these happenings taking place and all these things are happening on the screen. It's the same thing with your life. As long as you believe the forms and images are real you have to go through all kinds of suffering. You have good times and bad times. Things keep changing, changing, changing.

But again the great mystical secret is as you see the forms in this world as images on the screen they can never harm you again. It'll be virtually impossible for you to have any type of suffering in your mind. You will automatically be very blissful and feel great joy and great happiness and great peace. For you are no longer looking at the world for your satisfaction, for your peace or for your happiness. When you stop looking at the world for these things something happens within you. All of these vasanas, all of these images of the world begin to burn up. It happens by itself. All of the karmas begin to disintegrate. The past begins to dissolve. You begin to evolve at a fast rate of speed and you become the one and only Self. The one and only Brahman, pure awareness that you've always been.

Again all you have to do is to stop relying and reacting on this world. Leave the world alone. Do not look to person, place or thing for your happiness and for your peace. Try to catch yourself. As you feel yourself burning out from practicing sadhana, as you feel nothing is happening, whenever you get a kind of negative feeling simply remember what I'm talking about now. Remember the analogy. That this is all happening as a movie and the projectionist is the mind. The mind is telling you nothing is happening you can't make any further progress. This is the mind that is playing these tricks on you. The reason the mind is playing these tricks on you is because the mind does not want to be dissolved, extinguished. It wants to act distinguished. The mind wants to act as if it's the force. As if it knows everything. Yet you must recognize what is going on.

There is noone to burn out. There is noone who has gone so far and can go no further. That being does not exist. You have to catch yourself. Feel that all of the images, your feelings included are like the images on the screen. Your mind is a projector. The screen is the self.

As you think of this you will start feeling different. You'll feel power! You will feel joy. You will feel bliss. You'll become free. Therefore never put yourself down. Do not believe there is something wrong with you. Do not believe something is wrong anywhere

else in this world. Do not believe someone is trying to punish you or you've got bad karma. If you believe all these things it'll become a reality for you.

Remember also that the mind is very creative. It will create what you think about for a while. Be careful what you allow your mind to think. Always catch yourself. Catch your mind thinking. Remind yourself who you are. Be aware. Be intelligent. Always look. Always be ready to observe. And you catch your mind thinking about things. Catch your feelings. When you begin to feel depressed, when you begin to feel something is wrong. Do not allow your mind to carry that thought through. No matter how bad you begin to feel. When you can, catch yourself. Remind yourself of this. Remind yourself that I am not the mind. I am not the body. I am not my affairs and think of the screen with its images or think of the dream state.

See all these things I'm sharing with you, you have to be able to grasp and do this, what I am saying to you. Work on yourself this way. Do not let your mind go on and on rambling. Making you feel this way. Making you feel that way. But try to catch yourself as often as you can. Use the examples I've shared with you.

Whatever problem you may have, whatever is going on in your life try to realize again that when you are in deep sleep none of these things are happening. If you ever notice you have a cold or a cancer or if you have a lack or limitation in your life and you worry about it, when you're in deep sleep you do not worry. The disease does not bother you. It's only when you awaken that you begin to feel all of these things. But in deep sleep you are at peace.

This is why when you awaken from deep sleep you always feel good. Think about this. Watch yourself in the morning deep and long. When you first wake up you feel wonderful. You're not thinking about your sickness or your financial condition, or your enemies or the world situation. You're not thinking about anything when you first wake up and you feel good. But then you allow the I-thought to go from the heart into your brain and you say, "Uh-oh I've got problems." You begin to think about your problem. This is the I-thought thinking about this. It is the I-thought that makes you feel that you are awake in this world and you've got all kinds of situations happening. Just by realizing what I'm saying lifts you up. Frees you.

Then you can also reflect on your dreams. In this dream you're a king and there is a war with a different country and you get killed. But you laugh and you say, "This was a dream, it never happened." But now you're dreaming the mortal dream. You've gone from that dream into this dream. And you're taking this dream very seriously as if it were real. This is the reason you're suffering and you're going through various problems and various situations. If you only did not take this world seriously and remembered who you are, you would never have a problem. The problem comes to the ego. It is the ego that goes through various problems and various situations. You have to catch yourself. Do not let a moment go by when you are not practicing this.



So you see there is no such thing as saying, "I'm burnt out. I can't go any further in my spiritual practice." You have all these things that you can do to yourself also. All these things that I'm sharing with you that you can work on yourself and recognize that you're not the problem, you're not the body, you're not the mind, you're not the world, you're not the situation, you're not your karma, yet you have to do this for yourself. You have to stop identifying with the body. This is the main problem. Again the body does not really exist. You have to therefore see that it is the I-thought that has caused you to believe that you've got a body.

All is well. There never was a problem. There never was anything wrong. You have a lot of things to think about. Therefore I don't want somebody to call me on the phone and say, "Robert I'm stuck. I can't go any further." See all the things you can do. All the things we've shared. Just to think of the statement, "I'm stuck. I can't go any further." Who is stuck? You're saying the I is stuck. Who is the I that is stuck? Where did it come from? Follow the I to the heart centre, where it will disappear in absolute reality.

(long silence)

Shanti, shanti, shanti, om.

Feel free to ask any questions.

*SF: (Students asks question about mind being effective in satsang.)*

R: As long as the mind is quiet it'll be effective. When the mind is quiet the thoughts subside. When there are no thoughts there is the self. So all these practices are really to quieten the mind, not for any other purpose. No matter what form of sadhana you're practicing. Whether you're a Jnana or bhakta or karmic yoga or anything else they're really the same. All of these practices are simply to quieten the mind. To make the mind one pointed. When the mind becomes one pointed self-inquiry becomes very easy. Then the mind will disappear completely and you'll be free.

*SD: I think he's asking if satsang itself has a direct effect on the mind. Once the mind runs rampant during satsang. What if during your moments of silence when we're sitting here thinking a mile a minute. Is there still just a power in just being here that might transcend this?*

R: When you're at satsang you're safe. For in satsang there is a spiritual practice going on continuously. Something is always happening to help you. More than you can ever imagine.

*SF: Something else I was wondering about. "As ye sow so shall you reap." If a person is in that state, if I do something wrong I'll be punished and if I do something good or valuable I'll be rewarded. If something bad happens to me tomorrow, something really bad, who is being punished? There is no one being punished. There is punishment but no individual is being punished.*

*In other words would it not be more accurate because granted there is something that can be called cause and effect and it doesn't happen to an individual, it just happens. The bible says, the rain falls on the just and the unjust and then something good or bad happens. If something bad happens to me tomorrow it won't be Fred getting it back for something I did two hundred years ago. Is that not true? It just happens.*

R: You are speaking in the relative plane. (*SF: Yeah I realize that.*) There is no punishment and there is no punisher. There is no one to punish. So how can you be punished? There is no punishment at all in reality. Punishment doesn't even exist. This is all part of your mind that makes these things happen. It is the mind that makes itself be punished. The law of cause and effect is a mental act. It comes out of your mind.

Therefore again if the mind subsides where is there cause and effect. Cause and effect is of the mind. So no matter what you did in a previous life so-to-speak, that was part of the illusion. If you awaken today and you realize that you don't even exist! So it's impossible for you to experience any effect of anything that happened two hundred years ago, yesterday or today. It's only when you believe that. It's only when you allow yourself to live in that state of mind when those things appear to be present. That it happens like that.

Otherwise, who is to punish? For you have to believe that there is a God that punishes. And you said even if you believe that you are not the person that is being punished, you are saying that punishment exists, where would it come from? There has to be a cause for it. And the only cause is absolute reality, pure awareness, God, Brahman. In all God's truth there is nothing about punishment. Consequently there is no punishment at all. It never existed. Only when you believe that it exists then it will happen.

*SU: Robert what you started out to say is exactly what I've been going through and I did start inquiry but that doesn't work for me any more. None of these practices work for me anymore. But when you said a little later, "Who is feeling stuck," you say, "I is feeling stuck." And then you say, "Follow the I to the heart centre," but that doesn't really work for me either so I am just really stuck.*

R: When you say, you're really stuck? Who are you that is stuck? (*SU: Yeah well that's what I can't get beyond it.*) Do not try to get beyond it. Just realize that you exist. You exist, you're alive. You don't have to get beyond anything. Don't try to get beyond anything. (*SU: But it's very uncomfortable being there.*) Where are you? You're nowhere. You're feeling that you're some place, that you're stuck or wherever you are. That's the mind that feels that. It is the mind that goes through these experiences. But become aware that you are not the mind. By looking at yourself, as I gave you examples before by looking at yourself as images on the screen.

Imagine you're watching television. And all these things seem real, they effect you by the story that is going on. It affects you adversely or it affects you happily or whatever. But they're all images. When you're tired of watching you turn off the television there is only the screen. So be aware that's what's happening to you.

The one that feels stuck is the image like on the television. But if there is no image there is no one to be stuck. Just by knowing this you become unstuck. Just by understanding what is happening. Simply understand what is going on. As was just explained and there will be nobody to be stuck.

SF: *On Sunday you said how important, how valuable it was to be kind to others including the homeless. We should be practicing humility to all who we can and give service to all of the world. It's to me as though we're getting right back into the fate versus free will.*

R: As long as you believe that you are human. That you are the body and the world is real, you have to be of service to humanity. You have to do the best you can in this world and have a great compassion, a great love, a great peace and do all these things we've talked about. But as you graduate and as you rise higher there will be no one left to do these things. The one who does all these things will be totally dissolved. And you will become the whole universe. And you will be able to exclaim, "All this is the self and I am that!" As long as you believe you're Fred you have to have compassion. You have to help the homeless. You have to be kind and the rest. But when Fred disappears everything else will disappear also.

SD: *Robert going back to your talk about there not being punishment. I understand intellectually that on the highest level there is neither cause nor effect but as you said the question was on a relative level. Can't it be seen not so much as punishment but something balanced. You're right, there is no punitive God, there is no one to be punished but on the earth plane karmic level there is definitely divine balance that would constitute what we call bad karma rather than the consciousness of punishment?*

R: That is just a change in words. If you want to believe it's balanced believe that. Don't get... (SD: *But it takes away the idea of a punitive God which is...?*) It may but you're still worrying about balance. Worrying if you're balanced or not, if you're off balance. The whole idea is not to allow yourself to identify with those things. Do not think of those things too much. Rather think of who you really are and the truth about you, your reality. Always focus on reality. The I-am. Do not think of balance too long. Do not put yourself on that level. Lift yourself upward.

SI: *Robert, the things if there is punishment or any of the things say all is well?*

R: Exactly, all is well goes beyond punishment and balance. Everything is right. Drop all the thinking. Do not worry about these things. If you're identifying with the source by saying, "All is well," that will suffice. In other words do not try to be too analytical. And do not try to figure it out to an extent, trying to understand where punishment comes from, where free will comes from. And you just simply say to yourself, "All is well," and let it go, forget everything else.

When you say, "All is well," you are believing in a supreme power. Something beyond your thinking, something beyond your mind, something beyond your body. And you are trusting it by saying, "All is well." Then everything will take care of itself.

SF: *The mind creates problems and then turns around and creates the drama? (R: Exactly.) In a way.*

R: Exactly, it can, or even if you solve your problems, new ones will pop up. New ones will always pop up. You solve one set of problems new ones will come in. That is the nature of the mind, there is no end to it. Discover what the mind is and become free.

SF: I mentioned to Frank the other day, I was trying sitting in silence. And I set my timing to 30 minutes and after about 15 the telephone rang and it didn't bother me, that the telephone rang I said that is all there is to it. So I went and answered it and then went back and tried to sit in the silence again. Did the best I could but the fact that it didn't disturb me...

R: That's good. Everything is part of the sadhana. Everything is part of the spiritual practice. If the phone rings or there is noise or something appears to be wrong. There is never anything wrong. That's your practice to see if you will react. It's all part of the practice. (SF: In other words there is no way for something to be different than it already is.) Exactly. Now when you forget, there is nothing in this universe that wants to hurt you. There is nothing to try to interfere with you. You are totally free.

SH: You say there is nothing wrong at all that's occurred, that means *carte blanche*, completely. (R: Exactly.) There are no exceptions? (R: No exceptions.) It's only the mind that misconstrues things. (R: Yes.) There is certainly an appearance as though they are. (students laugh)

R: They certainly can, but to whom do they appear? (SH: From yours truly.) Exactly. (SH: All you have to do is to look at the morning paper.) Of course. It's really interesting. There is floods and rain. We have three days of chaos and today the sun comes up like nothing happened. (laughter) The sun doesn't care. Does the sun say, "I won't come out today because of all the chaos in the world? The rain, the deaths, whatever is going on. The sun always shines. So in the same way the sun is your self. It always shines. Your heart, your true nature. Is always shining. Whatever happens is an appearance. (SH: This is never real.) Never real. (SH: That's a beautiful analogy. The best.) I'm glad you like it. (students laugh) If the entire earth blew up the sun will still shine tomorrow. It doesn't mean anything. (students laugh) (SH: It wouldn't bat an eye. Wow.) Your real self, your real nature that you really are can never be affected by anything. You are never born, you can never die. You have always been and you will always be.

R: Mary do you want to read the Jnani? We haven't read it for a while.

SM: I don't know where it is. (R: That's okay.) Here it is.

(Mary reads the Jnani refer to beginning of this book)

R: Thank you Mary.

Do we have any more questions or if somebody would like to say something?

S: Robert this word, swaruppa? The Jnani rests in...?

R: His real nature. His real self, his real nature, who he really is.

(new transcripts announced by Robert on table for students to take )

(general student talk)

R: Remember to love your Self, to pray to your Self, to bow to your Self for you are immortal, you are the Self and all is well, peace. Until we meet again...

(tape ends) [TOC]

**THERE IS NO CAUSE FOR ANYTHING!**

*16th February, 1992*

*Robert:* Good afternoon. (Good afternoon) It is good to be with you again this lovely Sunday.

It is most difficult for people to understand. That life has no purpose. Life has no purpose whatsoever. This is a blow to the ego. We think we're so important. We go through life having various experiences. We believe it's getting us somewhere. Yet life is totally meaningless. No purpose at all.

A good example of this is the dream. When you are dreaming it appears that you have a purpose. You're doing all sorts of things in your dream. Yet you wake up and all of the things you've done in the dream. You've gone to school in the dream, you've earned a PhD, you've gotten married, you have children, you became a grandfather, grandmother. Then you awaken, it's all gone.

And so it is with this life. We take it seriously. We're so concerned about our bodies, our affairs, yet one day we will all awaken. And we will laugh, for we are not the world, nor the body, nor the mind. We have absolutely nothing to do with these things.

It reminds me of the story of the two seekers who wanted to visit a great Sage who lives across the river. It was a rainy day, hurricane winds were blowing and they wondered if they should go across the river, they may drown. It's bad weather. But they decided to go. For it was more important to see the Sage. Then to take care of their lives. They tried to find a ferry man to take them across the river. But the ferry man wouldn't go. They found another ferry man he wouldn't go the weather was just too bad. They finally found a ferry man who said, "Since you're going to see the Sage I will take you across. But remember your life is at risk." There were gail winds blowing, high waves, "Do you still want to go?" They said, "Yes." They got in the boat the ferry man was rowing, the boat was going up and down on the waves. The water was getting into the boat, the ferry man asked, "Should I turn around?" They said, "No, keep going." They finally got to the shore and they saw a bane of pilgrims coming from the Sages place. They asked the pilgrims, "Which way is the Sage. Where can we get the darshan of the Sage?" And they looked at the seekers and they said, "You fools, the ferry man who took you across was the Sage." They looked for the ferry man and he was gone he disappeared.

What is the purpose of this story? It has no purpose whatsoever. (students laugh) Why am I telling this story? To pass the time. (students laugh) There is absolutely no reason to tell you this story. (laughter) That's the way life is. (students laugh)

We become serious, we get involved in religions, we get involved with Sages, books as if these things are going to help us. They appear to help us. Just as the world appears to be real. But nothing in this world can really do anything for you. For you and the world do not exist. You are pure awareness. There is no thing you have to do to see this, to find this. You are that!

The world can do nothing to you unless you react to it and allow it to. There is absolutely nothing anywhere that has anything to do with you. Who do you think you are? You think you're somebody important. You have a good job. You have a family. You pay your taxes, I think you pay your taxes. (laughter) All these things you're doing, why are you doing these things? You don't know. You were born in a certain family. You were totally brainwashed. And now look at you. (laughter) You think you're somebody. But you're a nobody. There is no body.

Why do you want to be somebody? You want to be somebody because you believe it will bring you happiness and peace and love, joy. You want to fulfill your life. Do you not do this in the dream. You do the same thing in your dreams. Yet you awaken and you find yourself in this dream.

You all look so peaceful. Why do you want to look peaceful? Peace is a delusion. Birth is an illusion. Death is an illusion. You are an illusion. You are not what you believe you are. Even if you feel you're spiritual. Who is there that has to believe they're spiritual? Who is the person who believes they are something? Whatever it may be? Whether you're searching, whether you're practicing certain meditations, whatever you're doing, there has to be somebody to do these things.

I am saying, "Find out who this somebody is." Who is this somebody who has to go through various yogas, meditations. Read various books. Get involved in various organizations. Who has to do this? Find out! Find out who that person is. From where did that person come from? Who gave that being birth? Who feels he is the doer? Investigate yourself. Dive deep within yourself. See who you really are and then see if there is a purpose for your life. The only justification we give to our lives is we believe we are making it a better place for our children, a better place for humanity. But if you look through history you would see the dastardly things that have taken place on this earth. You see man's inhumanity to man. All of these things that have happened since the beginning of time. And we've always tried to bring peace into this world, harmony and joy. Nothing seems to work. Nothing seems to work because you're playing with a dream world. You are involved in a world that is a dream.

Yet for some reason you believe you're somebody and you're doing things in this world as a so-called person. Yet in reality you are not a person, this world does not exist. There is no thing of this world that is of importance and you're wasting your life by running after the things that change. I'm not saying that you should give up your life and go live in a cave. Yet that is not such a bad idea. You really do not have to give up anything. Except your thoughts. It is the mind, your thoughts that get you in trouble. You identify

with your thoughts. You identify with your mind. Your mind creates all the pictures that you see in front of you. It creates this world that you observe and get involved in. The whole universe emanates from your mind. Everything, people, places and things have come out of your mind.

To awaken find out where the mind came from. Where did the mind come from? The mind never existed so it couldn't come from any place. There is no mind. If there is no mind there are no thoughts. If there are no thoughts there is no body. If there is no body there are no others. If there is no others there is no world and no universe. So you see all these things have come from your mind. You have to question yourself, "To whom comes this mind? Who thinks? Who is the doer? Who am I?"

(short silence)

Everything is nothing. No thing is your true nature. Because you exist, others exist. When you cease to exist, others will cease to exist. There will be only one. That one is emptiness, freedom. That one is absolute reality. That one is you.

Why do you wish to continue playing the games of this world and get involved in all sorts of things? Let go of the world. Let go of the pull of inertia, who makes you believe that you are a part of this world. That you are a human being. That you are an ego. That is all in the game of life.

It is sort of difficult to understand how you would function if you did these things that I outlined for you. Yet always remember that you will function without any help from yourself. You will continue to carry on doing the certain things you came here to do. You will be vibrantly happy. Due to the fact you are no longer the doer. There is no longer anyone who is responsible. The responsibility is on God's shoulders so-to-speak. Not your shoulders. You haven't any shoulders. You no longer have to carry the world. No longer believe that you are responsible for your condition.

In new age philosophy they teach that you are responsible for whatever happens to you. You cannot possibly be responsible for whatever happens to you because there is no you to begin with. There is no such entity as you. Who caused any problems, who is responsible for anything in this world. Such a being does not exist. Yet when you believe in your mind that you're responsible for something the picture your mind paints in this world is of you being responsible. Then you believe that you are a sinner. You believe you've done bad things in your life and you have to be punished, or if you believe in the new age teachings you believe you have invoked the law of cause and effect therefore the cause will bring the effect invariably. So if there is anything wrong in your life with somebody the effect is going to return to you.

In reality, in truth, there is no cause. There is just no cause. So how can there be an effect? In other words, who created the cause? You can say, "I did." You realize, you've got to realize that the I that you think is the cause does not exist and you begin to see where the I arose from where it arisen, arises from, where the I came from that thinks it's the cause and you will find the I never existed. If your I never existed there is no cause. If

there is no cause, there is no effect. Consequently you are free. You're free right now. You have absolutely nothing to be sorry for.

This doesn't give you license to go out and do anything you like. For if you're doing anything you like, you're going to fall in the pit, so-to-speak. And appear to suffer accordingly in this world. But this teaching makes you see that there is no cause for any action. Some people like to say that the first cause is God. Yet there is no first cause. God is part of the creation of the mind. Think of this.

The things you have believed all these years to be hurting you. The sufferings that you've had in your life. Believing that you have caused problems for people, you've caused unhappiness is a lie. You are free. You are Brahman. You are sat-chit-ananda, effortless, causeless, choiceless, pure awareness. You have no form and no shape. You have no existence. Yet you are. You are not this and not that. You just are. You are something (for want of a better word) that is so far beyond the mundane world and beyond your experiences that you can never discover this with your mind, or with your trying or your meditating or whatever you do. You can never discover this reality. This absolute reality which you are. This freedom, this total bliss, which is beyond bliss, which is beyond freedom. You are something so beautiful that there are no words to describe it. This is beyond God. Beyond everything you can ever imagine. There is no name for it. When I use the word absolute reality, choiceless pure awareness, sat-chit-ananda, ultimate oneness, they're just words.

It is in the silence when you feel it. When there is total silence, and you're not looking for a description. You are not trying to say, "I feel happiness, I feel bliss," for when you say these words you limit yourself. For you are saying the I feels bliss, the I feels happiness. There is no I therefore there is no bliss and there is no happiness. Yet there is something, you will experience for yourself. It is no thing you can describe. It is no thing you can talk about. It is no thing you can discuss with anyone. It is not debatable. It is no thing you can prove. Yet you are that. You are that.

It doesn't matter what appears to be going on in your life. It is because you are concerned with your miserable life that you do not experience the truth, the reality. You are concerned with your affairs, with people, with places, with things. This is what keeps you back from experiencing this higher reality I'm speaking of. Trying to get your point across. Trying to win a battle. Trying to come out on top. This is what keeps you back from experiencing this reality. If you really want to awaken you must put this first in your life.

How do you put this first in your life? By learning to be calm and peaceful under all conditions, by observing everything in your life and leaving it alone. By allowing people to live their own lives and not judging or condemning. By beginning to see that the person you dislike, that the condition that you do not like, is only yourself. Whatever transpires is yourself. There is only yourself. If you realize there is only yourself whatever you do for others or to others you're doing to yourself.



Begin to work this way. Understand the one self and you will go beyond it. You will go beyond nirvana. Beyond God, beyond anything that you can ever imagine. When you think about these things you spoil it.

Again do not think or believe, this is too far out. You've got your life to live and you got things to do or feel as if you are doing the best you can and you've got responsibilities. Remember your body will appear to go through the processes, your body will appear to do the things it came here to do. You will continue on your track wherever you're going, whatever you're doing, yet you will not be you.

How can you be two different people, two different entities? To others you will appear to be a person. To others you will appear to be doing work. But the paradox about this is you will not be doing anything. You do absolutely nothing. You're not doing a thing. You are totally free and liberated. Yet as others look at you, you will appear to have a body, you will appear as they are. For you can only see yourself.

In other words, where you are coming from in consciousness that is what you see. If you believe you're a body, you're a mind, if you believe in the things of this world then you see them everywhere you look. You see other bodies. If you believe in suffering, you will see other people suffer. If you believe in crying you will see crying wherever you look. Whatever you believe in your mind you are creating in your life. But if you go beyond the mind where there is absolutely nothing going on you will be in a place that cannot be described. Yet when others look at you, you will appear to be working or doing the things you do.

You have to ask yourself, "Is it worth finding yourself by giving everything up?" Look at your life, look at your world, look at what is going on in this world, look at the universe what is happening and see what part you play. Where do you belong in the scheme of things?

If you believe in your humanhood you will go through trials and errors. Fighting for survival, trying to make things happen. But as you begin to let go, as you begin to go deep within yourself, as you begin to leave the world alone, mentally, you will find that you're becoming happier and happier, you're becoming peaceful, joyous, free. And one day this whole universe will be gone. It will have disappeared. And the self will exist. You are that!

Awaken and be free!

(silence, then tape restarts abruptly, Robert continues)

During the holiday season I asked many of you if you would, to bring toys for the children in the orphanage and some of you responded. I have certificates of acknowledge for those of you who did respond. The only two people I see here today who did this is Fred and Jay. Tony ... did also but he's not here. Did you?

*SG: I think we did also. (R: Oh right! Anybody else? Who?) SD: Sam.*

R: Good, okay. These are the certificates of acknowledgement. Like the wizard of oz. (students laugh) You get your certificate Fred? (*SF: Thanks Robert.*) Pass this back to

Tony. Give this to Pam back of you. We have one more for Tony L... but he's not here. Jay's not here. (SJ: *I don't need one. Why, what can I do with it?*) Hang it on the wall. (SJ: *I'll give it to Tony.*) No, I've got one for Tony.

Now it is time to play, "Stump the guru." So pass the questions.

(Robert jokes) These two old fellow's are sitting on the park bench and one says, "Do you ever wonder if maybe life is just an illusion and nothing really exists?" And the other man says, "Well if that is true then I'm definitely paying way too much rent."

Q: (Robert reads) *How can you distinguish an authentic Jnani from a phony?*

A: (Robert answers) Just look in the mirror and whatever you see that is what you see in the Jnani. If you think highly of yourself you will see the true Jnani. If you think that you're a phony or there is something wrong with you, you will see that in the Jnani also. So by knowing yourself, you know the Jnani because there is only one, one Jnani, and that's you. You are never in the wrong place. If you were with a teacher who appears to be sort of phony that is what you deserve at this time. That's where you should be. There are no mistakes. Nothing is wrong. All is well. So if you want to find out who is true and who is false look in the mirror. (laughter)

Q: (Robert reads) *Is fish as tamasic as meat? How about seafood?*

A: (Robert answers) How about it? Satvic food is always the best food to eat. If you eat whole grains, fruits and vegetables, that should do it for you. You don't need anything else but that. On the other hand does it really matter? If you understand the truth about yourself, if you have an idea who you are, you will refine your diet automatically. There is really no high Sage, I mean the top Sages in the world that have really eaten meat. It's not necessary.

Do not stop eating meat because I say so. But you rather see who you are. Find out the reason why you like to eat meat, what it does for you. You become a graveyard for animals. As far as fish is concerned, people say it's cold blooded so we can eat the fish it doesn't matter. It depends on you. It depends how you see this. Again the safest diet is whole grains, fruits and vegetables. The rest is up to you. You cannot generally say what people should eat and say, "Eat this and don't eat this." Everyone is different. If you're living in the North Pole you have to eat whale blubber. I know that there are some people who live in the Caribbean Islands who eat whale blubber. Usually these people look like blubber themselves.

But take a look at your own life. See the things you eat and why you eat these things and why you need to eat these things. Find out where you're coming from. Find out who you are. Find the truth about yourself. Then you'll know what to eat personally.

Q: (Robert reads) *Has there been analytical cases of a person reaching the state of consciousness that you are in by using the self-inquiry method?*

A: (Robert answers) Definitely, there have been quite a few people who have reached self-realization, who have awakened by practicing self-inquiry. When you practice self-inquiry do not look at time. Do not think I have to reach it before I die. I have to reach

it by 2 o'clock this afternoon or I'll be late for lunch. (laughter) Just do it without any motive. Practice self-inquiry without thinking anything is going to happen. Let it become part of your life, part of your nature. As you continue to do this, one day something will give, it has to. One day you will find that you're home free. Forget about time, forget about age, forget about everything. Just do the self-inquiry, persevere, something has to give.

Q: (Robert reads) Robert how are the doctors, (whatever this word is) to where you reside who practice colonic therapy. (repeats) How good are the doctors? Here are the doctors who practice colonic therapy. Somebody gave me the name of some doctors who practice colonic therapy.

A: (Robert answers) Somebody gave me some names of doctors who practice colonic therapy.

SC: I got a question as usual, it's simple. Still, I and some people I speak for myself, I still don't understand this illusion. You don't exist, you mean physically or emotionally when you say that, nothing exists. Life is an illusion.

R: You appear to exist in a dream don't you? (SC: Think about now, not in a dream.) But when you're dreaming... (SC: I'm not talking about dreaming, I'm talking about right now.) Imagine this is a dream, what we're doing right now. We're sitting like this asking questions and you ask me the same question. And I tell you, "Nate you're dreaming your life, it does not really exist," And you tell me, "I'm talking right now." You tell me the exact same thing in the dream. Whatever you're doing right now that you tell me in the dream. And I tell you, "All I can say is find out for yourself. When you find out for yourself there will be no question about it in your mind. You've got to find out." And you tell me, "How can I believe this? How can I accept something like this? It sounds so ridiculous." And then you wake up. It's the exact same thing. So-called life never really existed. It doesn't exist at all. (SC: How about the physical reality?) What physical reality, that's life, the physical reality, the mental reality, the emotional reality, it's all part of the mortal dream.

SC: But it actually exists, that microphone stand is solid, the chair you're sitting on is soft and solid.

R: It's a dream chair, it's a dream microphone. Just like when you were dreaming, you're dreaming of the microphone and the chair. You say it's solid then too. I come and tell you Nate you're dreaming. I come into your dream and you reject it. You say, "The microphone is solid, the chair is solid," because it's a dream microphone and a dream chair. Therefore you think it's solid, it appears solid. But when you wake up what happened to the solidity? (SC: It's still solid, I'm sorry.) (laughs) Of course it is solid but so is everything in your dream. (SC: In a dream, it's a dream but this isn't the dream.) But while you're dreaming you believe it's not a dream also. You believe it is reality, that's the point. When you're dreaming in the dream you're reacting aren't you? You think it's all real.

SC: In the dream I can follow you completely but I could see that this could be a dream also. But the physical reality is some of us are older, some younger. My hand is soft, it is flesh. I can cut it with a knife. That chair is a different color...

R: Don't you do the same thing in a dream? (SC: *In a dream yes but not in...*) But while you're dreaming you believe it's real and you will not say it's a dream. (SC: But it could actually happen now is what I'm saying.) What can happen? (SC: I'm doing this.) You're doing that in the dream also.

SC: *But I wouldn't step in front of a car, I may step in front of a car in a dream...the dream would wake up, but if I step in front of a car in reality to me...*

R: Then you wake up. (SC: *Don't get away from the question.*) (students laugh) You're getting away from the question not me. (SC: *Okay I'll just drop it, the rest of the guys think it's a joke.*) No, but look at it like this. When did you have our last dream? (SC: *Probably last night.*) Do you remember what you dreamt? (No answer) You forgot. Yet in that dream perhaps you were probably a king of a great country. And you had a duel with a sword with somebody and they stabbed you in the shoulder. And you bled and you hurt. And then the doctor came and bandaged your shoulder.

SC: *Let me answer it like this, somebody told me about a dream I don't know how true it is, some man said he had a dream and he had four daughters and they all got killed and in real life so-called he had two daughters and they got killed. And he didn't show remorse and somebody said, "What's the matter with you, you don't show any remorse for your two daughters?" And he said, "In my dream four of my daughters got killed and I didn't show any remorse, so why should I show any remorse for the two daughters that died in this actual life?"*

R: No the story goes that, the daughters who were killed they asked him and he says, "For whom shall I mourn? The daughters that were killed in the dream or my daughters who were killed now?" So you answered your own question.

SD: *Because he's saying Nate that this is also a dream from which you will awaken.*

S: *I can't...I realize that. I see that the waiting part then there will be an awakening, I don't know what the awakening will be but in the mean time, I'm aging, feet are sore, they could be sore in the dream and they are sore now, but...* (SD: *They're sore now in the dream.*)

R: You go through a dream, you're born, you go to school, you grow up, you get married, you work. You have sore feet, sore head, everything is sick in your body and the whole life span takes an hour, five minutes. (SC: *In the dream?*) In the dream when you wake up. (SC: *But in this reality it takes 40, 50, 60, 70 years.*) That is how it appears. But in the dream it appears as the same thing. You didn't know it takes a minute, five minutes and hour to wake up. (SC: *Well okay*) Because you were a baby and you grew up and you became Nate. (SC: *I'm missing something I don't know?*) You're not missing anything. The dream is like this. You dream... (SC: *(Turns to another student) Do you understand it?*) You go through life, you awaken. You go through this life, you awaken. There is no difference.

SC: *All I know is I feel that I'm all alone and all you guys are sitting there not saying a thing. It's that you all know the answers, if you do speak up.*

SB: *Hey Nate is your awareness sore or who is aware of the sore feet?* (SC: *My mouth hurts where I had surgery on my gums.*) *Who is aware of the sore mouth?* (SC: *I am.*) *Is awareness*

sore? (SC: No awareness is not sore.) What's that? (SC: Just what is.) So be that and that's not sore. See what happens?

SB: Robert I had a dream, an interesting dream last night. (R: Umm.) I bought a new car. I was driving around and a girl a friend of mine she wanted to drive it and I let her drive it and she gets in and she drives away. And then all of a sudden I see the door open and she falls out and the car is still running. And then the car goes around the corner and she runs after me and she says, "The car ran over a man." And I said to myself, "Now I'm ruined. My life is ruined. How I wish this was a dream but no it's real. Here I am. It's real, how I wish it were a dream. It is real," and then I woke up. (students laugh) I remember that. How I wish this was a dream and then I woke up. How I wish this was a dream, but no the car ran over somebody and then I woke up. (laughter)

R: That is a good story. (SB: It really happened too because when I woke up I didn't even know I was up, it was just absolutely identical to this life, actually exactly the same feeling. It was great.) And now you're here, going through this dream.

SB: So then I have a cold. So then I say, "Does awareness have a cold?" Awareness is aware of the cold but awareness doesn't get a cold. So am I going to be the cold. Am I going to be the mind being the cold or am I going to be awareness who never had a cold.

R: Throw him out. (students laugh out loud) Any more wise guys say anything?

SF: Yeah, (laughter) if I ask myself where am I in the scheme of things? Either I am the centre of the scheme of things or there is no scheme of things. And the reality of the situation is there is no centre and no scheme of things? (R: Correct.) Thank you. I'm glad you agree. (laughter) If you hadn't I'd feel bad. I'd be confused.

R: You're good for nothing. Your interested in the centers and the scheme of things and realities and all kinds of things. Let go of all these thoughts, do not think! The less you think the more you'll know. (SF: You said the less we think the more we'll know?) Umm.

ST: Today you were talking about no causes and it's paradoxical that in self-inquiry we're looking for the source of the I, the cause of the I?

R: We are not really looking for the cause of the I, we're looking for where the I has arisen. Where did the I come from? How did it arise? I'm not saying there is a cause. We're just trying to think in our minds, where did the I come from? How did it originate? (ST: Well source for me is a synonym for cause.) You can say that to an extent too. (ST: You know there is source then there arises from the source...) Do not try to make our minds believe though, that there is a real cause because that will be a hindrance. For the I doesn't exist. (ST: Yeah.) We find out that the I had no cause whatsoever.

ST: Right so that was a little confusing when you were speaking about the cause, causeless. Also self-inquiry is a process of discovery. I mean I have to take what you're saying as a map and not as the final answer, I have to find my own final answer. Otherwise I am choosing to believe something which is not from my own experience. So I listen to what you say but for me the self-inquiry is the process of discovery of what is true. If that makes sense. I mean if I ultimately find that there is no cause but till that time there has to be only an idea. Just like the idea that there is a cause. They're just ideas. And the experience itself is the discovery is what self-inquiry is about.

R: Do not get hung up on that. Practice self-inquiry but do it in a peaceful, joyous understanding. Do not be too serious about it. Do not say this is the cause and I have to get to the cause and I have to find it, it's the only way I'll ever awaken. Just do self-inquiry in an easy way. Let it happen by itself.

*ST: I find in my own experience that happens occasionally but at times self-inquiry requires a demands work, a lot of effort. Because I am interested in doing it but sometimes my mind because of its conditioning would rather solve a problem or digress in many other directions. There are moments when I can do self-inquiry when the mind is very concentrated. It just happens very spontaneously and very easily. A lot of the times I'm tired and I have to think about something else or I have to solve a problem that's at least how I feel and so I have to - it's effort.*

R: In the beginning it's true. *(ST: Yeah.)* But as you carry on with it, when you have to solve a problem, it'll come automatically. Who has to solve this problem? *(ST: Right. It happens, but in the beginning it's work wanting to get my mind away from the habit of wanting to solve a problem. Rather than looking at the bigger picture if that makes sense?)* Yes it does, it appears as work. *(ST: Right.)* But try to understand that it is not really work. *(ST: Right I understand that only at moments.)* Because the person that does the work that is practicing self-inquiry doesn't exist. *(ST: Right)*

*SD: In the same way I think whether you're looking for the source or the cause when you discover that there is no I then there would of necessity have been no source or cause.*

R: Of course right. The point is do not put too much emphasis on the cause. Say, I have to find the cause of the I. What you're really doing when you do that is, you are imagining there is an I that exists and you have to find its cause. Whereas it's a question. From whence does the I come? You're just wondering about it. *(SD: It is sort of rhetorical right?)* It is sort of rhetorical yes. You are wondering about, "Where does the I come from? What is the source of the I?"

*SB: Robert also, cause implies motion. A cause moving into an effect but the word source does not have to imply motion. It could be a motionless source.*

R: How about apple sauce. *(students laugh)* *(SB: How about spaghetti sauce. No, I mean a source that could be - is no motion, you know. There's a difference.)* You could say that yes.

*ST: Isn't self-inquiry a process of discovery I mean. If we go into self-inquiry we can assume that everything you are saying is correct, believe in what you're saying or disbelieve what you're saying and find out for ourselves and it seems to me if you try to set up self-inquiry in a way — yes I know the ego, the I is unreal — then it's not a pure question any more, it's a bias question. I know that it's unreal so I am only asking myself a question that I already know the answer to. Understand what I'm saying?*

R: Yes but if you keep in back of your mind... *(ST: So there is no freshness to the question, it's just...I know the answer and I'm just...it becomes like a mantra or something that's dead.)* If you have in back of your mind that there is no source, there is no I and keep asking

anyway. But you feel some place in back of your mind that it doesn't really exist, it'll happen faster.

*SK: Perhaps for most of us that place at the back of our minds is rather a big place. (laughter) Like he says we really are confused about this I business and it's a real human impression. It sounds like sometimes you say, "Now we've got that problem solved so now let's go and play that even though we know there is not a real I." In fact there are a lot of voices around that think they are a real I, I suspect.*

R: You have to work with that. You have to inquire, "For whom comes the I? For whom is the I?" But you have to have a little understanding at the back of your mind that there is no I that really exists. (*SK: Right but that may be damn little for me and these words...*) Then keep asking. Keep inquiring.

*SK: Also going back to what you were saying that, the idea of doing it rather lightly...perhaps what word would you use, playfully or gently for self-inquiry, I can't remember exactly what word... (R: Umm.) And the way to talk about that would be as follows. For example occasionally self-inquiry perhaps for many of us seems to go well, you know everything appears good, there is peace and stuff and we're really in fat city, you know this sitting there and everything working. Many times it doesn't seem to be working that way, like that. Perhaps there is a tendency for the mind to want to force it to feel like that, to be like that. Is what you're saying, just ask and if the mind goes chatty and all that don't worry about forcing it into that...*

R: Exactly, that is what I'm saying. When that happens you watch the mind you become the observer and you leave it alone. When self-inquiry becomes a burden to you, when you feel you're spinning your wheels then just watch yourself.

*SK: Can you not also just do self-inquiry even though it's not working well? Doing it without worrying about the fact that it doesn't seem to be quote working well and there doesn't seem to be giving a lot of peace and quiet. You still just sort of do it without worrying about the fact that you don't like the results.*

R: You can do it but it will not be as effective. It's only effective when you do it without having any tension. When there is no tension in your mind and in your body. You're simply inquiring, "To whom does the I come? What is its source?" And you wait. If you feel upset, if you feel it's a waste of time then observe yourself, watch yourself, find out who feels this way. Ask, "To whom does this tension come? Who feels up tight? Who feels as if they're spinning their wheels?" (*SK: That is self-inquiry?*) Self-inquiry. (*SK: That is just the stuff below, where is the source?*) You are getting to every problem that comes into your mind, then it is to attack every problem. But to realize some place at the back of your mind that there are no problems. You can do both at the same time. You can be attacking the problem inquiring about the problem, "To whom does it come?" Then there will be something that tells that there are no problems and you'll start laughing. There is nothing to attack. But if you take it too seriously then you're bringing it to life. You're making it a reality. You are making it a part of the relative world. As if it really exists. And it's a fight you've got on your hands.

SF: *In the mountain path there is a piece called the answer is in the question. It's hard to expect an answer in the question. (R: Umm.) Kind of a forlorn hope or intellectual.*

R: *The answer is in the question, that's right.*

ST: *It seems to me because I had stages of doubt at times. It seems that doubt is the greatest enemy because it's what you're talking about because it's almost hopeless. When you hit some heavy duty doubt, when you really want to know and then you're saying we have to take all of this as faith that what you're saying is correct. Then I'm stuck. Really I can't go beyond it because when the doubt comes up I don't want to believe anybody or anything. I just want to know what is true and I can't buy that the I is not real at that time because it just seems too real and then it's exactly what you're talking about, it's a fight. The fight goes on between who is right, who is wrong, who is leading me down, you know.*

*I think that if truth comes it has to be self evident, has to be obvious and there can be no trace that someone told me it was the way it was and I bought into that. (R: Umm.) Because it seems that it's a changeable, you know if you change your mind tomorrow then I'm screwed you know. (students laugh) You know, somebody out of the blue, you said well you know all I've said all these years are all bullshit, the fact is that you know, I was wrong and you guys are all just idiots for following me. (laughter) Where are we, we're up the creek without a paddle you know.*

R: *This is why I say so many times you probably are not here at these times. Do not believe a word I say. (ST: Yeah but you're saying do believe now. Do believe this I isn't real. Do believe have in the back of your mind this is not real, this is all an illusion. This is a dream. This is bah this is that, you know.) This is my confession. (ST: Yeah that's from your experience but I'm saying at times I really am into that because I have faith in you but the mind has it's way of creating this enormous doubt at times.) Of course it does. (ST: And then I'm just sitting there going, I don't know, who is right, who is wrong and the mind is devious and seems that the mind can whup me every time you know. And I resolve it somehow and the answers, what I'm saying your answers are not satisfying me because it seems predicated upon faith again in you and the mind has a vicious doubt that comes up. Because I guess it tries to hold on to the last degree. I don't know if other people can relate to what I'm saying or not...*

R: *Many can of course. (ST: So...) It happens to everybody. What you should do when that happens is to keep still. (ST: What happens is...) Just watch. Watch your thoughts keep still.*

ST: *What happens is I go...okay I've tried that, I go still I observe and then what happens when I'm an observation my mind even gets more active and then I end up going down some other garden path and then it's a while before I even think about self-inquiry again. Do you understand? It's just this vicious kind of mind that I'm dealing with here.*

R: *I understand perfectly. But try to say to yourself, "I don't care what my mind is doing. Let my mind go whatever direction it wants." In other words flow with it do not try to stop it because it will overwhelm you. (ST: That is what it does.) Because you're trying to fight it, don't try to fight it, just say, "Okay go ahead, do what you will, (ST: Yeah, it does.) go where you want." (ST: Even days later I come back to self-inquiry you know.) (laughter)*



R: Just watch and let it go. But if you do exactly what I tell you now, let the mind go in whatever direction it goes, but become the observer of the thoughts. Just watch where you're going. Watch your thoughts deluding you. Watch them pushing you away. Observe them thoroughly. But do not get excited, do not get mad at your thoughts. Do not get mad at yourself. Do not get upset about it. Just say, "It's okay to do that mind. You can do whatever you like. It's okay." Just by observing that, the mind will become weaker it will not have the strength to continue fighting you.

*ST: Well then I build up this heavy duty ego observer you know. What my understanding of observer is, the observer is like the place where the ego hides, the last hiding place of the ego. So you're asking me to jump into another part of my ego and watch this part of the ego. Does that make sense?*

R: Forget about jumping into another part of your ego. (*ST: The observer is the ego?*) But the observer is the less ego. (*ST: Oh.*) It's not a complete ego. It's a very subtle part of the ego. (*ST: Right.*) It's the last part of the ego that is destroyed. So as you watch it this way and you observe it this way, the mind becomes weaker and weaker, and the ego will destroy itself.

*SD: I relate to everything that John is just saying and I also feel sometimes that self-inquiry keeps the mind busier than say a mantra. But I think the answer to our having faith in you, you have already covered by saying find out for yourself. Find out for ourselves is not too different from having faith. And you always do suggest that. That the only way is by not believing you but by knowing on our own. (R: Of course.)*

*SM: How about surrender Robert? Can you work the two together?*

R: Surrender is very good. Surrender is just letting go completely of the struggle. Letting go of the mind. Whatever it's doing, whatever it's saying, whatever it's telling you. Giving it all to God so-to-speak, releasing yourself. Not allowing your mind to do anything to hurt you. Whatever it does, you surrender it. By saying, "Not mine, but thine."

*SD: So in other words say for example if our mind gets really busy and we sort of catch ourselves being busy that we could say, "God take this busyness from me," or I surrender this busyness? (R: You can say, "I have no mind of my own. I have no thoughts of my own. I have no body of my own. It's all yours.") Which we have to do to the guru? (R: Yes.) So I know one time you said something about giving thoughts to me that would be, it would be...just when you find yourself so busy I sometimes say, "Robert take these thoughts from me." And I imagine that you've taken them and they're not my problem anymore.*

R: You let go, you surrender, you give them up. That is a good method. Good practice. (*SH: Do you really want all that garbage?*) (*laughter*) *SD: It doesn't affect him, does it?*

R: It doesn't exist. (*SH: Wow, then you don't receive it.*) It goes through me. (*SH: It doesn't even do that if it doesn't exist. Who is the you it goes through?*) The you that you think appears true. (*SH: Wow that's doubly good.*) (*laughter*) You believe that I'm taking your stuff from you. But when you give it up you feel better and I feel better. (*SH: I don't involve you*

at all, so there is no need to.) If you like to you can surrender the stuff. (SH: *I wouldn't do you a dirty trick like that.*)

SD: *But it wouldn't affect him. (SH: He says it wouldn't but it might. I wouldn't want to slaughter you Robert.) He tells me there's no meaning, it's not going to...*

SB: No wonder you're so fat.

R: You can use any method you like. (SH: *Yeah.*) But do not be disturbed about the mind or the ego or what appears to come to you. Be still. Be quiet.

ST: *I have issues about that about just being quiet, because you know there is a lot of people that go up on the mountain top and they're real quiet for twenty years and when they come down and they get pissed off and it's all over you know. (laughter) (R: You're right.) So quietness you know to hell with it you know. So you keep the samskaras quiet for a while and then they get a little aggressive when you get involved again, so it just doesn't seem that quietness is the answer. Quietness maybe is a symptom of either two things, either a pacification of the samskaras, so that is that you retreat from the world and then nobody bothers you and then you're happy for your whole life. You win 3 million dollars in lotto and you get a nice place you're all set you know.*

*And the second way is that you really burn off those samskaras and no matter if you live in hell and you feel happy you know. Because there are a lot of people in India I notice are into the observer and one guy spent seven years in a teraboda monastery he did a lot of self observation. And he noticed when he got back everybody aggravated him you know. So he said, "To hell with all that silence and observing the Self let's do some therapy. Let's get in there and clean out the old garbage pit." And so that was his way of resolving it. And it just seems that the silence isn't enough. Okay we pacify those little samskaras for a while but hell how can we know that they're really burned. I can understand the idea that the grace you're transmitting is burning the samskaras, like you say do the silence certain times of the day. But I don't think that necessarily silence is the answer for liberation. It could be pacification and often is you know.*

R: That's a good point but what I'm getting at when I say be in silence, (ST: *Yeah.*) I don't mean to go away to a cave or to a mountain top or to hide from your work, be in silence where you are. Be in silence by not reacting. This is what I'm referring to.

ST: *But by tiemas, my friend used to say about tiemas. They go in like a bastard they are like a saint for twenty minutes and they come out like a bastard. (students laugh) So I've been a bastard a lot of my life and I want to be a little different you know. I can understand self-inquiry maybe if we can find the source. Something beyond the personal I that, just that discovery there will just awaken us. But I think that pure silence sometimes when you speak seems to be a pacification of the ego, you know?*

R: Not really. The silence I'm speaking of is the mind becomes weaker and weaker until it dies. And you do this by looking at the world. The vicissitudes of the world that you're in, the problems you go through, watching them, not reacting. Keeping the mind from reacting that is quieting the mind. That is the silence I'm talking about.

So you can be in your job, you can be anywhere. You notice the things that used to bother you and annoy you no longer have the power to do that because you are not react-

ing, you are not accepting it. And your mind has become quiet while it's active. So this is quietness in activity. Things are happening all around you, you're not hiding from it. You're not trying not to think about anything, you're just not reacting. When you do not react the mind becomes still. The mind quiets, as it becomes quiet this way it weakens and you will eventually get rid of it. So that is the silence I'm talking about.

*ST: Well why doesn't it work for all those billions of people in the world over many centuries who have had years and years of quiet meditation time you know. Whether they are Buddhist or Hindu or Christian or Vedic or whatever who are just bastards after all these years.*

*I saw a whole thousand Buddhists spent years at a ceremony and they were pushing and shoving just as hard as anybody...*

(tape finishes abruptly) [TOC]

## **HEALTH, SICKNESS AND DEATH**

*20th February, 1992*

*Robert:* ...shanti, shanti, om, peace. Good evening. It is good to be with you once again. Beautiful Thursday evening. Good to see you. Share with you.

During the week we had a few incidents happening. A fellow by the name of Ken came here a couple of times, left his body. Some people have a few diseases. Some of you are very healthy. So what we'll do tonight is we'll talk about health, sickness and death.

We have to remember that these things are for the relative world. A being who has transcended the world has absolutely nothing to do with death or health or sickness. Yet you hear so many stories about different Saints who seems to have died horribly. People like Christ, Milarepa, Rama Krishna and our beloved Ramana maharshi, they seem to have died horrible deaths. What's going on? These people were healers apparently. Ramana Maharshi, Rama Krishna, Milarepa were not healers per se, but by people being in their presence, hundreds thousands of people appears to have been healed. Yet these people died these horrendous, horrible, dastardly deaths, what happened? What's going on?

Well there is one school of thought that tells you that the Sage takes on the evil karma of the devotees. I do not agree with this. The Sage has absolutely nothing in him or her to take on anything. There has to be a taker. There has to be a part of the Sage that is still active in this world in order to take on the evil karma of somebody else. But since karma does not exist, evil does not exist therefore how is this possible for this to happen. This is a story that is told. Perhaps some yogi's have taken this on themselves. If they have transferred the disease to their own body perhaps they can do this. As a rule, Sages never do anything like this.

The actual reality of the fact of the Jnani is this: There is health and sickness, disillusion, regeneration, good and bad this has to be transcended. Instead of trying to bring health to a sick person the proper action to take I believe would be to transcend both, health and sickness. For one leads to the other. Who is healthy and who is sick? The ego. If the ego goes where can there be sickness or healthy...or health? There is only sickness and health because the mind or the ego seems to be active.

We have people in this world like Joel Goldsmith who most of you have heard of, who was a healer. He healed thousands of people in his day. There is a place for this. His method was to sit in the silence with his client, not say anything and the person would be healed. The way he worked is he had a strong consciousness of the fact that God expresses as the earth as the flowers as the trees as human beings as animals, there is only God and God is absolute perfection. Therefore if there is only God as absolute perfection where

does sickness come from? This is the method he used. But he worked in the silence. He would never acknowledge a disease as having any validity. In other words he would not try to remove the disease, for to remove a disease simply means that you've got a disease. The truth is there is no disease. There is only God.

Yet a real true Sage never works with things like this. Ramana Maharshi never taught his devotees to heal. When I asked him about his disease that he had in his body, he remarked the body itself is a disease. Which is true.

Think how ridiculous healing is to begin with. If a person is healed of a disease. This doesn't mean he is going to live forever anyway. Most of the people that these people healed reverted back to their disease after a while, some didn't. So they lived five more years on this earth, they had to drop their body also. When you look at it this way isn't healing a waste of time? When you can use that energy to become self-realized. You can use that energy that you use to heal people to work on yourself, to awaken to reality and then you wouldn't care less whether it is, health or disease or death or birth. Those things wouldn't matter at all if it were real and you were working to your true self.

A Sage does not belong to this world or to the universe. Therefore a Sage does not become interested in healing or this would put a Sage on a plane of relativity. We will not judge who is a Sage or who is not. But the fact remains in Advaita Vedanta we do not try to heal people. By your very presence healings may take place, just by being. This is why it's so important to work on yourself, transcending your body and the world, going beyond health, sickness, wealth, poverty, good, bad, going beyond this duality. And coming to the place where there is ultimate oneness. Where you have become pure being.

Yet people still observe the horrendous conditions that Rama Krishna, Ramana Maharshi and the rest of these people went through. Evil is in the eyes of the observer. In other words you see this yourself. You're seeing yourself. Where you are at this time in your point of evolution. When you look at a person dying and look at a person with problems, the Sage does not have this problem.

A Sage who appears to be dying from a disease is not doing this. There is nobody left to have this problem. And we can't even say this is the Sage's body going through this, this is not the Sage. For the Sage will explain to you and tell you he has no body. There is no body that suffers. There is no body that has a problem. There is no body who goes through any situation in this world. And again you say, "Well I see this thing." Try to catch yourself and realize what you're saying. "I" see this, it is the I-thought that sees this.

As we evolve on this path we have to learn to catch ourselves when we talk. Not just babble and keep talking and talking. Talk less and try to remember the words that you use. You say, "I saw this so it must be true." The I you're referring to is the ego, the I-thought, the mind. It is the mind that sees sickness and death. And comes to the conclusion this is horrible, this is terrible. When you begin to realize the mind does not exist. When you begin to see the ego does not exist. Then there is no one who sees anything or

feels anything and has any problems. You have to work that out with your self. Always catch the I in action.

Even if you're feeling pretty bad. Even if you feel terrible about yourself or about somebody else or about the world. Try to realize who it is who feels this way. It is not you. Your real nature is pure awareness. It is something that feels like you, it's something that appears like you, something that appears so real that you will not deny it. For when you're suffering, you've got this pain, this sickness and this disease or somebody else has it. You see it, you hear it, you talk about it, you feel it, turn the other way. Turn the other way. Begin to feel your Buddha nature. Realize that you are no mind. In other words there is no mind that has the power to cause any problems in your life. It is you who gave birth to the ego, to the mind and your thoughts. What you is this? Who are you? Always be aware of this. Let your body do what it will. Do not interfere with it. Just be yourself. The self that is pure bright and shiny.

Yet do not fool yourself. If you feel that you can't handle it then you have to go to a doctor. Know the truth and do what you have to do to take care of yourself. There are many Christian Scientists who drop dead everyday because they will not go to a doctor. It is true that if you understand Christian Science you'll be able to heal yourself and others yet there are very few people who have that high consciousness.

Do not worry about yourself or fret about yourself. Do not feel guilty if you have to see a doctor. Do not feel as if you're doing something wrong, you're committing a spiritual sin if you go to a doctor or a chiropractor or anything else. You're playing the game. You're living the mortal dream and you're doing whatever has to happen, whatever you have to go through, do it happily. Do not judge it or think about it or analyze it. Just do it. Just like eating. When you eat you do not analyze your food, do not judge your food, you simply eat. And so it is with your health. If you feel something is wrong and you cannot handle it spiritually go to a doctor. This is all on the relative plane.

I'm talking to you about these things because many of you have called me and tell me about a problem you may have. And they really refuse to get medical attention for this problem. They want to be healed spiritually, naturally. You have to remember everything is spiritual. That is the thing that many of you forget. You separate things. You separate things into categories.

If you act spontaneously and you live in the here and now then you will know what to do. You do not plan anything. You break your finger you go to a doctor, you don't think about it. The doctor sets your finger in a cast and everything is okay. There is nothing to think about, there is nothing to worry about, there is nothing to concern yourself about. You just do it.

This is true of everything in your life. If you wake every morning and you realize the truth about yourself. That you are absolute reality, pure awareness, nirvana, ultimate oneness, this will begin your day. And you take it from there doing whatever has to be done.

The problem is with some of you is you think too much about these things. You analyze the things that are going on in your life, you think about them, you worry about them, you fret about them. Whereas in truth you just let go and do what you have to do. In the reality there is absolutely nothing wrong. Everything is perfect and good. And the reality is here and now. This is the reality. This is where some of you become confused.

When I say this is the reality and you're feeling your humanhood, you're feeling your pain, you're feeling your stress, you're feeling whatever you're feeling. I tell you this is the reality, how can this be the reality? I feel lousy, I feel this, I feel that. You only feel bad when you think about it. Follow this closely. If you begin to live in the split second that I talk to you about, in the moment! You will not feel bad.

If you begin to feel in the absolute moment that you are absolute reality, pure awareness, in that moment you feel wonderful. And that moment turns into another moment, into another moment, into another moment. This is what I mean when I say, "Everything is in its right place. Everything is unfolding as it should. You are perfect now, you are perfect now!" Not in your thoughts when you begin to think about this. You are perfect right now! Right now! There is absolutely nothing wrong with you right now! Everything is in its right place right now!

When you begin to talk about it, when you begin to think about it, when you begin to analyze it, something else comes in. Like a mirage. The water in the mirage appears to be real. As soon as you try to grab it, it becomes sand. Your disease, your sickness, your depression, your stress, even your happiness and all the things that are going on in your life, in the world that make you happy are like the mirage, like the water in the mirage. If you really try to grab it, it doesn't exist.

When I say, "When you try to grab it," I mean when you try to live in that moment in that split second. In that split second there is only God. There are no room for thoughts and no room for anything else. But the moment you begin to think you spoil it and you become human once again.

This is the reason you were given self-inquiry. For self-inquiry is beautiful for things like this. You begin to see that I is sick, that I has the problem. I is the one that is giving you the problems. Who is I? You have to catch yourself. Always catch yourself.

When you say there is no sickness, there is no disease this is a truth. But for whom is there no disease? For the one who knows the truth and lives in the truth and is the truth. This is why people like Christ, Krishna, Rama Krishna, Ramana Maharshi, Milarepa, many others appeared to have been suffering. Yet in truth noone ever suffered. Noone ever died for noone ever lived. Try to understand this, your true nature is spirit. Yet for some strange reason, you've taken on this form, what you call a body that is born. While you were being born you are still the self. The self doesn't come into the birth.

People ask the silly question, "When does the soul come into the birth, in the body? The third month, the fourth month, the sixth month?" Try to understand this teaching, there is no soul that comes into anybody. You have always existed. The Self is the Self.

When you take on the body you are still the Self. As the body grows through experiences you are still the Self. As the body appears to go through diseases, illnesses, situations in this world you are still the Self. When the body gets old and seems to die you are the same Self that existed before you were born.

It's like a chalkboard. The chalkboard exists and you draw your baby being born on the chalkboard. Then you draw a picture of a baby growing up on the chalkboard. Then you draw a picture of the baby having cancer when he becomes a man or a woman. Then you draw a picture of the person dying on the chalkboard. From the very beginning the chalkboard was there. The chalkboard was always there. The pictures were different but the chalkboard was always there. In reality you are like the chalkboard. You are the self, pure intelligence. The self can never die and was never born. There is no disease that can affect it. It is all-pervading. And you are that.

You have to begin to feel this. You have to let go of the clinging to the body. By letting go I mean, do not feel that you are being persecuted, that you are being laughed at, that something is wrong with you. That you have any sickness or diseases. Always try to understand when this happens to you. Who has these things? The image on the chalkboard. It is the image that has these problems not you. You are totally free. You have always been free and you will always be free. There never was a time when you were not free. So it's wrong identification. Identify with the reality.

Let's say for instance you have a hernia. You go to the doctor. There is nothing wrong with going to the doctor. There is nothing wrong with this at all. The doctor tells you what you have to do to correct the hernia. All the time you realize you know that you are not the body, you are not the image on the chalkboard. You are the pure self. But yet you go through the hernia operation. You don't think about it. You don't argue about it. You've done whatever has to be done. And the body appears to be in good shape again. When all the time you realize that nothing happened there was no one who went through this experience. This is how you should look at your everyday affairs, at your business. Look at your home life. Look at the world, look at what is happening in the world the same way.

Images, everything is images. The light of the self appears to cause these images to take form and to do whatever it has to do. But there is only the self, this is the reality and the images do not even exist. We don't even say, "They appear to exist." For when you think they appear to exist you're giving them value, you're giving them power. You're believing in them as if they were reality.

So you have to ask the question. "To whom do they exist? To whom do these images exist? They exist to me. I feel them." As soon as you say this to yourself immediately the answer should come to you. It is the I, the I-thought that feels the images not you. You are free and clear, you have absolutely nothing to do with the I-thought. Now when you have done this you have separated the disease the problems where they may seem to be from yourself haven't you? Because the I-thought is out here some place. It has nothing to



do with you. The I-thought feels sickness, it feels a headache. The I-thought feels that when something good happens you're happy in this world. That is all the I-thought that feels this. So you just watch. You observe.

As you keep doing something like this as you understand what I'm talking about you will notice that the pain disappears. For after all who has the pain? The I-thought, not you. Therefore look at yourself as two separate entities, this will help. You look at yourself as the I-thought which goes through the world and has all kinds of experiences in the world, good and bad, rich and poor, sick and healthy. And the self which is absolute reality and is free and clear of everything.

This simply means that what you call sickness or disease or a problem is outside of your jurisdiction. It appears to exist by itself, it is not you. You have absolutely nothing to do with these things. Do not judge by appearances. Do not try to analyze or figure it out. For you get deeply involved when you do this. Even discussing this is not right. This is between you and yourself. There is absolutely nothing to discuss. Nothing to talk about.

You remember the chalkboard analogy. And you realize that you've always been, you always will be. There never was a time when you were not and these other things were simply images that seemed to be superimposed on the self. So do not identify with the disease itself. Do not identify with the problem or whatever. Rather identify with the self. The one that has always been. I am that!

It's not really hard. As you go through everyday experiences always catch yourself. Always catch yourself thinking. Catch yourself worrying, being afraid. And immediately understand that you are the chalkboard. You are the absolute reality that has never changed. It has always been and will always be. You are perfect.

(silence) (Tape starts abruptly after silence Robert continues)

R: ...peace.

SF: *The other day you were talking about compassion. And my understanding is that Maharshi, he said he felt that this came to him out of compassion for his disciples, devotees. (R: Yes.) Sir? (R: Yes, that's true.) Thank you. One thing that I mentioned a few months ago was the fact that addiction to alcohol was lifted from me overnight and I wanted to see if I got the right intellectual understanding of what transpired. It could be said to be my karma. But there is no such thing as my karma, there is karma. And this particular thing happens to this psychosomatic apparatus. Also I had another similar thing but I didn't have anything to do with it and I wasn't being punished when I had this bad experiences, when I had two heart attacks and two open heart surgeries being a victim of so-called alcoholism. I didn't have anything to do with it, it wasn't real in the first place, anyway. Is that an accurate description on what happened?*

R: In a way it is but remember there is no karma to begin with. There is not only not your karma, there is no other karma. Karma doesn't even exist. Do not give it any power by believing in it. This is something we use. We use that word to explain situations to people who don't understand. So we say, "It's karma." But in reality there is no karma. (SF: *Karma is in duality.*) Karma's in duality. And you have absolutely nothing to do with

this. Therefore by realizing the truth about this a healing can take place. As soon as you mention it, it will happen by itself.

*SD: Robert this is less a question than just sharing a comment and it's definitely on the relative level but for some reason it's so polite maybe when you spoke of healings or when I had the healings long before I knew you, I never assumed that they were to prolong life but rather to alleviate the pain and suffering from your sojourn and surely on the relative level this is good because just like when Yogananda from the viewpoint of a yogi rather than a Sage said it was much easier to prolong spiritual matters in a healthy body.*

R: Yes, this is true. What I'm saying if you dwell on the understanding of your real nature, then what you call pain will diminish. The more you understand the truth about your self. The less you will be involved in pain or sickness or death. Even though your body may appear to be going through it. This is paradoxical. But it's true all the same. If you understand the truth about yourself that you are absolute reality, that you are pure awareness, that you are pure being, that understanding removes the so-called pain from your so-called body. For in the absolute reality there is no pain, no pain exists.

As you keep seeing yourself apart from the pain, as you keep seeing yourself as a different being totally apart from the pain angle, where the pain comes from and separate yourself from that by knowing the truth about yourself then there will be no pain. But the paradox is you will appear to be in pain to others. Just like the people we were talking about Ramana maharshi, Rama Krishna and so forth.

Christ was nailed to the cross but in reality he was not in pain. There was no one to be in pain. He appeared to others to be in pain. This is the way we perceive him. But we're perceiving ourselves as a mortal, as human. As long as you think of yourself as a human being you have to go through pain, through trials and tribulations. But as you lift yourself up and you transcend the pain and the sickness and health and everything else you may appear again to go through all kinds of experiences. But you know beyond a shadow of a doubt that you're not going through anything. In other words you're free from it. Even though other people may see you suffer and in pain.

How can this be? It's very difficult to understand, to explain. But nevertheless this is the truth. Rama Krishna was wasting away, totally wasting away. He was becoming nothing but a bag of bones. The cancer ravaged him and ate him up completely and he was not in pain, he was totally free. Who dies, who is in pain? We are because we see this. We observe this.

How can the pure self be in pain? How can the absolute reality be in pain? When you know that you are the absolute reality then the body of this world and the human bodies, that appear to be human bodies, do not even exist any longer for you. You are finished with all that. Even though you appear to have the body. And you appear to be having experiences in the body. But again the experiences are not for you. They are for others to observe. And you are completely free of the whole thing.

*SG: (student asks question not audible: Something on focussing attention)*

R: You are to focus your attention on the reality. On the I-am. When you focus your attention on the reality and become the reality everything else has been transcended.

SG: *On the other hand I have to admit I read a lot on the idea of karma. I consider the murderers, the atrocities, the torturers, the people that are committing that they really do need to be punished.*

R: You are seeing this from the place where you are coming from a state of a human being, a mind. When you are no longer a mind, when you are no longer a human being then you have become the murderer, you have become the saint, you have become the whole universe. You are the self of everybody. There will be no difference between a murderer and you. You are that! You are the Self of the whole universe. You are the whole leela, the whole maya. That is all taking place within yourself, you are that! Yet you feel nothing but bliss. You are pure consciousness, all-pervading. And the whole universe, all the games that are being played in the universe, the murderer, the person who gets murdered, all are within you.

Remember in the Bhagavad Gita when Arjuna refused to fight, Krishna explained to him, "Go and fight." For in reality noone dies, noone is killed, noone kills. And this is the truth about us. Everything we see is a game of maya, leela. It has absolutely nothing to do with your true self. But when you're coming from the stand point of mind what you said is real and true. All karma exists, it punishes. Retribution exists, it punishes. All these appearances seem to exist. But to whom do they exist? Only to the mortal being. To the I-thought. So who are you? Are you the I-thought or are you the self?

If you are the Self there are no thoughts. There is noone who wants retribution. There is noone who wants punishment. There is noone who wants goodness. There is noone who wants happiness. You are through with all of these things. You have risen. You are free.

SK: *(Student talks about being with Ken a student who attended satsang previously who Robert had mentioned had passed away that week. tape unclear.)*

R: This is good. All these things are good. There is absolutely nothing wrong with this. I'm sure he is well merged in the infinite and all is well. It's a good thing you did for him.

SI: *(The student talks about transcending the body. Tape is unclear)*

R: Yes you rose higher. You let go to the extent that you are able to raise your consciousness to a higher level. And you are able to see that you are not the sickness, you are not the body that seems to be diseased. You are pure reality. And to that extent you observed your body and saw that it was the body that becomes sick not your true self. If you are able to see it more clearly then the body would just disappear and you would be healed and there would be no sickness to begin with. But if you could just see yourself as absolute intelligence, total reality. The total reality becomes your Self, it is your Self, it always was your Self. So what you do is you let go for a few moments, for a while out of

the mortal dream of sickness and you rose higher where it doesn't exist and this is the experience you had.

*SF: To consider somebody or something evil, I'm judging?*

R: Yes. (*SF: We're told not to judge?*) Of course. (*SF: Sir?*) You're right! (*SF: Thank you.*) We shouldn't even judge ourselves. (*SF: Sir?*) We shouldn't even judge ourselves. (*SF: The avatar, for me I've always felt the differences.*) Leave yourself alone. (*SF: To thine own Self be true, that is the Self with a big "S," and not the self with a little "s."*) Leave everything alone, leave the world alone, leave your body alone, leave others alone. By that I do not mean that you isolate yourself. I simply mean, in your mind. Leave everything alone in your mind. You make your mind one pointed. So it stays in the heart. Then your associations with others will be beautiful. You will find that you are happy and all will go well with you. But learn to leave things alone. Do not interfere in the lives of other people, mentally.

*SF: Did I ever tell you about the lady who felt so bad about what was written about Elvis in the enquirer...there was a headline on the front that said, "Statue of Elvis found on Mars." (students laugh) They also had another one. They had a real good one it said, "Survivor of the Titanic found on Iceberg, the dress was still wet." (laughter)*

R: Why do you read these things? (*laughter*) (*SF: I don't. I just see them enough to get a laugh out of them.*) They'll do anything to sell papers. (*SF: Elton said, headlines at the front, sleeping with your wife to making marriage.*) That makes sense. (*laughter*)

*SJ: Robert your address today was pretty much for people who were on this advanced level of understanding on the path etc, of the self, do you understand what I mean? (R: People who what?) Your address today was for people who could understand what you were saying and work on it this way. (R: Yes.) There are a lot of people out there, healers who are out there that help alleviate some of their confusion and misidentification. So that they can actually get closer to understanding their true nature.*

R: True, there's a place for everything. (*SJ: Yeah.*) There's a place for everything. But we're talking from the point of Advaita Vedanta. (*SJ: Yeah I realize that. What is the relative truth of the heart being located on the right side of the chest?*) That is exactly what you just said, it's relative. It's a relative truth. People want to know where the spiritual heart is located which is on the right side of the chest. They want to know where in the body the self abides. So we tell them that the self abides in the right side of the chest. Due to the fact when you talk about yourself and you point to yourself you say, "Who me?" Don't you point to the right side of the chest, unless you're left handed. (*SJ: No.*) Point to yourself.

*SK: I've heard a lot of other people who use the same argument who say, "Don't you point to the centre of your chest?" And this person pointed to the centre of his chest.*

*SJ: But there is also some people, they point to their heads. (R: Well they don't count.) (laughter) Well there has got to be some other reason. (SH: I bet you that's culturally determined.)*

R: This is something that was given by some Saints to make people understand that God resides in your heart and not in your physical heart. (*SJ: Right, did Ramana ever tell you about it?*) Yes. (*SJ: He did?*) He did. (*SJ: So I think there is something a little more to it in*

a way?) No, there is nothing more to it at all. (SJ: *It's still relative?*) It's relative yes. Because many people...especially in India you have many ignorant people who have learned that God is within you. So the question is asked, "Where does God reside if he is within you?" They couldn't understand that there is no body, the body doesn't exist. So we tell them, "God resides in your heart." So where is your heart. It couldn't be on your left side because that is where your physical heart is.

So there is a place called the heart centre which is the right side of your chest and that is where God lives. That is where the self is. If you focus your attention on your heart centre, it expands sometimes for some people and the whole centre turns into light and the whole body becomes a body of light, by meditating on the right side of your chest of the heart centre. (SJ: *So there seems to be a kind of effective technique?*) It's actually because you are focussing your attention on it. And in your belief you believe that there is God within you on the right side of your chest. So you have all these experiences of lights. (SJ: *Right. It's that several people here have been experiencing what you are talking about and some who want to know too.*) Yes, so it's valid, it's good. (SJ: *Like a trip in the park, good for the mind?*) Sure.

SG: (Student relates an experience of his.)

R: You should of told him to start his own meeting. Everything is beautiful. I wish I can really share with you the joy and the beauty and the bliss that really is. If you only look through your body and transcend the body and see the reality of yourself then you couldn't care less what the body is going through. But suffice is to see that all is well and everything is unfolding as it should.

That is another thing you can use. When things seem to go wrong some place or when you feel a sickness within yourself or whatever it is, say, "All is well," to yourself and really feel it. There are no qualifications to that, all is well, period. Everything is happening at the right time, in the right place. There are no mistakes. None have ever been made, none are being made and none will ever be made. Everything is really beautiful.

SK: *In that same vein is not everything blissful?*

R: Both are the same thing, sure. (SK: *Bliss?*) Bliss. (SK: *Bliss. Bliss. Bliss.*) Bliss. (laughter) All is well. Everything is bliss. Your real nature is bliss. From now we'll call you Tom Bliss.

Another technique you can practice, especially those of you who are sitting with me in the morning from 6 to 9 am and from 12 to 3 am. A good practice would be to practice the I-am meditation...rather the who-am-I meditation, to give yourself a break from the I-am meditation. And the way you practice this, we'll do this together again, you just close your eyes and you breathe naturally, peacefully and with your respiration, as you inhale you inquire, "Who am I?" before you exhale you say, "I am that," and when you exhale you say, "I am not the body."

"Who am I? - I am That! - I am not the body." You breath naturally, do not emphasize your breathing. Let's try this. Inhale say, "Who am I?" Before you exhale you say, "I am that!" And you exhale and you say, "I am not the body."

(long silence then Robert continues)

R: ...shanti, om, peace.

Any comment on this form of meditation?

All these things are very important to practice.

*SL: So when we sit in meditation with you we should do the I-am or what we just did?*

R: If you can sit in the silence and do nothing it's better. But if the mind wanders as you do these things it'll help.

Mary would you like to read?

(Mary reads the confessions of a Jnani refer to the beginning of this book for text)

R: Do we have any announcements?

*SM: We have more transcripts, the latest. And this is very very beautiful. This is "Beyond silence, beyond nothing."*

(general talk)

R: We have some delicious looking cookies here. Mary why don't you pass them along. We have some...

(tape ends abruptly) [TOC]

## **TWO METHODS TO AWAKENING**

*23rd February, 1992*

*Robert:* Om, shanti, shanti, shanti, om, peace, peace, peace. Good afternoon. It is good to be with you once again, this lovely Sunday afternoon.

We are here at satsang for one reason only and that is to awaken. This is the only motive we have. We are not here to improve our humanhood. Our humanhood will take care of itself. Just as the leaves grow on the tree, the law of the universe will take care of your humanhood. You do not have to be concerned about that. Everything will unfold the way it's supposed to. There are no mistakes.

But we are here to awaken. To awaken to our true nature, which is pure awareness. This is the only reason we're here. Do not concern yourself with your health or with your finances or with the world or with politics. Everything will unfold as it should without your help, strange but true.

You will appear to do certain things in this world yet in reality you are doing absolutely nothing. There is no one to do anything. It's as if you were hypnotized and you can't get out of it. You believe in a world that you see. People, places and things appear very real to us. We are not that! We have absolutely nothing to do with that. Yet it appears as if these things are real.

If you have ever been to a hypnotist. Hypnotists can make you believe that something is real that is not. This is sort of the same thing. You react to a world that does not exist. You are parabrahman. This world appears like a bubble. It is here today and gone tomorrow. You can only be happy when you give up reaction to the world. Then true happiness which is your nature shines all by itself. If you are happy because of things in this world you will be disappointed. This world is in a universe of change, constant change, everything changes. The so-called happiness is here today and gone tomorrow.

As we go through spiritual practices we will come to this conclusion. That the world has absolutely nothing to offer us. Yet we appear to be in this world. Pulled in by maya. Going through certain experiences and believing this is living, believing this is what it's all about. It is only when you awaken to your divine nature that you live eternally. Not when you attach yourself to person, place or thing in this world.

So we're only interested in absolute reality. We are only interested in awakening, liberation, moksha. Yet this is our real nature. We are already that! But because we don't believe we are that, choiceless, effortless pure awareness, I have to sit here like a fool and talk to you. (students laugh) Tell you all these stories. For you refuse to awaken by your-

self. You want to imagine that you're a person, a human being. You want to play in the world. So here we are.

What are the prerequisites to awaken? In other words, what has to happen for us to awaken? What do we have to do? There are two methods to awakening. There are two ways:

One way is to spontaneously awaken. In other words you've never been interested in spiritual life. You've never read spiritual books. You haven't been to spiritual teachers. Then all of a sudden something happens to you and you awaken. Sri Ramana Maharshi was one of those who this happened to. At the age of sixteen without any prior knowledge at his uncles house he awakened to the reality. Shankara was another one. There have been a few people on this earth who have simply awakened.

Now when you ask about this and you ask, "How did this happen to them and not to me?" You are told sometimes it is God's grace. God chooses the people that he wants to awaken. Again you are told that these beings karmically worked on themselves in previous lives. Therefore in this particular life they are born awakened. At a certain age in their lives they become awakened. These are stories to appease the masses. These are stories that answer the question to those of us who can't understand anything else.

But the truth of the matter is noone has awakened for awakening was always there. There is no karma, there is no reincarnation, there is no God that awakens you with his grace. The truth is noone had to be awakened. This person was always awakened, just like you. Only this person knows it. Awakening just is. This is your real nature. You are that. You are bright and shining you are awakened. This is the real answer to why some people are awakened and some are not. To the Jnani everyone is awakened. There is no such thing as being in maya, being in ignorance. We are all absolute reality and totally free. So there is spontaneous awakening.

Then the next set of people who become awakened are those who have practiced intense sadhana. Those who have practiced self-inquiry or any other method of sadhana. When I say practiced I mean exactly that, making this first in your life. Not a part of your life but putting the awakening process, the sadhana, first! Number one!

Think of all the things that you are involved in. What you think is important in this world. This is what keeps you bound. This is what keeps you in a state of ignorance. The belief that something in this world can bring you freedom or happiness or joy. It is only through the association with Sages, reading spiritual literature, attending satsang, practicing self-inquiry or any other method of sadhana that you will awaken.

Maharaj Nisargadatta was one of these. He awakened at the age of about forty-four. His guru told him, "Dive deep within and see the self, you are that!" Nisargadatta spent three years doing this, intensely. That is all he did, he did nothing else. He took walks, while he was walking he felt and realized, I-am-that. When he was going to sleep he realized I-am-that. When he was eating, when he was bathing, whatever he was doing the thought I-am-that never left him. And he awakened.



Now let's talk about you. You say you want to become free. You say you wish to awaken, become liberated, why does it take so long? Why do I have to go through this life? And go through all the various things that I go through? Take an honest look at yourself. Do you have humility? Do you have compassion? Do you have love? Or do you have anger, fear, hatred? You have to honestly take a good look at your life. See the kind of life you've been living. What are your beliefs? What do you feel about the world, the universe, your self?

You see you have to reconcile yourself with the universe. Be at peace with every living thing, with every sentient thing. Do not allow your mind to tell you anything. Your mind will always fool you. It will tell you all sorts of stories to make you fear. To make you act in a certain way. To make you believe a big catastrophe is going to happen unless this happens or unless that happens. The only catastrophe that can come upon you is of your own making. You are the one. Do not let the world show you anything that makes you fear or causes you to react. Rather begin to act from your own divinity.

Know who you are. Always be aware of the self which is you. There is absolutely nothing in this whole universe, this whole world that wants to hurt you. You have absolutely nothing to fear. Then where does the fear come from? Where do all these negative thoughts come from? These bad feelings we have sometimes? They come from misidentification.

As I explained before, you appear to be hypnotized. You're hypnotized that you're living in a world which seems real to you. A world in which you have to grow up and you can't fool yourself. A world in which things happen all the time and you are in the centre of all of this. Yet as you grow spiritually you will find that the world has no power to hurt you. Where would this power come from? Only you are the power. So you create your own reality. You create all these conditions yourself. You create the whole universe the way it appears to you right now. The whole universe emanates from your own mind. You are the one.

If you think you have a problem sometimes that keeps haunting you, some bad habit you can't get rid of, think about the sleeping experience. When you are in deep sleep everything is forgotten. There are no worries, there are no problems, there are no sickness, there is no lack, there is no limitation. Everything is gone. Where did it go? If it were real wouldn't it exist when you are in deep sleep? Why would it disappear at that time? This is a hint to make you believe and think and ponder the fact that if something is real on this earth, an emotional feeling, anything it is always there. But yet in deep sleep it is not there.

And also in the dream state. When you dream the entire world in which you live changes totally. You are now in a dream world. And all the feelings and emotions that you have of this world are gone. You're having a dream which at that time appears real to you. In that dream you grow up and you get married, you have children, there is an earthquake and your children die, you feel terrible, you're totally upset and then you wake up. You laugh it was only a dream.

Now in this particular life you get married you have children. An earthquake comes, your children get killed. So the question to you is, "For whom shall you mourn? The children who got killed in the dream or the children who got killed in this life?" Now some of you have not heard me before are saying, "That guy is crazy," and you're right. You believe everything is real right now, don't you? Because you can feel, see, touch, see, smell. But don't you do the same thing in the dream? Everything that you're doing here can be done in the dream. And yet when you are having a catastrophe in your dream if I came over to you and told you, "You are dreaming," just like I'm talking to you now. If I said to you, "All this is not the truth. Your children did not die. This is a dream," would you believe me? Of course not. You would chase me away. You would throw sticks at me. "Get away!" For all this has happened to you. Then you wake up. It never happened.

Can't you see what I'm trying to say? This whole world is like that dream. Everything appears so real. We go through different experiences all of our lives and it appears so real. But I tell you the day will come when you will awaken. And you will realize that you are I-am-that-I-am. You will realize that you are absolute pure awareness. You are the self. That there never was a time when you were dreaming the mortal dream.

But of course many of you here still do not believe me. For you feel the experience very strongly. You feel all the things that are happening to you. As long as you feel these things and you do nothing to stop the feeling the attachment to this earth will become stronger and stronger and stronger. This is why certain people can never be in a class like this. Certain people can never be in a meeting like this. For their ego, their mind is so strong that after they walk out this door all of the ugly thoughts come back into their mind. The problems they're having. The things that are going wrong in their life. The things that appear to hurt them. The people who have told them the wrong words and they have become very upset. And they begin to feel this world again.

Yet you do the same thing in your dream and you awaken, where did the dream come from? It could only come out of you. The dream didn't come to you, you all know that. It didn't come from afar and enter your body. You yourself were the dream. When you were dreaming you forgot all about this body as it appears right now. You forgot all about your home, your family, everything. You dreamt about a new family, a new home, a new experience. And you felt it just like you do this world. And no one can ever tell you it's a dream. But you awaken and you laugh. One day you will awaken from this dream and you will also laugh. The awakening can come faster or slower it depends on you. It is up to you my friends to begin doing something to yourself so that you may awaken from this mortal dream.

And the best thing you can do is self-inquiry. Self-inquiry is merely asking yourself, "Who am I?" Pondering, "Who am I?" When the world comes to you in thought you inquire, "To whom does this come? Who feels hurt? Who feels upset? Who feels their emotions so strongly?" As if they were so important. "Why I do. Who am I? What is the source of the I?"

As you keep practicing this you will one day realize that the I has all the problems. The I-thought it is a thought because it doesn't really exist, it feels all these things. For when you ask and you inquire, "Who feels this?" you say, "I do," don't you. This proves to you that I feels this. But the question is, "Are you that I?" If you can talk about the I separate from yourself that must mean the I is not you. For aren't you saying, "I feel this?" Who says that? The self, the absolute reality, and the I that feels this is the ego.

So as you practice you come to the conclusion that all of the problems of this world, including this world, this universe, your body, what you call God is all attached to the I! You therefore do not try to solve your problems. For as you solve your problems new ones will pop up. There is no ending to it. As you solve one problem another one pops up here. As you get rid of this one another one pops up there. Do not try to solve your problems, you get rid of the I-thought. You work on the I-thought. When the I-thought disappears everything else will go with it. There will be nothing left. Or practice some sadhana that will make you think of the Self and not of your problems. As you continue to work on yourself subtle changes begin to take place. As the months pass, as the years pass you begin to feel different. The day will finally come when you will wake up. Just as you awaken from the dream. And you will laugh. You have become the Self. You have become parabrhaman, sat-chit-ananda and you're totally free.

So I ask you, "What are doing with your life? How much effort do you put into your spiritual practice?" The more you become involved with the world the more the world pulls you down. I'm not saying you should give up everything and go and meditate on top of a mountain or in a cave. I am saying continue what you're doing but mentally give up everything. Mentally do not become attached to things by fearing them or loving them or doing anything to them at all. You observe the world. You watch what is happening to you, your affairs.

You remember the dream analogy. In the dream you've had these experiences and you woke up and you feel that you will awaken one day. And you practice. You make your life simple. You make your food simple, your living conditions simple. You do not become a complicated person. You live a simple easy life. You continue to work on yourself again and again. You do not look at time or space. Do not worry if you're getting older for whatever you are doing with yourself will continue when you drop the body and you become happy.

The choice is yours. You can go back into this world after this lesson today. And begin to react to this world as you always do. As you're driving home become angry as someone cuts in front of you. Curse, scream, holler. Or you can smile and realize what is really happening. There is noone to do anything. All is well and everything is unfolding as it should. It's your life do with it as you will.

It's that time again to play stump the guru. Here comes Tom with all the stumps. Let's see what interesting questions we have today.

*Q: (Robert reads) If everything is unreal and just a creation of the mind, what is the mind? It must be unreal also? It can't create itself if it doesn't exist to start with, please explain.*

A: (Robert answers) You're absolutely right, there is no mind. There never was a mind and there never will be a mind. What appears to have happened is you have been hypnotized, as I mentioned before, into thinking that you are a mind, a body and an ego. Yet you are none of these. These things really do not exist.

I know some people are here for the first time and this may sound very strange to hear. Yet go back to the dream state. In the dream state you had a mind also. And you were perhaps an accountant working in a big company using your mind continuously, using all kinds of computers and making all kinds of decisions. Then you woke up.

Where did that mind go? That mind never existed. Somehow you appeared to be a mind. So we trick the mind. We trick the mind by using the mind to get rid of the mind. It is like a policemen becoming a thief to catch a thief. The mind appears so real. You think you have something important. You believe your thoughts are real. They make you happy, they make you sad, they make you miserable, they make you joyous. Yet your mind is really a bundle of thoughts. Thoughts about the past and worries about the future. That is all the mind is. It is not an entity in itself. It is your thoughts.

And so it is if you inquire, "To whom do these thoughts come?" You're really saying, "Who has this mind? Where does this mind come from?" And the answer will come, "I have this mind. I do. I think these thoughts,"... (break in tape) ...until they totally disappear and you become one pointed. When you become one pointed the guru within your heart will pull your mind into the heart centre. Where it will totally dissolve in the I-am. It will totally dissolve in consciousness and you will be totally free. So the mind does not exist, never has, never will.

*SF: What does hypnotism mean when you talk, comment on that?*

R: Hypnotism is just an analogy that I use to make you feel that something has happened to you. But in truth there is no hypnotism nothing has ever happened to you, you never existed, nothing is going on. But yet you can't see that. So I have to use hypnotism as a source to make you understand how it is. It's like being hypnotized, that is why I always say, "It is like." I never say, "You've been hypnotized," I say, "it is like being hypnotized." It is as if you were hypnotized.

Other wise I'll just say, "Nothing exists, you are that nothing and all is well. Go home and go to sleep." (students laugh) So I use all these analogies to make you see that something has happened to you that doesn't exist.

*Q: (Robert reads) Why do you Robert meditate six hours a day or at all?*

A: (Robert answers) Who said I meditate six hours a day? I sit in the silence. There is no one there to meditate. I sit there and I tell you to join me as I sit there. I'm not doing anything. I'm just sitting in the silence. When I close my eyes there is no Robert. There is just the infinite. When I open the eyes the infinite is still there and has become Robert for now. But there is no one to meditate. To meditate there has to be a subject and an object.

When the subject and object and the mind have been totally annihilated, totally destroyed there is nothing left. There is no one to do anything. So I really do not meditate I just sit in the silence. Like I'm doing right now.

*SH: Who says?*

R: Ask the question, "Who says?" And the answer will be zero. There is no one to sit. (*SH: There is no sitting?*) Again it is an analogy. There is no one to sit, there is no sitting. No one lives, no one expresses. There is no being, there is nothing. We are dreaming this, I've explained this to you that this is all a dream. There is no substance to it. There is no reality to the world. It's all what you imagine it is. So Robert appears to sit in the silence and when you sit with Robert then you become nothing, which is your real nature. And you live happily ever after. (*laughter*) (*SH: It's a fairy-tale.*)

*Q: (Robert reads) Robert what is the role of spiritual rather than physical energy in this work?*

A: (Robert answers) As you sit in the silence, as you ponder all of these things, the spiritual energy which is the energy of the Jnanis, the energy of the Self comes into play. It transcends all the physical energy. The physical energy is your body. Your body exists as long as you think it is alive. As long as you feel it works and it goes to sleep and it wakes up, it is hurt, it feels bad, this is all physical energy.

But spiritual energy is the energy of the Self, that transcends everything, that awakens you to reality. The spiritual energy again comes into play when you sit in the silence and either inquire, "Who am I?" And practice the I-am meditation then spiritual energy comes into play. So spiritual energy is very subtle. Physical energy is what we use to move around, to lift objects, talk.

(Robert speaks about something in the satsang, maybe the mic he's using) I don't like these people who take off these things.

*Q: (Robert reads) What is the difference between I-am and I-am-that-I-am. What is the difference if any between using I-am with the breath and using the words I-exist, instead of the words I-am?*

A: (Robert answers) Words only have a meaning in your own mind. If you can say, "I-am" or "Hershey's chocolate bar," and you feel that this means God. Then you'll get something out of it. I-am is the first name of God. As you invoke I-am with feeling, the I-am which is your Self, awakens as the Self. When I say it's the first name of God, God is you, as you. There is actually what we call God who is the Self that seems to be manipulating all of these things. I'm making you understand that you are that.

So when we say, "I-am," we are putting our feelings of what I-am means to us into play and certain results ensue. When we say, "I-am-that-I-am," we're referring to the I-am which is the small self. When we say that, "I-am-that," which is the universal Self, I-am which is consciousness. Therefore what you're really saying when you say, "I-am-that-I-am," you're saying I am consciousness. I am not the body. I am not the mind. I am not the doer. I am pure absolute consciousness. Only consciousness exists. I-am-that-I-am is an-

other name for it. All these words are synonymous. Effortless pure awareness, nirvana, ultimate oneness, parabrahman, all the same and they're all synonymous.

*Q: (Robert reads) Many jobs as well as school require a great deal of thought are these incompatible with your practice which stops thought?*

A: (Robert answers) On the contrary. As I explained to you before, many times, your body has come to this earth to do certain work, so it appears. And the work will go on without your thoughts, without you. You are not the work that you are doing. You are not the body you are using to do this work and you are not the mind that thinks about this work. You are the Self.

Therefore when you do your work do not think I am the doer. You are not the doer. The work will carry on without you. And you will notice when you don't have to think about your work too much you are able to be more proficient in the work that you do. For you will not worry about it or think about it or compare it with anything, or want it completed at a certain time. You will do the work you came here to do.

Therefore do not think that as you become enlightened, as you become evolved spiritually that you'll have to give up your job, give up your family, give up anything. There is no one left to give up anything. You will be what you're supposed to be physically but you will realize at the same time that physically you do not even exist. Everything will appear to be going on but in reality nothing is happening, nothing is going on.

Therefore do not concern yourself about the work, about the body. Keep your mind on the Self. Always keep the mind on reality. Everything else will take care of itself.

(tape ends) [TOC]

## **LOVE, COMPASSION AND HUMILITY**

*27th February, 1992*

*Robert:* Om, shanti, shanti, shanti, om, peace. Good evening. It's good to be with you once again. I welcome you with all my heart.

Never forget the purpose of why you're here. It is true in the absolute reality there is no purpose. The universe has no purpose for existing. You have no purpose for existing, in the absolute reality. But as long as you believe you are a body or a mind, then your purpose is to become no purpose. You spend your energy becoming nothing. But do not believe you're nothing, when you haven't become nothing yet.

Be honest with yourself. See where you're coming from by the way you react to life situations every day. This will tell you where you are at, by the way you see yourself reacting to life's predicaments. Life will present to you many predicaments, and it's up to you to see these things in the right perspective, never to be frightened, never to believe anything is wrong, always to know, even though you believe you are a body, you are not alone. There is the pure awareness that is with you all the time, just awaiting your recognition, awaiting your understanding that you are not the body, that you are a spirit, called the atman, Brahman, absolute reality. This is who you really are. This is your real nature.

You've heard me talk on many occasions on the subject of love, compassion and humility. These three things are very important to understand. They have to be nurtured and developed. When you understand what love, compassion and humility really are, at that time you become a living embodiment of the truth, and the self will pull your ego into the heart center, and you will become liberated and free.

When I speak to you of all these things I'm referring to my own experiences. Therefore, do not take these things I say lightly, even though I tell you many times to not believe a word I say. It sounds like a contradiction, but it isn't. You are not to believe anything I say, yet you are to reflect and ponder on the things I say at the same time. Try to become a living embodiment of the highest truth.

When I had my spiritual awakening I was fourteen years old. This body was sitting in a classroom taking a math test. And all of a sudden I felt myself expanding. I never left my body, which proves that the body never existed to begin with. I felt the body expanding, and a brilliant light began to come out of my heart. I happened to see this light in all directions. I had peripheral vision, and this light was really my Self. It was not my body and the light. There were not two. There was this light that became brighter, and brighter and brighter, the light of a thousand suns. I thought I would be burnt to a crisp, but alas, I wasn't.

SK: *How did you do on the test?*

R: We haven't come to that yet.

But this brilliant light, which I was the center and also the circumference, expanded throughout the universe, and I was able to feel the planets, the stars, the galaxies, as myself. And this light shone so bright, yet it was beautiful, it was bliss, it was ineffable, indescribable.

After a while the light began to fade away, and there was no darkness. There was just a place between light and darkness, the place beyond the light. You can call it the void, but it wasn't just a void. It was this pure awareness I always talk about. I was aware that I am that I am. I was aware of the whole universe at the same time. There was no time, there was no space, there was just the I am.

Then everything began to return to normal, so-to-speak. And I was able to feel, and understand, that all of the planets, the galaxies, the people, the trees, the flowers on this earth, everything, were myriads of energy, and I was in everything. I was the flower. I was the sky. I was the people. The I was everything. Everything was the I. The word I encompassed the whole universe.

Now here's the point I'm trying to make. I felt a love, a compassion, a humility, all at the same time, that was truly indescribable. It wasn't a love that you're aware of. Think of something that you really love, of someone that you really love with all your heart. Multiply this by a jillion million trillion, and you'll understand what I'm talking about. This particular love is like no thing that ever existed on this earth, consciously. There is nothing you can compare it with. It is beyond duality, beyond concepts, beyond words and thoughts. And since the I, which I was, was all-pervading, there was no other place for anything else to be. There was no room for anything, because there was no space, and no time. There was just the I am, ever present, self-existent. The love of everything was the love of the self.

This is why, in scripture, it tells you to love your brother, and your sister, to love everyone and everything under all circumstances. This love couldn't differentiate. It couldn't say, "You're good, so I love you. You're bad, so I don't love you." Everything was going on as myself. I realized I am the murderer, I am the saint, I am the so-called evil on this earth, I am the so called goodness of this earth. Everything was the self. And it was all a game. All of the energy particles changed from one thing to another thing. But the love never changed.

Another word for this love was compassion. There was this fabulous, fantastic compassion. For everything! For everything was the self, the I am. There was no differentiation. There was not me, what you call me, and those things. There was only one expression, and that was consciousness.

Of course, I didn't understand all these words at that time. There were no words like I'm talking about now. I'm trying my best to speak intelligently and try to use words to explain what happened, but you can't. All the games that people are playing, and all the



planets, throughout the universe, is really the self. It was all the self, and I realized that nothing else existed but the self. Yet all of these things, the multiplicities of planets, of galaxies, of people, of animals, were really the self. Again, there are no words to describe this. I felt and knew that these multiplicities do not exist. Things do not exist. Only the self existed, only consciousness, pure awareness.

Yet, at the same time, creation came into existence. And there's no creation. We cannot understand this in human form. As long as we're thinking with our brains it's incomprehensible, for how can they both be simultaneously creating each other? There was creation going on, and yet there was no creation at all! There was no creation taking place, and creation was taking place. Sounds like the thoughts of a mad man. And it seemed normal. There's absolutely nothing strange about this at all, being nothing and everything at the same time.

So this great compassion was there. Since I was everything, the compassion was for everything. No thing was excluded, for the things were really the self.

And then there was this fantastic humility. The love, compassion, and humility are all synonymous. I'm trying to break it down to make you understand, to an extent, what was going on. The humility was there not to change anything. Everything was right just the way it was. Planets were exploding, new planets were being born. Suns were evaporating, new suns were being born. From the suns the planets came, and then life began on the planets. All this was taking place instantaneously, at the same time. And yet nothing was taking place at all.

Therefore the humility is that everything was alright. There was nothing I had to change. There was nothing I had to correct. The people dying of cancer were in their right place where nobody dies, and there is no cancer. Wars, man's inhumanity to man, was all part of it. There cannot be a creation if there is not an opposite to good. In order to have a creation there has to be opposites. There has to be the bad guy and the good guy. I was able to understand all these things.

The next thing I remember is my teacher was shaking me. I was the only one left in the class, everybody had gone, the bell rang, and I had not even started the mathematics test. Of course I got a great big zero.

But those feelings and the understanding never left me. From that time on my whole life changed. I was no longer interested in school. I was no longer interested in the friends I had. I won't go on any more than that for now, as far as that's concerned.

The point I'm trying to make is this. If the end result of realization is love, compassion, and humility, what if we were able to develop these qualities now? Do you see what I'm getting at? If we are able to develop this love, this beautiful joyous love, for everything, without exception, without being judgmental, and we had a great compassion, for everything, without being judgmental. You can't have a compassion for one thing and not for another thing.

Then of course, there's humility. Humility means we don't have to try to straighten things out, to get even, to stick up for our rights, for there is no one really left to do that. If some of us were to work on those aspects, it would lift us up and make us free.

This is something for you to think about. We have to learn to leave the world alone. We become so involved in politics, in family life, in work and the rest of these things we're involved in, that we forget that we only have so many years left on this earth in the body. And what are we doing with all of the time we have? We're spending the time on things that do not really exist, things that make no sense.

Imagine you're in a play in the theater, and you're playing a role, and you're playing a part. All the time you're aware that you're playing a part. You're not really that person. It's only a part you're playing. In the same way you are now playing a part, but you have forgotten you're playing a part. You think your body, the way it looks, the way it appears, what it does, what it acquires, is real, and you put all your energy into the game of playing the part. This is indeed a waste of energy. If you'd only put your energy in finding the self, that you really never lost. And you can do this by developing the qualities of love, compassion and humility.

This is another method you have to work on. As you're working on self-inquiry, work on the love, work on compassion, work on humility. Do not just practice self-inquiry for a while, and then react negatively to the world, and have your feelings hurt. Be yourself. Awaken from the dream. Refuse to play any longer. Look at yourself all day long. See the things that you do, the thoughts that you have, the feelings that you have. It makes no difference what situation you're going through. It makes no difference what's going on in your life. The only thing that matters is what's going on inside of you.

Karmically you are put on this earth as a body, to go through karmic experiences. Therefore, the experience you're going through is part of the maya, the karma. Do not reflect on these things. This is important. You have to drop this. Leave it alone. If you only knew that nothing can ever happen to you. There never was a time when you were born. There will never be a time when you die. You have always lived. You are consciousness. You have always existed. Identify with your existence. Merge into the existence of nothingness.

I tell you this again and again. Leave the world alone. Remember what I mean when I say to leave the world alone. I'm not saying that you should voluntarily, consciously, make a plan of how you're going to leave the world alone. You'll not be able to live up to it. By leaving the world alone I mean, entertain in your mind higher thoughts. Always have in back of your mind, "I am not the body. I am not the doer. I am not the mind." Feel this. Feel it deeply. Do not feel good or bad about it. Do not try to prolong your life. It's a waste of energy. What you call your life will take care of itself. It knows what to do better than you do. We're very limited in our understanding about the body, or the affairs of the body, what's going on in the body. Do not try to do anything with your body. Your body will do whatever it came here to do. It knows what to do. Separate your-

self from that. Of course, you may do this by inquiring, "To whom does the body come? Who has this body?" and remain in the silence.

Many of us here this evening are making tremendous progress. I've been talking to many of you who are really getting there. Of course, I use all these terms loosely. There's no where to get. But I have to talk to you this way, to remind you to leave yourself alone. I know some of you may be in pain sometimes, and you say, "Well I want to live a life free of pain, therefore I have to do things to myself so I don't feel that pain." This is really a mistake. If you could only realize who has the pain. To whom does the pain come? I have the pain. Then who am I? If I have the pain, it means that the person who is thinking these things does not have the pain, for it is I that has the pain. You are free of pain, for you are not the I-thought. Remember the I we're talking about now is the thought, the I-thought, that has the pain and the experience of being born, the experience of dying, the experience of having problems. This is the I-thought that has these things. Not you.

You have to vehemently make up your mind that the only thing that matters to you is to become free, liberated, and let go of all the other things that keep you bound. This is why you have to work with love, compassion and humility. For if this is the end result of awakening, if you do this first, the awakening will come faster.

Even while I'm talking to you, some of you are thinking about your body, you're thinking about the mind, you're thinking about your work. This is what keeps you back. Destroy the thoughts through self-inquiry. Become free. Do not fight. Do not fear. Observe, watch, look, but have no opinions for or against. Some people think if they act this way they will not be able to function in the world. You will function. Always remember, there's an appearance of the body, and the body came here to do certain things, and it's going to do those things. It has absolutely nothing to do with you.

It's interesting, I'm really talking to myself, because there's only the Self. So why am I talking to myself? I must be crazy.

*SH: Sure.*

R: Many times when I talk to you I have to keep from laughing, (laughter) explaining all these things, talking about all these things, when you're already free, and you already know these things. Sometimes we're pulled into the illusion. For there's really no thing. When I talk of God we're speaking of nothingness. God is nothing. And that nothing is you. We get deeper involved when we study, when we read, we get deeply involved, in maya.

Why can't you be yourself and wake up? Why do you have to go through all these things, and make me sit here talking to you like this? Just think what I could be doing if I didn't have to talk to you. I could be watching *Tales From The Crypt*. (students laugh) All is well. (laughter)

*SD: Robert, I don't mean this irreverently, quite the contrary, but you tell us to try to develop these qualities of love, compassion and humility, that you've described as beyond our comprehension. How do we try to develop something we can't comprehend?*

R: Simple. Be your self. When you are yourself the thoughts come slowly to you until they cease. When the thoughts become slower and slower into your mind, and the thoughts begin to disappear, you automatically become loving, compassionate and you'll have humility. In other words, the faster you get rid of your thoughts, the faster these other things come, these other qualities. So it's a matter of stopping your thoughts. It is the thoughts that see everything in this world as good and bad, right and wrong. As the thoughts begin to subside, love comes by itself, compassion, humility come by themselves. So again, we have to stop thinking.

(silence)

Feel free to say something. (laughter)

SF: *I'd like to check these intellectual ideas out. In Hindu Brahman is creator. Vishnu is the sustainer. (R: Umm.) And Shiva is the destroyer. So to ask the question, what is it that Shiva destroy? That is an illusion the first two are real. Finally Shiva himself, if this is the case, is there a reason why an individual who has a deep understanding shouldn't meditate on I-am Shiva. Can you comment on that?*

R: Shouldn't meditate on I-am Shiva? (SF: *Sir?*) Should not meditate on I am Shiva, you said? (SF: *Is there no reason why we shouldn't? Or you say we should?*) No I'm asking you what did you say, we should or we shouldn't? (SF: *There is no reason why I shouldn't, in other words I should?*) Vishnu, Shiva, Brahma are all part of the story of creation. Just like our bible in the West, Adam and Eve were the first people to be born. And God loved the world so much that he created Adam and Eve. They're both stories for children who are curious about how creation started. So the Hindu mythology are for the common people. The people making stories to make you understand how things began and what is going on. So they say Brahma created the world, Vishnu sustains it and then after a while Shiva destroys it and it becomes nothing, pure consciousness again. And then creation begins once again. But of course those are stories which are typical for those people who cannot understand that nothing exists. There never was a Brahma, there never was a Shiva and there is no Vishnu. And nothing was ever destroyed and nothing was ever created. This is too much for some people. So all of these books have been written for the masses. So that they may comprehend all of this.

SD: *I believe you said one time that Maharshi even paid homage to Shiva and to give support? (R: Yes.) So in that light, may it not be appropriate for someone like Fred to pay homage to Shiva as long as he honestly identifies with the mind and the body. It's sort of like believing it?*

R: True, this is what it's for. I am not saying not to pay respect to Shiva. Enjoy Shiva. (SD: *But to be honest about it?*) Shiva, Shiva, let Shiva take care of himself. (laughter) It all depends where we're coming from. When all these scholarly people used to come to Ramana Maharshi, these pundits, they memorize the upanishads, the veda's and they wanted to see what Maharshi says, and they asked Ramana, "Is all necessary?" And he would just say, "Yes, yes, it's all necessary just keep it up." (students laugh) Because he

realized that he would be arguing with these people for five hours. So he agreed with everybody.

And Jesus said the same thing, he said, "Agree quickly with thy adversary." Don't argue with someone. "A man convinced against his will is of the same opinion still." Let people believe what they want. Every human being on this earth is in a different grade in school. The universe is like a school room. We're all in different grades. Some people have to believe this and some people have to believe that. That is what makes maya so interesting. There are multiplicity of thoughts, of forms, of things, of everything. And everybody wants to stick up for their rights and for their point of view. So let them, they're all right. The reason it's all right is because it is all coming from their mind. They are creating God in their image.

Think of the God you believe in, Jehovah, Christ, Allah these are all names given to the one God by man. And people worship these Gods in different ways. It's all good. There is absolutely nothing wrong with this. But when you begin to practice Advaita Vedanta, non-duality, you transcend all the belief systems, you transcend the whole world, the whole universe, you get rid of everything so there is nothing left for you to hold on to. And when there is nothing left for you to hold onto you then become the self. Until then believe all the things you want to believe.

*SD: Someone said to me once that to criticize someone else's spiritual involvement would be as ridiculous as criticizing someone for being say the age of three, if you were not.*

R: Yes of course. That's why all is well. Everything is in it's right place, there are no mistakes. That is why I keep emphasizing again and again and again, leave the world alone. Do not criticize people let them believe what they like. (*SF: If I criticize a person and it's an implication that that person should be more like me then that's not good?*) More people should be like you Fred. (*SF: Is that right?*) Because you're a gentle, wonderful man.

Even when you try to fight the world you can't win. The world will always beat you down. So why fight? Leave everything alone. Try to remember what I mean when I say this, leave everything alone. When I make these statements I'm not speaking of physical. Physically the body will do what it has to do. But clear your mind. Make the mind gentle, peaceful and then allow the body to do what it will.

Everything begins in the mind, therefore if you control the mind you'll be at peace. The quieter the mind becomes the greater the self within you, the greater the consciousness. Pure awareness expresses itself through you. All you have to do is quiet the mind.

Therefore when I say leave everything alone, leave the world alone, leave people alone, I'm speaking of mentally. Do not sit at home or sit at the office and think about all the people who have hurt you, of all the things that are wrong someplace, drop it. Keep the mind quiet. When the mind starts to fight you. When the mind starts to think about other things, you can say, "All Is Well." This will remind the mind that everything is okay just the way it is.

(silence)

R: Well, it's your turn to say something.

SF: *I have a little verse from a professor in philosophy in Fremont, called I may be missing but I'm not lost. And he calls them doll grants. And his wife was saying, his wife drew some stick figures with the ...???...and one of the first things she said, "If I have to think about what words I'm going to use how can I possibly teach philosophy?" And then he goes on to say, "Words can be a formidable barrier to communication." And in another place he says, "When you realize that the broken string in your yo-yo has never fastened anything in the first place, there might be enlightenment."* (R: That's a good one.) *He has a bunch of them. There is something else, the last statement for the night. There is only one consciousness (I'm sure you're familiar with this one) There is only one consciousness equally distributed everywhere. You through ignorance give it unequal distribution. No distribution, no evidence.* (R: True.) *Sir can you summarize it?*

R: The one consciousness is all there is. There is not even any place to distribute it.

SF: *Robert I guess what Jesus meant when he said, "Blessed are the pure in heart for they shall see God," purity of heart I guess there will be no contaminants in your heart and a contaminant in your heart would be a thought occurring? As a man thinketh in his heart so is he, How's that sound?* (R: That's good, yes. You are a bible scholar Fred.) *No, I got all kinds of quotes. (students laugh) The Swami down here used to quote Jesus to illustrate points he would make and that's where I got most of them, Christian quotes. When I have them he indicates that my thoughts are aright and that makes me feel good, but it's still of the mind...*

R: You're doing well Fred. (SF: *When you say I'm doing well, I have a feeling I'm not doing anything?*) You're not. You never did Fred. You have absolutely nothing to do with yourself.

(Fred continues to talk but tape is not clear enough to follow.)

R: You're alright Fred. (laughter)

SF: *Thank you, better than being the other extreme.*

R: Never believe that when you sit in the silence and you're quiet for a while, that nothing is happening. As many of you are aware there is more going on in the silence than when we're talking. The silence is pure awareness.

(silence)

R: Another form of meditation you can practice is just to watch the breath. Become observant of your breath and as thoughts arise inquire, "To whom do they come?" This quiets the mind considerably.

(silence) (then Robert finishes up)

Om shanti, shanti, shanti, shanti, peace.

Keep working in the week for the rest of the week on love, compassion and humility. We have some goodies...

(tape ends) [TOC]

**ALL THE WORLD LOVES A LIE**

*1st March, 1992*

*Robert:* Welcome, it's good to be with you again. I would like to thank Jay for the Artie. He goes to a lot of trouble to do this. We thank you Jay, let's hear it for Jay. (students applaud) Now throw him out. (students laugh)

Here we are again, a beautiful Sunday afternoon in Henry's house, miserable as always. (students laugh) So what pack of lies am I going to share with you today. I call it a pack of lies because all the world loves a lie. Therefore when I speak the truth, it thinks I'm telling a lie. After all it is a lie to believe that you were ever born, that you prevail and then you disappear. This is not true. It is a lie to believe that the world exists as the world all by itself, that's a lie. It is a lie to believe that there is an anthropomorphic type of a God who looks down upon you and sits in a little room with a big book with your name in it. (students laugh) And tells you you're going to go to heaven, you're going to hell. But all the world loves a lie and everything I say is a lie. Due to the fact that I have to share things with you that you want to hear to make you feel better. When you try to improve your health. When you try to improve your finances. When you try to live a better life. That is a lie.

Only consciousness, only God exists. It is what we call God or consciousness that is the world, that is the universe. Nothing exists on its own. Everything in this universe comes from your mind. It isn't real by itself it's like a dream. You believe what you see with your eyes, what you hear with your ears, what you speak with your mouth, what you smell with your nose. You believe all these things are real. They are not real. They are lies. You believe you exist as a human being and you make decisions, you make choices. You do certain things in this world. This is not true.

It is consciousness that does everything. You are like a puppet manipulated by the laws of karma. And everything that you do is the result of that karma. It's a lie. For in truth karma does not exist and in truth you've never done anything because you were never born. There is absolutely nothing that you can ever do. You are spirit! All-pervading! Omnipresent!

Not a little body like it looks and appears. As far as your problems are concerned forget them. As far as your life is concerned forget it. As far as the past is concerned it doesn't exist. As far as the future is concerned there will never be a future. There is only this moment and in this moment you are nothing, pure nothingness. Nothing is everything and everything is nothing.

People ask me, "Robert do you believe in God? Do Advaita Vedantists believe in God?" And I answer, "If you're speaking of the anthropomorphic type as you just described, the old man with a beard up in the sky, no. If you're speaking of consciousness, absolute reality, this is not a belief, this is an experience. So the answer whether Advaita Vedantists believe in God is yes and no. No to the anthropomorphic type of God and yes to the Self."

You are consciousness. Consciousness means that it is conscious of something. Something is conscious.

Everything on this planet, everything in this universe is conscious. Everything is alive. There is absolutely nothing in this universe that you can call dead. From the mineral kingdom to the animal kingdom, to the vegetable kingdom, to the human kingdom, everything throbs with life. Everything lives. There is no such thing as dead matter. Therefore everything is conscious. Everything is therefore consciousness.

Yet this all is established through your mind. It is an emanation of your mind. Consciousness is the Self. The Self is absolute reality, parabrahman, sat-chit-ananda. You are that. That is your true nature.

You have never suffered nor will you ever suffer. You are free, totally free. Totally free in nirvana. Yet you have to experience this for yourself. You exist, you know that. Nobody can deny that you exist. "Who exists?" you ask yourself. You inquire, "For whom is there existence?" Is this existence for you? You exist as consciousness. Consciousness is the whole universe and you are that. Tat-tvam-asi.

Everything is in your mind. When the mind is transcended there is no longer a universe for you. There is no longer good and bad, right and wrong, God and man, up and down, forward and backward. All of these things disappear when you are your Self. And you are the Self. You must never believe you are anything else but the Self. Just to think about this makes you free. Just to understand that the Self is one. Brahman is one without another. And you are that. Feel the power of that statement. Feel the reality. Feel the truth.

Do you still feel human? Do you still believe you are a human being, who goes through the vicissitudes of life, experiencing all kinds of things in this world? That is a lie, that is not the truth. There are no human beings. There is only consciousness.

When I use the term God I'm referring to consciousness, pure awareness, it is everywhere.

Do not look at your life as being permanent the way it is. People try to preserve their life, why? For whom? For what? Your true life is eternal. It never became anything, it never died. Your true life has always been and always will be. But the way you appear seems to fade as you get older. It seems to disappear it goes downhill. Then again you are not that life. You are the I-am. You are God, you are reality.

The way your life appears is but a shadow. As you watch your shadow, you try to catch your shadow you cannot do it. You can never catch your shadow. So it is with your life. The life appears real to you. Just like the shadow, you cannot grasp it, it evades you.



You are an image on the screen of life. The screen of life is your Self. You are the image when you think of yourself as a human being. Do not look at yourself anymore as a human being. You must rise up. You must understand that you are that God which has always been and will always be. You are that consciousness, you are that absolute reality, which is everything and everyone. There is nothing wrong anywhere. There are no mistakes. Everything is right and good just the way it is. Do not worry. Do not fret. Leave yourself alone. Everything always works out in the right way.

Let the world do what it does. Do not judge it. Do not condemn it. Do not love it. Do not hate it. Observe it. Watch it. But leave it alone. As you lose attachment to this world. The attachment to what we call God grows and grows. Until one day you transcend the body and become that which you have been attached to.

Therefore in this life, in the body that appears to be real, thoughts are things. You have to be very careful what you think about because you might get it and you might not want what you've got. Whatever your mind concentrates on, whatever the mind thinks about you ultimately become. Watch the mind, do not allow it to think all of the thoughts that most of us think about. The whole idea is to subdue the mind. To make the mind quiescent, still and quiet. When the mind becomes one-pointed the Self in the heart will pull the mind in. And that is called self-realization, moksha, liberation.

When the mind goes out the world is created. Yet you have complete control over this situation. You may allow the mind to go out. You may allow the mind to go into this world and partake of all the things of this world and you have your days of goodness, your days of badness. Your days of being sick, your days of being healthy. The mind will do this in the world.

Then you have the choice to cause your mind to go deep inwardly. To go inward. To go within the Self and become annihilated. Remember you have that choice.

When does your mind go out? How can you tell? When you feel the vicissitudes of this world, when you feel anger. When you feel depressed. When you feel there is something wrong someplace, when you feel happiness of the world, when you enjoy the world. Then the mind has gone out and becomes the thing that you're enjoying, the thing that you're hating, the thing that you're expressing.

Some people still don't understand why you should curtail the mind from enjoying things in this world. True enjoyment comes from the Self. The Self, Brahman, absolute reality is true enjoyment. It is enjoyment that you cannot ever find in this world. It is love and peace and happiness that only exists in the Self. It makes the enjoyment of this world kindergarten, in comparison. Therefore when you go to a movie or you say you enjoyed it, you say it's a beautiful day you say that you enjoy the day, it is your ego that enjoys these things. Yet the reason I say to not to keep thinking about these things is because it changes, as you very well know.

As an example of this is when it's a beautiful sunny day everyone is happy. When there is a storm and there is rain, most people become upset. They would like it to be

sunny all of the time. When you received a lollipop when you were a little boy or a little girl it made you happy. When the lollipop was finished you became sad. And so it is when you grow up. You enjoy your job. You get fired you become upset. You enjoy your family then there is a death, a divorce, sickness and you can't understand what happened and you become miserable. And it can go on and on but you know what I'm talking about.

But when you turn within, to the Self, to Brahman, to sat-chit-ananda, to absolute reality, to effortless choice-less pure awareness that is the power that never stops. It is the ineffable joy that I speak about all the time that you really are. It has absolutely nothing to do with conditions. It can rain or the sun can shine. There can be death, there can be life. There can be human happiness. There can be human sadness. This will no longer upset you for you have risen. You have become that which is always real, which can never change.

Therefore do not put all of your mental thought into this world. For this world will always change. Rather learn to go within. Learn to dive deep within into that Self which is changeless. That is ultimate oneness. That knows absolutely nothing about sickness, depression, the world, but is a pure light of the heart, the absolute reality. You can make that choice. You have the freedom to make that choice. Everything else is preordained. Everything else is karmic. You have no other choices.

Your body came to this earth karmically to do certain things and that is what it is going to do. Yet you are not that. You have absolutely nothing to do with these things.

You begin your sadhana by inquiring, "To whom do these things come, who experiences good and bad, right and wrong, happy and sad, to whom do they come, who has these thoughts?" And something within will say, "I do, I think this," and you question, "who am I? What is the source of the I?" The I is only a thought, it is not real. Everything is attached to the I. The world, the flowers the trees, the clouds, the galaxies, the universe, all of your thoughts, all of your ideas, all of your concepts. They are all I!

Therefore when you follow the I-thread to the source, which is consciousness, absolute reality, parabrahman, the I becomes the Self. The I becomes that which you have followed in your mind and once it becomes the Self there is no longer a mind, there is no longer a body, there is no longer a universe, there is no longer a God, there is only the Jivan-mukta. Which you are. The one Self. The one reality. The one joy. The one peace. The one love. This is your real nature never forget this.

You must stop dwelling on this world. You must stop dwelling on your body, on being happy or unhappy, on life or death, sickness or health, richness or poverty. Do not think of these things. They will take care of themselves. This has to do with your body. You are not your body. You are absolute freedom, absolute reality.

(long silence)

It is now that time again to play "Stump the guru."

*SV: Any prizes for succeeding? (R: Nobody succeeds.) Oh shit.*

*Q: (Robert reads) First question: Is intense emotional release of great benefit and can it lead to awakening? Second question: Is it possible to fully awaken in this life for an ordinary person?*

A: (Robert answers) The first question: Is intense emotional release of great benefit and can it lead to awakening? When you ask a question like this, always remember that you are already awake, You are asking from the standpoint of the ego. The ego can become very emotional. It is true when you become spiritually emotional something may happen to release you from your bondage to a body. But this has to be spiritually emotional, not physically emotional.

By spiritually emotional I mean, you have such a love of God in your heart that you feel you're going to burst. You have this fantastic joy and love inside of yourself and you feel these pangs of love and these pangs of joy so deep that your ego actually bursts. You find that your ego just disappears. And you become free. So if you're speaking from the physically emotional viewpoint, this is good. There have been people that I have known who have cried for God emotionally. They wept tears of joy for God, and these tears wiped away the karma. Removed the sorrow and they became free.

Question number two: Is it possible to fully awaken in this life for an ordinary person? Who is an ordinary person? There are no ordinary people. Everyone is the self. If you were not the Self you would never be able to become the Self. Of course it's possible. It's possible only to the extent that you let go of the world. That you do not become attached to this world, to people, to persons, to things. When there is no attachment there is freedom. Where there is freedom there is the Self.

The object of our being here in a body is to become totally free and released. We have that opportunity now. So what are you doing with your opportunity to become free? What do you do with your life all day long? What do you think about? Where do you go? How do you spend your time? If you spend your time thinking of the Self, practicing self-inquiry, practicing being the witness, doing spiritual things, certainly you can awaken in this life, there is no question about it.

*Q: (Robert reads) There is a man in San Diego who claims to be an incarnation of God. He took over a man's body gradually over a period of four years with the man's permission. He claims to be channeling enough energy to make it possible for thousands to become enlightened, sort of. Is he who he says he is? Would God take over somebody's body?*

A: (Robert answers) Well it sounds pretty fishy to me. (students laugh) But who am I to judge? I cannot judge these things. I'm only here to bring you to your Self. Whatever this person is, whatever he's doing is between him and God.

What you have to do for yourself is to inquire within, "What do I have to do to become free? What should I do to know God, to understand my real Self as consciousness?" Don't worry about this fellow, he will be taken care of at the appropriate time. Everything always unfolds in the right way. Do not think who is real, who is fake, who is right and who is wrong. Know that God dwells within yourself. Awaken your recognition.

When you recognize God as you, then there is only God and you disappear. Work on yourself and forget about these other people.

*Q: (Robert reads) Dear Robert you indicated that you like the questions to be type written. (I never said that, I said it's nice to have them. I don't care what you do with them.) But I don't have anything of world shaking importance to say. In fact I don't even have anything of minor importance to say because nothing is more or even less important than anything else. So here it is. I'm a hershey bar, I'm a hershey bar, I'm a hershey bar. Of course people in the know, know what they're up to and know that hershey bar is a code name for God. But as I said nothing particularly important. Love Fred. (students laugh)*

R: I always thought Fred was a hershey bar. (SV: You're right.)

SJ: One with nuts?

R: He's mostly nuts. (SV: Code name nuts is my name.) You're alright Fred.

SM: That's it Robert. (referring to question box.)

R: Those are all written questions. Does anybody have anything to say, to add?

*SG: It was interesting in the writing of a lady in the kapas...unclear...in the church. (R: Yes.) And she described an experience called no Self...unclear...she said prior to that you go into a unity state in which the ego falls away and you're in a state of oneness. But she said this unity state is not the end, such that it appears to some people to be the end but if you persist in this it will take you into the state where she said in the market place or living in the world in full experience and through bodily feelings that eventually even what she calls self falls away into this experience of no self whatsoever. And I noticed that this is kind of tally's with some of, struck me with some of Nisargadatta's relationship. He said that this guru that told him first of all, "Be one with beingness and one with the universe," and then that will carry you into a state of non-being. Is there this middle step you have to take first before going into the state of the absolute?*

R: There is absolutely no states. It has been my experience that no state at all exists. That you are that now! And you just have to wake up, just have to awaken. But there are those who like to go through states. They go through Denver, Colorado, Florida and all the states they wish to go. It's okay, it is good it doesn't matter.

This has been Bernadettes Piers Roberts, her experience, her expression. This is what she has been through, so this is what is good for her. There is absolutely nothing wrong with this but the more states you add on, the longer you have to awaken. For you say I'm going through this state now and now I have to go through that state. Then I have to go through this state and that state. It never ends. I say be free now, don't worry about states. Know yourself, awaken to your self and whatever you have to go through you go through.

But again when you think about these states, when you think about these things it holds you back. For you believe and think that you have to go through the same experiences that she is going through. You don't. You can awaken any hour. Any moment, any time and be totally free and liberated. It is not going through any states. If someone ques-

tions you it's really what you want to do. If you want to practice going through states or do you want to be awakened?

(*SF: I wanna be free?*) (R: Then awaken and be free!)

*SF: If I wake from being sound asleep, which is perfection I'm told and I look out the window and I see a man in a tree. I'm aware of that man and I'm aware of that tree but I'm not aware of what it is that causes me to see the man? And it seems to me what I've done is I've also created... (tape break) ...and the truth of the matter is I'm not this psychosomatic apparatus, it is part of my mistake as the man in the tree was. And I'm no more or less real than I assumed the man in the tree I saw when I woke up. I didn't make it very clear.*

R: When you awaken, you awaken from a deep sleep which is the natural state. Before you became cognizant of this world. You are in the fourth state of consciousness, chikara, which is beyond waking, sleeping and dreaming. You're in that space before you become cognizant of this world. The mind is resting in the heart, then all of a sudden instantaneously, the mind goes from the heart to the brain and you become cognizant of your body and the world and the man in the tree, which is none other than yourself. You become cognizant of the mind which produces the entire universe. Or think back to the state prior to that when you were just coming out of the sleep. In those few seconds there were no thoughts. In those few seconds you were gloriously happy, joyous, blissful. That is your true state. That is what Masters state is bliss. But when you allow the mind to begin to think the world comes into effect. The man in the tree comes into effect. The universe comes into effect. So all these things come from your mind. Your mind creates everything, your body, the man in the tree, the world, the universe and your thoughts. Therefore you should immediately ask yourself, "To whom does this come?" And you will realize that it comes to the ego, the mind not to you and you'll be free.

*SD: But where is the state of chikara from Colorado?* (R: About fifty miles east.) *You were talking about there being no states.*

*SF: I thought it was turiya?* (R: Trupala, turiya, they're both the same.) *They're both the same.*

*SG: (Student asks about emotional health)*

R: We do not deal with the emotions. The emotions again are like the body, like everything else, they do not really exist, like the ego, the emotions belong to the I-thought. The I-thought are your emotions. Therefore when you inquire, "To whom do these come?" The answer will be, "They come to me. I feel this." This I is the emotion. This I is everything, it is the I-thought. And everything is attached to the I. It makes no difference how deep the emotions are it is all part of the I-thought.

So rather than to deal with the emotions or to deal with any other subject we try to annihilate the I. To destroy the I-thought forever. By causing it to return to the heart centre from whence it came. On return to the heart centre from whence it came, this heart centre is God, reality, pure awareness. Where there are no emotions, no qualities, nothing as you know it. And you become totally free in this state. So the emotions are simply the I-

thought. Get rid of the I-thought by inquiring, "To whom does it come?" And you'll be totally free.

*SF: One of the Masters said something that translated as, "Heaven and earth will pass away but my words will not pass away." My feeling is that what that translated was my words infers pure awareness.*

R: My words that will not pass away is Om, pure awareness, reality, sat-chit-ananda. The reality will not pass away. Reality is eternal from every place. Only what is born can pass away. (*SF: Excuse me?*) What has been born? (*SF: Oh.*) Since reality was never born, it cannot pass away.

*SH: Before that appears that's it? (R: Appears yes, whatever appears.) That means the whole universe everything you can see, without exception. (R: It's all nonsense, it's a lie, it is fake.) Glad to hear that. (R: Bhodhisatvic.)*

*SB: If consciousness is all-pervading how come it feels like it's focussed in the body now. Like I'm looking out at you and it feels like it is and the eye's are now claiming I, just like attention.*

R: But your focussing is not consciousness. You are focussing on something that is inside of yourself, an emotion, a feeling, it is not consciousness. Consciousness cannot be focussed, consciousness just is. (*SB: So attention is like the root of the mind. Right?*) Attention is like the root of the mind? (*SB: Yes.*) Attention is being still, being quiet. It depends how you use that word.

SB: In other words is consciousness completely free of any focus any centre at all?

R: It is totally free. There is no centre, there is no circumference, it is pure awareness. (*SB: It's funny how the awareness seems to be the same as attention in the body. As we look at objects and as we're focussed in the head, it feels like that is consciousness.*) Pure awareness, consciousness has absolutely nothing to do with focussing or anything to do with the body or any other object. It is pure ineffable bliss. It knows nothing about the things you are referring to. It doesn't make anything happen. It doesn't destroy anything. It doesn't do anything. It is all-pervading. It knows itself as consciousness and nothing else.

*SB: How is it related to the attention? If I focus my attention on my toe, I mean that awareness is consciousness, that's part of it or the essence of it and yet it seems to be confined to the movement of the mind through attention.*

R: You're getting confused. Consciousness knows nothing about a toe, nothing about attention. Consciousness knows nothing about all the things you're talking about. Consciousness only knows itself. It is pure awareness by itself. It knows nothing about attention. (*SB: But isn't that the life force itself that we're using to see and hear and feel and be alive and moving around as awareness? There is something happening some relationship in our everyday awareness.*) You're referring to yourself as a body that is aware. In truth there is no body to be aware of anything. The body does not exist. Consciousness has nothing to do with your body whatsoever. You're trying to say that consciousness caused the body to be the way it is. And if you pay attention to the toes or to something else, you say it's con-

sciousness. This is attention, this is awareness. (SB: *A certain aspect of it anyway?*) No, consciousness is consciousness. There is only consciousness, nothing else exists.

SG: *Robert isn't our meditation to have such consciousness, attention on the saying of I-am? Isn't that concentrated attention?*

R: All meditation techniques is to still the mind, to make the mind one-pointed. (SG: *Attention a technique?*) Yes, that is the only reason for meditation. For when you meditate and the mind becomes still, you have no thoughts and when you have no thoughts then you are consciousness, when you have thoughts you are the body. So meditation is only to still the mind. To make the mind one pointed. So you can be the Self.

SK: *Robert what's the meaning of consciousness ??? Then how do we account for that?*

R: From what viewpoint are you speaking? You're speaking from the human viewpoint. (SK: *But that would still imply a duality with consciousness and as a human experience.*) No you're speaking from your human viewpoint by saying there is consciousness and there's experience. There is only consciousness. There is no human viewpoint. But you're speaking from the human viewpoint because you think you're human. (SK: *If consciousness is omniscient and all-pervading wouldn't it be the one that is experiencing the human viewpoint?*) No it cannot experience the human viewpoint. Due to the fact that it is all-pervading there is no place for a human viewpoint. There is no space, there is no place for anything but consciousness. It takes up all space, it takes up everything, there is nothing that exists except consciousness. The human viewpoint when you speak of that you're speaking from your own standards. From where your brain is coming from. The way you see it, the way you look at it. And this has to be transcended. This has to go. Everything has to go. All types of human viewpoints, beliefs, talking about yourself, as compared to consciousness.

SK: It seems like the two are separate, it seems you can't get further than that.

R: Because you're trying to get somewhere, there is nowhere to get. (*students laugh*) (SK: *If they are unrelated then it seems that we're in bad shape.*) No they are not completely unrelated at all. There is only consciousness. There is no human viewpoint. You seem to be speaking from a human viewpoint. But that's just seeming to speak from a human viewpoint. In truth there is no human viewpoint. There is no human. There is only consciousness and you are that. (SK: *Then how do you account for all these misconceptions that everyone has?*) How do you account for your dream? When you dream everything in the dream seems real. It seems as if you're doing things, you're going places, flying in airplanes and being in wars and having children, then you wake up. What was the purpose of the dream? No purpose whatsoever. The same is true for existence as it appears. It has no purpose, it doesn't exist. It is the I-thought. Follow the I-thought to the heart and be free.

Remember all of these things you're asking me are coming from your mind. It's coming from your viewpoint which you think is a viewpoint. What I'm saying to you have no viewpoint, you have no viewpoint it never existed. Don't identify with your viewpoint. What I'm talking about, lift up your thinking. Identify with consciousness. Drop all the

chatter about viewpoints. Identify with the highest, with Brahman. You are that and nothing else.

*SK: From this viewpoint, why do teachers go into that? You know this very attempt to try to convince people that are not sort of some inward being like that they are not like a bird in a cage, no matter how subtle the body may be whether it goes into a soul body, the subtle body let alone the physical body and try to disabuse people of this notion that they are an inward being, as if there is some potency for these misconceptions.*

R: Every teacher teaches from the standpoint of the student. It's like when we talk about creation. We talk about Adam and Eve, we talk about how creation began. This is for those people who need that. Who are in that grade of universal feeling and consciousness, one has to be totally free of this way. But the true Master teaches in the silence. The true Master does not say anything, teaches in silence and stillness. All these things are from viewpoints of certain students, but in reality they do not exist. It never existed.

It's like people who used to come to Ramana Maharshi and ask him, "Does karma exit, does reincarnation exist?" and he would look at them and say, "Yes, yes they all exist." Because he realized if they started an argument and they start talking about it for hours and hours and hours non-stop. So he told them, "Be good, do good deeds and overcome your problems." But to a person who was ready, there is no karma, there is no reincarnation, there is no world, there is no universe, there is only that and you are that!

*SF: Words are in the mind. Everything is words to explain things in our minds.*

R: Of course, everything comes from the mind. You cannot interpret what I say with the mind for you will have endless questions it will never stop. It'll never be solved. Rather rest in the silence. (*SF: It's a forlorn hope to rely on the intellect*) Yes, keep your mind from chattering. The mind is like a bunch of monkeys always chattering, chattering, chattering. Still the mind.

*SX: Robert when people say...when you see something, God's inner space, are you just seeing things that really don't exist?*

R: When somebody tells you that you are dreaming things or seeing things? (*SX: Yeah but you really saw this?*) Oh I see what you mean. People are speaking from their viewpoint. You may be able to see something deep inside of yourself that noone else can see. So if they can't see it they will tell you that that they can't see it either. But that is where they are coming from. Perhaps you can see through things, you can see beautiful things, you can see everything. So they're seeing where they're at, according to their development. So their outlook in the world sees the world in accordance with their development. When you look at the world you see from the point of your development. So everybody looks at the same thing and sees something else. Do you see? (*SX: Yes.*) You're seeing this world from your viewpoint where you are coming from. How you see it depends on your age and the way you were brought up. A grown up will see the world from their viewpoint. From the things they've been through, from the experiences they've had, we're seeing where we're coming from.



Therefore when you tell them about your viewpoint they're only thinking about their viewpoint, what they see, they will try to convince you of their viewpoint. Therefore we begin to leave people alone. We do not try to convince people of anything. Just bless them, leave them alone and we search within our selves for the reality and the truth.

*SH: All viewpoints are all necessarily false?*

R: Yes. (*SH: There is no such thing as a valid viewpoint?*) Exactly, all viewpoints come from the mind, from your thoughts, from your experiences. Therefore silence is the best answer for everything. To keep still and not learn to keep arguments.

*SD: This boys viewpoint is no less valid or valid than anyone? (R: True, yes.) What he sees is what he sees.*

*SH: They're both worthless. (R: That's your viewpoint.) Yeah and that's worthless. Throw it away. Get rid of it. Drop it.*

*SF: Somebody asked Maharshi if they should read the Gita. He said, "Always." The person said, "How about the Bible?" And Maharshi said, "The bible and the Gita are the same." And the person said, "The bible teaches that man is born in sin?" And the Master said, "The man sense is sin." (R: The What?) Sir? (R: What's sin?) The man sense. (R: The man sense, of course) The word sin means separation.*

R: There are no sinners, noone has ever sinned, so-to-speak.

Announcements of any kind?

*SM: No I want to thank everyone for bringing back the transcripts. We have some more coming up.*

R: We have some prashad.

There is enough for everybody. Why don't you open the...

(tape ends) [TOC]

**DROP IT!**

*5th March, 1992*

*Robert:* Good evening. It's good to be with you once again on this lovely Thursday evening. My, most of you look very serious tonight. You look like an Albanian that just got his cow stolen. (laughter) Have you ever seen an Albanian without a cow? (laughter) He's pretty excited.

You're all enlightened. There is absolutely no one who is not enlightened.

What do you feel about yourself? What do you say? Do you believe you have a problem? Do you believe there is something wrong somewhere?

There is only one way to deal with problems. And that is to drop it, totally and completely. Let's not beat around the bush, have you ever beat around the bush? (laughter) Let's not do that. We don't want to use techniques, sadhana's, to become enlightened or to find ourselves or to do anything to ourselves. We just want to drop the world. Stop thinking about the world. Forget about the world.

The only reason you think something is wrong someplace is due to the fact you think! Your mind is always active. Your mind waves are always moving. And the only reason you think of course is due to the past. Thoughts about the past create your future.

When you begin to understand that there is no past and there is no future there is no one to think. Thinking is your downfall. Whether you're thinking about good thoughts or bad thoughts, makes no difference. Good thoughts lead to bad thoughts and bad thoughts lead to good thoughts. It's all thoughts and you're not supposed to think. You were not put on this earth to think. Come to think of it you're not even put on this earth. (laughter)

What are you doing here? (S: I don't know?) You don't exist. You've never existed and you will never exist. Why don't you believe me? There used to be a song like that. If only you could realize how beautiful and wonderful it is not to think. Not to have any thoughts coming into your mind. Oh thoughts will come into your mind but you will learn to drop it!

The problem is not with the thoughts that come to you but with your holding on to those thoughts. Giving them energy, giving them power. For only you can give them power. They have no power on their own. They cannot hurt you by themselves. Only you give them power by allowing the thoughts to control you, by looking at the thoughts and fearing or reacting to them. That's where all the trouble begins.

How many of you can really sit in a chair for an hour, without playing the TV, listening to the radio, reading the newspaper or doing anything else, just sitting in the quiet for an hour? That is all you need is one hour. Most of us cannot stand to be by ourselves where nothing is happening for an hour. We always have to be doing something, don't we?

If we're alone we have to play the television or have to play the radio. We have to listen to a tape or we have to read. But we don't like to be by ourselves where nothing is happening. Yet I say to you this is the best time of your life. To be by yourself with absolutely nothing going on.

I know that some of you are afraid to do this because you're afraid of the thoughts that come to your mind. The thoughts just seem to jump at you, when you're not watching something or reading something. But this is how it begins. You have to allow the thoughts to jump at you. To try to take you over completely and become the witness to all of this. To watch how your thoughts control you, watch how you react. Whenever you think of a pleasant thought your countenance becomes happy, whenever you think of an ugly thought you become afraid, perturbed, upset. Thoughts have that power to do all this to you.

I told you this story before about the false telegram. Where Mrs Smith receives a telegram saying her husband has been killed he was out of town on business. And she becomes violently upset, screaming and crying and then the telegraph company calls her back and they say they were sorry it was another Mrs Smith, it wasn't you at all. But look what happened to her when she believed that.

Think of the thoughts that make you angry, make you upset, make you feel out of sorts, make you feel as if there is something wrong. Understand that there can be absolutely nothing wrong anywhere at anytime. It's just that things are not going the way that you want or the way that you think they should go.

Let's take the AIDS epidemic. We believe that is terrible and I suppose rightly so, but if we look at the picture from a higher viewpoint we see that this is a cleansing of the earth. It sounds strange, I know. We can take any subject. Wars, cataclysms, earthquakes, anything, pestilence, disease. There is no God punishing anybody, there are no mistakes, there is not somebody trying to kill you because you cannot die. It's really a joke to me when I see people trying to die and believe they're dying. Nobody was ever born, nobody dies. All of these things take place in your mind.

But since you believe they are taking place and you believe in these things, see it from a higher viewpoint. When there is an over population the animals know how to take care of this. The Lions eat the sheep, all these things take place when there is an over abundance of animals, of sheep. When there is an over population, cataclysms begin, wars start. Man's inhumanity to man becomes stronger. If you view it from a human standpoint you'll be mad at me for saying these things but we're not talking from a human standpoint, we're seeing it from above.

Everything is right, there are no mistakes. This doesn't mean if you're seeing this from a human standpoint we just sit down in a chair and say, "All is well, nothing is wrong." When in your heart you're feeling sad and frightened and you think everything is wrong. This is hypocrisy. As long as you feel that there is a mistake or something is wrong in this world, it is up to you to help correct it. Ironic isn't it. If you see we're being attacked by the Albanians, (laughter) we have to take action. We have to find those cows so the Albanians won't get mad at us. As long as you feel there is something wrong you have to do something. If you see your brother or your sister or fellow human being hit by a car, it's up to you to render service. Yet if you can rise above this you will feel and see a completely different picture. All is well, all is exceedingly well.

Remember all the things that you are afraid of or things that seem wrong in your life are taking place within your mind, within your self. You feel all this. You can even prove this in your humanhood. You may get up in the morning, feel depressed, feel that you have a headache, feel as if there is something wrong with you. And when you go out into the sunlight the trees are still there, the flowers are still smiling at you, the buds are coming out on the trees, there is absolutely nothing wrong with nature.

When there is a war bombs are dropped, cities are destroyed, people are killed and so forth. When everything settles down the grass begins to grow again. The animals seem to flourish again. The apple trees bloom once more. The oranges come out in abundance. The wheat grows. Life continues as it appears. The secret of life is to be in tune with the way nature works. Do not feel mad or upset. Never feel as if something is wrong or somebody is trying to hurt you or there is a God trying to punish you. All is well and everything is unfolding as it should.

Again, drop all those thoughts. As soon as your mind starts telling you something is wrong, drop the thought. Do not really change the thought for another thought, just drop it.

It is true people who have been meditating for a long time, people who have been practicing atma-vichara, self-inquiry, people who have been practicing the witness consciousness and so forth are able to do this faster than the other people. They are able to drop their thoughts and keep the mind still for a while.

If you've not practiced any type of meditation or done anything in your life it will appear to be a little more difficult. You will not be able to drop the thoughts so fast. For even when you drop the thought, other thoughts will attack you and make you feel depressed. Make you feel afraid of something. That is what thoughts do. Yet you remember it's only a thought. It is only your thought that does this, nothing else.

Yet you may say, "What if I'm in pain? What if I'm dying of cancer?" Again most of you don't understand this too well I suppose. Nobody dies of cancer. Nobody is in pain. It appears as if this is happening. The appearance is very strong in some people, less strong in other people and doesn't exist in some others. As you know you can take the same pain and five different people can be experiencing the same pain. One person will feel as if they

are dying, another person will feel as if they are just hurting, another person will try not to think about it at all, another person may feel as if it's not even happening. Everyone experiences these things differently in accordance with your state of consciousness. But the top of the line is, that there is no pain, there is no death, there is no disease.

From our talk on Sunday some of us are still having trouble with creation. We still feel creation comes out of consciousness. Consciousness is creation. For we still have a feeling that everything has to come from somewhere. The finite mind cannot grasp that creation comes from nothing or doesn't even exist. It is difficult I admit, for the mind to accept things like this.

This is why I say do not accept what I say. Do not even believe what I say. But try to demonstrate this for yourself. Try to prove these things for yourself. (For all you know I may be as crazy as a loon and I am, what is a loon? (S: You.) Exactly, Looney tunes.) And you shouldn't go around talking about these things to most people. You should always work on yourself. Do not try to prove anything to anyone. Do not try to show off to anyone whatever you know or whatever you think. It is only your experiences that count for you and cause your body to disappear even though it appears to be there.

Anyway to get this creation business out of the way, there is no creation. You do not exist. You have never existed. To some of you, you still don't know what I'm talking about. Always remember the dream condition, where does the dream come from? Does it come from God? Or from consciousness or from pure awareness? From sat-chit-ananda? Of course not. A dream just appears. The whole dream is taking place in your mind. You are the dreamer. And it seems almost impossible to understand to a person who has never had a dream that in the dream all kinds of things are taking place.

There are vast cities, there are universes. You are doing all kinds of things in the dream and all that is taking place within your mind. To the one who has never dreamt it sounds very illogical doesn't it? How can all these things be taking place in your mind? Yet you're dreaming and you've proven it to yourself that dreams exist.

Therefore if someone came to you and argued with you and told you, "I can't believe that." For they never had the experience of a dream and you tell them what you've been dreaming about and they'll say, "That's impossible. That just doesn't make sense. I can never accept this." You tell me the same thing. When I tell you that you're dreaming today, now. You are dreaming the mortal dream. Everything about your life is a dream, everything. And you tell me I'm crazy. I'm out of my mind. This is true. Yet one day you have the dream yourself and you become totally fascinated. You have become aware of the dreamworld. And I say to you right now that you are dreaming, this is all a dream, a bubble, that will one day burst and you will be completely totally free. This freedom is bliss.

It's like this. You're having a horrible dream. You're back in the inquisition days and you're being tortured. Your fingers are cut off. Your toes are cut off. Your nose is cut off. You're being severely tortured. All of a sudden you awaken and you're in bliss, compared to what you've been going through aren't you? You are in total bliss.

And so it is with this world. You go through so many experiences. Think of all the experiences you went through today. You did this, you did that, you went shopping. You were worried about what you were going to eat. You concern yourself with your neighbors. You did things at work. You worried about this, you thought about this. You took this action, you took that action and you forgot what I told you. Whenever you come here you forgot to remember it's a dream. It isn't real. Even though you're feeling it, even though it pains you sometimes. Even though you have to go through many experiences. Yet you do the same thing in the dream, the dream ends and you feel so grateful and so blissful because the experiences of your being tortured are not true. So some of you are being tortured in this life. Maybe because of lack or limitation or disease or marital problems, whatever. Yet it's all a dream. You do not exist the way you appear.

If you're only able to think about these things during the day when you go about your affairs, you'll become the happiest person on earth. For this type of thinking will cause you not to react to person, place or thing. You will not react. You will not feel somebody is doing something to you. Somebody is trying to hurt you. Somebody doesn't like you. All those thoughts will disappear, when you do not react.

But you have to have a reason for not reacting and the reason is the dream. You're beginning to understand slowly but surely that this is all a dream. Therefore if you react to the dream you become further involved. That is why we discuss things like karma.

Whenever you react to a situation or a condition whether you're justified or not justified, for whatever reason all you are doing is accruing karma. By accruing karma I really mean you're making it tougher for you to break away. You're making it harder for you to awaken. For the word karma itself means action and whatever you perform in action you are causing yourself to be drawn deeper into karma. But when you begin to see that you are not the doer then you refrain from reaction.

When I say you are not the doer and you refrain from reaction always remember what I'm talking about. I do not mean that you sit still and do absolutely nothing. It is some peoples karma to do this, to sit and do absolutely nothing. But most of us are in this world doing things. Yet if you can only accept the fact that you are not the doer the things that you do will be done better than you can ever imagine. You are taking action and non-action. You are working and no work. You are thinking with no mind. You have become free.

Therefore never think or believe that this kind of a teaching, Advaita Vedanta, will make you not to love your family, will cause you to lose your job, will cause you to have problems, on the contrary. If you understand what I'm talking about and do this in the right way you will continue to do anything and everything you have to do. And because you're no longer perturbed, your body will not feel stress and things will be much better for you.

All is well. All is well. Drop all the pretending. Drop all your hurts. Drop the self pity. Drop everything, let go. Awaken, be free. Freedom is your real nature. You have al-

ways been that, yet you are allowing the thoughts to cover up that freedom so it appears. You're allowing your thoughts to tell you something else. And you're caught up in the dreamworld believing it's the real world.

Another factor to remember is whatever is happening to you in your life disappears when you go to sleep, doesn't it? When you're in deep sleep none of these things matter any longer. When you're in deep sleep nothing is happening. The person who is sick forgets about their sickness. The person who is angry forgets about their anger. The person who is depressed forgets about their depression. The person who feels hurt forgets about the hurt.

That is why when you wake up in the morning you say, "I had a good sleep, I feel refreshed." The reason you say you feel refreshed is because in the state of deep sleep all of your physical problems, all of your mental problems that you have when you're so-called awake have gone into abeyance. They're not here any longer.

It is explained in Advaita Vedanta that the mind is now resting in the heart centre. When the mind rests in the heart centre no thing ever exists again. Nothing is there, but that which always is. When you awaken to this world, the mind rushes to the heart centre back into the brain and you become cognizant of the body, of the world, of your problems, of everything. Therefore when you think about this intelligently you'll see how can these things be real if they disappear when I go to sleep. The word real means something that is present all the time. Therefore when you feel depressed and you fall asleep the depression is not there. So it's not present all the time. Therefore it's not real.

And this is true of all the aspects of your life, everything. Everything that you can think about is not present when you are in deep sleep. So it cannot be real. Even the so-called good things of your life. Your beautiful home, your beautiful boyfriend or girlfriend or wife or husband, your beautiful children, your car, your great bank account, all of your investments. All of these things disappear when you're in deep sleep. As if they never existed. When you wake up they exist once more.

It's like having a recurring dream. We'll go back to the inquisition. You're being tortured a little more everyday. Now they cut off your fingers and your nose and your toes. You wake up during the day you go about your business. You go to sleep at night and you start dreaming again. The inquisition continues, your eyeballs are popped out. All these things are happening to you. Morning comes you wake up you go about your business. You go to sleep again and the inquisition continues until there is nothing left of you. All the parts are gone. And you wake up again and you're in this world.

This is exactly the same thing I'm talking about. This is exactly what is happening to us. We believe this world is so real. It appears so real. It's like new people always tell me when I talk about these things, "Well Robert I can walk over to you and pinch you and you'll feel the pinch." You can also do that in the dream can't you? If you see me in the dream and if you tell me, "Robert this is not a dream because I can pinch you." So you

pinch me in the dream but it's a dream pinch. It appears that I felt it in the dream, doesn't it? So you see the same thing happens in this wake up world as in the dream world.

If you can only get what I'm talking about, you will become forever free. This world is not real. You're wasting your time thinking about this world. Getting involved in this world and doing all the things you're doing. What you should try to do is to awaken.

And the last thing I have to share with you. If you believe that this world is real you will also believe that the other worlds are also real. You will believe that when you die you will be free. That is like the born again Christians who can't wait to go to heaven. They say how rotten this world is but when they die they will be in glory, hallelujah. Praise the Lord. (S: Yeah, Amen.) But I say to you if you have not found yourself in this life, you will not find yourself in the after life.

All you do in the after-life is take a break for a while, you take a rest, it's like going to sleep. But then you have to awaken once more whether you're on an astral plane or causal plane or wherever your delusion takes you. And you become aware of the same problems, the same stuff you had before. There is no end to it. The end only comes when you awaken.

Therefore do not think of death as heaven sent. It is only a continuum. You have to awaken now. When you awaken now you will realize there is absolutely no place to go, there is nothing to become. You will just be as you've always been, effortless choiceless pure awareness, your true nature. All is well.

Feel free to ask questions.

*SF: What you were saying reminds me of. Krishnamurti said, "Thoughts are responsive to many." One of the great ones he said, "Do not expect to fathom the unfathomable..." (R: Don't expect what?) Do not expect to fathom the unfathomable nor measure the unmeasurable. For he who asks first and he who enters first, there remains only silence." And it seems to me that all of these thoughts and words are so much - as soon as thoughts and words enter the equation there is a departure from the reality. It seems to me. And these are all words upon the illusory.*

R: Umm. Was that your own experience Fred? *(SF: It's still intellectual.)* Have your own experience. Have your own experience and drop all the intellectual. *(SF: All the intellectual? Okay I'll try.)* Go home and tear up the bible. *(students laugh)* *(SF: That quote wasn't from the bible?)* Tear up all the quotes. *(SF: Tear up what?)* All the quotes. *(SF: All the quotes?)* Wherever they come from. *(SF: All the quotes.)* Stand naked. *(SF: Okay.)* Stand naked in the face of God. Have no crutch. Whether it's myself whomever you have a crutch on or a book. Lean on noone. All those quotations are making your head swim. You're filled with quotations, mystical quotations. That's nice, that's good but what does it do to us? It adds on to all the stuff. We want to empty ourselves, not add on to ourselves, that's important.

We do not want to add on further knowledge. It is the knowledge that keeps us bound. We want to give up all knowledge.

*SH: Why do you call it nice and good then when it's our bondage?*



R: Say that again? (SH: *Why do you call it nice and good then when it's our bondage?*) What's nice and good. (SH: *You just said, (quote) "nice and good." I'm quoting you.*) They're nice and good if you want to listen to that. It's nice and good if you enjoy that. They sound nice to most people. Most people enjoy hearing beautiful sayings, poetry, biblical quotations. Therefore they sound nice and good. (SH: *They don't sound nice and good to me.*) Good! (students laugh) (SH: *If they do to you, fine.*) Whatever you accept. (SH: *I'd throw them all in the garbage can if I were you.*) Okay I'll have to do it. That's good. (SH: *Good but not nice.*) Good for nothing.

SG: *Robert I just want to suggest an eye for an eye. That sounds negative, nice and good.*

R: An eye for an eye, a tooth for a tooth, an arm for an arm.

SG: *The question I was going to ask was, it is perfect that thoughts arise if it doesn't affect you in any way, however there seems to be a little bit of a problem when there are no thoughts the mind is free that is fine but the thoughts rise up again and sometimes you can observe them and other times you're caught up in them. What is the subtle point at which you can be identifying and disengage from them and do that more and more, how do you do that? To have thoughts arising and not have them affecting you.*

R: Without getting into the answer that you want to hear, you simply let go. Just drop them. Simple, drop them. You can do it. Drop the thoughts. (SG: *By just being yourself?!*) Forget about being yourself, drop the thoughts. Being yourself is another thought. See back in our minds we remember all the teachings we've had over the years. And these teachings conveniently come up to the mind at certain times and tell us certain things. And we think we're making progress but we're not really making progress. We're simply adding more thoughts to the fire, fuel to the fire, by thinking these thoughts and replacing them with these thoughts. We just have to drop all thoughts.

SG: *What about the process in which there seems like there is silence and then all of a sudden you discover that you just hit a more and more subtle layer of thought. Woke up and it fooled me again, I thought there was silence and yet the thoughts were more subtle.*

R: If you have discovered that about yourself, drop it! Drop that! Make the whole thing simple. Since your real nature is consciousness. There is nothing you have to do to remove the thoughts. There is no procedure, there is no process, you simply have to drop the thoughts. I know we can talk about self-inquiry. We can talk about witnessing. We can talk about many methods but we're trying to get to the point when we understand that these things are for people who like going to school. They go from grade to grade and have to do all of these practices, all of these sadhanas. But most of you have been with me for a couple of years. And you never realize when I tell you, drop it! I mean just that. Drop everything! Stop yourself. Do not become intellectual. Do not become spiritual. Do not become anything. Just drop the thoughts and become free what you already are.

SD: *Without being too obtuse what is the difference between dropping it and repressing it?*

R: Repressing it is when you feel it and you think about it and you hold it and it goes deep into your subconscious somewhere but you still feel that it's real or it's true. But dropping it is when you totally transcend it, transmute it. Just drop it! Drop it!

SR: Robert, can you describe a scenario and tell me where my perceptions are wrong. For example if I go to work, all the way I'm going to work and saying I'm not really here, there is no park here, there's no road there...

R: You must be out of your mind. (students laugh) (SH: He's nuts.) (laughter)

SR: It's all good...and then I get to work, I have to deal with some people and have to ask the question to get data, so would it be proper to go through the procedure, "I'm in the dream, I'm asking this person this question but I know it's a dream I'm really not here, they're not here." Then I have to write a report. "And I'm not really writing a report. There is no report. There is no me and I'm writing this report." Or, rather than that do you suggest that I say, when I get the thought, "I could be writing a report now," I just push away the thought and my hands just miraculously go up and they start writing and I keep pushing away every thought and refuse to analyze the data and they just keep writing and writing and fifty minutes later the report is done and I can submit it and it's over? Are you suggesting it would be better for me to realize it's all a dream and be putting effort into it, trying to mentally use my mind but realize it's a dream? Or to put away all thoughts, no thinking, refuse to think but my hands and mind will automatically just produce the reports and it will happen?

R: If you refuse to think the thoughts will be stronger than ever. You do not refuse to think. You simply just take a breath and let go of the whole thing. It's all gone. (SR: Will the hands automatically write the report?) Everything will take care of itself. It's so simple that I can't make it any simpler.

SR: What about the idea of this is really a dream and it appears that I'm thinking about this data to produce ideas to put on the report and then move there with the mind that doesn't exist but realizing that this is all a false dream? But allowing myself to get involved in this false dream and write this report and put this data together but realize it's a dream and realize there is no me, there is no hand, there is no pencil, there is nothing that we're doing? (R: No.) That isn't the right approach? (R: No.) The right approach is to drop all thoughts, not think about the data but somehow the report will be manifested.

R: That report will be manifested. Let go. Drop everything. Forget about it and be free. Total simplicity. (SR: It would help if I had a first step that I could understand.) If you want steps we go back into self-inquiry or you can run up and down the steps. What are steps? First step, second step, third step. (SQ: ...and twelfth step.) Twelfth step. We want to forget about steps. We want to get to the stage where we just are. We're totally free without thinking about it. We do not have any thoughts about anything at all. We do not think that we're free. We do not think that we're not free. We just do not think. Just be yourself. That is what I mean when I say, "Just be yourself." Your Self does not have to think about being itself.

SR: *Somebody was watching me who didn't realize I wasn't really here, am I really here. Would it appear to them that I was asking questions to get data and would it appear to them that I was writing the report even though I'm not aware that I'm writing a report because there is no me and there is no report?*

R: It will appear to them wherever they're coming from. Wherever they are in consciousness. That is how it will appear to them. (SR: *So they may say, "I saw you writing a report," but I'll be unaware of it, huh?*) No, you will be aware of writing a report but you will not be aware of writing a report. Both are true. (SR: *Both.*) You will be writing the report but you will be aware of writing the report but then in the same instance, in the same consciousness you will be aware that there is nobody writing a report.

SR: *Well that is kind of what I was describing as the first scenario that you rejected. That is what I was trying to say. Aware that I'm doing it and yet aware that there is no me and there is no road at the same time.*

R: Simultaneously. (SR: *Yeah.*) It happens at the same time. (SR: *You can buy that one.*) That'll work. (SR: *The only difficulty is my mind might have to make some analytical effort to analyze the data but at the same time if I realize there is no mind there is no me and no report, maybe okay?*) See you're realizing again. Do not realize those things at all. Just be your self. Just do it. It will be done.

SL: *Robert do you mean just let your mind do whatever it's supposed to do and let the body do whatever it's supposed to do, is that right?*

R: Yes, everything will take care of itself. You have a background that is analytical and you always want to analyze things and place things in a proper perspective. What I'm saying is forget everything. (SL: *Does it kind of go back to the second principle which is everything is predestined so let it do whatever it's supposed to do.*) True, yes. (SL: *And get cut if you're supposed to get cut?*) Everything will take care of itself.

SJ: *It's like it deals with trust. It's all trust.*

R: Well you can say that but there has to be someone to trust. (SJ: *Yeah well.*) Those things take care of themselves. (SJ: *I guess these analogies are so good that you should have all the more understanding so that we can totally trust them?*) Well at that level you have to trust. See we're getting all the levels mixed up.

SL: *I guess the thing that what you are saying is that...I can understand that my mind runs away with myself sometimes and it's like trying to put everything into place and I have to keep reminding myself that maybe things are predestined. So let it go, don't try to put extra thought into thinking that when I do this report I know I'm thinking about it. Later on maybe just observing myself otherwise I get crazy. Not that I'm not. (laughter)*

R: On the level you're speaking on this is true, on that level. But when I say, "Drop it!" This is the ultimate. There is nothing else. Drop it! Stop believing that you have to write a report or you don't have to write a report or you have to have an analysis or you don't have to have an analysis. Drop the whole ball of wax.

SD: *Is "dropping it," above witnessing?*

R: Yes, it's above everything. (SD: Because it seems to me what Greg was saying was sort of that if he could go ahead and function while witnessing, while watching himself and pray or something, that you've recommended it.) That's on that level yes. We're getting all these levels mixed up. On a certain level you have to practice self-inquiry and ask yourself, "To whom do these things come?" You have to do what you have to do but tonight I'm speaking to you on the highest level when I say, "Drop it!" (SD: But we're in kindergarten maybe we're not capable of dropping it?) Sure you are. Just by being here you are. Drop it! Say that again, what did you say?

SL: When you say drop it, drop what?

R: Drop it! (SL: What's it? I'm not sure about all that?) "It," is the whole ball of wax. "It," is the whole universe, your body, the dream state, everything. (SL: In other words it's the same thing as, "Just wake up!") Yes.

SG: So Robert if we're trying to be in a new situation say that we're in a new job and dealing with some serious matters and we had to give a lot of critical, analytical, creative thinking. There is a lot of pressure it requires, you know concentration of our whole being and dealing with other people. That we can do all that and we can use all those functions and at the same time be free of it? (R: Exactly, that's it.)

SR: Robert would you like to explain a little bit more, what you were saying to Jay, "That is true on one level but there are so many levels." Would you be willing to explain some of them? Some of these different levels that maybe get some kind of an idea, a better idea?

R: Well, there is the witnessing level. When you become the witness, to everything is happening. There is a level where you just watch your breath or pay attention to your breath. There is a level when you practice self-inquiry and inquire, "To whom do these things come." There is a level when you practice the I-am meditation. (SR: We are actually at a different perceptual level at each of these states?) Yes. (SR: You're perceiving things at each of those that you wouldn't perceive at one or the other?) Yes, but what I'm saying tonight is to drop everything. Just drop it and become free.

SD: Is that the same as surrender or is that even beyond surrender?

R: It's beyond surrender. Because when you drop it that is instantaneous. Drop it is right in the now, in the present second. There is no one to surrender, there is no past, there is no present and no one to do anything. (laughter) You just drop it and you're finished.

SI: Robert is that the same as letting go of your attachments to see what is?

R: Well of course. Because when you drop it you drop everything. You drop your attachments, you drop everything that you can ever imagine. You let go of everything. But it's beyond letting go, it's beyond the attachments. You don't even think of those things.

SH: How is it beyond letting go? (R: Because there has to be somebody to let go.)

SD: What? Doesn't there have to be someone to drop it? (students laugh)

R: No, there is no one left to drop it. You just drop it. (SD: Well who are you talking to when you say drop it.) I'm not talking to anyone. (laughter)

*SJ: But the next stage is drop dropping it...(students laugh) ...but that's next week.*

*SG: What you're saying Robert there are all these other forms short of dropping it. There is always a you to do it and when it comes to dropping, you're speaking like consciousness to consciousness. (R: Yes.)*

*SH: What it really does it eliminates the illusory notion of the separate you totally at one moment. (R: Correct, it's all done in a split second, in the now.)*

*SI: So it kinds of gets rid of the idea that you think that it's you?*

*R: It doesn't really get rid of the idea. If the idea was there you wouldn't be able to drop it. Forget about ideas, forget about everything just drop it. Forget about the you or the I. Drop it!*

*SH: That is the ultimate in simplicity?*

*R: Of course, I can't make it any simpler than that. You all want me to explain all kinds of things to you. If I explain the things to you in a technical way that you like I'll pull you deeper into maya. (laughter) That's why I ask you so often, "Why do I sit here like this? Talking to a bunch of Albanian peasants," (students laugh) I guess dropping it is too easy for you. You like to make things complicated.*

*SH: Or it's too direct, it's too straight, it's too naked.*

*SR: It's like hitting a home run. You have to learn to hit a single first, a double, a triple. It's hard to hit the ball out of the ball park right away.*

*R: Who has to hit a home run. Who has to get a single or a double or a triple. There is nobody left to do that. Don't you feel good now when you drop it?*

*(short silence)*

*R: To help you with this, as you're sitting here listening to me, as you sit in the silence and thoughts come to you keep saying drop it to yourself. Whenever any thoughts come to you say, "Drop it!" Whether the thoughts are good or bad, whatever they may be, whatever you feel, say, "Drop it!"*

*SD: And that is on a higher level than inquiry, self-inquiry?*

*R: Yes, inquiry is a method. It is a teaching. (SD: Isn't telling yourself to drop it a method?) No because there is nothing behind it and there is nothing before it. There is nothing to say. You are not saying, "Who am I?" or "What is this?" (SD: Well you're saying, "Drop it," that's...) What does saying, "Drop it," mean?*

*SH: It's like saying, "Off with their head." (students laugh) "Off with your head!" (R: True, it's direct.) The red queen. (R: Red queen, yes.)*

*SL: It's not similar to self-inquiry. Self-inquiry is to negate things right? Then you say, "Drop it," it's similar?*

*R: In "drop it" there is no analyzation. (SL: Yeah.) It's just a blunt statement. Drop it! (SL: So that's what is trying to clear our minds.) You're not really to clear our mind there is no mind to clear. (laughter) You're just saying, "Drop it!" without thinking of what you're doing. If you start thinking what it means, it'll become very complicated again. (SL: Is that*

similar to the "I-am" or "I - I?") In a way but not really, when you say I-am it's the name of God then it gets back into God, mythology and the rest of it. When you say, "Drop it!" it is simple language, two words and means everything. It is the entire teaching, the entire Advaita Vedanta.

SH: *It's a command to wake up?*

R: Yes, sure. (SH: *A direct command to wake up.*) Exactly. So tomorrow when you find yourself complicated at work or thinking about some problem, remind yourself and say, "Drop it!" And forget about the whole thing.

SK: *If you happen to be asking, "Who am I?" and then wait in silence is that the entire teaching also.*

R: That's a sadhana. (SK: *Silence?*) The spiritual discipline is, "Who am I?" The silence, is "drop it." If you can stay in the silence? If you can remain in the silence there is no need to say, "Drop it!" (SK: *No I said that you say, "Who am I?" and remain in the silence. Is that not the entire teaching, the silence?*) The silence is the entire teaching, yes. (SK: *We could come from starting off with self-inquiry could it not?*) Oh of course, yes. That is what I mentioned before. We've been here for a while we've been practicing self-inquiry, we've been practicing witnessing, we've been doing sadhana, now we're ready to drop it! (students laugh)

SF: *All those other things are in the mind?* (R: Yes.) *Even drop it, you can use it as a mantra.* (R: Yes.) (SH: *It shoves your "I" away, permanently.*)

SR: *I just had a thought that we all stay with Robert for ourselves and then see what happens to us, and people start dancing, so forth and so on. (laughter)* (R: *Could be?*) *Yeah that is a good idea, isn't it?* (R: *Sure, there is no telling what will happen.*) *Gives you real freedom huh?* (R: *Of course.*)

Do we have announcements?

SM: *Yes Robert. We have some transcripts to hand out.*

R: That's it?

We've got some delicious prashad...

(tape ends) [TOC]

## THE EGO KEEPS YOU IN BONDAGE

8th March, 1992

*Robert:* Good afternoon. (*Good afternoon Robert.*) It is wonderful to be with you again. Is it really wonderful to be with you again? Sometimes I wonder. (students laugh) But here I am. Like it or not. On this auspicious occasion. Is this an auspicious occasion? Sure it is. Why not?

*SH:* Why?

*R:* Because. (*SH: We can go around in circles here, can we? Go on with your talk.*) (*laughter*) Just for that I'm going to keep quiet. (*SH: That's great! That's better! Finally silence at last.*) Throw him out. (*laughter*) For the new people here today, God help you. (*laughter*)

Always try to remember that I am not a guru. I am not a teacher. I am not a yogi. I am a nothing. I am not looking for name or fame. I do not want to go on TV or write books or go on the radio. There is nobody left to want to do these things. There is absolutely nothing I want. And because I do not desire anything from you, I can say what I want. I can insult you. I can do anything because I don't want anything from you. But all is well.

**It is the ego that keeps you in bondage.** It is the ego that makes you believe you are what you are. It is the ego that causes all the problems to come into your life. The ego is your worst enemy. Therefore you have to do everything in life that you can do to annihilate the ego. The ego must be annihilated, totally removed, totally destroyed.

The ego is like the uninvited guest that comes to the wedding party. Perhaps you have heard this story before. There is a wedding reception going on in a beautiful home. Everybody is totally blissful and happy and cheerful. There is singing, there is dancing, there is merriment, there is music. An uninvited guest comes into the party and tells everybody that he is a friend of the bridegrooms father. And he starts taking control of the wedding reception. He tells the waiters where to put the food. He tells the musicians what songs to play. He wants to sit everybody in certain places. He gets drunk, he drinks, he eats. The brides father becomes suspicious and inquires to the bridegrooms father and inquires and says, "Who is this person? How did he get here? Where did he come from? What's his status? Who invited him?" The uninvited one heard this going on and he started to slowly move away, until he was out the door and gone forever.

The wedding reception is the Self, absolute reality. The uninvited guest is the ego. That comes along and tells you, "You are this and you are that and you need this and you are that and you need that." The ego that tells you all of these things, what to do, how to live.

When you sleep at night the ego resides in the heart centre in the Self where it can give you no trouble. But as soon as you wake up in the morning the ego jumps from the heart to the brain and you become cognizant of the body. You say, "I am the body," or "I am a man, I am a woman, I am sick, I am happy, I am hungry, I have to go to work," not realizing that the I am that you're talking about is pure awareness, absolute reality. But believing the I am is individualized.

You say, "I am this. I am that. I am an Albanian looking for my cow." You believe all the things that you are what you really are not. This is the ego. If the ego were not present you would be a delightful being. You would be so happy, so blissful, always. You would not look for outside stimuli. You would not need anything in this world to make you happy, for happiness would be your nature.

It is the ego that tries to tell you are happy only when something good happens to you from outside, if you acquire a new home, a lot of money in the bank, or if you acquire possessions, cars, that will make you very happy. And it is true you are happy for a while. But then this changes. You get used to this situation, you therefore need new things. You need new people in your life. You need new playmates, new toys.

Therefore since the beginning of time there have been those beings in this world who have understood this. There was nothing special about these beings. It is we who have not had realization that gives them names like Sages and Saints, teachers of wisdom. Yet these Sages, these Saints so-called are simple people. Who have only realized the truth. The truth that the ego is not you. The body is not yours. The mind is not yours. Your true nature is absolute reality, sat-chit-ananda, nirvana. This is what you really are. Yet you appear to be a body functioning in this world. Like everyone else. This only happens because you believe you are a body.

When you wake up in the morning and you say, "I am the body," then there are also other bodies. For when there is one body there are millions of bodies. When the idea of being the body disappears then there is only one, that one is Brahman, the pure awareness and that one is the chalkboard where all the images of this world are put on the chalkboard. Erased and more images put on the chalkboard. Erased and more images are put on the chalkboard. The images come and go the chalkboard stays.

The chalkboard is the Self, the absolute reality. The images are all the people. The planets the trees. The ego. The ego creates all the images. And you believe they're real. So you react to them. You try to fight them, you try to change them, you do all kinds of things in this world. And you waste your energy by trying to change conditions. The conditions as most of you know are actually part of the individual self. Not the real Self, the individual self. Which is nothing but an I-thought. You no longer change conditions, you change yourself by inquiring where the I-thought comes from. Trying to understand the I-thought when you say, "I, I, I, I," is the whole problem. "I am this and I am that," that's your problem, not the conditions of this world. You have absolutely nothing to do with this world. What we call God knows how to take care of this world without our help.



Therefore you do not need to try to bring peace to this world. Try to solve the riddle of wars and man's inhumanity to man. What you do is solve the riddle of yourself. You try to understand who you are. What you're doing here? Where you came from? What is your objective? Who are you?

You're not who you think you are. For someone gave you a name when you were born and they told you were a girl or a boy. It's all words but who are you really. Where did you come from? They could have called you a dog. (Some people still call you a dog, I guess.) They could have called you a cat, a leaf, a saucer and you would have answered to that. But you were born, they gave you a name and called you a girl or a boy. It is we who put labels on everything. It is we who label the entire universe. It is we who say things are good and things are bad and things are this way and things are that way. We do all of this. Is it any wonder that we suffer? Nothing is real. Nothing is the way that it appears.

The beginning of wisdom is when you plead divine ignorance. When you begin to see that you do not understand anything in this world. You have no idea what anything is. They're just born into this world and they give it names and you have accepted this.

The time comes in certain peoples lives when they do not wish to accept this any longer. They want to find out the truth. Who am I really? Who am I? I cannot possibly be this body because it changes, changes constantly. Look at yourself you are not the same person you were ten years ago or twenty years ago. You're not even permanent. You were born to die. There is no question about this. As soon as you're born you begin dying. This is true of everything. Animals, vegetables, minerals, with the appearance of anything on this earth it goes towards death, towards disappearance.

So what is this truth? There really is no truth. For when you speak of a truth you're speaking of something that somebody told you. Something you read in a book. But if you had a direct experience of the truth. Have you understood for yourself what you really are? Or have you just accepted what the world has told you?

You have to grow up sometime. And growing up means giving up attachment to person, place or thing. I'm not saying giving up friendship, I'm saying giving up attachment. Letting go of all the things that you have memorized. All of the things that you have learnt in school. All of the things you have learnt in church. To be totally free everything has to go. You cannot hold onto one thing.

A good example of this is when Ramana Maharshi arrived in Tiruvannamalai. When he was 17 years old. He threw away the last bit of money he owned, took off all of his clothes and started a new life. Of course I wouldn't suggest that you walk down the street and drop all your clothes and say, "I've come to know God." They'll put you in the funny farm. Yet you do these things mentally. Everything is done mentally. You mentally give up attachments. You mentally give up possessions. You mentally give up good and bad. And you allow whatever happens to happen.

This is a point that most of us are a little confused. When I say, "You allow whatever is to happen, will happen," what I'm talking about is simply this. There is something

that takes care of this entire universe in the right way without any help from you. You therefore do not have to take care of your body. What appears as your body will take care of itself. I know this sounds strange to some of you because you still believe that unless you take care of yourself, you will never be able to take care of yourself unless you do it yourself. But this is not the ultimate truth.

The ultimate truth is, the same power that knows how to grow oranges on an orange tree, knows how to grow wheat, knows how to grow mangoes and roses and flowers and everything else, knows how to take care of what you call your body, without any help from you. You simply interfere for you are the ego it appears. And it's the ego who tells yourself how you're supposed to live and what you're supposed to do, whom you're supposed to be with, so forth and so on.

If you will only surrender yourself. If you would only surrender your body, surrender your fears, surrender your nose, surrender everything then the current which knows the way will become activated and you will find that you're doing beautiful things on this earth. You will find that you're well taken care of.

It also sounds sort of strange when I tell you if you have a disease, if you have physical problems, if you have problems of lack or limitation. Do not attempt to correct these things. Whatever problem you may think you have do not attempt to correct these things at all. Become the witness to the whole play of consciousness. Merely watch, observe, look intelligently at everything that appears. Whether it's in your body or in the world or in the universe or wherever.

When you surrender like this something will give way and lead you where you're supposed to be at this present time of your incarnation going through the experiences that you came here to go through. As you begin to trust and have faith in the powers that be you find that you're becoming happier and happier and happier. Fears begin to leave you, anxiety, tension begin to disappear. For you no longer have anything in this world to rely on. Yet you are functioning, things are happening and you're at peace.

(short pause)

Notice how the thoughts come to you when I stop talking. You begin to think. All of these years you have believed in your thoughts. Whenever there is silence, whenever there is quietness thoughts begin to do their work. Watch.

(short pause)

You see what I mean. The thoughts are telling you things. What are these thoughts? They're experiences of the past. That is all the thoughts are. And worries of the future. The thoughts are not your friend. You must grab them when you begin and choke them to death. You can do this by inquiring, "To whom do these thoughts come? The thoughts come to me. I think these thoughts. Well, if I think these thoughts what is the source of the I? Who am I?" And keep still or you become the witness and observe all your thoughts going on in your mind.

Actually when I say your mind it's a misnomer because the thoughts are your mind. There are no thoughts and the mind, there are only thoughts as the mind.

Most people are totally controlled by their thoughts. Watch the way you react and see if I'm not right. Every-time you react to person place or thing you're doing so because your thoughts are telling you something, are they not? Your thoughts are telling you I've been insulted. I have been hurt. Something has been taken away from me. Something is not right. Something is doing this and something is doing that. It is your thoughts that tell you this.

If you weren't able to think, again you would be totally happy. You would be blissful. For the nature, the substratum of everything is total happiness, total bliss.

It is your thoughts that cause you confusion and problems. Make you miserable, make you want to change things. You should be able to stay in one place forever. Without any desire to go any place or do anything.

You may say, "That's not fun, that's boring." For whom is it boring? For your thoughts. It is your thoughts that tell you, you'll be bored unless you go here, unless you do this unless you do that. Your thoughts tell you this. But I can perfectly assure you that if you didn't have any thoughts you would be the entire universe. Therefore there would be no place to go. You would become all-pervading, omnipresent. The whole universe would be in you and you would be in the entire universe.

Consequently there's nothing you have to do. There is no place you have to go. For the happiness that most people are trying to achieve by running all over the place you already are, you already have, it's you. You're at peace with yourself and peace with the world.

Your job is to stop thinking. To remove the thoughts. The thoughts are your Master now. That make you feel sad or happy, good or bad. Why do you feel this way? For your thoughts since you were a little kid have been impressed by the world conditions, by your parents, by your school, by your church and they have convinced you and programmed you to believe this is good, this is bad, this is right, this is wrong. Only when you have this are you successful. If you don't have certain things you are a failure. It is the thoughts that tell you these things. Again if there are no thoughts there is no one left to tell you anything. This is called liberation, moksha, freedom.

You begin where you are now. You begin with yourself. You question yourself. You inquire, "Who am I?" You sit in the silence. If thoughts come you inquire, "To whom do they come? You become still." You try not to get involved with people who talk too much. You live in the moment, in the present. You forget about yesterday, last week, last year, dead wood! Doesn't exist. You do not worry or think about tomorrow. For what you are today will become your tomorrow. You make your life simple. By not getting involved with too many things and you watch, you observe, you look but you do not react. As you keep this up one day everything will just explode into light. And you will find peace, joy, total bliss and total happiness.

Unfortunately most people have to be kicked around by life a good deal before they decide that life is not for them. Unfortunately most of us have to go through many experiences before we're willing to try something else.

Most of you came in here today to listen to a talk, to listen to a lecture and then when I'm finished and you go home you continue in your lifestyle that you've always had. It is this lifestyle that has to be surrendered. It is what you believe you are that has to be surrendered. The idea that you are young or you are old, that you are poor, that you are rich, that you are healthy, that you are sick all of these things have to go.

You try your best to keep from thinking. You follow your breath. You become cognizant of yourself. You become mindful of all of your experiences of everything that goes on in your life. You're doing something. You're not just allowing the vicissitudes of life to hit you square in the face and cause you to react any longer. What does it matter what's going on? Leave it alone do not fight it, for this too shall pass.

(short silence)

It is that time again to play stump the guru. We have questions, and I have to get prepared for this let me take my jacket off.

*Q: (Robert reads) How is it that we have to be attune with you from 6am to 9am and 12 to 2am? What if we are at work between 6 and 9 and normally sleeping between 12 and 2?*

*A: (Robert answers) That's your tough luck. (students laugh)*

*SB: Then we're doomed. (SF: Is it 12 and 2?)*

*R: It's 12 and 3am. (Robert continues his answer to student) It means you'll come back twenty thousand more incarnations... (laughter) (SH: Scare the hell out of him.) ...until you're ready to sit still. And stop sleeping so much. (laughter)*

*SD: What is the origin of those times Robert?*

*R: There is no origin. Just something I'm doing. (laughter) We always want origins. It's better to want oranges. (laughter) So it's advantageous to sit in the morning between 6 and 9 and the wee hours of the morning between 12 and 3. For some strange reason I sit at those times. I don't do anything I just sit. Just like I'm sitting here. Therefore if you wish to sit at that time, you can say it's like a radio. You tune into the proper channel and you get a clear sound. So people tell me that when they sit with me like this clarity comes to them. Then they're able to understand things. So if you wish to do this be my guest. If you don't a thousand curses on you. (students laugh)*

*SM: Robert that was the only question.*

*R: That is the only question, good. I'm sure we have more questions that you'd like to ask. Things you'd like to say. Songs you'd like to sing. Speeches you'd like to make. Feel free to do so. (SE: All at once?) Sure. (Robert has a drink) Is this prune juice? Tastes like prune juice. (pause) So what's cookin'.*

*SH: The ego. (R: Boil it!)*

SD: *I have a question Robert, if one were unable for whatever reason to sit with you at those times that should not preclude their sitting in meditation at other times should it? (R: No.) I mean they still have the opportunity to sit in the silence other hours?*

R: That is up to them, of course. You can do whatever you like with your body. You can sit, you can lie down. You can run around the block. You can do whatever you like. (SD: *But I'm referring more to - isn't there a value to sitting in meditation or in silence regardless of the time.*) Of course. There is always value when you sit by yourself and you leave the world alone.

SG: *Robert you were saying the other night about dropping it. Things started to speed up, all through what we're doing and what I noticed myself is this feeling things are getting away from me because, since I'm getting involved in things, and getting involved in more movement the mind starts moving faster. At those particular times I suppose this demands the command, "Drop it!" What happens if it seems futile at that particular time? That's when the most is at stake.*

R: Umm, just make the statement "drop it!" and forget about everything. Do not think what you are thinking. Do not allow yourself to have those thoughts. When the thoughts come, when you feel futile say, "Drop it!" If you make the statement as an exclamation, just say, "Drop it!" Something will happen to you, you will feel a peace, you will feel radiance. You will feel free.

But don't do like a mimsy-wimsy and say, "Drop it." (laughter) Say, "Drop It!" That means everything can go to hell. The whole world, the whole universe, everything. All my problems. All my fears. You have dropped it, it's finished, it's gone. It's like what I did one Thursday night I said, "Wake up!" Same thing. You are dropping all your theories, all of your knowledge, everything. You drop it and let it go. But do not analyze it. Do not think about it. Do not put it in certain category.

SG: *Well when you see nothing happening and totally regard it as a dream but what I'm wondering is when you do that and you're regarding it as a dream fails, you're regarding it as unreality. But it is my understanding that there really can be no opposite to reality. There is no such thing as unreality. There is simply reality. Reality and since it encompasses everything can't have an opposite because that would imply that there is two. (R: So what is the question?) How are we able to regard, you know — it seems like it's nice to regard this as a dream, yet at the same time it's inclined if it's all unreal. If at the same time that seems to create a duality, regarding something as real and something else as unreal.*

R: It is because you want to feel that something is real. There is no reality and there is no unreality. They're both impostors. Reality when I use that term is totally ineffable. It is beyond concepts. When you use the term reality you are thinking of certain truths. Whereas those things do not really exist they're only words.

So unreality has to go, reality has to go. Drop both of them. When you drop both of them you feel free. For there is nothing that has to become real. Noone has to become real. Noone has to become. There is noone. Doesn't that make you feel good? (SG: *It simplifies it.*) There is noone to become real. You're not trying to trade an unreality for a reality.

You're not looking to make a trade. You're looking to empty your mind of both feelings of reality and feelings of unreality. You want to become totally empty. When you're empty you become nothing, when you are nothing you become everything.

I took off my jacket, Glen you put on yours?

SK: *Keeping the balance.* (laughter)

(short silence)

SY: *Robert when we do sit in the morning with you from 6 to 9 do we just clear our thoughts? What would be the best?*

R: You do absolutely nothing. (SY: *We don't try to think anything.*) No. Just sit. (SY: *Be still.*) Just sit and watch. (SY: *Observe?*) Observe. But don't voluntarily observe. Let the observation come by itself. Everything will happen of its own accord.

(silence)

Now let us practice some self-inquiry together. What you do is make yourself real comfortable. Close your eyes. As the thoughts come inquire, "To whom do they come?" Then you say, "Well they come to me. I feel the thoughts." Then you further inquire, "Who is this I? Who is this I that feels the thoughts? Where does it come from? From where does it arise? What is its source?" Just like the uninvited guest at the wedding.

As you keep inquiring about the I where it comes from it will gradually slip back into the heart centre into the Self and you will become totally free. You keep still. As thoughts come into your mind again you repeat the same thing all over. "To whom do these thoughts come? Who is thinking these thoughts? Why I am. I am thinking these thoughts. What is this I? How did it originate? What is its source?" And you keep silent.

When more thoughts come you do the same thing. Let's practice this for a while.

(long silence in self-inquiry practice)

R: Do we have announcements?

SM: *Yes Robert. I have a few more transcripts to hand out...*

(tape ends) [TOC]

*Transcript 136*

## **THE TRUE SILENCE**

*12th March, 1992*

*Robert:* Good evening. It's good to be with you once again. I welcome you with all my heart.

Never take life seriously. There is nothing in this world that should be taken seriously. I know you've been told that you have to be serious if you want to get anywhere. But where do you want to get? (laughter) There is no place to go. There is really nothing to get. You are already perfect, bright and shining, pure. All you have to do is to awaken to your real nature. Then you will realize yourself, completely, totally that there is nowhere to go and nothing to get.

Instead of wasting your time taking life seriously do your utmost to awaken, to wake up! Do not pay any attention to your aches, to your pains, to your mental anguish, to the world situation these things come and go.

Since the beginning of time we have had all kinds of people on this planet going through all kinds of experiences. Man's inhumanity to man has always been here. Wars, earthquakes, cataclysms, they have always been with us since the beginning of time. And it's funny to me that people are trying to straighten things out. You can't straighten anything out. You may appear to straighten something out for a while. But it will return again just the way it was. This is why I always tell you, "All is well and everything is unfolding as it should."

You may not be able to see this right now. Some of you may believe that you've got financial problems. You've got mental anguish about something. You have physical problems. The point is you must turn away from these things. Turn completely away and focus on the I-am. The real Self, the absolute reality and you will laugh everyday. You will be happier than any happiness this world can give you.

Most of you right now are searching for the ultimate happiness. You think when you get married you'll be happy, when you get divorced you'll be happy, when you get a degree in school you'll be happy, when you get a great job you'll be happy. Why doesn't it work that way? This is not always the case.

You know people or yourself who have strived for a certain position in life. Who work very hard to attain a certain position in life to be in a certain place or where they can be successful, rich, famous whatever. Then when you get there it's not what you expected and you're disappointed. Or some calamity may take place, something may happen to the job or to the family. Nothing in this world is certain. Therefore do not take this world seri-

ously. Be the witness to your condition, to the world condition and then discover who the witness is.

Life is interesting. I was taking a walk in the park this morning it was such a beautiful day. I sat down on a bench and closed my eyes. Then I felt the presence of someone else who sat down near me. And I felt that this person was going to tell me all his troubles, and sure enough he did. (students laugh)

He started talking to me out of the blue, telling me about his rheumatoid arthritis. That his bones are getting real stiff. His fingers are getting knolled. He is in real bad shape. I never looked at him, I kept my eyes closed and I asked him, "What are you doing about this?" So he said, "Years ago I went to the doctors and he gave me all kinds of drugs and it made things worse. But what I'm really upset about is that I'm a Christian scientist and I'm not supposed to get sick. I know Christian science backwards and frontwards. I know all the rules and regulations. Why did this happen to me?" I inquired, "What have you been practicing as far as Christian science is concerned to help you with the problem?" So he remarked, "I've been knowing the truth. That disease does not exist and God is all there is. God is the first principle, the first cause and disease cannot possibly exist."

So I waited a moment or two and then I asked him, "If you say disease does not exist how come you're announcing it? How can you say disease does not exist and then all of a sudden believe that you're healed? When just by voicing disease does not exist means that you believe in disease. Otherwise how can you utter the word? Where would disease come from? Where would the word come from? There is something in your subconscious that knows, disease. For you would not proclaim that disease would not exist. Do you hear what I'm trying to say? The word disease in itself can only be known by a person who feels disease. If you didn't know about disease there would be no such word. There would be no word like health or disease. Disease is the opposite of health. If you believe you're healthy then you also believe in disease. Do you understand what I'm saying?"

And he said, "A little but not too much." I explained it again, "You keep affirming that disease does not exist. How can you affirm that? Only if you realize that disease is an entity. It's a power. It's real. Would you be able to say it doesn't exist? There has to be somebody to experience it. So they can say it doesn't exist. If you were healthy all the time you would never be speaking about health or disease. But because you've got rheumatoid arthritis you're trying to heal yourself by saying disease does not exist. What you're really doing is causing the condition to get worse." And then I asked him, "What do you mean that God is all in all? What is God?" He answered, "Why God is a supreme power, the creation of heaven and earth. This is God."

So I further explained, "Now we're dealing with three entities. We're dealing with disease that does not exist. We're dealing with your body that seems to have a disease and we're dealing with God who is all in all. We really have a battle on our hands, if we're dealing with all of these things. When you go to sleep and you are in deep sleep do you feel rheumatoid arthritis anywhere?" He exclaimed, "No I don't!"



"When you dream do you feel your disease?" He said, "No I don't I feel the dream." "It is only when you're awake, so-to-speak, that you feel this don't you?" And he said, "Yes." So I further continued and I said, Why don't you begin with yourself? Forget about God. Forget about the disease. Those are unknowable right now.

Begin with yourself. Ask yourself the question, "Who has the disease when I awake? I do not seem to have them in deep sleep or when I dream. It is only when I'm awake that I seem to have these symptoms." So I asked him, "Who has it?" He said, "I do." And I explained, "That is just the point. You don't have it, 'I' does. What you call 'I' has the problem. Do you not exclaim this to yourself when you say, 'I have this disease?'" So he asked me, "Doesn't 'I' mean the body?"

And I said, "Not necessarily. The body in itself is a lump of flesh and bones and blood. How can it have a disease? When the body is sleeping, when the body is dreaming, when the body is dead it does not have any disease it has nothing. It is only when you think of 'I,' 'I' as the personal self. It is 'I' who has this problem, not you but 'I.' Not you but 'I.' Where does the I come from? You have to inquire within yourself." I explained. "It begins and ends with you. You have to ask yourself. Where does the I which seems to have this problem come from? What is its source?" He said, "I don't know?"

I answered "You're not supposed to know. Don't worry about knowing or not knowing. Forget about who knows, who doesn't know. Simply ask the question to yourself, "Where does the 'I' who appears to have a disease come from? And keep still." He said, "Well if I keep still I won't have the answer." I said, "That is just the point. Every answer is wrong. As long as you come up with an answer, it's not the right answer. For you are dealing with infinity. You're dealing with the absolute reality. That knows nothing about disease or the 'I' or the body or the mind." I kept still.

Then I felt a lightness and I opened one eye and he was gone. Probably couldn't take the heat. (laughter)

Now let's talk about you. Think of all the so-called problems you think you have. It makes no difference what they are. You identify with them. You always want to correct them. Set things right. You always want to do something to alleviate the suffering, the pain. People have tried this since the beginning of time. Noone has ever succeeded.

It's hard to tell you to leave the world alone. And leave your body alone. And leave your affairs alone. This sounds sort of selfish. For in your way of thinking you say, "If I leave these things alone who will do them? How will they get done?" You always believe that the I, the I-thought, the personal self has to do something. Has to react to situations, become angry, become frustrated, feel out of place, out of sorts yet this is not the truth.

You did not have to come to this earth to be born in a body. Yet here you sit. There is something that knows how to do everything for you. There is something that knows how to take care of you. How to give you eternal happiness and peace and love. This can only happen when you get yourself out of the way. You get yourself out of the way by not

worrying, by not fretting, by not being afraid, by not comparing, by leaving everything alone. Leaving everything alone. Not by arguing or debating or trying to prove a point but by leaving everything alone.

You may ask, "If I see a person in need shouldn't I help him?" Yes you should. Something will make you help them if that is what you're meant to do. You will know what to do spontaneously. You will do the right things. But if you think about it then you will not necessarily do the right thing. Because when you think it is your ego that thinks. Your ego is not your friend. Your ego wants to keep you human. Keep you grounded. Keep you in duality. Keep you striving and struggling. When you begin to ignore your ego it will go away.

It is interesting that most psychologists, psychiatrists will ask, "How can you survive without an ego?" They ask this because they never had an experience of a non-ego. They only share with you what they've learned in books in school. They share with you what people have told them. There is hardly a psychiatrist or a psychologist or anybody else who have had an experience of a non-ego. So they try to shape your life so you will fit in society. Who wants to fit into society? You want to awaken to reality, not fit into society.

You have been given an opportunity in this life by having a so-called body with which to work in order to awaken from the mortal dream. Yet you use this opportunity for other purposes. You use it to attain name and fame as if that is going to do anything for you in the long run. You use it to develop powers, you're wasting your effort. Karmically you have been given this body to transcend, to transmute. To let go. To surrender. Yet you spend all of your time doing the opposite.

You waste your time by reacting to everything that comes your way. I tell you things again and again but you keep doing it again and again. Think of the last time when you reacted to person place and thing. Try to understand what is happening if you're not awakened. If you believe you're not awakened, you're not free, you're not liberated when you react to person, place or thing, you come under the law of karma which appears to exist.

I know there are many people in Advaita Vedanta who tell me, "Well you know Robert karma does not exist. Only the Self exists. Only effortless pure awareness exists. So why are you telling us about karma?" In truth you have to look at yourself and ask yourself, "Have I experienced pure awareness? Have I experienced absolute reality? I can't afford to put on an act. It will only go against me." You have to speak to yourself this way.

Therefore I know that if I'm still reacting with my body. I still believe that I am the doer, do not fool yourself. Be truthful with yourself. Therefore if I'm still reacting. If I still believe that I am the body then there are other bodies in this world that respond to me. And there is karma, there is reincarnation. All these things exist for me only because I believe I am a body. I therefore have to be careful what I've got to do with myself.

So whenever you react to a condition you're setting the so-called law of karma which doesn't really exist, you're setting yourself up. It's as if you're stepping on a rake

and the handle hits you in the face. That is immediate karma. Therefore if you tell me that karma does not exist I tell you, "Step on the rake," and if the handle hits you in the head that is karma. That is called boomerang karma. (laughter) It came back to you immediately. Yet there are all kinds of karma. That is why people appear to get away with things. That is why we cannot understand why a good person must die early and a so-called evil person seems to live and prosper sometimes. We do not see the whole picture. We see a partial picture. For our life is here partially. We're here today and we're gone tomorrow. It is therefore impossible to know the whole picture.

So say for instance you find yourself mangled by a car that hits you and you've been such a good person. You've given to the poor, you've helped the homeless. And now that this car has hit you, you're all mangled and you can't use your arms or legs any longer. You're blind in one eye. You're a total wreck. If you were able to see the whole picture you would see that in a previous existence you belonged to a savage tribe and it was your duty to torture prisoners when they were captured. And now karma is paying you back. That is all karma is, a pay back.

So while we're on the path to liberation we have to be very careful what we do with our lives. Every little thing is karmic. It is only when you awaken, when you are liberated that none of this exists. This is why I tell you so often, "Do not fool yourself." Look at how many times a day you become angry. You feel cheated, you feel exploited. You feel something is wrong someplace. You feel depressed. You go and do something to cause this condition to stop and whatever you do you're accruing karma.

There is only one way to overcome this. And that is to forget about the world, forget about your body, forget about situations and go deep within yourself inquiring, "To whom does this come? Who is experiencing karma?" Do not feel sorry for yourself if you're ill or something not going right in your life. Do not compare yourself with others. Remember you're only seeing a partial picture. You're not seeing the whole picture at all.

It's like the example I give when you look through a keyhole. You see somebody choking somebody else through the keyhole and you're saying, "Why is he doing this to this person? He's a no good murderer." But then you open the door and you're able to see the past and the future. You see in a past life the person getting choked used to work for the state on the gallows and used to hang people, some innocent people. And you go back to the middle picture. Now somebody's choking him in this life. And you go back to a future picture now they're both laughing. Nobody was choked and nobody choked. This is what life is all about. It's a cosmic joke.

Karma seems to be real and you're affected with it all day long. Whatever you do, wherever you go you're always affected by karma. It is karma that moves your body. It is karma that makes you do things. It is karma that causes situations to come into your life. Do not try to change a condition. Do not intend to change the situation. For you may appear to change it but this is only an appearance. It will come back again in full force.

There is only one way to get rid of it and that is to transcend it by forgiveness, mercy and love. And as you practice forgiveness, mercy and love you inquire, "To whom all this is coming to? Who is experiencing these things? Who is going through all these things?" And again you will discover the I-thought, "I am. I am going through all of these things. I appear to be going through karma. I appear to be suffering. I appear to want to get even with someone." You're beginning to realize it's not you. It is the I. Which is only a thought. Just knowing this alone makes you feel good. For you begin to see that you are free. You are bright and shining. You are sat-chit-ananda, nirvana, ultimate oneness. It is the I that appears to have the problems. You separate yourself from the I, by self-inquiry.

And then you can go further by inquiring, "Where did the I come from?" You never answer that question. By inquiring that is sufficient. And you will find that you're in the silence, the void. Just by going this far you will feel better than you've felt in years. You will feel such joy and such peace. This has nothing to do with enlightenment. But you're going to feel joy and peace. More so than you ever felt before. Just by inquiring, "Where does the I come from?"

The reason that you feel such joy and peace is because you begin to realize that you are not the I. You have absolutely nothing to do with the problems of the I. It is the I that feels anger. It is the I that feels pain. It is the I that feels rejection. But you ask yourself, "What have I got to do with I? I have absolutely nothing to do with the I." Therefore again you ask, "Then where did the I come from? Who gave it birth? What is its source?" And you keep quiet.

A feeling of total love will overpower you. For you're learning to sit in the silence. That's the most important point. You want to get to the place where thoughts do not bother you, where things do not annoy you. Where there are no problems and there are no solutions. Where there is no good and there's no bad. You want to get beyond duality and rest in the silence.

Many of you are getting a glimpse of what I'm talking about right now, as you rest in the silence. You're not thinking about it, you're not trying to analyze it, you're not trying to make it happen, you're just resting in the silence. Perfectly still.

All of a sudden thoughts come up again. You start over again. You begin again. You inquire, "To whom do these thoughts come? Who is thinking these thoughts? I am? If I is thinking these thoughts then it has absolutely nothing to do with me. It appears to me as if everything is attached to the I. All of the emotions, the fears, the frustrations, it's all attached to the I." Again you say, "Where did the I come from? What is the source of I? Who gave it birth?" You never attempt to answer. You sit in the silence.

Some of you are beginning to feel how good it is to sit in the silence right now. The mind is completely empty. The fears are gone. There is nothing left to tell you anything. You are quiet, still.

Thoughts pop up again. It makes no difference if they're good thoughts, bad thoughts or in-between. The whole idea is to empty the mind of all thoughts. You inquire

again, "Who is thinking these thoughts? I am? Who am I? What is the source of I? Who gave it birth? Where does this I come from that is giving me all this trouble and keeps thinking and thinking? And bringing up to me all these morbid thoughts, all sorts of happy thoughts, all sorts of thoughts. Where did this I come from? What is its source?" And again you enter the silence. Where everything is totally still. Where there is no movement. The vasanas have disappeared. There is just perfect stillness.

You're beginning to discover something very interesting. You're beginning to discover that you're able to sit in the silence for longer and longer periods without thought. It's taking longer and longer before a thought comes to you. Yet you are not falling asleep. You're feeling a peace that you've never felt before. You're beginning to feel an all encompassing love. You begin to experience that the whole universe is an emanation of your own mind. And what you have done is you have pulled the entire universe into your heart, everything! All of the galaxies, the milky ways, the planets, the earth with all of its manifestations, everything has vanished. That's total silence.

When you're sitting in the silence and the world is still available to you that is not silence. That's a false silence. The true silence is when the whole world, the whole universe, people, places and things have all disappeared. You have pulled them back into the heart centre. That is the true silence. For there is no longer anything to think about. Everything is gone. There is just the void. The beautiful precious void. And you're beginning to sit in that void, in that silence for longer and longer periods.

When you come out of it the world appears to you again but it's different. It begins to be different for you. You no longer look at the world in the same way. You no longer see the universe in the same way. You begin to feel everything as an image. You see images on the screen of life. The images keep changing, changing, changing but the screen is always the same. And something begins to tell you that you are that screen. You have always been the screen. Unchanging, absolute pure reality. But you are not free yet. This comes and it goes.

Little by little the thoughts come back again. You begin to feel anger again but less than you did before. You begin to have less interest in your body. The things about your body that used to bother you stop bothering you, stop annoying you. People no longer make you angry or frustrated. This happens little by little. And you can't wait to practice again.

When you are by yourself and you're not disturbed you sit down in your favorite chair and you begin to inquire, "To whom do these thoughts come? Why they come to me. I still feel thoughts. Maybe less than I did before but I still feel things," you further inquire, "who is the I that feels these things? Where did the I come from? Who gave birth to this feeling I? What is its source?" And now you begin to feel that the I is only a thought. It is one of the thoughts that you've been thinking about all these years called the I-thought. Yet everything is attached to it and you keep seeing it and thinking about it. But now

you're inquiring, "To whom does it come? Who's feeling it? What is its source?" And you go back into the silence.

Now every time you get into the silence you feel better and better. You feel lighter and lighter. The world again, the universe they're getting sucked into your heart. The whole universe has gone. All existence has disappeared. Including yourself. There is nothing but the silence.

(long silence) (tape starts abruptly again with Robert. )

...shanti, peace

Feel free to ask any questions.

*SG: Robert is there a possibility that there is fear that we can have that we're holding on to, perhaps that we're not even aware of, that could be holding us back because obviously it's the ego that doesn't want this to occur and we're here because we want it as we are but the ego obviously doesn't and is there something there that perhaps we're not seeing that could be blocking us? because of this fear of completely being destroyed in terms of an ego?*

R: Whatever it is, it's a thought and you are to ask, "To whom does it come? Who feels this? To whom does this come? Who believes in a blockage? Who thinks there is a blockage?" It is the ego that does this. That makes you feel that there is a blockage or there is something interfering. Follow it through.

Ask, "To whom does it come? Who is feeling this? I am. Who am I?" And it'll disappear and you'll feel freedom. Whatever comes into your head, whatever thought, good or bad or in-between. Always inquire, "To whom does it come?" As long as it is a thought then follow it through. Then as you sit in the silence more and more everything will break up and you'll feel the blockages less and less and you'll become a total block head. (students laugh)

*SX: Robert you said try to leave the world alone but when you encounter problems., you didn't say ignore it. But we also have to face and try to solve our problems? (R: Who does?) What do you mean the body or...? Everyday we do, if we work we also have to solve the problems. (R: Who does? Who does?) If we don't do that, if we don't solve the problems, the body, and the I, whoever you say, the ego.*

R: Who tells you the problems must be solved? Why do you believe that if you do not think about it the problems would not be solved? It is your ego right now that believes this. You have been brought up and trained to believe that unless I solve the problem it will not be solved. (*SX: It's not that if I solve the problem, well maybe it is not existing the way somebody will look at it, I mean the other person will look at a different way.*) Forget about the other person. (*SX: Right well sometimes you would say that it's your problem, you will hear that sentence, "It's your problem." Or it's my problem though, it's not your business, so on, so forth.*) Well who hears this? Who goes through all of this? All this is human thought. (*SX: Yeah.*) It all has to do with your ego and your mind. Go beyond that. Do not rest at that level go totally completely beyond the mind. (*SX: Yeah and then just sit still and do nothing?*) You will sit still and do nothing for a while. But something will pick you up and make you do the

things you have to do. And you will find that they are done better than you will have ever done yourself. Everything will be done. See you're sitting there and you're worrying that nothing will be done, when you're sitting still. But you will sit still for a while and when you get up you will go about your business. Without even thinking of it. And your business will be done and everything will take care of itself.

The whole idea is to stop believing that you have to do it. Stop believing that you are the doer. Surrender everything. Let go of everything and see what happens. (pause) In other words when your mind tells you I have business to take care of, and if I don't take care of it nobody will take care of it and it will fall down. Then ask yourself, "Who said so? Who says this?" (SX: *So in other words, if I doesn't do that you say that somebody else will take care of it or it will take care of itself?*) You will take care of it that is what I mean it will take care of itself. You will do it. But yet you are still not the doer. (SX: *Well that's what I'm saying then, and 'I' identify with, as the doer, has to do something. If the body or the mind tells me I have to do something however that is.*) The body, the mind and the I are all the same. (SX: *Right.*) Therefore when you transcend the body, the mind and the I, the Self, the absolute reality will take care of everything through your body. Yet you will realize that you are not the doer and you're not the body. But there will be an appearance of doing the work and doing it better than you ever done it before. You will appear to be doing it. But you will know that nothing is happening. There is noone doing anything. (SX: *So in other words we just imagine that it's a problem? When we encounter a problem we think it's a problem but you're saying that it in reality, is no problem. We look at it as a problem?*) You see it as a problem. Your ego sees it as a problem. (SX: *Right.*) Yet the problem does not exist except for the ego. So when the ego is transcended there is no problem. Yet you will still appear to be doing the work.

SF: *An experience to understand. When I fold a towel I fold it much quickly much more quickly and much neater than ever I did in the past without really thinking.* (R: *Umm.*) *Is that what you're talking about?*

R: That is a good point, exactly. It's like when you're walking on the curb when you cross the street. You do it automatically you don't think about it. You've done it for so many years that you cross the street, you go on the curb, you step off the curb. Your body is doing it. Yet you are not conscious of it. You do it automatically.

SF: *So you're talking about spontaneity aren't you.* (R: *Yes.*) *Just doing things in the now without worrying about the immediate cost or the immediate future or even the result.*

R: *Yes.* Now you will do what you have to do. Everything that has to be done now will be done. Yet you will realize that you are not the doer. You are not the person doing anything. And you will be in total happiness and total peace.

SG: *Robert when this happens do we cease at that point to have any kind of interior life whatsoever?* (R: *Any kind of interior life?*) *As we know it now?* (R: *You mean when you awaken?*) *Umm-hmm.*

R: When you awaken there is noone left to have any kind of interior life at all.

SR: *I found it. (students laugh)*

SK: *It's not so bad if there is no exterior life either is it?*

R: No, same thing. There is no exterior life, there is no interior life. There is nobody left to have that.

SX: *Why is it that you say there is no mistake in life although sometimes you, we always look at it... Say if you burn yourself, you learn from that mistake you try to not get burned again. Would you call that a mistake or...?*

R: That is human endeavor. Even though you try and you make a mistake and then you learn from the mistake. If you keep it up in a human way something else will happen. There is always something happening to a human being. This works, this doesn't work, you learn from this. Then you have a new trial to learn from. Then you have to do something else and you learn from that. It never stops. It goes on and on. What we want to do is transcend it. Get rid of the whole bowl of wax. Let go of everything completely. Stop playing the game. (SX: *But then you wouldn't call that a mistake, it's just...*) You wouldn't call anything. There would be nobody left to call anything. You'll be free of calling it. Only when you're a human being with an ego do you call a spade a spade. Why do you call a spade a spade? (laughter) If you want to call a spade a spade go ahead. But when you're completely empty and there is nobody home, there is nobody left then there is nothing to do. But you will be doing everything that has to be done.

SX: *Then why do we have to go through all those experiences in different ways? (R: Who does?) We all do.*

R: Speak for yourself. You're seeing all these experiences. And you believe you have to go through everything in different ways. But it is your ego that believes this, not you. It is the mind that believes this not you. You are not your mind, you are not your ego, you are total freedom. But as long as you're thinking with your mind, with your ego then it appears that you go through different experiences in different ways. (SX: *Yeah but actually I experience that I am nobody, it's so painful though, you know it's...*)

(Robert plays puppet that was given to him as a gift from Ed & Kerema)

Puppet says: Are you always this stupid? Are you always this stupid? (laughter)

R: All is Well. (laughter continues)

SR: *Robert, can we say that fear wakes up the ego?*

Puppet says: You're a schmuck! The biggest! (students laugh)

R: What was your question? (students laugh again)

SR: *I did, he said, "Are you a schmuck?" (R: Tell me.) Can you say that fear is what wakes up the ego?*

R: Fear doesn't wake up anything. What wakes up the ego is to inquire, "Where did it come from? Who has the fear?"

SR: *I'm saying that a person goes through life kind of unconsciously. Unafraid, relaxed and everything is happening as it should and all of a sudden they run into something and I'm ask-*



ing, is it possible that they feel a little worried and fear and then they say, "Oh I've got to do it. I've got to take charge now to make sure this goes right."

R: You're still playing the human game. (SR: *I'm saying, is that when they're entering the human game is when they become fearful?*) It's part of the human game when you become fearful. When you become fearful... (SR: *What I'm saying without fear are they living in the Self?*) No. (SR: *You sure?*) (laughter) The Self is total freedom. (laughter) The Self is total freedom it knows nothing about fear... (SR: *Yeah.*) ...It knows nothing about gains. (SR: *I have a hunch we're not understanding each other.*) What are you saying?

SR: *I'm saying that if a person is living without fear. Maybe resting in their self but as soon as they run into a situation where they get a little fearful and start worrying and something in them says, "Oh I got to take charge to make sure this works out right," then do they enter into the ego?*

R: Oh yes that is true. Right. (SR: *So fear is kind of like the red flag that, "Oh here comes the ego?"*) You can say that. But why say it? (SR: *Because I like to... umm ...because my ego likes to understand.*) Ask yourself, "Who likes to understand? Where does the ego come from? Why do I want to know all of these things?" Make your life very simple. Don't get into mind games. Simply empty yourself out, totally completely, become totally empty, of all the words, of all the deeds, of all the thoughts. When you're totally empty everything will take care of itself.

SK: *Robert you mentioned something earlier about a way of awakening - I think that is what you said — a possible way to awakening if there is a way — was through humility, compassion and love. Now if I'm in a state of anger or my ego has been hurt or whatever, so old wounds that I've been hanging onto all of my life. Should I just ignore that feeling or recognize that feeling as who this feeling is coming to? And just override it and just...*

R: You can't ignore it. If you ignore it you'll sublimate it and it will always be there. You have to face it head on by inquiring, "To whom does it come? Who is feeling this? Where did it come from?" (SK: *So where is the forgiveness and compassion?*) As you keep practicing this forgiveness and compassion come by itself. As you practice self-inquiry you become more compassionate. You become very forgiving. You have mercy on yourself. (SK: *What I was just thinking about you seem to use the words, "You practice, compassion mercy and love."*) Yes you practice mercy and love as you practice self-inquiry. (SK: *But then aren't you also saying that it's a kind of spontaneous thing that begins to happen as you practice self-inquiry?*) It happens as you practice, yes. (SK: *You can't do it by the numbers like you can self-inquiry like you can't say, "Now I'm going to do a love thing and follow this procedure..."*) Not really but you can think about these things. You can think about being compassionate, being loving... (SK: *But you can't necessarily force it?*) You don't force it you just think about it. You practice self-inquiry as you think about these things. You become a living embodiment of compassion, love and forgiveness. (SK: *Hope?*) Sure.

SG: *So what you say happens like the ego gets less hurt. It doesn't get so sensitive it's not there as much.*

R: Yes. As the ego becomes weaker and weaker and it begins to disappear, it's hurt less and less. What used to hurt it before does not hurt anymore that way.

(silence)

Do you have the Jnani Henry?

(Mary reads the Confessions of the Jnani refer beginning of this book for text)

R: Thank you Mary. (*SM: Thank you Robert.*)

R: Do we have any announcements?

*SM: Ah no. We've finally got transcript 53 out.*

R: We have prashad.

Thanks to Tony Lightman we have this prashad which is delicious. It's very powerful. So eat it gently. Do not force it. Chew it fifty times. (laughter)

And we have also almond cookies. Twin dragon. No animal fat. No tropical oil. Smells good. Eat drink and be Merry.

*SM: Don't say that. (students laugh)*

(prashad continues)

R: Thank you for coming...

(tape ends) [TOC]

**SELF-INQUIRY TAKES CARE OF EVERYTHING**

*15th March, 1992*

*Robert:* Good afternoon. Only one part of you Kerema is here, where is the other half? (laughter) Missing in action.

It's good to be with you once again. I don't know why? (laughter) But it's good to be here to see your smiling faces and share this nonsense with you. The nonsense that you were never born. You have always existed. You never die. You are you, the ineffable you. That has always been and always be. You never will cease to be.

All of the world that goes around you is simply an emanation of your mind. You have created all these things for your play. Yet you exist. Who exists? What are you? Some people say I'm a spirit. Other people say I'm a God. Other people say I'm immortal. But what are you really? Find out for yourself. I won't tell you. Find out what you are. What you're doing here on this planet. What your purpose in life is. Find out.

I've become aware that many of you are practicing many forms of sadhana. Some of you are following the Pitanjalis' Yoga sutra's where you regulate your life. You get up at a certain time. You spend so many hours sleeping. You take a cold shower. You sit in meditation for a couple of hours. You do mantra's, pranayama, breathing. You help the homeless. You have a positive attitude. Is all this necessary?

The question arises if you're practicing self-inquiry do you need to do these things also? The answer is yes and no. For the mature soul self-inquiry suffices. For by doing self-inquiry all these other things will come by themselves. You will do what you're supposed to do, spiritual practices, whatever, will happen of their own accord when you practice self-inquiry.

Self-inquiry does not have to be regulated in any way. You may practice at any time, when you're working, when you're driving the car, when you're washing the dishes. Through self-inquiry the mind becomes still and quiet, subdued. You do not have to meditate. You do not have to do mantra's, if you're doing self-inquiry. That takes care of everything.

But, some of us are not really doing self-inquiry, then we have to do these other things, then we have to regulate our life. Do not think that if you do absolutely nothing you will advance and become self-realized. You have to do one method or the other, totally subdue the senses and the body and the thoughts. That is what it's all about. The ego disappearing. The thoughts becoming weaker. Until they no longer tell you what is right or what is wrong or what is good or what is bad. Until they no longer regulate your life by

telling you you're happy or you're sad according to what happens in the world. In accordance with how someone reacts to you.

You find when you're practicing self-inquiry it doesn't make a bit of difference what's going on in your life. For your life — you begin to understand — has always been the ego. It hasn't really been your life. It has been the ego's life all of these years. When certain conditions and situations came into your life and you reacted to them, this has been the ego's life, the ego's joy. The ego's been playing with you. And you have believed all of these years this world has something to offer you. Something to give you, something for you to react to.

Now you're beginning to understand that within you is the power. You are That! All of the freedom, all of the joy, all the happiness, all of the love, everything you're searching for, you are. You have always been that. Yet you have been looking for it in the external world. And you still do, most of you.

You allow this world to tell you how you feel. You read about a recession and you begin to believe that jobs are hard to get. It's hard to make a living. That belief alone will make it that way. But for whom is there a recession? For the ego not for you. If you investigate all these things you'll see this is true. During the great depression in 1929 people became multimillionaires. They became very wealthy while most of the people were starving to death. They didn't have any money. That is how it is today.

Conditions, situations are given to you faster than any time before. You just turn on the TV and you hear what is going on all over the world. And you react. You feel it. You apply this to yourself. Having the power that you do, the application of these negative traits to yourself causes you to be one of the bunch. One of the people who suffer. And so you suffer because you believe there is not enough, you believe things are bad, you feel something is wrong somewhere, accordingly you bring it upon yourself.

We have to stop doing these things. We have to turn to the power that knows the way, God, the Self, consciousness. And we have to merge in this consciousness. We have to give up our ego's and the thoughts. Totally surrender to the one. Total surrender, give everything up, mentally, in your mind.

Then you become free. Then happiness is always emanating from you. You become a living embodiment of happiness, total joy. You do not really become anything. The ego just becomes less and less. Automatically your real nature comes out. There should be no thing in this world or any other world that can disturb you. There should be no situation that can cause you pain. There should be no one who can tell you anything that you will react to.

To become this way you have to turn within. And no matter how many times I say this to you some of you still turn without. You're looking at conditions to determine how you're going to feel and what you're going to do with your life. You cannot do this. You are the one that has always been and will always be. There is no other one beside you. That

one has nothing to do with your body or your ego or your mind. That one is effortless pure awareness. You are that one without another.

Yet you are still going around believing you're a man, you're a woman, you're a person, you're a body, you're a mind, why do you believe this? Because the world shows you this. Where did the world come from? Where did the universe come from? Does the world or the universe exist when you're sleeping? When you're in deep sleep there is no world there is no universe. When you dream you dream of another world, another universe. Yet you realize it comes from you. But in deep sleep there is no dream, there is no other universe and there is no this universe.

In deep sleep there is a void. Who experiences the void. There has to be an experiencer of the void or there would not be a void. This answers the question that some of you have that think that you have to get into the void and that is it. And then they're self-realized, on the contrary. As long as there is somebody who experiences a void you are not totally free. You have to find out who the experiencer is, that is seeing a void. It is the experiencer that illumines the void. So that you're able to see the void. It comes from the Self which is your real nature.

So again when you're asleep nothing exists. Your troubles do not annoy you, conditions do not bother you. There is absolutely nothing going on when you are asleep. That is why many people like to sleep so much. For that is the only time they find peace. Yet this is not the answer. You are beyond sleep, beyond the void, beyond experiences, beyond everything. That place cannot be explained. You have to arrive there yourself.

The silence is your true home. Beyond words, beyond thoughts, beyond experiences, beyond manifestations. Silence! Silence is your real nature.

In your everyday experiences try not to talk too much. Think of all the words you have uttered since you were born. All of the statements, quotations, remarks, words of anger, words of happiness. All the words that have come out of you since you were born. Billions of words. Has it done you any good? What have all these words done for you? Now think what would've happened if you have never uttered a word in your life. Would you be better off? When your mind is going full speed it's like speaking words there is no difference.

There are many people who go away to retreats that become monks or nuns. They go live in the forest or in a cave, yet their mind is just as strong as it always was. Which means it's not doing them any good. It is better to be in a market place and have a quiet mind than to live in a holy place and have a chattering mind.

This is why it doesn't matter where you go or where you live. For wherever you go you have to bring your mind with you. All of the thoughts of the past, the fears, the frustrations all this goes with you. Destroy your mind and see if you want to go anywhere. Transcend the mind and then see if you have the desire to move to a holy place, so-called or to go anywhere at all.

It is the mind that keeps telling you to go to this place and to go to that place, to read this book and to read that book. If there was no mind who would read the books? Who would have desires? Who would need to do anything? Yet again you will always appear to do something.

Many of you still tell me that you're afraid to stop the mind. For you fear you'll be in limbo and you'll become a raving idiot. Nothing like this ever happens. For when your mind is quieted the Self takes over and you will find that you are in your right place doing those things that you were meant to do. You are happy, peaceful, that all is well.

Go beyond thoughts, beyond words. Do not attempt to analyze anything. Be yourself, observe your feelings, your breath, your thoughts. Notice how everything slows down. Notice how time slows down when your thoughts slow down. Just observe yourself, do not fight yourself, do not attempt to change anything. Just watch, intelligently, effortlessly.

(long silence as Robert begins again)

It's time to play stump the guru. Pass the stumps. (laughter)

*Q: (Robert reads) When the mind is quiet without a thought, there is bliss, peace and many insights that come and go but full realization is still elusive though it's right in front of me. This last act of surrender is so subtle it seems impossible, please give some guidance.*

*A: (Robert answers) You always have to realize, "For who is it impossible? For whom is it subtle?" These are all words that come from your mind. This is what we've been talking about. You have to drop all the words. All the beliefs all the thoughts. If realization is your real nature there cannot be anything that can stop it from happening.*

It is only you who believe that you have to go so far and it's harder after that. This is not true. There is no where you have to go, there is nothing you have to do, just be yourself. And you will come to the conclusion that you're already that.

These terms that you use, (Robert rereads) "the last act of surrender is so subtle it seems impossible, please give some guidance." There is no last act. You have those thoughts in your mind that you can only go so far before you get stuck someplace and you cannot go any further. Drop that! Do not allow your mind to think about that. Act as if you're already there.

*Q: (Robert reads) How is it that some Jnanis teach and some Jnanis never become involved in teaching?*

*A: (Robert answers) This is Prarabdha karma this has nothing to do with anything. It is the Prarabdha karma that tells you what you're going to do. (SL: What's that word "prarabdhic?") That means the karma that is coming to you from previous lives. (SL: Prarabdhic?) Prarabdha. It is this that decides what the body is going to do on this earth.*

*R: Some Jnanis do nothing but stay in a cave or stay by themselves. Others go into the world and do teachings and do many things. Originally I was going to live in Oregon in a shack. I never dreamed I'd be doing this what I'm doing now. But I have nothing to*

say about this. It just unfolds the way it unfolds. So discover for yourself the truth about you and then see who asks that question. But it is the karma that decides what the body is going to do and what it's not going to do. That is the appearance, that is how it looks.

Remember in the ultimate reality nobody is doing anything. There is no thing taking place. But in the world of appearances it appears that some Jnanis do this, some Jnanis do that. Do not concern yourself with these things. Find out the truth for yourself, go within and see where you are and then you will know what is going on everywhere.

*Q: (Robert reads) Please clarify: What does giving up mentally mean? Hershey bar.*

*A: (Robert answers) Giving up mentally is giving up all desires that comes into your mind. Giving up the things that keep you back. As an example: If you inherit thirty-million dollars it doesn't mean to be spiritual you have to give it away or get rid of it but it means mentally you're not attached to it. Mentally you are free.*

Another example: If you have a disease, it makes no difference what is going on in your body. Mentally you're not attached to it. Mentally you leave it alone. Wherever you happen to be in your life. Whether you're in Los Angeles or in India or in Africa or in China, makes no difference where you are but mentally you may feel this is right, this is wrong, I shouldn't be here, I should be here. It is these thoughts that have to go. The thoughts have to be given up. The thoughts have to be surrendered. The thoughts that this is right, that this is wrong and this is good and this is bad, this is this way and this is that way. The thoughts have to go. Wherever your body finds itself you are in your right place it makes no difference where the body finds itself. But mentally do not react to it. Surrender the thoughts. Surrender the mind and that is how you become free.

What you see with your senses, with your eyes is an illusion. Nothing appears as it does. Nothing is as it appears. It is the mind that has to be transcended. The condition doesn't matter. The condition is karmic. The mind has to go.

*SM: That's it Robert. (Referring to question box)*

*SF: Is there another way of saying the same thing as what you just said, "Don't claim anything?"*

*R: If you like that say it. Do it! Don't claim anything enjoy it but don't claim it as yours. It doesn't belong to you, nothing belongs to you, you are free, totally unattached.*

*Anyone have anything to say or forever hold your peace.*

*Do we have any announcements?*

*SM: Another transcript to be passed out. This is number 60, Love, Compassion and Humility and I have five copies to hand out.*

*R: Remember to take life easy. Do not struggle in the world. There is nothing against you. Nothing wants to hurt you. All is well. Until we meet again Thursday night, go in peace. Om shanti.*

*(tape ends) [TOC]*

## DIVINE IGNORANCE

19th March, 1992

*Robert:* It is good to be with you once again.

Many people when they come to satsang for quite a while, begin to take satsang for granted. We get together twice a week in this way. We get to know each other intimately. Yet after a time some people take satsang for granted.

When a teacher comes from out of the country or out of state, people flock to see this teacher. To hear new things, new methods, new ideas, and the teacher is gone for another year or so. Yet, we're together twice a week.

Never forget the truth about satsang. Every word, every breathe, every moment of Silence, every joke, everything makes up satsang. And this is your Spiritual unfoldment. This is what causes you to evolve, to grow, to transcend. It is sort of difficult to see your own growth in progress but I can assure you everyone who comes here, especially twice a week, is unfolding beautifully. No matter what you may think or no matter what you may see in your own life things are happening to you good things wonderful things. Try to understand this. Never forget you're not coming to a lecture or to hear stories or to get out of the rain. There is a reason why you are attracted to satsang. You have prepared yourself for many lives to take the final step, to become totally free. Consider this. The question arises, "Can I come to satsang only and not practice sadhana or Spiritual exercises or practices? Is satsang sufficient? Or do I still have to do Self-Inquiry and other such things? What is the truth about this?" People ask me this question. In reality, satsang is all you need. If you come to satsang twice a week, you may hear a word, a sentence, you may be sitting in the Silence and you will become Realized. In an instant.

So the question that is asked, "Is satsang alone sufficient?" The answer is yes and no. Yes it is sufficient because you have gone through many incarnations where you have practiced various sadhanas. And you have earned your way to satsang like this.

No, you cannot just become Enlightened by coming to satsang, if it is the first time you have been into Spiritual practices. This is why I have said that satsang like this is for mature souls. People who have been through many experiences of religious training, practice in previous incarnations. In other words, you are where you are suppose to be. Yet, to unfold and become Realized just by coming to satsang, there are two considerations you have to ponder. The first one is the practice of divine ignorance. Now I'm speaking about the mature soul who has gone through pranayamas and raja yoga, hatha yoga, various spiritual disciplines, various tapas and they are here now. Therefore, the first thing you have to do is practice divine ignorance.



Divine ignorance merely means that you are totally ignorant in a Divine Way of everything in this Universe. In other words, you become very humble and very truthful, when you realize you don't know what anything really is. You really have no idea in your mortal mind what anything is all about.

Take a tree for instance, we have no idea what a tree is in its Reality. Oh, we say it's a tree, we take it for granted. Yet, where did the tree come from? We were born into a world where people have told us when we were kids, this is a tree! And we say good, a tree. But when you think about it, we are totally in a State of Ignorance, for we have no idea what the tree is doing here. What's its purpose? Where did the first tree come from? What's it all about? We don't know.

We look at minerals, gold, silver and in our mind they are very expensive minerals. Everybody wants gold and silver. But it is we as human beings that gave them names and gave them value. We say gold is hard to get, so it's worth a lot of money because it's shiny and it's pretty. Same with silver. But what is it really? What is its purpose? Where did it come from? This is true of everything on this earth.

Take a cat. What is a cat? We have no idea, if you're being very truthful with yourself. We were born into a world where when we were babies people said this is a cat. If people would have called it a tree, we would have called a cat a tree. It is we who have given names to everything. Therefore, in the practice of Divine Ignorance we admit to ourselves that we really don't know what anything is. We really have no idea what these things are all about. What does it do for us? It makes us humble. It develops humility. Instead of walking around thinking we know something, believing we know anything at all, we realize we don't know what a damn thing is on this earth. Everything just exists and we take it for granted.

We see a mountain we're used to it. We see water we're used to it. It's hard for us to realize that the earth is spinning around its axis and that the water doesn't fall off the earth we don't fall off this earth. We call this gravity. We give this a name. Yet, no matter what scientists have done to try to understand what this is all about, no scientist has ever understood these things. Science only tells us what something appears to be and what its molecular nature is. But we have no understanding of why it's here.

We take a look at ourselves, as human beings so called. What are we doing here? Why are we here? Where did we come from originally? We don't know. Therefore, to a person who wishes to become liberated, divine ignorance is very important. It's a sort of surrender. It's the same as practicing *neti-neti*, not this, not this. We see all of these things and we understand that they do not exist like we think they exist. Nothing is the way it appears! That's the first consideration you have to have. And you have to keep thinking about these things pondering these things, everyday.

We're told we were supposed to live certain lives, doing certain things, becoming professional people in certain objects and subjects. Why? If we were going to die in any event. What's the purpose of going to school for 25 years becoming a professional engineer, doc-

tor, lawyer, whatever when we have to leave all of this behind. The average person does not want to consider this it's too frightening! The average person wants to go on with their duties, with their work, with their families, with their life as if it is never going to end. But alas, here comes good old death which takes us away.

But we don't want to think about these things we don't want to consider them. We want to have fun we want to run around we want to become the top in our profession we want to acquire millions of dollars be in perfect health that's all we care about. But when you begin to ponder that you have to leave all of this behind, and one day you will leave your body behind we wouldn't like to ponder this at all.

Therefore, the first step to consider in Advaita Vedanta is divine ignorance. When you admit to yourself I don't know? I don't know anything! But most of us have never wanted to be this way. We want to make people think we know! So we talk and talk and talk about things to make people think we know. But we know nothing. To know that you don't know is Divine ignorance. To not know that you do not know is plain ignorance. That's the first consideration.

The second consideration to ponder is to tell yourself, I am consciousness. And Consciousness is like a gigantic Screen that takes up the whole Universe, that is the whole Universe, beyond the Universe. And you think of a screen which takes up all time and space there is absolutely nothing but this screen is consciousness and this is my true nature Yet, somehow, consciousness appears to produce a replica of Itself as a human being as a person, that is superimposed upon itself. I know some of you are thinking, 'But Robert, you told us that consciousness is nothing it is self-sufficient, all-pervading. How can it produce a human being?' Well, it is like water in the mirage. It doesn't really do this but in order to explain it and for us to become evolved and liberated we have to think of it this way. This is a process. Something to think on a higher level. It is true when you see water in a mirage, when you're walking in the desert and you're thirsty and you go after it and you jump on it and you grab it you grab sand! In the same instance, when you try to grab the human beings, so called on the Screen of Life, which is Consciousness, you grab the screen!

So the first person appears super imposed on consciousness. This first person is the I-thought. The personal self. Now the personal self thinks of itself and creates out of its mind other beings like itself all super imposed on consciousness or the Screen of Life. You create families, friends, enemies, different types of situations. They all appear on the Screen, until the Screen is totally covered with people, places and things and you forget about the Screen and get involved with the people that you have created out of your mind and the situations and the conditions and everything else. I am referring to all of us.

Everything you behold everything you see the stars the moon the sky, the trees, the water it is all a superimposition on consciousness on the Screen. It doesn't exist. Yet it is difficult for most of us to understand that when something exists it doesn't exist!! It exists and at the same time it doesn't exist at all. Like the sky is blue. The sky looks beauti-

ful, blue if you go up into the atmosphere there is no blue sky. There never was a blue sky. It's an optical illusion. Like the snake and the rope. The rope appears to be a snake and frightens you until you find out it's not really a snake. Therefore, you will never be frightened by a rope again.

So these pictures on the Screen, some are frightening, some are happy some of this and some of that. You get involved in the play of life. You appear to get old and die and you are reborn again, go through different experiences

**Remember you are creating all the time, with your mind.**

The further you get involved in this picture the more you create images, situations, persons, places and things the more that you get stuck in these things. And they appear so real to you that again you forget this is a superimposition on the Screen. The Screen has long been forgotten. Consciousness has long been forgotten. The reality to you is the people, the things, the places the things that make you happy you go after things that make you happy trying to get rid of things that make you unhappy.

And you keep on like this, life after life after life after life after life. The time comes when you get tired of playing and you begin to take the search for the answers of life seriously. You begin to ponder and wonder what this is all about by practicing divine ignorance, which is what we've been talking about. You realize everything comes and goes and within time no one will remember you ever existed.

Therefore, you begin to ponder this. "Who am I?", you say to yourself. "What is my Real Nature?" You begin to give up the places, things, situations that seem to make you happy or sad, because you begin to understand this will not last long. So what I really should be doing is trying to find out the Truth about all of these things. Where did they all come from? What gave them birth? What is their purpose? You'll finally come to the conclusion that 'you' exist and yes, that everything is within your Self. This is the greatest discovery a human being has made.

**All of the answers are within you.**

Why you die, life on other planets, everything, the answers are within yourself. After you ponder these things, more and more the answers are revealed to you.

This is what the Sages of old did. They sat down near a tree they weren't interested in going anywhere, doing anything, becoming prosperous, making a name for themselves, looking for love in all the wrong places. They were interested in one thing, to awaken. They had many interesting experiences books like the Upanishads were written, the Vedas, many other spiritual works that were thousands of years old, giving other people an opportunity and a chance to also discover this Truth. When this Truth was discovered, they realized they had Eternal Life. There never was a time when they were born and there would never be a time when they would die. They understood that they are the one! And there is no other, but the one, the screen. They had gone back to the screen, which is consciousness. And they experienced the fact that the body does not really exist it is like the water in the mirage like the snake and the rope like the sky is blue

*They became Eternal Beings, awakened, self realized.*

Many of these great Sages became teachers, many did not and the message was passed down. If you want to awaken you have to give up all of your foolishness mentally. You have to stop wanting things, being attached to things. You have to stop worrying about anything and let go of fear.

*Focus only on the self, on consciousness whatever you focus on you become.*

If you desire to focus on things of the world, you become a worldly person. And you go through trials and tribulations, good and bad times, until you learn and understand that this whole world is nonsense. No sense!!! The world has no substance. No reality. The world is without a foundation for it is a mental image.

Now take a look at your life. Think of the things that are so important to you Think of the things that annoy you That disturb you Think of the things that make you happy These are all things. As long as you're dealing with things, they must change. They will never be the same. Nothing is ever the same. Everything must change. Why should you chase after things that change? Don't you see the folly in this? You're wasting your precious life. Then you come back again and again, until you refuse to any longer get involved with this world and you become free!

So it is easy to say that the world does not exist. Everything is Consciousness, the Self. Yet, if you have not experienced this State, it is foreign to you. If you ponder divine ignorance and ponder the fact that you are really a screen, which is consciousness, something will begin to happen deep inside you. You will begin to let go and your real self will shine through. You are the power. You and you alone are the creator.

I know some of you are saying, "I don't look like a creator, I seem to create hell." But this is what you do anytime you think! Every time you think you are creating. The world in which you are in right now is a creation of your mind. Whether you're single or married, rich or poor, sick or healthy, all these things are created in your mind, subconsciously. You may say, "I didn't choose to live this life, I didn't choose these things to happen to me." Yet, subconsciously you are in that wave length. And everything that is happening to you is suppose to happen. That's what I mean when I say, "Everything is in it's right place. All is well. Everything is unfolding as it should."

Do not cry over spilt milk. Let go of the past, totally. Forget about the future. See yourself now. What do you see? What you see is what you get. You are more than you can ever imagine. You are the one!

Do not be fooled do not allow this Universe, the world to shape you and mold you making you believe you are this or you are that. Rather, stand up tall and do not identify with the body or the mind go beyond that There is really no one on this earth that can hurt you There is really no one who can do anything to you except if you allow it to happen.

Start from the point of divine ignorance. Develop this beautiful humility, this humbleness I was talking about. Admit that you know nothing. Then see yourself as the

screen, that takes up all the time and space. And try to realize your humanhood came from this screen. Without the screen, without consciousness you wouldn't be at all.

You can practice exhaling and the whole Universe comes into existence. Inhaling and you suck up the Universe in your Heart Center. This is a very profound exercise to practice. Try it. Inhale feel the whole Universe, everything, the stars, the planets, the galaxies, people, places and things-all being consecutive inside your Heart. And when you exhale all of creation begins again. It comes out of you. Let's practice this with our eyes closed. Feel this.

You and you alone exist. All of this creation comes out of your mind. With every exhalation you are creating the entire Universe. With every inhalation the total Universe is sucked back into your Heart. There is nothing but the Self, the screen. And as you exhale again the entire Screen Of Life becomes covered with images, planets, galaxies and there is movement and life everywhere. And as you inhale all of the movement and all of the life disappears in its entirety and there is only the self and that is consciousness! Feel this peace!

Do any of you have any unusual experiences you like to share with us? Do you have any questions?

*SD: I have a question but first I have a comment. The exercise we just did which I thought was really wonderful reminds me of Sri Bhagvan once saying something like, "We create the world like the spider throws the web out from its body and in the same way it can reabsorb it." So that was the comment. My question is when you were talking about our subconscious creation of our lives and circumstances how do you reconcile that with karma of which I thought we had no control.*

R: Yes. The subconscious part of you is your karma. That is karma. It is that which decides what is going to happen to you. (*SD: In other words, we are predestined to create the reality in which we live?*) Yes, it is all predestined. (*SD: So one does not conflict with the other.*) No there is no conflict whatsoever. There is only karma that acts as a subconscious.

*SX: Isn't our karma something that we really don't control?*

R: By not controlling it you are controlling it. It's controlling you by you not controlling it at all. Whatever you do, whatever happens to you it is because of karma. It is karmically predestined. But as you work on yourself you get to the point where you transcend it and there is no karma at all. You become totally Free. So for whom is there karma? For the mind, for the subconscious mind, for the ego, for the self, the personal self.

*SD: So the subconscious is part of the illusion. (R: Of course.) Then why is it sometimes we are sort of led to believe the subconscious is reality and Consciousness is illusion if they are both illusion?*

R: Well that is psychology, psychiatry they lead you to believe that your subconscious mind is a power. But it's really karmic, it's all karmic. If karma didn't exist, we'd be totally free! But you have to see that.

(Readings by students followed as tape ends) [TOC]

**EXISTENCE IS NOT IN FORM!**

22nd March, 1992

*Robert:* (tape starts abruptly) ...rainy day. I'm happy to be with you.

There are some teachers who tell us that the purpose of life is to unfold spiritually. This is why you came here. But I say to you that there is no purpose to life and you never came here. (laughter)

*SH: Larrikin. (laughter) That takes care of it. (laughter)*

R: That's the end. You think I'm kidding? (laughter)

*SB: We find it difficult. (laughter)*

R: You don't exist. So why am I talking to you.

*SH: You should have your head examined? (laughter)*

R: What head? (laughter)

(Robert continues) The truth is that you are not what you think you are. No thing is what you think it is. There is nothing that really exists the way it appears. I know it does sound strange and funny when you first think about this. You can bet your life you feel alive. You feel as if things are happening to you and your affairs. You believe you're going through certain circumstances. Yet who feels this? Not you. You really have no life.

When you begin to think on these terms and you begin to really feel what I'm saying to you, that you really do not exist, you have no purpose, there is no spiritual unfoldment and you do not have to achieve anything, think how free this makes you. You're totally free. There is nothing that binds you. There is nothing that holds you down or up. You're absolute freedom. Of course it is only when you begin to think that the trouble starts. So we get back to the mind again. Why do we talk about a mind that doesn't exist? You know that. You have no mind. You are mindless. Or you are out of your mind, whatever the case may be, yet you do not believe me. If you believe me you would awaken and be free.

You say to yourself, "That sounds good but I have all kinds of troubles and problems. I've got lack and limitation and sickness and all kinds of junk in my life." Have you now? My friends you have absolutely nothing wrong with you. You have no life as it appears. You have no purpose. You do not exist. You're absolute zero. (laughter) Yet you really want to exist don't you. You want to exist because you're afraid that if you find out that you did not exist you'll go stark raving mad.

*SH: Who would go mad? (laughs) (R: The person who believes they exist.)*

Yet this would never happen. For if you really discover that you do not exist, I don't mean when you tell yourself, "I do not exist," intellectually. Where you're feeling body and you feel pain and you feel problems, but you keep saying, "I do not exist." You're fooling yourself when you do this. And we want to avoid fooling ourselves. But if you really knew what you were saying when you realize that you do not exist at all. Then you would turn into omnipresence.

When you do not exist, existence exists by itself. The absolute reality is existence. But not the kind of existence that we're used to. We're used to existence in form. When we say something exists we think it has a form or it has to have a form. Whereas true existence, real existence has no form, has no shape, has no qualities as we know it. But yet it's alive but not with the life we think about. Not with the life that we know. There is a life, there is an existence that is totally ineffable. An existence that you really are and you've always been. There never was a time when you were not. Yet words cannot describe this existence. There are no words that can describe this.

Yet you are alive, you are alive not as human being, you are alive not as a thing or an object, you are alive as consciousness, pure consciousness. But can you ever know that consciousness? Can you ever discover that consciousness? Can you ever become that consciousness? Can you ever just be?

Only when you let go of thought. Only when you stop thinking will the reality express itself. Will reality express itself, will reality present itself. Only when there is no thought, there is no movement, there is no pressure, when there is absolute stillness, will this real reality express itself. It is beyond anything we can ever imagine. There is nothing in this universe that can help you. There is nowhere you can go to find this reality, to find this truth. There is no one who can really give it to you. It comes at the strangest times.

You may be staring out the window and all time stops. This happens to most of us. We stare out the window. We forget about ourselves, we forget about our environment. At that time reality is presenting itself. But what you do is go back into your old space where you think you're day dreaming. And you don't want to get caught day dreaming. So you return to your old self. The one with the problems. The one with the body. The one with the world and the universe. Yet when I say to you the universe does not exist. The world does not exist. You do not exist. This sounds like the ravings of a mad man and it is.

How many of us can have an experience where they find out that they do not exist and no one else exists either. I don't really know why I had this experience. I wasn't prepared for it. I didn't ask for it and yet it came by itself.

Therefore we can begin to understand that there is something else. This is the good news. Where Masters, way-showers, Sages can make so-called humanity feel good by explaining to them, there is no death, don't worry, you will never die. It takes a load off. When you begin to understand that you can never die.

The real you was never born, the real you does not subsist, the real you is beyond the senses. Beyond taste, touch, see, hear and feel. The real you is not even the observer or

the witness. It is beyond the witness. It is beyond the observer. It is something so gorgeous, so beautiful, so grand, so exquisite. This is what we call God and you are That.

When you identify with the material world you deny your reality. The greater the identification with the material world the deeper you're sucked into this maya, this illusion. That makes you believe things are real all around you. It makes you believe confusion, human harmony, unreality. When you give up thinking, when you surrender your mind and your body, when you surrender your affairs you're at peace. As you go deeper into your affairs and into your so-called material life, you live a completely different life in a completely different world called the material world. Yet this material world does not exist. It has no validity. It is like the water in the mirage.

Look at yourself. No matter how many times I tell you this you still believe you are the personal self. Having to struggle to survive. Having to fight for survival. Yet it's really simple, easy to overcome this kind of feeling to transcend the feelings of survival, basic instinct, to live in the world, by right identification. All you have to do is accept yourself as absolute awareness. Accept yourself as absolute awareness. You do this not by affirming that you're absolute awareness but by letting go of the attachment to person, place or thing. As you negate the whole world and the whole universe the absolute awareness which you really are comes into play by itself. This consciousness is awakened as you and you begin to feel omnipresence. You begin to feel total freedom.

Those things that used to annoy you in your everyday experiences no longer have the power to do so. Yet most people are satisfied having a so-called mediocre good life. They forget it's going to end sometime. They forget all things are temporary. They forget, "This too will pass."

But people hold on to the goodness that seem to come into their life sometimes as if it was going to remain forever. Nothing remains forever. As long as you identify with the material world, you have to suffer. Just the term, "Material world," is enough to make you know you have to suffer because everything material is eventually torn down and disappears.

If you would only give up all your longings, all your desires, all of your cravings, even your craving, your desire to become enlightened, even your desire to become free and liberated, this is a false desire since you're already free anyway. You are already liberated. There is nothing you have to do to become liberated. You do not have to practice sadhana, spiritual disciplines. You and I have known people who have been practicing spiritual disciplines for centuries. It makes you passive. It makes you dumb but it will not liberate you. Liberation comes by itself.

There is nothing you have to do to become liberated. There are no tests you have to take. There are no worshipping services you have to do. You do not have to have a guru. You just have to let go. Let go of everything. You sort of have to have an attitude that, "I don't give a damn." But not in a sarcastic and arrogant way. In a loving way. When you have the attitude, "Let the world do to me as it may, it makes no difference what expe-



riences I'm going through. It doesn't make any difference whether I'm sick or healthy, rich or poor, happy or sad. It doesn't make one bit of difference." When you begin to think like this you're on the right path.

Stop thinking about yourself so much. Stop trying to improve your lot. Leave yourself alone. Nature will take of you. You will always know what to do. But stop thinking about it. Stop thinking about your health, your position in life, your relationships. When you stop thinking about these things they will automatically improve and be better than you thought they could be.

Do not outline a plan that you think you have to live by. Do not believe that you have to live a certain way. Have a certain income. Have a certain family. Live in a certain country. Leave these things alone. Everything will take care of itself. Leave yourself alone. Do not fight yourself. You're fighting yourself every time you're thinking something is wrong. You're fighting yourself when you believe somebody is trying to do something to you, or there are bad people out there or good people out there or any kind of people out there.

Out there is only a projection of your mind. Otherwise there is no out there. All the things that appear to be out there is yourself. You are that Self that contains all of the people, all of the kingdoms of this earth, the galaxies, the Gods. It is all contained within yourself. You give it power by the way you think about it. Your thoughts projects itself as the world as the universe. And you find that you're living in a world with certain people around you. Not remembering that you have projected this yourself. You get involved in your own projections and you worry endlessly. You try and make things a certain way. Whereas what you really should do is allow everything to go back into your heart centre and then watch and observe from where the I rises. From where does the I-thought rise. This is what you should watch. The I-thought as it begins to rise from the heart and becomes the world. Then you allow the I-thought to go back into the heart and you become free.

There is such happiness, such joy, such peace, such love. Everything is so beautiful.

(It seems Robert plays a song on tape)

*SG: Robert... (R: Umm.) ...that song reminds me of a question that I wanted to ask you, the Masters in the period back in the 1400s claimed that going to see the pavilion girls, I guess who were prostitutes at those times, greatly deepened his enlightenment. He happily embraced bodily existence especially after his enlightenment. And I wondered if you could address that as also a means to enlightenment? What it is I probably want mentioned it is a little about the role of perhaps sex in all of this because a lot of teachers talk about sex getting in the way and etc, etc.*

R: The only thing that gets in the way is your mind. Sex is neither good or bad. It exists. It is part of the role of the aspirant. Do not deny it, do not praise it. There have been many Zen Masters who were enlightened and continued to have sex, there were many who didn't. It's all part of the world. It's all part of maya. It's neither good nor bad.

Sometimes an enlightened being will have sex for teaching purposes. You have to be careful with this. For it makes you think you have license to do what you want. If you surrender your body. Surrender your sexual desires, your urges, then something will happen inside of you to make you go higher in life, to transcend the world and you will find at that time that if it's part of the plan for you to have sex you will. If it's part of the plan for you not have sex you won't. What I'm trying to say there is no such thing as having to have it or not having to have it. It is something that takes place in each individual's mind and it's up to them to live with themselves, to understand where they are coming from and have complete control over themselves.

*SE: Do enlightened beings have sex for sexual purposes?*

R: Not really for sexual purposes, for teaching purposes. (*SE: What are they teaching?*) They're teaching that they can have this feeling without having sex. That the true feeling, the true orgasm is your Self. You are that and you can live in orgasmic states, orgasmic state, all of the time.

*SE: Can this be the new meekness lab? (laughter) (R: Why not?) (laughter)*

*SD: Yeah, but then would Jerry bounce it on us? (laughter) (SH: Well said.) (laughter)*

R: Never think you have to give anything up and never think you have to indulge in anything. When you are free what you do will come naturally. It will happen by itself. But when you say I have to have sex or I'll go crazy, then you've got a problem.

When you begin to understand your true nature and you like what you really are all the things will take care of themselves. And you will be able to have it and not to have it. But it will take care of itself, everybody's different. There is no one way about it. There are no set rules. Independent of where you're coming from, what you're doing. What your purpose is. Sex for sex sake is a waste of time. But sex for raising your consciousness is interesting, as in tantric yoga. But all this is part of the mind. Therefore know yourself. Know who you are and you will know what to do.

I was going to say, why do you want things to make sense? Because you want things to make sense. This is why you're caught up in maya. Break up your thinking, be spontaneous. Do not believe things have to come a certain way or be a certain way or follow a certain trends. The more you're shocked in your system the faster you awaken. So all the things that shock you are good. When things are going too mediocre, straight, no shocks, you can't go. All the shocks that come into your life are for your benefit. So all is well. Bob?

*SB: You said in the Self there is an exquisite bliss and joy and love but I've heard what you said in the past that there is nobody left to experience anything? So what is it if there is no I to experience it, there is no mind to experience it. What is it that feels that joy, bliss, love?*

R: There is nobody left to experience anything and there is nobody who really feels it. But the love, the peace, the joy is self-existence. It is just something that is that you're not really experiencing as an I. But yet there is something there. It is self-sufficient.

*SH: Is it non-experiential? (R: It's non-experiential.)*

SD: *But couldn't you say Robert than feeling it, you are it? You are joy, you are bliss?*

R: You can say that, but why should I? (laughter)

SB: *So it's really the Self that is perfect fulfillment, joy and bliss and peace. (R: But it's not the Self as you know it.) No not the self with the small 's.' But the self with a capital 'S.'*

R: You don't know what that Self is, so it couldn't be that. It is something so beyond those things that there are no words, no thoughts, no feelings, nothing to describe it.

SB: *But yet it is peace joy and love and bliss. It's not just like in Buddhism a void? Like everything is zero there is nothing there?*

R: No it is beyond that. (SB: Something wonderful, something fun?)

SG: *Nobody's there to enjoy it. (laughter)*

R: Bob wants to enjoy it. (laughter) (SB: *But you enjoy it, you enjoy it. You don't enjoy it as the mind but there is still that happiness there.*) There is something there. (SB: *There is something there it's not like you're being completely obliterated and unconsciousness...*) No. Something is truly there. (SB: *And that is an orgasmic bliss too, as you said?*) If you want it to be an orgasmic experience then go, be it. (SB: *But the whole physical sexual thing, isn't it like a step down version of the bliss of the Self?*) Everything that you can figure out in your mind. Whatever you can talk about and describe is a step down.

SE: *Robert I don't have a clue do you? (R: A clue?) About it? About this teaching?*

R: They used to have a game called clue.

(general talk between students)

(silence)

R: Thoughts and feelings are not real. Nothing is covering nothing. There are no coverings. There is no thing which is real and no thing which is not real. None of these things exist whatsoever. So the unreal is not covering that which is real. And why waste time working on illusions. Who is working on illusions? Who is wasting time? To believe you're wasting time is an illusion. Who is doing all these things? It is yourself that thinks like this. Transcend the self that thinks this way. There are no covers. Thoughts and feelings appear real as long as you believe you are the body. When you realize you're not the body there is noone left to be able to feel thoughts and things. Therefore there is no cover that is covering the reality. There is only the reality. There is only that which is real. Nothing else exists.

SD: *Robert it's not my question but I wonder if the person isn't referring to working on illusion as doing sadhana?*

R: Well we discussed this. Sadhana is only necessary for the person who doesn't understand self-inquiry and does not want to wake up. Then they practice sadhana. Sadhana will eventually lead some people to the place where the mind is quiet and still and peaceful. But most of the time people get involved in sadhana get caught up in sadhana. Make sadhana their life's work and this is a hindrance many times to awakening. Awaken-

ing again comes by itself. (SD: *So self-inquiry is not sadhana?*) No. (SD: *I thought it was.*) Umm. Self-inquiry is self-inquiry. It is a thing by itself.

SF: Is it spiritual discipline?

R: It's not even spiritual discipline. You exist! When you exist you can question yourself, "Who exists?" That is not really a discipline. And it is not sadhana. It is something that you do to yourself to awaken.

SH: *Well what would you call it then?*

R: Nothing. (SH: *Yeah, okay.*) Do not give it a label or a name. It spoils it. If you call it sadhana you get mixed up with mantra's and pranayama's and yoga's and everything else.

SF: *Those things are done by a doer.*

R: Exactly. Somebody has to do these things.

Q: (Robert reads) *You have pointed out that we are always thinking about ourselves, except when watching TV etc, (laughter) but certainly that must differ from the non-thinking of Self that you speak of and if so, how?*

A: (Robert answers.) When you're watching TV you are not thinking of your physical self. You lose yourself. But then you become what is on the TV, you are part of the program. You're part of what you're watching. It is not like losing yourself to the Self. You're becoming sort of dumbified, by watching the TV or reading a book or a newspaper. It's true you forget about yourself for a while. But since you're thinking about something else you become what you're reading or what you're watching.

The proper method is to be still without TV, without books, without anything. And to confront yourself. Confront yourself totally and completely. By observing your thoughts and watching what they're doing to you, how they control you, how they have power over you. And as you observe this as you watch this you inquire, "To whom does this come? Who is going through all these things? Who has all these things going on in their life?" Then everything slows down and you become still and peaceful.

Q: (Robert reads) *You have said to do self-inquiry each time a thought arises and that the space between thoughts will become longer. But what about body sensations? They seem to be continuous are they considered thoughts?*

A: (Robert answers) Body sensations are the same as thoughts. As you keep inquiring, "Who am I?" And you stay in the space between the answer, between the question. Then the body thoughts become less and less and the thoughts become less and less, they're the same thing. The feelings and the thoughts are nothing as you practice self-inquiry. You ask, "Who does this come to? It comes to me. I think this. Who am I?" And when you keep still your body sensations will slow down, as well as your thoughts. And soon there will be no body sensations, there will be no thoughts. There will be nothing. So body sensations are the same as thoughts.

When one goes the other goes also. You cannot have body sensations without thoughts. There has to be a thought about a body sensation. So when the thoughts dissipate, the body sensations will also dissipate.

*Q: (Robert reads) It is said that the Sage is a mirror. Would you explain how that works?*

A: (Robert answers) When you look at the Sage you are seeing yourself. Therefore what you see as yourself you'll see as the Sage. The Sage takes shape to everyone in accordance to their thoughts. That's why the example is the Sage is like a mirror. For you always see yourself when you look at the Sage.

For instance if you are a thief, you will see in the Sage a thief. If you are a loving person you'll see in the Sage a loving person. Whatever you are you will see that in the Sage. But then again the Sage reflects back himself or herself. So if you really look at the Sage deeply you will go beyond your feelings and your actions and what you are. And you will feel the Sages peace and the Sages love and the Sages joy which will transcend all of the stuff that's going on in your life.

You will begin to see the one Self if you look at the Sage deep enough. You will see the one Self. The absolute reality. But if you just glance at the Sage and just look at the Sage once in a while you will feel the Sage as yourself again. But your material self and the self you think you are. And all the attributes that you have, bad, good or indifferent you will also do it to the Sage. But again if you stare at the Sage deeper and deeper and you think of the Sage deeper and deeper you will bypass all that. You will go deeper inside the Sage and you will become the Sage yourself.

*SD: Robert, a long time ago you told a story like I can't unfortunately remember the details and it was something that happened to you in which you were confronted by someone who was potentially violent. And that was setup for a violent situation and I remember you said that he looked at you and was somehow able to transcend from the look you gave him, whatever he was feeling and later thanked you. (R: Oh yes.) So could you tell that story again and how it ties in. If he looked at you, if he was about to do something violent or whatever, what did he see? Did he see his true self in you?*

R: This happened in the subway, New York. Everybody was hanging onto the straps it was rush hour. And this fellow was drunk. He was bothering everybody and being really obnoxious and rude. And he looked at me and I stared at him. And all of a sudden he became still and quiet and peaceful. And the next train stop and he looked at me and said, "Thank you," and he got off the train.

Apparently what had happened, as he was in a drunken stupor where his senses were not working too well. Which was to his favor. He was able to see through, through the surface. Through the body deep into the Self. And was able to feel the peace and the joy that was there. That is why he said, "Thank you."

*SD: Or is that an example of where he saw the true Self in you?*

R: Something like that. He was able to see himself as a higher person, as a peaceful person, as a happy person. The drinking made him like that. If you were not drunk you

would have only seen the surface which wouldn't help him at all. But because he was drunk he was able to let go of the surface and go deep within and this helped him.

*SH: So you advocate getting drunk. (laughter) You should work for the liquor industry.*

R: Sometimes it helps.

(general talking, joking and laughter)

*SB: So he couldn't transcend his poisoned liver.*

R: Who knows what happened to his poisoned liver.

*SJ: There really is something about that isn't there? (R: Yes. ) I've been looking for God all my life and finally him in a bottle. (laughter) (R: Was that a personal testimony?) Yeah (R: Jay is on a new path.) (laughter)*

*SH: The way to God is through alcohol. (laughter) (R: That's possible.) It's time for you to say something Fred, you're the old alcoholic. (laughter)*

*SF: Something I have to say about thought and Krishna Murti said thought is always old.*

R: Always what? (*SF: Always old. (SF: Thought can never see anything new.)*) Umm. (*SF: Would you agree with that? Sure, because what else would you think about except the past. (SF: Thought is responsive memory when it gets the facts right.)*) Sure that is true. Every time you think you can only think about the experiences that you had in your life. (*SF: In comparing them with what is going on right now?)*

*SD: Even though when you think about the future I suppose it's based on past experience.*

R: Of course. It's all based on the past. For thoughts to be fresh and new, there has to be silence.

*SF: Umm. It comes from another place.*

*SH: But you can't think reality, you can't think...*

R: No, you can't think of reality at all because there is no thought in reality. Thoughts are only about the past. When you live in the now, you don't think. That is why we're told to live in the moment, in the now. Not in the future, not in the past.

*SG: So would that account for people like Mozart? (R: What about Mozart?) Is that where they're pulling it from, that way?*

*SH: Mozart we hear of, pulled the symphony in one moment. And then he rationalized them out in time.*

R: All great thinkers, people like that were very spontaneous. They were just able to imagine everything going on in the now. They saw everything like Henry said, "In the moment." There was no past, there was no future. But to write a symphony sometimes took time. But it all came into a split second.

*SF: Time is a fabrication of the mind, anyway, time is a...*

R: A lie. Space, time is a lie it doesn't exist. It appears to exist because you believe you are the body. When the body notion is conquered there is no time, there is no space.

*SB: Robert how is it that thought is a motion in consciousness? Why is it that that little motion in consciousness obscures that consciousness of reality.*

R: Why is thought a motion in consciousness? Why do you say thought is a motion in consciousness? (SB: *Isn't that what it is? It's just a movement?*) In consciousness there is no movement. Consciousness is self reliant. Self sustaining. It knows nothing about a thought. The thought comes from the ego, from the maya. Consciousness has no thoughts. (SB: *But if consciousness is all there is how can thought be outside of all there is.*) Thought is not outside of all there is, thought is part of the ego, part of the non-existence. Thought does not really exist. It's like the body that doesn't really exist. And the world does not really exist. And the mind does not really exist. And karma does not really exist. So thought does not really exist. (SB: *So the motion doesn't really exist.*) Motion doesn't really exist. (SB: *That is why it's an illusion. It just appears pretty real.*) An illusion does not really exist.

SH: *How can what doesn't really exist appear at all in the first place?*

R: It doesn't appear. (laughter) (SH: *How can what is visioned appear to be?*) It doesn't appear and there is nothing to be!

SD: *How can it appear to appear?*

R: Who asked that question? (SD: *The appearance.*) (laughter) So let the appearance get rid of the appearance.

SG: *That's paradoxical to do.*

R: Well the whole teaching is paradoxical. (SB: *Non-sensical?*) For in truth nothing appears, nothing exists. We said in the beginning, "There is no appearance that exists."

SH: *And this is a flat-out by the mind truth. From which there is no other.* (R: Exactly.) *We'll throw all that out too.* (R: There is no Henry.) *Thank God for that.* (laughter)

SD: *Just your appearance.* (SH: *My what?*) *Your appearance.* (SD: *That's your illusion.*)

SB: *When I find God I'm gonna kill him.* (laughter) (SH: *It's the other way around he's going to kill you. You're a done duck but you don't know it.*) (laughter) (SH: *Slay him!*)

SB: *I think it's a cruel joke.* (R: For whom?) *For me. Very cruel, to all be at satsang.* (R: Speak for yourself.) *Cluttering up everything for me, who lives in the world.* (laughter)

SN: *The Buddha's in the room.* (R: Where?) *I'm that Self.* (SD: *The Buddha is the room.*) (rain pours outside)

SE: *Let it go for another half hour or so.* (SL: *Yeah right, until the rain stops.*)

R: Anyone else like to entertain us? A song or a dance? A pie in my face?

Okay Mary has some announcements.

SM: *I've got some transcripts. This is number 58 "The Silent Word," and I have five copies, no four copies to give out.*

(tape ends with Mary giving out transcripts to students for copying)

[TOC]

## **CONFRONT YOURSELF!**

*26th March, 1992*

*Robert:* Good afternoon. (Students: Good afternoon Robert.) I welcome you with all my heart. It is good being with you again. I love you just the way you are. Love is the Self and the Self is love. When I exclaim that I love you, I love the Self which is all-pervading. Therefore how can I not love you? For the Self is all there is.

There was once a Zen Buddhist monk who used to bother his teacher everyday with questions like, "What is the ultimate truth? When am I going to become enlightened? What practice should I use? When I become enlightened will I still be a monk? Will I want to see my family?"

One day the teacher told the monk, "I'm going to send you to a great Sage. She will show you the ultimate reality." The teacher drew a map of where the Sage lives. It took the monk six months to get there. He had to swim across a mighty river where he nearly drowned. He had to cross a bridge a thousand miles up in the air. Pretty far up. (students laugh) He had to climb a mountain ten thousand miles high. He had to walk through the desert.

*SY: How big was the desert? (students laugh)*

*R: Pretty big, pretty big.*

Finally he got to her house. He knocked at the door and this disheveled old lady came to the door. She smelt like she hadn't taken a bath in ten years. She was totally ignorant. She was deaf in one ear, couldn't hear out the other. (laughter) She couldn't see too well, she couldn't talk too well. He was about to turn away when she grabbed him by the arm and pulled him in. And gave him a broom and told him to mop and broom...sweep the place, clean up the house. He did this then she had him wash the windows and paint the house and plough the fields and milk the cow.

Three months passed and he was wondering what he was doing. But he kept on doing it because he was looking for some wisdom from this old lady. That his teacher told him that she would give him ultimate truth. He believed the teacher. One day she pulled him into the house and sat him in the corner. He didn't do anymore work from that day on. He just sat in the corner watching the old lady go through her routine. Of washing the dishes, sweeping the house.

Another two months passed by. He was really pondering all of this. What is all this about? Who is this lady? What is the ultimate truth? Until he got to the stage where didn't care or give a damn about it. He just sat in total silence and went deeper and deeper within himself. Finally something clicked within him, he became self-realized and he



started laughing hysterically. He picked the little old lady up and kissed her and left the house and never returned again. And noone has heard of him since.

What was the ultimate truth he found? He realized that there is no ultimate truth. There never was an ultimate truth. There is no realization, there is no ignorance, there is no universe, there is no world, there is nothing. Everything just is. This was his discovery. Everything is. Not this or that or something else. Everything just is. Just the way it is. Just the way it is. You do not have to do anything about anything. You do not have to change anything or fix anything or improve anything. Everything just is. If you can only understand this great truth you would become the happiest being on earth. For when you realize that everything just is you are living spontaneously. There is no past, there is no future, there is no birth, there is no death. Everything thing just is the way it is.

Look at your life. How many things you try to change or fix or remedy. Things that you're looking for. Trying to become something. Trying to be somebody. Trying to achieve a purpose. When you do all these things then you're not living up to the principle of everything just is. If everything just is, what is there for you to do?

You didn't come to this earth to do anything. You didn't even come to this earth. But you appear as if you did. You appear real. You appear as if you're somebody. And you've been trained to go after something in this world, to become something great, to be somebody.

Yet this is what causes suffering. The belief that you have to be somebody that you're not. The belief that you have to have something that you don't have. Look at your life. The so-called problems you believe you have. Something only becomes a problem when you want to change something or you want something to go your way. Then it's a problem because it isn't going the way you think it should go. But in truth nothing has to go any way. Everything is perfect just the way it is. Everything is total perfection.

You say, "Sure Robert, look at man's inhumanity to man. Look at the wars and the dastardly conditions going on in this world." You're watching the movement of time. Which really does not even exist. When you watch the movement of time things are happening. In the movement of time, things appear to be happening. But if you are spontaneous and you leave everything alone and realize everything just is you would be in-between the movements of time and space. You would be able to see through the mirage. Through the so-called magic of life and happenings. And you would be able to see the stillness, the oneness, the peace. But you see the situations as they appear.

You look at person place and thing and believe that is the way it is. Movement, time, space, these things are not for you. You who are ultimate reality. You who are pure effortless awareness. You who are sat-chit-ananda. The world is not for you. The world is for the dreamer. The one who is dreaming the mortal dream. Who takes everything seriously. Who feels the world as if it's real. For they believe that things are going the wrong way, according to their thinking.

So the first step to rectify all this is to quiet the mind. To make the mind quiescent. Still the mind. You still the mind by not reacting. By watching, by looking, by seeing but not reacting. You sit in the silence observing your mind thinking. Observing your thoughts. Observing your feelings. And you leave them alone. You no longer try to change anything. You stop following your thought patterns. As we discussed before you "drop it!" Whatever comes to you, you simply drop it! You no longer go along with your thoughts. You catch yourself every time the thoughts start thinking. You keep remembering to catch yourself. To catch yourself thinking.

Little by little the thoughts begin to vanish. They stop. There are no longer any thoughts. There is no longer a thinker. You are no longer a body. If you are no longer a body there are no other bodies. You feel happiness. Infinite happiness. You feel joy, love. These feelings are all synonymous. It's really one feeling. It includes a great compassion, love, joy, happiness, peace. Only you can bring this about in yourself.

This is what the Zen Buddhist monk discovered. All of these years he was looking toward his teacher to become self-realized. But the old lady he encountered was totally opposite of any teacher he'd ever seen and this woke him up.

You have within you everything it takes to become liberated. All you have to do is to give up what is not reality. And what is not reality is everything the senses tell you is reality. Everything you taste, touch, hear, feel and smell is non-reality. Yet these things cause you to react to this world. You don't want to react any longer. You want to drop everything. There is nothing in this world that is worth going after, chasing.

Many times when I talk this way people think, "I don't want to become a nun or a monk. I want to live in the world. The things that Robert tells us is for a person who becomes a hermit or a person who lives in the forest or a cave. What about me living in this world." On the contrary, everything I say to you, everything I share with you is living in this world. If you practice the things I share with you it makes no difference where you are or whether you are in the city or in the market place or on a mountain top, doesn't make any difference. Everything is to be done mentally.

When I speak of giving up things not reacting, this is mentally! I'm not telling you to quit your job or to leave your family or to go far away somewhere. Stay exactly where you are! Be yourself! There is nowhere to go. Remember if you do not find yourself first wherever you run away to you have to bring yourself with you. And if you have problems now you'll have more problems wherever you go. Therefore you do not leave town, join a monastery or run to India or go to the woods. You have to take yourself with you wherever you go.

The wise thing to do is to confront yourself. Just where you are right now. Confront yourself totally. See yourself where you are. Watch how you react to things. Watch your thoughts. From the moment you wake up in the morning begin to ponder yourself. Try to observe the I, rising. The I rises as soon as you wake up in the morning, then you become cognizant of your body of the world and others. And by pondering, "From where

has the I risen?" Just by pondering this, "Where does the I come from? From where has it risen?" This will take it back by pondering this. The I will begin to return to its source, which is the Self. And you will awaken.

But if you just go along with the I waking up then you forget about this and you get involved in the days work. You become involved in the days activities. You start to think about lunch, breakfast, what you're going to wear, whom you're going to meet, everything becomes external. But if you catch the I and you follow the I back to the source you will be quite a different person. You will still get out of bed, go to your work, do the job you're doing yet you will not be the same person. You have found peace, total peace. And it will not matter what kind of work you do or what kind of work you don't do. Things like hating your job will disappear. You will not think about it one way or another. You will just do whatever you have to do. And this will all happen spontaneously.

Never believe that you are a human being. Never believe that you live in a world which turns around its axis and turns around the sun. This is not really you. There are no mistakes. No mistakes have ever been made and no mistakes are being made. It is your inner feelings, your inner emotions that feel all of these things in this world. Learn to leave the world alone. Learn to leave yourself alone.

(long silence)

It's that time again to play "Stump The Guru." Fred would you pass the...

*SM: There is nothing in there Robert, I don't think. There's one.*

*Q: (Robert reads) Robert what is the sound current stream?*

*A: (Robert answers) The sound current stream is coming out of your mind. (students laugh) Why do you want to hear a sound current stream? You want to transcend everything not concern yourself about a sound current stream.*

There are various yoga's where you see certain visions, you hear sounds, you hear currents, you feel different feelings, always remember this emanates out of your mind. When you touch reality there is nothing. There are no currents, no sounds, no visions. You have transcended this. So don't look for sound current streams. Go beyond that. Become empty and you will be free.

*SM: That's it Robert.*

*R: One question. (students laugh)*

*SG: Robert as I understood the sounds is the original form of everything that you see?*

*R: Well form does not exist. Form is an illusion. Form is maya.*

*SP: But is it true that maya originally formed from sound?*

*R: Maya originally is nothing. (students laugh) Do not give maya names. (laughter) You can go all the way back to all kinds of currents and teachings and sounds and figures that you see in the mind, geometrical designs. All these things come to one who meditates. But we want to go beyond that where there is no creation. Whatever you think somebody had to originate it, it had to come from somewhere. Where did the sound cur-*

rent come from? Where did all of the things you're talking about come from? The mind! Where else? We create our own world. We create our own conditions, our own situations. We create these things. Drop it!

R: Fred writes in green.

Q: (Robert reads) *Can one get rid of what one considers an undesirable identity? Such as "I am the body" by holding onto or accentuating the opposite or opposing identity? Signed Liverworst. (students laugh)*

A: (Robert answers) The answer is Liverworst. (laughter) That's the answer. (laughter) You do not wish to hold onto anything. To hold onto the opposite identity. Whatever you hold onto is the mind again. You're holding onto the mind when you hold onto the opposite. There is no opposite. It's like saying, "Let's get rid of the devil and think of God." There never was a devil to get rid of and there's no God to get rid of. There are no opposites. There is no thing but the Self. There is only the absolute reality and even that doesn't exist.

Do not make the teaching complicated. You want to realize that the teaching brings you to nothingness. Where there is no body, no world, no God, where you no longer have a crutch in which to hold onto. You become completely, totally empty. Then you are the Self. So Liverworst is good. That's the answer.

Would anyone like to say something.

SG: *Robert I was reading...* (R: You've been reading again?) (laughter) *I was reading the Ashtravakra-Gita last night and my understanding of that is this something-ness is not a mere nothingness. What I mean is when saying nothingness it has a kind of like the Buddhist void which is kind of a negative?*

R: Umm. When we talk about nothingness we're negating all things of this universe. It all exists as mind. When the mind is totally destroyed then you rest in nothingness which is really something as you say. But it's something ineffable, something that can be experienced and something you become. It is total being. It is beyond the void. But it isn't anything you can explain or talk about or become. You have to experience this for yourself.

But when we speak about nothingness we're referring to the negation of everything in this world and the universe. When everything is negated and everything is gone what is left over is the reality. Make it happen to you and see for yourself. Then you will see what you are, a good for nothing.

SH: *That is the same as good for everything?* (R: Sure.) *Clean and void.* (R: Yes.)

SF: *I've noticed some Buddhist scripture that seems to be parallel with what you've been saying. I know what you feel about scripture. (students laugh) By oneself the evil is done, by oneself one suffers, by oneself the evil is left undone, by oneself one is purified. Pure and the impure stand and fall by themselves. No one can purify another.* (R: That sounds good Fred.) *I'll take it back.* (R: No it sounds good.)

SJ: *Dharmapada right? (SF: Huh?) Dharmapada? (SF: I don't know I just saw it somewhere. It's pretty accurate is it?)*

R: It's very accurate but where do you come in? Have you experienced that for yourself? (SF: *No. Intellectual.*) So what good is it? Only when you can experience for yourself then there will be nothing to say. But that's a nice poem. (SF: *Just a poem.*)

SB: *Robert, language is so absolutely imperfect to even point to this because you say even if we experience it for ourselves - are experiences of duality, subjects and objects of not that? And the Self - I'm going to experience it - that's not it either - So language, this language is absolutely not capable of even pointing to it?*

R: Any language is not capable of not pointing to it. It goes beyond language. (SB: *So it's like the language of silence is a known kind of language.*) (laughs) Even when you think of silence, it's not the silence you're thinking about. It's beyond that kind of silence. It's a silence so profound that one cannot even begin to understand it.

SZ: *Yeah.* (R: He's experiencing it.) (students laugh)

SH: He's in the silence. (students laugh)

SG: *Robert can there be an absence of objects but still functioning of hearing and seeing and feeling and smelling those objects?*

R: If there is an absence of objects who is there left to smell or feel or touch or taste... (SG: *You were saying about it if there was any "Who" and you said that it cannot be seeing and hearing. Do you have to have a "Who" for hearing?*) Yes, somebody has to hear. There has to be somebody to hear or to think while hearing. The thinker is still there when you hear. But you get to the point when there is absolutely nothing to hear, there is no one to hear and there is nothing to hear then you're in a completely different ballpark. You're totally away from this kind of hearing or this kind of seeing. You go way beyond that to a place where you can't even imagine. (SG: *Are you saying, there cannot be a state of no objects while there is still hearing and seeing going on.*) Yes. As long as there is hearing and seeing there has to be a seer who does all this. There has to be a mind. When there is absolutely no mind you are in a completely different dimension. For there is no hearing or seeing but yet you function. You see and you hear but there is no one seeing or hearing. (SG: *So you're saying there is seeing there?*) There is seeing and hearing but there is no one left to see and hear. (SG: *Now you're saying there is seeing or hearing with an absence of objects?*) But there is no one to see or hear and there is no absence of objects. (laughter) It's a paradox. There appears to be a seer and a hearer and there is an absence of objects and then again there is no absence of objects and nobody sees or hears.

SE: *Is that clear yet?* (students laugh)

SH: *Sort of a merry-go-round.* (R: It's worse than a merry-go-round. It's a roller coaster.) (students laugh) *Let's get off it.* (laughter) (SD: *It's the whole carnival.*) *To hell with it.*

R: Yet it's so simple. We just have to let go of all these things. Let go of all the intellectualism, the analyzations, the memories, the stuff we've been brought up to know. If we can only give everything up we will be so happy. We'll be very very happy beings. Yet

most of us are afraid to give up our lives. Because we've had this kind of a life since we were born so-to-speak. And we're afraid to give it up because we're afraid of the unknown. And I say to you there is absolutely nothing to be afraid of.

(a tape is changed over)

SM: *I don't want to miss anything? (laughter) (SH: Just in time for the next jam.)*

R: All is well.

SM: *It's the death of the ego that's such a horrifying thing, isn't it Robert?*

R: The death of the ego. Always remember that there is no ego that really dies because the ego has never really existed. (SB: *So what is it that feels terror?*) Whatever you imagine it is. (SB: *Well that's the ego then isn't it?*) That is what you think it is. So we talk about an ego and getting rid of the ego. But in truth there is no ego to get rid of. And there is no terror. Where did this terror come from? The ego? The ego doesn't exist, there is no terror. (SB: *And yet people crack up and end up in the mental hospital.*) Of course this is part of maya. It's all necessary... (SB: *And they suffer?*) ...in the grand illusion. Look at all the things that go on in this world. People crack up as you say, people don't crack up. People are millionaires, people starve to death from want of food. This is duality, this is maya this is the way of the world. Go beyond that. Go beyond these questions and these things you're thinking about. To that place where there is perfect peace and nothing is happening. It is within you.

SR: *Robert what happens during deep sleep? The body shuts down and then the...*

R: The body does not shut down when you're in deep sleep or you'll be dead physically. (SR: *Right, but I mean, the mind shuts down?*) The mind doesn't really shut down either because it takes care of the body's functioning. You are in deep sleep, you are in a state of realization when you are in a state of deep sleep. But a realization without the physical world, without the physical universe. When you are in deep sleep nothing happens. Nothing is going on as far as you're concerned.

The I that knows the world, the I that sees the world, the I that is the world has gone back into the heart and there is no one experiencing anything. So as far as you're concerned when you are in deep sleep there is no universe, there is no world and there is no body. But to the person who observes you in deep sleep they see your body and they see you breathing and they see the things going on, your respiration, yet you do not feel these things. **Realization is when you are in a sort of deep sleep, yet you are cognizant of the Self, in deep sleep.**

SR: *Like something awakens while you're in deep sleep?*

R: You are asleep while awake. But deep sleep is a very good example of letting go of the whole universe. It's like death. It's a sample of what happens when you die. When you appear to die you are in a state of deep sleep. But you don't come back into this world as the same person. You experience other planes, which is your mind creating these planes. The subtle planes, the causal planes, the mental plane all these things come out of your mind.

*SH: But that's no longer deep sleep then? (R: No. You awaken in those planes of existence.) You imagine them?*

R: Yes. They're all out of the mind. (*SH: Umm.*) The mind has created this whole ball game. So deep sleep is a sample of that.

*SR: Yeah but fear comes out about death but we're not afraid to have deep sleep in fact we need deep sleep. We have all these fears about death is in fact the ...does the body has more programming about dying then it does about handovers?*

R: Deep sleep gives you a sample of what's happening when you die. It relieves you of all the pressures of the world. If you did not have deep sleep you would not be able to function. For the world appears very strong in it's illusory force. But when you sleep you let go of the world for a period of time. And then you can go back into the world later on when you wake up and continue. So deep sleep is a sample of dying. This is how it's going to be when you let go completely of this body and you go forward into the infinite.

*SD: So you're saying that the body can be dead but the mind still exists?*

R: The mind always exists. (*SD: Except there is no mind.*) There is no mind, of course.

*SL: What about the subconscious Robert?*

R: The subconscious is the mind. The subconscious mind or the conscious mind or the unconscious mind they're all aspects of the same mind. There is only one mind that appears to be real and it is this mind that causes all the trouble. This mind causes your subconscious experiences, your subjective experiences, your conscious experiences. They all come from this mind. This is the reason we are told to destroy the mind. Then everything stops.

*SL: Robert also I think before you said that the subconscious is somehow linked to predestiny or something, is that correct? Or whatever comes into your subconscious is what guides you because that is your destiny?*

R: The subconscious is the part of you that you're not aware of consciously. The thing that you picked up inadvertently. Deep fears, deep frustrations, they're in your subconscious. (*SL: Maybe I didn't remember correctly but I thought that you linked that up to predestiny your subconscious is where all your predestined to do something that is...*) The samskaras. You're talking about the samskaras from previous lives. All of these things are entered into your subconscious, you can call it your subconscious mind. And that stays with you until you annihilate it, until it's totally destroyed. It comes with you life after life after life. Where you experience your prarabdhic karma, that's you work out, the things that are happening to you that are karmic from a past life, from a previous life or many lives before. Until you give the whole thing up and become totally free.

So deep sleep, karma, different states of consciousness, those things are all synonymous. We go beyond all these things.

*SB: Robert in Ramana's books he says that even in deep sleep that awareness the reality is still awake because reality can't go unconscious, so the aspect of being that's reality is always*

*awake. (R: In deep sleep the I exists.) Yeah but it's not associated with the mind and brain. So it's like we're unconscious of it.*

R: You're unconscious of the physical world. (SB: Yeah.) But the I exists. (SB: Yeah. So consciousness exists in deep sleep and it's wide awake.) The I. (SB: Yeah.) The I exists when you're dreaming it exists when you're sleeping, it exists when you're awake. So what is this I? (SB: Why is it that it's not awake as we seem to be awake now or maybe it is awake?) What? (SB: When we're in deep sleep.) What's awake? (SB: Well the I-am is awake.) The I-am always exists. Consciousness always exists.

SB: Maybe while we are in deep sleep we are wide awake and when we wake up we forget that we were wide awake in a different quality? You know what I mean?

R: When you are in deep sleep you are dead to this world. (SB: Yeah and dead to the mind too. And dead to the ego.) The mind still exists. The mind exists while you're sleeping.

SH: But there is no content? (R: There is no content.) Empty? (R: Empty mind.)

SQ: *Robert what happens when you have an out-of-the-body experience?*

R: When you have an out-of-the-body experience your astral body appears to come out of it. And floats around some place. What did you say? (SQ: *And you're looking down at yourself.*) You're looking down at an illusion and the illusion is also the out-of-the-body experience. They're both false. (SQ: *How does it physically happen?*) Your so-called soul, you think you've got a soul, there is no soul. Except the bottom of my shoe.

SB: No that's a heel.

R: There's a heel and soul. You appear to have an out-of-body experience when your soul so-to-speak leaves your body and that's a different plane, it's an astral plane trip. The astral... (SQ: *Consciousness is up there looking down at your physical body?*) Not consciousness, the astral body. We have an astral body, we have a causal body so-to-speak. We have a physical body, we have a mental body. These bodies all seem to be in one. They're all inside together. When we have an out-of-body experience. The astral body leaves the body it appears and is able to roam around and have some fun and do whatever it likes to do. While the body is sleeping. (SQ: *Well this is when you're awake.*) When you're awake you have an out-of-body experience? (SQ: Yeah.) The same thing. Makes no difference, they're all false.

SG: *Robert what is the difference when teachers talk about not having these experiences in an astral body or a causal body but having these experiences in a soul body.*

R: In a solo body? (SG: *In soul body?*) A solo body? (S: *Soul body, soul.*) Oh soul body. What about that? (SG: *It's just that there is a big difference because these are very conditional bodies but the soul body is the spirit body and has these experiences and go through these various realms and levels sorts of things...*) As long as there is a body it's false. All the bodies do not exist. Soul body, heel body, any body. There are no bodies. Bodies come out of the mind, the mind is the emanation of the universe and everything that exists. When the mind is destroyed there is no longer any bodies.



SG: *There seems to be a different point of view in your teaching, trying to tally this with some others because other teachers say that to account for all manifestation there is a positive which is like the spirit and there is all the various planes of manifestation from the subtlest to the grossest and that is like the negative aspect, like a battery, negative and positive, not negative being bad but just two aspects of one battery which accounts for all manifestation.*

*And the other teachers say these planes of existence all of this manifestation it's not a bad thing, karma is not a bad thing it's more of a creative type of manifestation. And I'm hearing when you say, "It doesn't exist," that there is no counting for it. That's where other teachers in other philosophies on this do account for it. The Zen Masters would say that it's blasphemy, heresy to say the absolute is just nothingness and then exclude all of manifestation. Because they're both are together, they're both the same things. Samsarra is nirvana, nirvana-samsarra.*

R: This is a Zen teaching. This is a Buddhist teaching, I understand what you're saying. But the question is, "Where does it all come from? Where does samsaras come from? Where does the soul come from? Where does everything come from?" This all comes out of the mind. And where does the mind come from? The mind doesn't exist. So if the mind does not exist there is absolutely nothing else that exists in this universe or anywhere else. There is total emptiness. Total freedom. Total liberation. Which is beyond anything you can ever think about. (SG: *Is that the same as saying that as Zen teachers say, that emptiness is form and form is emptiness.*) At that level you can say that, yes. You can say emptiness is form and form is emptiness. But what good is it? Why do you want to say that?

SE: *Still shoveling maya. (laughter) From one system to another system. (R: True.) The maya comes in, the maya goes out. (laughter)*

R: True. As long as there is something going on the mind is active. The whole idea is to go beyond all these teachings. Go beyond everything. And there is not a void, you go beyond the void. There is something as I say which is very ineffable, something that cannot be spoken of, something beyond anything you can ever imagine, feel or be.

SH: *So that is the plenum, when they say, "Plenum void." You lead these two together. The Buddhists call the Plenum void. Which you refer to as ultimate reality. (R: Yes.) Same thing.*

SE: *Still maya.*

SH: *Still words. (R: You are beyond that.) You are beyond the beyond. (R: Beyond the beyond the beyond.) The list goes on redundantly forever. (R: Until it stops.) Until the mind stops. (R: When the mind stops.)*

SK: *Robert regarding the mind stopping you frequently suggest that self-inquiry is somehow a useful thing. Last week or sometimes you talk about living in the moment. (R: Umm.) And living in the moment...self-inquiry seems to imply dropping the senses or moving beyond the sensory experience. Being in the moment it's a very continual fight out, are they both heading in the same direction?*

R: Yes they both go in the same direction. Those are methods to go beyond the mind. Methods to destroy the mind and go beyond everything there is, to become totally

free and totally liberated. Use whatever method is suitable for you at the time. Whatever you have to do, you do to become totally free.

*SG: Well Robert it seems like we're in the best of both worlds here because the great majority of the population out there is not concerned with any of this. They're going about their business most of the time. And then there are people such as yourself, who are there, enlightened and here we are in this limbo. And it seems to be the most frustrating place to be...I mean what is it that we can do to avoid suicidal despair in the mean time and frustration?*

R: You can stop thinking the way you're thinking. (laughter) (*SG: I'd like to.*) Simply observe your mind, observe your thoughts and observe what you said. Watch your thoughts, watch what you're saying. Drop it! Get rid of it. Do not carry it with you. Do not allow your mind to make all of these long statements. Catch yourself when you start thinking like that and drop it or inquire, "To whom does it come?" And follow it through. Do whatever you have to do to stop the mind from thinking that way. And it will happen. You have to go within again and again and again. Until the day comes when you don't have to go within anymore. The deeper you go within the faster you get rid of all of the stuff.

*SH: Whatever arises in the mind the only thing to do is to throw it away. It's all garbage?*

R: Yes. Throw yourself away while you're doing that too. (*SH: Good idea.*)

*SB: Can I recycle it? (students laugh)* (R: Do whatever you want with it but get rid of it.) *Repurpose it.*

R: Again make your life very simple. Keep your thoughts very simple. Do not become too abstract in your life. Leave everything alone. Live in the moment. Do not try to analyze things or try to figure them out or come up with solutions. There are no solutions, there's no hope. Forget everything you ever learnt. Become like a new born babe. Remember the practice of divine ignorance and be yourself.

*SL: What is the practice of divine ignorance?*

R: When you realize that you do not know what anything really is. When you begin to see that everything is because you are. The things that exist you have no idea what they really are. Take a tree for instance. What is a tree? Nobody really knows. We give it a name, a tree we say, "This is a tree." But we have no idea where it came from why it's here. We know we chop it down and use it as wood. We make furniture. We have no idea where it came from. We could have called a tree a dog or a bird but we call it a tree. So we take it for granted. Divine ignorance is therefore when you realize that you know nothing about nothing.

*SL: Will you call it a practice. How do you practice to achieve this?*

R: You simply look at everything and you develop a great humility by realizing that everything is something that you know nothing of. You get rid of the wise guy attitude - that you know about this and you know about that and you know about everything - whereas in truth you don't know about anything. You just have memories.

SL: *So in self-inquiry is where you negate?*

R: In self-inquiry you can negate all these things.

SL: *It seems like it's better in self-inquiry in "Who am I?" or "Who is feeling angry?" If you take it that way say, "What is the tree?" I don't know what a tree is or...?*

R: You don't really have to do that as far as these things are concerned. Just realize that everything in this world has been given a name by you when you were born. You were told to call a cat a cat, a dog a dog and so forth. But in reality you have no idea what a cat or a dog is. You just appear on this earth with your body. This makes you very humble. It causes a lot of humility to come into your consciousness. When this happens then you're able to go further.

Remember it's really impossible to go any further on the path unless you develop a great humility. If you think you know too much, you know things, this keeps you back. All human knowledge keeps you back from experiencing your true self. Therefore when you develop a great humility you can go back further and further until you touch that place of truth which is really you.

SB: *Can you say that the practice of divine ignorance is resting in that disposition of, "I don't know what anything is," instead of resting in the disposition of familiarity? Like I is mine and my memory and you know what everything is. But divine ignorance is resting in the disposition of knowing absolutely nothing about myself or anything or having no craving no wanting, just "I don't anything and it's unknowable." That disposition.*

R: What a dumb guy. (*laughter*) (SB: *It's resting in that disposition from moment to moment.*) True you can say that, yes.

SE: *Or you can get a job working with Jerry Brown, where you know that nobody has the slightest idea what's going on at any point in time, from Jerry on down.* (*laughter*)

R: Yes you can say that. You already said it.

SB: *That seems to be the most wonderful essence of the whole teaching, I think.*

R: It's the beginning. (SH: *Beginning of the ending of me.*) Yes. Me-me-me.

R: Kerema would you like to sing a song? (SC: *Oh I didn't come prepared.*) That's okay. (SC: *Yeah right, spontaneously. Alright I'll sing an old one.*)

(Kerema sings) (then Mary reads the Jnani)

R: Thank you Mary. (SM: *Thank you Robert.*)

R: We have any announcements?

SM: *No Robert. Transcripts are coming in, which we're thankful for.*

R: Remember to love yourself. To pray to yourself. To worship yourself. To bow to yourself. For God lives in you as you. You are that...

(tape ends) [TOC]

**SPIRITUAL LIFE IS NOT A BED OF ROSES  
(EMPTY MIND)**

*29th March, 1992*

*Robert:* Good evening. (Students: Good evening Robert.) It is good to be with you again. I welcome you with all my heart. I love you all. All is well.

Many of you have been with me for quite sometime now. And if you're not a devotee if you are a disciple or a seeker - I'm not going to into definitions of these things tonight, it's in the lessons - But if you're a disciple or a seeker you've heard everything. And it is boring for you after a while. We hear the same stories perhaps, same teachings, same jokes. Yet a devotee is never never bored. Due to the fact they listen with their heart and not with their head.

Think of all the great Sages and all the great Masters that have had devotees and disciples and seekers around them. Take for instance Jesus. He used to teach, "Seek ye first the kingdom of God and it's righteousness and all these things will be added unto you." You can imagine how many times he said this to new crowds, to new people and the devotees with him heard it again and again and again, over and over again. "I am with you always even unto the end of the world." New people came around him they heard these teachings for the first time. Yet the devotees with him have heard it again and again.

Take Bhagvan Ramana Maharshi. He had 30 or 40 devotees that were with him for over 40 years. They would come into the hall twice a day and just sit there. Watching all the tourists, all the newcomers who would come in. Asking the same questions over and over again. His devotees knew by heart what he was going to say. They could have said the same things he did because they'd been hearing this for 40 years. Think if you were with me for 40 years. Doing the same thing again and again and again.

Disciples and seekers need new life all the time. They can't sit still too long. They have to go where the action is. A new teacher comes to town they think they'll hear something profound from this teacher. Something special. Because they haven't seen this teacher before. They go traveling to different states, to different countries to see different teachers. But they can only stay for so long before the ants in their pants begins to bite. And they have to run to another teacher.

Again this is because they're listening with their head. They're listening to words. They think words are going to do it. Words are not going to do anything. Words are words. It is also true that if a devotee hears the right words coming from the Sage, the words will also enlighten them, because they are not listening to the words as words.

They're listening to words as God. Every word that they hear coming from the Sage to the devotee is the word of God manifested. But the disciples and the seekers do not see it that way. They take everything literally. And they want to hear new words, new stories, new jokes, new teachings.

Take the Buddha. The Buddha traveled with his devotees, through the jungles, through the woods, over mountain paths, came into villages into towns. Taught the same teachings over and over again. Everything is maya. Only the Self is real. Think how many times the Buddha's devotees heard this. Did they become disillusioned, did they become bored? Of course not. For they realized that they were not dealing with a human being.

It is written in all the sacred scriptures, the Upanishads to be around the Sage is sufficient. Nothing else is necessary. No teachings and no lectures are necessary. Yet here in the West talking becomes very meaningful to most people. For in the West people were brought up to listen to people talking. Beginning with the television.

Before you can read, before you can walk you're put in front of a TV to keep you quiet. While your mum cleans the house. You're about 3 or 4 years old and you're put in front of the TV and started watching cartoons. Then when your mum turns on the soap opera's you watch those. This is even before you got to school. So your brain is already being bombarded with words. You consequently grow up believing that words are powerful. And they are powerful to the people who have been brought up thinking of words.

In metaphysical classes you learn that words are things, words are power, words can make you feel unhappy or upset. And this is true to the people who have been brought up listening to words. Yet words in themselves have no power. It is the person who speaks the words that has the power.

Therefore if they listen to the words of a Sage in the right way with their heart, their heart will open up and they become liberated. Think of these things. The devotee can be with a Sage for weeks and months without a word being exchanged. Years, without any words being exchanged. And think of the routine that you go through.

Many of you tell me, "Boy I wish I lived in an Ashram." You wouldn't like it, you couldn't take it, some of you. It's no bed of roses. It sound enthralling when you read about it. When you read about those people who were present in front of Ramana Maharshi and you wish you were one of them. Yet if were one of them and you are where you are now you would run away from there in a couple of weeks or a couple of days. You wouldn't stay. For it's the same routine day after day after day after day.

In the old days at Ramana Ashram you used to get up at 3 o'clock in the morning. Everyday for 40 years. No holidays. Go through the day sitting on the floor, on a stone floor. How many people can take something like this. This is why I always say, "Do not kid yourself." Spiritual life is not really a bed of roses. It is the actual surrendering, the giving up of the ego. Not doing what the ego wants. Not wanting to be entertained.

It's like the rich people in India in the old days, the Rajah's. They used to buy the services of a guru. The guru would live in the palace. But he was always summoned at the

kings pleasure, at the Rajah's pleasure. When the Rajah felt spiritual he would send for the guru. And then he would send him away. And of course the guru wasn't sincere he wouldn't be there in the first place. But he did it for gifts and for money.

Spiritual life is not a bed of roses.

Nisargadatta Maharaj said, "When I was 33 years old I found my Master and I listened to every word he said with my heart. I took every word literally. Surrendered to him entirely. At the end of three years I was liberated."

Many of us here tonight always talk about being liberated. When am I going to be free. Take a look at your life. The way you live daily. And you will see why you're not liberated. If you let go completely and had no desires or wants or needs in this world then you would awaken. For when there is nothing to hold on to, you become free. But as long as you can hold onto something in this world whether it's person, place or thing. As long as you're looking to have fun, to run here to go there and you believe these things are very necessary for your livelihood for your unfoldment — you say, "I couldn't do without this, I wouldn't know what to do," can't you see now that this is what is holding you back? Your lifestyle is holding you back.

Your lifestyle maybe a sickness as an example. As long as you believe in the sickness and you're always talking about your sickness and you think your sickness rules you and overwhelms you and is going to kill you in the end then the sickness has become your guru, hasn't it? Because it is ruling you and it has power over you. It tells you how to behave, how to cry, how to feel sorry for yourself.

But look at the life of Rama Krishna, Ramana Maharshi many others. They didn't care about what the body was doing. What the body was going on with. They always were the Self, absolute reality. They were always involved in effortless pure awareness. 24 hours a day. Let the so-called body do what it wants. If it wants to be healthy let it be healthy. If it wants to be sick let it be sick. But this had absolutely nothing to do with them.

Now compare your self to that.

When some of you catch a cold I get telephone calls, "Oh I'm dying I ache all over. Can you help me. Can you heal me? I don't know what I'm going to do." You are attached to the body. And you feel the body is ruining you. It's causing you to react a certain way. The same is true with finances, funds. You have certain beliefs over these things. You believe well if you've got a lot of money in the bank, you feel safe and secure. If you have money saved, in safe deposit boxes you feel safe and secure. But if you ever have to use that money or spend it you become insane. Your security is gone.

Can't you see now how that holds you back from enlightenment? The money has been your God all these years. And when you think you have to spend to or get rid of it somehow or it gets stolen from you or you lose it somewhere, you're lost, you're gone, you're finished. The money has been your God, your Master.

Take companionship. Same thing. You believe you have to have certain companions, certain friends so you can have fun. And if you're not doing something, you're al-

ways bored and unhappy. Can the Self ever be unhappy, can the Self ever be bored? Who is bored? The Self? Of course not.

There are many of you that have to do one thing after another. One thing after another, you can't sit still. You are running from a movie, to a restaurant, to a picnic, to a bowling alley, one thing to the other. You do not want to get caught in the place between things where there is absolutely nothing to do.

While you're watching the movie you're already thinking what you're going to do after the movie because you don't want to get caught in the space in the middle where there is nothing to do. For you will have to face yourself, confront yourself! And see there is nothing to do and you don't want to do that.

Can the Self ever be lonely? Can the Self ever be afraid of losing something or gaining something?

The Self is the Self. It is self-contained absolute reality. This is what you are. Yet no matter how many times I tell you this when you step out of the door you get caught up in relativity. In maya. The world makes you react. When you come to class you feel good — as some of you tell me — but when you leave you have to go home and confront your job, your relatives, the world. You become bored frustrated.

Again like when you come to class you hear me speak about the same things again. You always think, "Maybe I'll come to class and maybe Robert will say something new. Something more profound than he ever said before." Truth is not profound. Philosophy is profound. Psychology is profound. But truth is simple.

When I say to you, "All is well and everything is unfolding as it should," that should suffice. Your heart should have a warm feeling and you should feel that everything in your life is resolved. That there is nothing to fear and there is nothing to fight. But instead some of you listen to me say, "All is well and everything is unfolding as it should," and you're thinking to yourself, "what is he going to say now?" More words of wisdom.

But the devotees do not think this way. The devotees do not even listen to me with their ears. The devotees are me. We're one. And whether I sit still for an hour or whether I talk or whether I sneeze, whether I stand on my head it's all the same. There is no difference because devotees do not come and listen to a lecture.

Therefore think, where are you coming from? Where are you coming from? What is going on inside of yourself? You say, "I want to be enlightened. I want to be self-realized. I want to awaken. I've been with Robert for two days now and I haven't awakened yet. It's time to find another teacher." There is no time. Forget about time. Have no reason for coming here. Just be here. If you have a purpose you will always be disappointed. If you have no purpose you are already awake.

What do you want? What are you looking for? That should be a blank. You want absolutely nothing and you're looking for nothing. You have to be very honest with yourself. You have to really see where you're at, what you do with yourself. In the last analysis awakening is between you and your Self.

When you are in deep sleep you awaken and you see yourself the way you are now. Therefore when you are in deep sleep, while awake you become liberated. How are you in deep sleep while awake? Empty mind - Hardly any thoughts. No desires. No needs. No wants. No anger. No resentments. Then you are asleep to this world.

That is what I mean when I keep telling you things like, "Be asleep while awake." You are asleep to this world just like you were asleep to the sleep world and you awoke to this world. It follows then that when you are asleep to this world you'll awaken to the real world.

So again, how do you become asleep to this world? By total surrender to the Self. When you totally surrender to the Self, to God you actually mean I'm giving up all of my fears. I'm giving up all of my desires. I'm giving up all my wants, my needs, my wisdom so-called, my knowledge. You give it all up. Then you are asleep while awake.

But if you're trying to change things or fix things and make things go your way. And running all over looking for new teachers, looking for new books. Having philosophical discussions, arguing, debating, you are not asleep to this world. That is like when you are in deep sleep and having a dream. And you become so caught up in the dream that no one can tell you it's only a dream. When you begin to let go of the dream you fall into a deep sleep without dream and then you awaken to this world. When you let go of this dream world by surrendering, by letting go, by developing a great humility, by practicing divine ignorance you have to awaken. You have to. For you're no longer holding on to a thing, then you become totally free.

That is why you can always figure out for yourself how far you've come along the path. Check yourself out daily. Take it one day at a time. Just take today and see what you've been involved in today. Where are your interests? If you think of God, God will think of you. Which simply means if you surrender everything to the Self you will awaken as the Self. But if you're amused at this world and you take it seriously. And you think the world has fun for you, games. And has things to offer you then you're stuck in maya.

I know a lot of you don't like to listen to things like this. For it means that you have to give up everything. But I'm being quite truthful with you when I tell you this. Yes, it means you have to give up everything. If you want liberation. This is really no joke. You have to give up everything you've ever believed. You have to surrender your entire life.

I'm not saying that you can't go to a movie or you can't go to a dance or you can't go to an opera or you can't enjoy yourself. But you have to be aware of who the enjoyer is. In other words do not get caught up with the things that you're doing. Always try to remember that the body will do the things it came here to do. Yet it has absolutely nothing to do with you. Check yourself out.

Try to realize that when you're sleeping and you are in deep sleep you have no wants, you have no desires. You are not trying to get rich. You are not trying to get rid of a disease. You're not trying to find boyfriends or girlfriends. You're not trying to run around enjoying yourself, the beach or whatever. You're in deep sleep. That is why when you get



up from deep sleep you're happy. The first moment you get out of a deep sleep you feel refreshed. You feel good. Check yourself out and see if I'm wrong.

I don't care what problems you may think you have when you wake up from a deep sleep you always feel good. Until you start thinking! As the I comes to the brain. You become cognizant of the world, the universe and your body. But prior to that you felt wonderful. So this proves to you that when you can do this during waking state then you're asleep while awake. If you can surrender everything. Give up everything then total happiness will come by itself.

Remember that when you are totally surrendered you will feel a greater happiness, and a greater joy and a greater peace.

This is an important point.

Many of you believe and think that when you go to parties, when you go to an opera that when you go to a movie or when you go to a dance or when you go to a bar, wherever you go this gives you enjoyment. Yet the enjoyment disappears when you stop, doesn't it? When the thrill is gone and you have to go home you do not feel as happy any longer. While you are in the bar drinking yourself to death. You're cracking jokes with everybody, laughing, making believe you're having fun. But when you have to go home, you feel depressed. You feel as if there is something wrong.

This shows you that the things of this world never gave you lasting happiness. For if the movie or the bar or the drink, the friend made you happy for a while, made you feel good for a while and when the friend went away or when the drink wear off when the movie has ended you're back to yourself alone. The happiness that this gave you is gone.

It's like going to a laugh club. Where there are comedians. As long as the jokes keep coming you're happy, you're laughing hysterically. When it's over you have to confront yourself once more. You have to look at yourself. You're no longer as happy as before.

So I say to you again the things of this world can never give you lasting happiness. Lasting happiness is your very nature. But your nature has been covered up with ignorance, maya. So you believe that the world can bring you happiness and joy. You partake in this world and you become happy for a while, unhappy for a while. You feel good then you don't feel good. You go through all the ramifications of life like everybody else.

But the wise person, the Jnani doesn't have to run all over the world looking for teachers or read new books or look for new entertainment. The wise person realizes that all these things are within himself or herself. That the great reality is within himself, they are the great reality. There is no secret.

You are the one. You have always been the one. And there is a greater happiness within you than anything you can find in this world. But you have to be true to yourself. And again you have to surrender totally and give up everything that has made you happy in this world, so-called happy, not physically, mentally.

Oh there are things that you have to give up physically also. If you find you're on drugs, you drink too much, if you have bad habits, you have to work on yourself to an extent. You work on yourself by practicing self-inquiry. Who needs these habits? Who needs to get high on drugs? Who needs a drink to relax them? Who needs to be entertained by the TV or the radio, or anything else? Who needs these things? Realizing all the time it was the I. The I was fooling you all of these years. By making you believe that if you find the right mate, if you find the right guru, if you find the right book, if you find the right state to live in, right country, the right friend you will be happy. But as we learn by experience this is not the answer. The answer is within yourself. You are the answer.

Feel free to ask questions.

*SF: Something I've been thinking about. On Thursday the 12th there was a discussion on karma and my understanding is that everything that happens has happened and will happen to this psychosomatic apparatus called Fred is referred to as karma. And what happens is the things that I thought were good and the things that I thought were bad are effects and they have a cause.*

*The implication is that the cause is something that happened in the past. This happened to this particular psychosomatic apparatus in which case I might think when something good happens and I'm being rewarded or if something bad happens and it might be that I'm being punished.*

*But I wonder if it's not this particular individual who ... these things just happen and I'm not to feel rewarded or punished and these things do just happen. And the famous saying, "As ye sow so shall ye reap," I wonder if it might be more accurate to say, "as it be sown so shall it be reaped," not by any so-called individual. Any thoughts on that?*

R: The wise person realizes that karma exists only for the body, for the ego. Therefore the wise person inquires, "To whom does this karma come? Who is bound by karma?" And you will find out not you. But the ego. The I-thought is bound by karma. Therefore you should act as if karma doesn't even exist, even though you are bound by karma act as if it does not exist and inquire, "To whom does it exist? Who has it?" If you try to do the other way as you just explained you have a battle to fight on your hands. Because when you discover why something happened to you — that you did something before in a previous life and now this is the effect — you will lament on this, become upset over it, think about it too much and wonder what you did before in a previous life. You're wasting your energy by doing this.

The proper way is to realize, "For whom is there karma?" Not for the Self. Not for the absolute reality. Not for pure awareness. Only for the ego and there is no ego. So where is the karma? If you follow it through this way you will feel immediately happy and joyous. For you have come to the conclusion and realized that the ego does not exist. If the ego does not exist karma does not exist and you're totally free. And you're born again immediately, into a new life. No matter what happened in the past. No matter how many mistakes you made. No matter how evil you have done things or what you have done to people in the past, do not think of this. But rather think, "For whom does this come, this

belief of karma and doing. Am I the doer. Am I the person who suffers from karma and have to go into the effect of things?"

I remember many years ago I was in Miami, Florida. I went to a theosophy meeting. And it was filled with about 40 or 50 old people. Some were crippled, they were always talking about their problems and they all believed one thing, "This is my karma," they said. "I have to go through my karma. I have to suffer my karma. There is nothing I can do I have to accept it." That's a bunch of baloney. Karma does not even exist. The ego does not even exist. The doer does not even exist. But to discover this for yourself you have to go back and inquire, "Then to whom does this come? Who feels these thoughts? Who feels depressed because of karma? Who believes that they're sick or poor or has some problem and this is karmic in effect? Who believes this?"

When you find out who believes this and realize that the ego who believes this does not exist, you will become totally free of the whole bowl of wax and find eternal happiness and peace.

*SF: It might also be said that nothing in duality exists? (R: Nothing with what?) Nothing in duality.*

R: Duality does not exist at all. There is no duality in truth, in reality. Duality is for the relative world. But there is no relative world. So for whom does the relative exist? You always go back to the basics.

If this world were real then you would have a battle on your hands. To overcome karma, to overcome past deeds and to fight for your rights and stick up for this and stick up for that. And you would have to run all over the world looking for new teachers all the time. You would become bored with the old teachers. You'd have to look for new books. You would become bored with the old books. It would never end.

When you realize and when you see, "For whom is all this? For whom is this world? For whom is this suffering? Who goes through this?" And if you're really sincere you will say, "I do." But then you will come to the conclusion, "The I does not exist. The I-thought never existed, never will exist. Has no substance, no birth," and you will find yourself totally free and liberated.

*SR: Robert when you're doing self-inquiry sometimes, "To whom does this happen, etc, etc," what you've been saying. Sometimes I don't answer the question there is no answer. Can one just forget the - you know the way you explained self-inquiry is sort of a two step process. Do we just let go on the second step and just be quiet?*

R: Both ways are correct. Depends how you feel at the time. Many times you want to go through the whole thing. By saying, "To whom does this come? It comes to me. Who am I?" And keep still. Other times you may say, "To whom does this come?" And realize that I does not exist and not go any further than that and just stay there. (*SR: Because the way I was so stuck in the way you taught it, I would almost try almost to create an I then try to get it to go to the source, I know this is silly.*) You do what you feel. (*SR: Yeah.*) At the time. Many times you will find that you can just sit down and not ask a question at all. There is a

peace that overtakes you from perhaps the years of doing this. Where you just sit down and everything just disappears.

*SR: Doesn't at times there exists a false sense of security? (R: Time?) No, no. Doesn't a false sense of security exist at times? At times you sit down and the I is just really relaxed and it's not agitated and it's almost a lazy I. It doesn't want to do self-inquiry because it feels secure. Does that make sense what I'm saying? And yet there is still duality because one is still identified with a peaceful I and then one gets agitated later on.*

R: You have to go through that experience and then realize that it doesn't work and drop it. (*SR: Right but when the peace is there shouldn't...what I'm saying is shouldn't at times even if you feel that peace shouldn't you just continue with self-inquiry?*) No on the contrary. (*SR: When you feel that peace?*) On the contrary. If you're feeling real peace, the feeling is beyond self-inquiry. Self-inquiry is the method that you use to find the peace. But once you feel the peace abide in that peace. Try to go deeper into the peace. Dive deeper into the peace. Go beyond the peace.

*SR: But it feels to me sometimes that there is a little I inside diving into the peace so there is still a me...it's only temporary because then later the I goes in and the I goes out. Does that make sense? (R: Yes!) There is no dissolution.*

R: It makes sense because you believe it. (*SR: Right.*) Therefore if you believe that then you have to work on yourself to get rid of that thing. If you believe you're in false security when you find peace then you have to ask yourself, "Who feels the false security? To whom does the false security idea come?"

*SD: What about asking yourself, "Who feels peace?"*

R: Well if you feel the peace is not real then you can ask yourself, "Who feels peace?" (laughter) (*SD: Because as long as you can feel it there is duality, is there not?*) If you feel duality when you're feeling peace then you should ask yourself, "To whom does this come?" (*SD: Don't you have to transcend anyone or anything feeling peace and just be peace?*) You will know when you become peace. You will know whether it's real or not. As long as you have an idea that it's not real then you have to work on yourself. But when the real peace comes to you everything else will disappear. You will feel omnipresent peace everywhere. You will feel the whole universe as the peace you're feeling and you will know. But if you have to ask the question, "Do I feel peace," then it's not peace.

*SD: No I was referring to asking not, "Do I feel peace," but "Who feels peace?"*

R: Well if you have to ask the question then you're not feeling the real peace. As long as you have to ask that kind of a question then you still have to work on yourself. But as I said when the real peace comes you'll know it. For it will transcend everything. (*SD: Including feeling?*) Yes, everything. (*SD: Because there will be noone to feel.*) You will be totally free, yes.

*SJ: Don't get hung up on that one either. (laughter) (R: Well there will be noone to get hung up on.) (laughter) Yeah.*

R: You will know if there is someone to get hung up on if you're feeling it with the I. Then you have to work on yourself again. But when you really transcend and when there is real peace you will not even know the word peace. You will become the ineffable peace which passes all understanding and you will know.

SL: Robert, before did you say that if we wanted to wake up we should just tell ourselves to "Wake up now!" In spite of like predestination and all these other things did you say that we should just tell ourselves to "Wake up now! Wake up!"

R: You can talk to yourself that way. See we have different moods. We feel different at different times. There are times when you can tell yourself, "Wake up! Awaken." And talk to yourself that way. There are times when you have to practice self inquiry. There are times when you could just be the witness and watch yourself. There are times when you practice the I-am meditation. It depends on your mood.

SL: Is there something that we should just tell ourselves to, "Wake up now," instead of just letting it - I have tendency to be more matter-of-fact — if I wake up I'll wake up whatever I do but I think, was there something that you said that we should still tell ourselves to wake up now instead of letting it happen whenever it happens?

R: If you're in that frame of mind. See when I talk to you about different methods do not take me very literally. Do not think that you have to work on this method forever. This is why I share all these methods with you. Feel in your heart what you have to do when you wake up in the morning. Let your heart tell you what to do. Do not make it very hard on yourself. That you have to do a certain thing and you don't feel like doing it.

In the beginning stages many people will become disgusted with practicing self-inquiry. So let it go for a while. Inquire, "Who becomes disgusted?" (students laugh) Do whatever you have to do to become free. I can't tell you to say, "Wake up now!" all the time. You walk around saying, "Wake up now. Wake up now." There are days when you don't feel like waking up. (students laugh) Be yourself. Do what comes naturally. Do not become a slave to self-inquiry. Inquire, "Who is becoming a slave to self-inquiry?" (students laugh)

(Robert takes a drink and says) Bah, this tastes terrible. (laughter)

SR: Robert some people say that a useful crutch to freedom is the idea of what the Buddhist call a bodhichitta or the idea of service to others versus, you know, think about others rather than yourself. Do you think that is valid? It seems like Nisargadatta says that is sort of phony?

R: For some people it is valid. There are many people who cannot practice self-inquiry. Who cannot come to the conclusion that the I-am is the only reality. So these people should be of service to humanity and do things for people rather than think of themselves all day. (SR: So you think it is a useful crutch?) For some people. You have to do whatever you feel. If you feel by being of service this will help you in your unfoldment by all means do it. Do not become the other way and feel that you have license to feel higher than other people, to feel better than other people or think you're something important and hurt others by doing certain things. Rather let go of all those feelings and all those

emotions. Let go of everything. But yet if you feel that you want to help others by all means do so. That can never hurt. But do not make that your sadhana. (SR: *Do you feel that at times just being morally good is helpful also, I mean just being a good person?*) How can you be a good person if you're not a good person. Many of us sublimate our feelings. And we try to be good because we think we're chalking up points with God, by being good. But as Jesus said, "Only God is good." Therefore when you become God you'll be good.

SR: *It's just that in the Yogi traditions they talk about the yamas, niyamas...* (R: Sure.) *...Christian, you know and somebody spoke about being very pure and sometimes that is all one can really do in a situation if one wants to act a certain way then he's following the rules sometimes?*

R: This is why there are different levels on the path to awakening. This is why I said self-inquiry is for mature souls. Advaita Vedanta is for people who have practiced all these things in previous lives perhaps. And they've gone through all the yamas and niyamas. They've gone through all these teachings, rajah yoga, everything, kundalini yoga.

SR: *Many of the enlightened teachers don't seem to have practiced much of that at all considering all the corruption, you know, all the enlightened in the world. I mean I understand what you're saying but it's sort of rare. Most teachers break all the rules and say that's...*

R: What do you care what most people do, what most teachers do? Do not concern yourself with what most teachers do. Concern yourself with the work at hand. Working on yourself, awakening. If you are sincere within yourself you will never be attracted to one of those teachers you're talking about. (SR: *In my case I do self-inquiry but I have to work hard to be a good person at times.*) Well don't work so hard.

SR: *Well I think that it can be something I need to learn you know, I mean to learn to control my temper when I feel like hitting somebody or slashing somebody's tyres when they cut me off. And I'm attracted to self-inquiry but yet I'm not above all the people in the world that are just struggling with the basic issues, you know. You're saying it's for mature people, I love self-inquiry and at the same time I don't find myself very much more mature than anybody else, you know on a yama and niyama level.*

R: Then you have to work with that. (SR: *Yeah.*) By all means work with whatever you have to. Do both. That is a good point. We should never fool ourselves. There are many people that become Advaita Vedantists and whatever they do they think is right. They believe I'm not doing this. They steal from other people and say, "I'm not doing this. (students laugh) This is the ego. They blame the ego for everything. I'm beyond all this." They go shop lifting in the store, they say, "This is not me. This is the personal I doing all this. And I'm not the personal I, the personal I doesn't exist. Nobody is doing it." (students laugh)

SV: *Yeah but they stop saying that when the body gets put into gaol.* (R: Then they say, "Who is going to gaol?") Then they say, "How come this happened to me?"

SP: *As long as they don't have to do the time, who cares?*

SR: *Robert if you have an addiction to something is it useful to go straight against the addiction as a part of a process or how do you handle this strong desire, talking about what you*

*spoke about before. (R: That's the hard way.) If you really want something in the world could you just do what the monks do and give it up as an exercise? Or should we indulge or do what Rajneesh said or...*

R: Most of the monks you're speaking of are worse than most of the people in the marketplace. Because they are in their bodies trying to stop from doing all of these things, yet they can't. So they keep it sublimated. They have all these evil thoughts, they have lust, everything but they keep it sublimated.

I remember many years ago I went to a Zen Buddhist temple in Japan, Kyoto. And all the monks, not all the monks most of the monks at night time used to go, climb over the wall and go to a brothel... (SV: *Who gave them money?*) ...and would drink saki and do all kinds of things. (laughter) (SR: *Did it work or...?*) Their parents put them into monk-ship when they were children but everybody is different.

SJ: *A lot of the reason is so that they can handle their village temple and get money. It's a job. (R: Sure.) For the Japanese or it was or something. So I think that is a very limited example. (R: Sure.)*

SR: *So what shall I do in my case?*

R: In your case forget about everything. Forget about everyone. Simply look at yourself and realize "Who is doing this?"...

(tape ends) [TOC]

**THE FASTEST AND EASIEST WAY TO AWAKEN**

*2nd April, 1992*

*Robert:* Good evening. (Students: Good evening Robert.) It is good being with you once again. I welcome you with all my heart. I love you all unconditionally. For I can do nothing else but to love you.

Love is another word for the Self. The Self is all-pervading. The Self is consciousness. The Self is absolute reality. Therefore when I say I love you, the I which is consciousness, absolute reality, the love which is also consciousness, which is absolute reality come together into oneness. There is only one. One love, one consciousness, one I.

What I'm really saying is, "I love the Self. I am That!" We're not talking about Robert. Robert seems to be a bag of skin with bones and organs and blood circulating. Which is here to day and gone tomorrow. But the Self is omnipresence, omniscience, omnipotence and I-am is That!

When you look at me what do you see? You see an elderly gentleman - I don't know if I'm a gentleman? - You see an elderly fart sitting here, (laughter) talking to you, telling you nonsense. But I can assure that I am not that. I am not what most of you see, "I-am-that-I-am!" Again when I speak the words I-am, I am not speaking of Robert. I tell you truthfully there is no Robert. Most of you see a Robert but I tell you in truth there is no Robert. Robert never existed. There is no Robert that was born, that prevails and then disappears. There is only the one consciousness. Only the one absolute reality and I-am is That!

It is like newspaper and the print on the newspaper. When most of you read a newspaper you do not see the paper you see the print. Without the paper in the background there can be no print. But most of us have forgotten about the paper and we only see the print. We're involved with the print. Whereas when I look at the newspaper I see the substratum. The paper itself and the print is meaningless.

And so it is with consciousness. Just as the print is superimposed on the paper and we become involved in the print, so it is with the human body. The human body would not appear by itself if there was no consciousness. Consciousness is the substratum. The human body appears to be superimposed on consciousness.

Most human beings are involved in the human world, in the relative world, the material world. We forget about the paper or the substratum which is eternal bliss. Absolute reality. Effortless pure awareness. And as we grow older we become deeply involved in the world, deeper and deeper and that is all we know. We see the world as it is. But



again the world in itself does not exist. The universe does not exist by itself. It is Brahman, consciousness that exists as the world.

Therefore if someone asks you, "Is the world real?" you answer, "The world by itself is unreal." For by itself it has no foundation. But the world as Brahman is real. Just as if someone asks you when you look at a newspaper, "Is the print real?" The print by itself is unreal for it would have no substance. It needs the newspaper as a background to put the print on. The same is true of consciousness in the world.

As you begin to understand this you begin to identify less and less to persons, places and things. And the deeper you go within as you identify with the substratum of all existence or consciousness you seem to become happier and happier. You become more peaceful.

There are many people who will say, "Advaita Vedanta is useless and fruitless. For it makes you want to leave everything and go to a monastery or go to a cave. And not be involved in this world at all because you begin to understand that the world is not real, it doesn't exist by itself."

This is true and also not true. There are certain beings, certain people when they attain illumination, awakening, it is true they want to be alone. They want to be by themselves. After all they have realized they are the Self of the universe. They have realized that they are Brahman. So there really is no aloneness for them. They have realized that they are the consciousness of the entire universe. And the whole universe is superimposed on them. So wherever they go, whatever they do they are infinite reality. Yet there are many others who continue with their work, with their families, with whatever they were doing before. The only difference is they have attained total bliss and total joy, they have attained illumination. And the world no longer frightens them, causes them any pain and they do not have experiences like most people do.

Yet it's very paradoxical for when you look at such people they appear to be people like yourself. This is a paradox. While they're in the body they eat, they sleep, they do all the things that you do. The one difference is that they realize that they are not the doer, they are totally happy, filled with bliss and peace and joy.

This answers the question that most people ask, "What good is attaining illumination? It appears that I'll lose everything that I have and want to run away some place and live by myself." Again this is true for some people and not true for others. But the thing that I want you to understand is that you become total joy. Why should you work toward awakening? For when you do you will no longer be the one you think you are. You will no longer be a man or a woman, a human being, a world or a God or anything. You will just no longer be.

Yet the paradox is when people look at you, you will appear to them as you were before. They will see nothing different. Yet to the one who has realized knows for sure, for certain, that he or she is not a body or a mind.

The questions asked, "How can you say there is no body when I can see, hear, touch, feel and smell this person?" The answer is who touches, who feels, who smells, who sees? The senses do not exist to an enlightened individual. The senses exist to the one who does the seeing. So from your viewpoint, from your perspective you are seeing a human being due to the fact that you think of yourself as a human being. Therefore you're only going to see yourself. What you are you see in others.

This is the reason again I said in the beginning, "I love you unconditionally," because the surface of you does not phase me. But I see you as the Self. There is no difference between you and me. The only difference there appears to be for some reason is that I realize that I am not the print. I am the newspaper. The paper without the news. Whereas you think you are the news and the print. That is why you talk so much. You're spreading news, for you think you are the news.

When one starts to go into the self deeper and deeper within and finally reaches an awakening, that one becomes the whole universe. This is what awakening is. Awakening is not selfish. There are some people who believe you awaken to a greater and bigger personality. Some people actually believe that you awaken to gigantic ego. Where you're able to do all kinds of miracles and perform all kinds of feats. Again let me remind you that there has to be someone left to do those things. When you awaken, the personal self has been destroyed. There is no one to have siddhis, no one to perform miracles, no one to be clairvoyant, no one to tell fortunes. All that has been completely annihilated and only the substratum remains.

And again when you say, "Well this Jnani looks just like I do. He eats, he sleeps, does everything that I do. Why is he or she different?" It is like a dream. You are living in a dreamworld and the awakened one is not. Everything you say, everything you do, everything you see, everything you feel is from your point of view. You can only see truth to the level that you have risen yourself. What you are is what you see. As long as you're still feeling conditions. Your feelings become hurt. You're able to look at people and judge them. You feel the world pressing in on you. You see others as reality. You have not arrived yet, you're not cooked. When you're totally cooked everything becomes like a movie. You realize that your body that appears to be a body is also a part of the movie. But you are aware that you have no body. You never had a body. Even when you were not illumined you were not the body. Only you're able to see that now. And you become all-pervading, omnipresent.

But for the average person as far as they are concerned if they ask you, "Why should I practice self-inquiry? Why should I practice Advaita Vedanta principles?" Simply answer and say, "Because you'll become happier than you ever did in your life. You will become happy just the way you are. Without things or with things, without people or with people, without work or with work. It doesn't make any difference what stage the world is going through. Whether it's the dark ages or the golden age. You will always be the same,

even minded, in total peace, pure joy. This is the reason we try to become illumined. That is how you talk to people who ask you these questions.

The world in itself becomes nonsensical when you look at it from the eyes of a Jnani. How can we take the world to be real? First of all everything changes from day to day. All through the ages we have man's inhumanity to man. We have cataclysms. All kinds of things take place on this earth. People die by the millions, people are born by the millions, people come and go. Animals come and go. Cities come and go. Countries come and go. How can you take this to be real? Most people do not even like to think about these things. It's too mind boggling. Just to think that you were not the same person when you were born, you grow older and older then you seem to disappear. That alone should make you think and wonder if there is any reality to hold onto or if there is anything that does not change.

Unfortunately maya works in such a way that when we're young we don't seem to care about these things. When we're teenagers all we want to do is have fun. This is the way of maya. To befuddle you. To keep you in darkness. To make you believe that the body and affairs are real.

There are very few young people who become involved in this kind of teaching. There are very few old people who become involved in this kind of teaching. (laughter) There are very few people who become involved in this teaching. Sometimes when life pushes you around and the rug is pulled from under you that is when the average person gets involved in a teaching like this. They say there must be something else. But blessed is the young person who gets involved in this kind of a teaching just because they realize that the world gets you nowhere. Think of the reason when you got involved with this teaching. What were you looking for?

It is most interesting when people get involved in a teaching like this in the beginning, they do so because they want to improve their affairs. They want to either get healthy, they've been sickly. They want to get rich. They want companionship. They want something. They want to improve their affairs. So they get involved in a teaching like this.

If they can take it for a while and go through the teaching the day will come when they're no longer interested in attaining anything. Yet everything always works out for them in the right way. They no longer have an interest in improving their humanhood. They come to the conclusion that they have to transcend their humanhood to become free. Whereas if you're involved in metaphysical movements you try to improve your humanhood. To what avail? It gets you nowhere.

The wise person begins to realize at an early age that there is nothing permanent in this world but change. Begins to search, goes through many paths. Usually begins with their own religion. Then they may get involved in yoga, spirituality. Then they become bhaktas. They surrender and surrender leads to Jnana. Leads to oneness.

You begin your Jnana training by trying to find the source of the I. Concentrating on the source of the I. Therefore you pick a place which is usually on the right side of the

chest. And this is where the source, or God, or realization lives. And you try to follow the I-thought. You see where it goes, what it does.

The best time to do this is in the morning, when you have your first thoughts. You try to catch the I-thought as you awaken. You do this by inquiring, "To whom does the I come?" Realizing all the time when the I-thought goes from the heart to the brain, the body belief becomes prevalent. When the body becomes prevalent in your mind then you begin to see other bodies and the universe becomes factual. Everything appears. All of this happens instantaneously. This is why it's sort of difficult to catch it. Yet if you persist you will be able to do it. As soon as you awaken before you're able to think. The I-thought has left the centre of the heart which is the source, has flown to the brain. You become cognizant of your body and then you become cognizant of other bodies and to the world and the universe. All this happens instantaneously.

That is why you have to inquire, "To whom does this come?" When you're saying that to yourself in the morning you're actually saying, "To whom does this universe appear? To whom does the body appear? To whom does this world appear? To whom do others appear?" Then you realize that, "I see this." It is the I that beholds the appearance. In other words, "I am not I. I-am. But I am not the personal I that appears, the who am I?" When you say the words, "Who am I?" A reversal begins. By reversal I mean the I, the personal I goes back from the brain into the Self. Into God on the right side of the chest. When that happens you are liberated. Therefore the whole practice is to catch the I-thought as it goes back into the chest, into the source, into the Self. Then only the Self will appear. Everything else will disappear. This is the work you do. This is the job you have.

Yet no matter how many times I say this to you most people will not do it. They either think they're too busy, they don't have the time or they believe they can't do this self-inquiry. Yet this is not true. It can really be done by anybody. If they will take the time and the effort to try it. Without giving up in a couple of days. I know many of you have tried for a day or two and have told me everything happens so fast. I get up and become aware of the world immediately. But I say to you again, if you persevere the day is going to come when you awaken, it has to!

This is really the fastest and easiest way to awaken.

I will explain it again, it's easy. Begin to practice tomorrow morning when you get out of bed. When you go to sleep tonight tell yourself, when you get up in the morning you will immediately think of the source, the Self. Which abides on the right side of the chest. If you tell yourself before you go to sleep you will awaken with the thoughts that follow. As soon as you open your eyes before you become conscious of yourself, inquire, "Who am I?" When you inquire, "Who am I?" you're really asking what is the source of the I. And keep still. As soon as something comes into your mind, the body, ask, inquire, "To whom does this come?" In other words you are inquiring or asking, "Where did my body come from? I wasn't aware of my body when I was sleeping. But now I am aware of this body. Where did it come from?"

That is what I mean when you inquire, "To whom does this come? Where did my body come from?" You try to become still as long as possible. Then of course it comes to you, "Why this comes to me. I feel the body." Remember what this means also when you make that statement. You are in reality saying, "That the I-thought feels this body-phenomena. The I-thought feels it not me but the I." The real you does not feel this, the I feels this. Therefore you inquire again, "To whom does this come? To whom does the I come?" Again you realize, "It comes to me I feel this." Then you can say, "Then who am I?" In other words you are asking yourself, "Who is this I-thought. What is the source of the I-thought?" And keep still.

If you can go this far in the morning when you get up you've come a long way. If you're able to do this alone you have come a long way. The secret is to persevere. Do not do it one day or two days or a week or a month. Who knows how long it will take? But do not think of this. Do not wonder when it's going to happen, when you're going to awaken. Just do it. Make it part of your daily routine.

It's just like when you were a little kid you had to learn the multiplication table. And then when you woke up in the morning you recited the multiplication table. Until you had it down pat. This is the same thing. Keep inquiring. And the day will come when you become liberated. For liberation is your very nature. You are that and all is well.

Feel free to ask questions.

*SV: Robert I don't know how clear this question will come. You're saying that in the morning the I comes from the heart and it goes up to the brain and you say, the words is cognized and the body is cognized and you're also saying it's instantaneous. But I mean is it fast or really instantaneous. Is there a time for you to question what's happening or does the question really come afterwards?*

**R:** The question slows down the procedure. (*SV: But by the time that you question it's already happened. The words...*) (**R:** Yes.) (*SV: ...so your question comes afterwards?*) That is why you question. (*SV: Right, thank you.*) If it happened immediately and you were able to follow it you wouldn't need to question. (*SV: Umm?*) There would be no need for you to question. The only reason you are questioning is because it's happened. If you were able to catch it there would be nobody left to question. For by catching it the I-thought which is the ego has returned to the heart. (*SV: So it's to remind yourself to question it?*) As you question it...

*SV: Okay so this is sort of a hypothetical question. Supposing if someone was standing next to your bedside and who can tell exactly when you're waking up and supposing at that second they say, "Well tell yourself the question, would that awake you?" Kind of remind you to do that? If you got a gramophone that starts playing at the moment.*

**R:** It would happen too fast. The relationship between the ego and the self happens so fast that before you turn on the gramophone you're already the ego. You have become the ego. (*SV: Okay.*) So you question and inquire, "To whom does it come?" Again remember if you were able to catch it then you've become liberated. And there is no need

to question anything. You question because you believe you are the body. You question because there are other bodies and you're living in a world. That is why you question. If you were able to catch it there would be no need to question. (*SV: Because you would recognize it then?*) You would be That. You would become pure being. The Self. All the questioning, all the sadhana's are for the ego. All the spiritual practices are for the ego. Self-inquiry is for the ego.

*SX: Robert you mentioned something about, we don't have to worry or think about fortune tellers or people who are star readers, so on and so forth. Would you make a comment about, for instance a person like Nostradamus that he can see the future, he can see the body moving, making activities and so on and so forth. Or would you say that he can read peoples minds. For instance sometimes you will feel like you're talking to some person and you would have some kind of instinct or some feeling what they are just about to say. Would you have a comment on that?*

R: This is part of the occult practices. Your real Self has no beginning, no end, no past and no future. When you look into the future you are on the mental level. This has to do with the mind and this is all changeable. For instance somebody tells your future and tells you are going to be rich and become a millionaire by 1986. When 1986 comes around you become a millionaire. But they didn't tell you that you have to pay taxes and if you do not pay your taxes they'll put you in jail. And then you lose all your money. And all kinds of things happen to you. They just told you the future that you're going to be a millionaire.

Anything in the occult, fortune telling, futures, past, this is all nonsense. What you want to do is go beyond that. When you are looking to the future you believe that you are a human being. You believe you are a person. And if you're a person you going to have all kinds of experiences. Good experiences, bad experiences, all kinds of experiences.

Nostradamus saw the future what good did it do? Nostradamus was able to predict Hitler and what would happen to the Jews and everything else. What good did it do? It didn't stop anything. He was just able to see what was going to happen. Some of the things he saw were right some of the things were wrong. But what good is this? We're not interested to see what is going to happen. We want to get off the world. We want to transcend the world, transcend the body. Rise above conditions, rise above things. And become completely and totally free and liberated.

Then we're in a different category. We're in a completely different category. We have become the entire universe. We're no longer a body. You're no longer a seer. It's gone, disappeared. You are a God. You have become the absolute reality. So predictions of the future are a waste of time. Fortune telling, psychics are a waste of time.

*SX: Well I don't mean that I am contemplating that prediction would be happening or so on, so forth. What I'm asking was though, is it possible that human minds, ego, has different capacities that can see the future. Is it possible or is it fake and all baloney.*

R: No it's possible, sure. The mind is very powerful. And the mind can be trained to do anything. But this is all on a mental level. The mind can see all kinds of things. Can become all kinds of things.

*SD: Are you saying then that whatever can be foreseen like that is still a part of maya or the illusion? (R: Of course, certainly.) So anything someone predicts about the physical world would still be false. (R: Yes.) Even if it came — to quote — "true?"*

R: Of course. Because you have to take everything that comes with it. There is no such thing in this world as perfection. (*SD: Umm-hmm.*) There is no one who lives a perfect life in this world. There is no perfect condition, where everything goes your way and you're living in heaven. This is for children. It does not exist.

The way the world works is karmically you achieve the things that you're achieving because in a past life you have earned these things. But when that karma is finished you keep going in a different direction. It is like a pendulum. The pendulum swings in one direction then has to go back to the other direction. This is duality.

So you've had good karma and you come into this world a multimillionaire where you have no financial problems. But then there is sickness. There are people who kidnap you, who kill you, all kinds of things can happen. Which is also your karma. Everything is karmic. What I'm trying to say is that if you play with the world you will always be disappointed. The world can never give you eternal peace, eternal happiness, eternal joy. It is only when you transmute and transcend this world that you will have permanent peace and permanent joy.

*SF: It seems Robert as though karma was happening to an individual. If something bad happens to me tomorrow, it's something I, Fred did two hundred years ago. My thought was that karma is the effect and has a cause, in so-called time. In other words if something bad happens I, Fred am not me being punished or if something good happens I, Fred am not being rewarded, it's just something that happens. In other words, the number of people on earth is always growing, where does the new people come from that karma is happening to only people who lived before? It's kind of confusing when you think about it.*

R: When you think of karma it becomes very confusing when you think of the ways and means of karma and how it works. Before, you have lived many lives... (*SF: I have? Or lives have been lived, led?*) Lives have been lived. In truth this doesn't exist. In reality there is no such thing. The more you think about these things the more you get involved in these things. Do not believe yourselves when you think about past lives. But as you believe yourself as a human being then karma does exist. This is why I say to you, do not look at yourself as a human being. Do not see yourself as a mortal. For if you do you've got to deal with karma. But in truth there is no karma there is no mortal being. Therefore the things that happen to you in your life do not question it too much, drop it! That is why we had this lesson when I told you to "drop it!"

There are yoga groups and spiritual groups that become so involved in karma and that is what they always talk about and that's all they talk about. This is my karma, I'm going through my karma. This becomes your Master and keeps you back. This is another form of maya. The grand illusion. Calling this part of the grand illusion. So, when some-

thing happens to you that you don't like even though it may be karmic do not go into the details of it, just drop it!

In other words take your mind off the condition any way that you can. Lift up your mind to a higher plateau, to a higher level, by starting to realize the Self. By questioning, "To whom does this condition come? Who feels this? I do. Who am I?" So do not dwell on karma too long. Drop it! (SF: *Drop it, anything in duality. Drop everything.*) Drop everything exactly. Especially karma. (laughter)

SK: *Robert when you say, "Dropping it!" It's like not getting...not letting your mind take you anywhere no matter what it comes up with, no matter what it sees outside of yourself. Whatever condition or effects, whatever is happening. What you said before, it's all in your own mind. What you see out there is all in your own mind, it's all your perception. It may not be that way. That's the way you see it. And I'm creating this. I'm still caught up in the mind and I'm trying to separate myself from my own conditioning. My own perception of the way I see everything. And most of the time it's not even the way I see it. I mean I'm trapped in my own thinking. As far as the mind goes and I feel just acknowledging that, the fact of asking, "Who it is?" there has been a lot of freedom for me, you know, and I can really rise above things that are happening to me, wherever my mind is taking me sort of a "drop it" and let it go. (R: That's a good point.) In other words there is really nothing happening outside of myself? (R: Right.) It's all in my head. It's all my own conditioning of thoughts?*

R: Right, exactly. Stop the mind as fast as you can. When the mind begins to think about your life, about situations, about conditions, try to catch it. Do not allow it to carry on. Drop it! immediately.

SF: *I have another question. On sunday I quoted a little Zen Buddhist scripture that I thought was apropos and you asked me if I realized it, I think that was your question and it's not clear in my mind what you were asking me after I made that quote. I'm interested to understand your question.*

R: So what's the question? (SF: *What was your question?*) (laughter) You tell me your question first. (SF: *You asked me something I don't know what it was.*) You expect me to remember what you asked me? (SF: *No but I can give the quotation again.*) Go ahead Fred, what is the question? (laughter) (SF: *My question is what was your question? You want the quote?*) The quote, yes. (SF: *Yes or no!*) Yes go ahead. (SF: *Okay, Buddhist scripture. "By oneself an evil is done. By oneself one suffers. By oneself evil is left undone. By oneself one is purified. The pure and the impure stand and fall by themselves. Noone can purify another." And you asked me something I can't remember what it was.*) That's a good quote I agree with it. (SF: *You agree with the quote?*) Sure. (SF: *That's good. Well let's leave it there.*) (laughter) (SH: *Hallelujah.*)

SC: *What is the source? The Buddha huh? It's a good source. (R: Yes. Why argue with the Buddha.) (laughter) Well you've been saying part of that this evening.*

SK: *I just read something that Einstein said whatever that's worth. He said - I can't quote it like Fred can - but something on the field and matter, and the field is the only reality. Which is what you're saying of the paper and the print.*



R: We go beyond the field. What is the source of the field? He was talking of the field of energy. But where did the field of energy come from? It came from your mind. From Einstein's mind. We have to go beyond that, beyond everything. (SK: *I felt like the field was God's laboratory.*) It could be a baseball field. (students laugh)

SG: *Robert, talking about the Buddha earlier, the Buddha said, he finally just said well it was up to everybody to work out their own stuff. It seems judging on my experiences here this last week that I would be in pretty bad shape. It seems that the only assessment I can really draw on is that I'm only a reaction machine. This about not reacting is really beyond me. I feel that I used to feel much more detached years ago than I do now. With all this studying and going to seminars and talks and everything. It's gotten much worse.*

R: Sure because you're going into all kinds of teachings. Make it simple for yourself. Do one teaching. Empty the mind. That is all you have to do. When the mind is empty you will be your Self. (SG: *That's what I find difficult because it's not now, now. Now is easy. But when you go about business during the week. You seem to get pummeled by the world out there.*) This is where self-inquiry comes in. Remember to remember to ask the question, "Who is getting pummeled? To whom does the world come?" And realize it comes to I. It's the personal I who feels this. And you are not that I at all. You are the source of the I.

Remember to do this during the day, during waking hours, during sleeping hours. Just practice this alone and it will take you home. Do not make it complicated. Simply realize that you have to empty the mind completely, totally and you will be free. You empty the mind by inquiring, "To whom does the mind come?" As you persevere and you do this gently, easily, without strain, you will go deeper and deeper and deeper until one day you will be free.

But many people have so many teachings that they're into that it becomes very confusing. For you don't know what teaching to follow. You've read so many books, heard so many teachers, been to so many classes that you want to give up the whole thing and I don't blame you. (laughter) There is really no teaching. There is no teacher, there is no teaching. Keep your life simple. Do not allow your mind to run away and tell you all kinds of things. Grab your mind and bring it back to the source.

SF: *I'm wondering about a contrast between the waking state and the dream state. In the waking state I have an idea that what I do or say might have an effect on what happens. And that I should be able to control things. But in the dream state I don't recall in a dream having that idea that I should be able to control anything that happens to me in the dream. In other words there is less or no ego in the dream state whereas in the waking state I think I should be able to control things.*

R: Perhaps in the dream state you're not evolved so far to be able to think about controlling things. (SF: *I'm sorry?*) In the dream state perhaps you're not evolved to the point where you're able to control the mind, to be able to practice self-enquiry, to do anything. Because in the dream state perhaps you're just a human being like everybody else. And not come upon teachings that have told you how to control the mind. So you do not

do this in the dream state. Just like many years ago in this state, the waking state so-called. You were not involved in teachings. You're just a human being going about your business. So also in the dream state you are a human being going about your business. You're not getting to the point in the dream state when you have a teaching or where you're practicing to have sadhana, that's all.

*SD: Well would that be less evolved or maybe more evolved because it seems that we're less evolved when we get so caught up in the mind. (R: Both of them are false. The dream state and the waking state are both false.) It just seems that if I interpreted what Fred was saying, it seems things happen more spontaneously in the dream state and this seems to me more pure or spiritually evolved than when we're constantly thinking about it.*

R: Not really because what you're doing in the dream state is the same as when you were say a little girl. You were just going about your business and having different experiences and you never even thought about the mind or controlling the mind. But there has to come a time in your life as you grow spiritually when you begin to see you have to control your mind completely and transcend the mind. And go through these experiences that you're going through now and get this happening to you. But in the dream state perhaps you have not reached that as yet. So you're just having physical, material experiences in the dream state.

*SD: But didn't Christ say to become as little children isn't that what he was referring to? It seems to me like the more we think even about controlling the mind the more we're caught up in maya, rather than the spontaneity of a child.*

R: If you can have the spontaneity of a child and awaken that way that is great. But how many people can do this. Therefore the teaching of self-inquiry was given to grown ups. When they're no longer a child and they've lost that spontaneity. To be able to go back again and become like little children.

*SF: There is no real reason to fret about either one?*

R: No, because they're both false. The dream state is false. The waking state is false. One may be advanced and one may not be advanced. There are people who have high spiritual dreams and there are people who have average dreams, just like the waking state. In the waking state there are people who have high spiritual practices, there are people who do not have any spiritual practices. There are all kinds of people going through all kinds of experiences. In the dream state and in the waking state. But they are both false.

(long silence as tape ends) [TOC]

**JNANA-MARGA, BHAKTI-MARGA  
AND KARMA-MARGA**

5th April, 1992

*Robert:* ...shanti, shanti, peace. Greetings and salutations. It is wonderful to be with you again. This beautiful Sunday afternoon. All is well. Everything is unfolding as it should. There are no mistakes. Everything is in its right place. My heart is filled with joy when I look at you. For you are all really evolving to a higher state of consciousness. You're all doing very well. You're filled with happiness and peace.

I love you all with all my heart. Because of this, because of the exuberance and the warmth that you show forth we're going to have another day of satsang. We're going to add an extra day. Which will be on Saturday. From 1 to 4 in the valley.

Remember the Indian family that came here one Sunday? We're going to be at their house from 1 to 4. It will give you an extra day to come if you desire. It will be relatively different than this to an extent. But I will not make speeches and I will not talk too much. It will be like Ramana Ashram, where you come in, sit down, leave whenever you like, ask questions. And we sit in the silence together. We will have chanting. Ed will give you further information when we have announcements.

What do I teach? What am I sharing with you?

Many centuries ago, thousands of years ago some Sages got together and through their own revelations divided the universe in four sections. Like a piece of cheese. Each section received a name. Each section was a different age in time and space. According to that tradition we are now in the Kaliyuga stage. We are in the darkness coming into the light. The Kaliyuga started approximately thirty-five hundred years ago. And this stage lasts approximately to two hundred and fifty-thousand years.

So what do we care about this? (students laugh)

*SK: We've got thirteen thousand to go. (laughter)*

Robert: The point I'm trying to make is that the Sages understood that at this age the way to realization, the way to unfoldment, the way to liberation, the easiest way is through namah japa, the chanting of God's name. This they say was the thing to do in this age. This is the meditation to do in this age. Namah japa, chanting of God's name. As an example, "Sri Ram, Jai Ram, Jai Jai Ram." This is what human beings were supposed to do in this age to awaken.

As the years went by people such as Buddha, Shankara, Jesus, some others, people that we know about like Sri Ramana Maharshi, Nisargadatta Maharaj and others includ-

ing myself came to conclusion that what is needed in this age is a combination of teachings.

Jnana Marga, the path of wisdom is the highest stage of all yogas. That combined with bhakti Marga, the path of devotion and karma Marga, the path of service. These are the stages, these are the principles that we have to learn and understand. Therefore what I do is teach those three methods together, combined.

When you teach Jnana Marga by itself as many so-called beings, gurus are doing today it becomes a bunch of rhetoric. It builds up the ego, it doesn't destroy it. Jnana Marga by itself becomes cold and calculating. People start to feel as if they are superior to others. It is called also the talking school. Where people talk to each other debate issues about Jnana Marga. Get involved in heated discussions, debates, arguments and you get absolutely nowhere.

If you teach and you learn bhakti Marga, the path of devotion by itself you can become a fool. Where you become devoted to all the statues and all the trees and become devoted to all the gurus and you have just blind devotion, without knowledge. So that is not sufficient.

When you practice karma bhakta, the path of service to humanity. You become the servant of other bodies. The servant of the people. Yet you become confused because you don't really know who to help. You really don't know to whom to give service to. There are so many poor people, homeless people, deprived people, whom shall you serve? And again you become confused. But when you combine all of them together, Jnana Marga, bhakti Marga and karma Marga you have a beautiful teaching.

For as you are beginning to unfold as you begin to go forward on the path. You are of service to humanity. You become a devotee of the Self and you realize "I am that I am." In other words you understand the highest Jnana teachings. That your true nature is absolute reality. You are pure effortless awareness. But at the same time you realize that you do not understand it thoroughly yet perhaps you have not come to the conclusion that you are enlightened. So you practice the rest. Karma yoga, bhakti yoga. You become a beautiful person. You become a genuine person. No phony airs about you. No showing off in any way. You develop humility and humbleness.

You understand what Jesus said when he meant...what he meant when he said, "The first shall be last and the last shall be first." If you believe you know anything then you fall into the ditch. When you develop humility and you don't know anything you practice divine ignorance, then you stand up tall and you're known by beings as being a pure being.

Look at your own life and see what's happened to you all these years. The many teachings you've gone through. The friends you've had and left. The places you've been to. And now you're all here. What are you doing here? Where are you going? What is the truth about you? These questions have no answer.

You get to the point where you stop asking yourself questions. Where you simply watch yourself, you observe yourself. You look at the way your mind thinks. You watch your bodily functions. And you do absolutely nothing. When I say you do absolutely nothing I mean you, yourself as a person have nothing to do. Yet something takes over within you, a power, a presence. The power that knows the way. The power that makes the sunshine. Everything responds to the sun. Everything grows expands, is born, dies, is born again into a different atmosphere. You observe all of these things. You do not react to them. You realize death, birth, sickness are all the same, there is no difference. There is no differentiation. Everything is the same.

To whom is it different? It is only different when you begin to think about it. But as you hold your mind in check and do not let your mind go further than your nose. Nothing ever happens to you again. By nothing ever happens to you again I mean, no matter what transpires you leave it alone. It has no power over you. It cannot hurt you. For you no longer think about it. Only what you think about can hurt you. Only what you are aware of has power over you. If you stay within the Self and are aware of the Self all of the time how can anything in this world frighten you? Or hurt you or do anything to you? This world can only hurt those people, those beings who think about things.

This is a very important point to understand.

As long as you think about things. Things change. Things are never the same. You will always be hurt. You have to be hurt because you are invoking the laws of duality which are ever present. But as you check your mind and stop it from going forward. As you become introverted and the mind keeps going back, back, back. The true happiness, the true love, the true peace shows itself in your life.

I can never reiterate enough that the things of this world will continue to go on as they do but they will not affect you, they will not bother you, they will not annoy you, they will not frighten you. Again it is only when the mind goes out. When the mind leaves the body when it expands that the whole universe is created with all its manifestations of good and bad. When you begin to realize you are not the mind that goes out and does all these things. The mind will begin to recede, will turn backwards into the heart. You are in control. You're in charge. You are the one that has everything to do with this. No one else.

You must practice self-inquiry.

When I tell you many times to awake. To wake up. To become totally free. This is difficult for most beings in the Kaliyuga stage. There are people who have done this but they are very few. Self-inquiry is usually the best method in this age for awakening. For it transcends the ego and sets you free.

Many of us will become self-realized before we leave the body. And there will be no coming back and no going out again. Remember the way to this self-realization, to this awakening is only by quietening the mind. And all the methods we discuss and use is to quiet the mind.

There are many of you who practice various forms of yoga. Hatha yoga, pranayamas, kundalini yoga. All these things are good to an extent they make you peaceful. They make your body healthy but they do not bring you to self-realization. The only thing that will bring you to self-realization is when you empty the mind. And you can see this now. When the mind is filled with practices, with meditations, it's just another form of thought. It's a higher form of thought. That is all it is. There has to be somebody to be doing these things. That somebody is the ego. It is the ego that tells how good you are in meditation. How you can make your mind one-pointed. But you fail to realize that the proper way is to get rid of the ego that does this. If the ego is totally transmuted and transcended there will be nobody left to practice any form of meditation or yoga or anything else. Think how easy this is, it's not hard.

You do not have to go through any rituals. You simply have to make the mind quiescent. Quiet the mind totally and completely. This should be your goal. You should remember this always. By saying, "All I have to do to awaken is to quiet my mind. That's it!" There is nothing else you have to do. But the way to quiet the mind seems to be a problem for some of us.

If we would just watch the mind as soon as we get out of bed in the morning and see which direction our mind is going and then drop it! Let go of it. Do not follow it along with the thoughts. Do not get involved in all the thoughts. Simply watching the mind will cause it to slow down. When you become aware that you are not the mind and the mind is functioning by itself the mind will begin to slow down. But when you identify with the mind. When you identify with all the things the mind is thinking about, you know what happens you become fearful, frustrated, sad, upset or you become happy about some event that is going to take place today or tomorrow. All this keeps you back from realization.

Therefore the best practice for this would be self-inquiry. Again you simply ask yourself, "To whom do these thoughts come? Who is thinking this way? Who is feeling these thoughts? I am. Who am I? What is the source of the personal I that feels everything everyday?" And keep still. Feel how wonderful you are and how good you feel when your mind is quiet. When the thoughts are very slow in coming to you. Or they stop coming at all. Feel how good you feel. When there is no one left to think, you are free. As long as the thinker is there, telling you this and telling you that. Showing you this and showing you that. You are bound to the earth. To maya. But as you refuse to listen to your mind you evolve, you expand.

This doesn't mean that your work will not get done. Your work will always get done without you thinking of it. Since you are not your work, you are not the mind, you are not the world, you will be completely out of the picture. Yet you will also be doing this at the same time.

Again this is very paradoxical. It appears that there are two of you. It's an appearance. There is only one but it appears as if there are two. There's the one which does not

identify with the world or the universe or people places and things. And there is the one who does and continues with the momentum of the body moving along. Yet these are only one. There is only one. Noone is really doing anything. Yet everything gets done.

It's like in the growth of a tree. The tree doesn't take thought about what it's doing. It has no idea what is going on. Yet the branches come out. The leaves come out. The fruit comes out. And the tree is growing, expanding. Yet it has no idea what is going on.

In the same way you will do the work that you came to this planet to do. You will continue with your affairs and doing everything you do but then you are not doing it. There is noone doing anything. I realize it's difficult to comprehend this. That you're doing and then again you're not doing. Yet this is exactly what is happening. You do not have to think about this. You just have to be. Be yourself. Love everyone, love everything yet leave everything alone.

Let us practice this now. Close your eyes and watch the mind thinking. Observe the mind. The mind is clear and quiet. Look at that. Watch it. As soon as the mind starts to think about anything makes no difference what it is, inquire within yourself, "To whom does this come? To whom do these thoughts come? They come to me. I think them." I is the root cause of all the thinking of all the thoughts. Now you begin to examine this I-thought. You examine it thoroughly.

"Where does this I-thought come from?" You ask. "What is the source of the I? I am." Yet the I is telling me something else. The I is telling me that I am this and I am that, but I just am. If I-am then where does this elusive I come from that tells me something else? That tries to tell me that there are problems, there is horrendous conditions going on in this world. There is a world. There is a body. There is a mind. It is always the I that does this. It is the I-thought that tells me these things. What is the source of this I-thought? Where did it come from? Who gave it birth? And you keep still.

Sort of imagine the I-thought returning to the chest, the heart. The I-thought which is also the mind returns to the Self. There are no longer any thoughts. The thoughts have all returned with the I to the Self. Now you are pure consciousness. Absolute reality.

As thoughts come to you and they try to deny this by bringing up various subjects, again inquire, "To whom do these thoughts come? Where did they come from? Who gave them birth? I did. So the I is the cause of these thoughts, these feelings, these fears. What is the source of this I? That brings to me all of these thoughts and feelings and emotions?"

(long silence)

*SB: Robert in our last talk a few weeks ago on Thursday you said if we had any purpose we will always be disappointed and if we have no purpose we're already awake. That is really a profound statement. Can you go into that?*

R: What else is there to say? (laughter) If you have a purpose you're bound. You're bound to the purpose. Your mind bounds you to it. When you have no purpose there is no thinker. There is noone left to do anything and you're free. *(SB: So the ego is the one the en-*

ity the purpose.) The ego always has a purpose. The mind always has a purpose. The mind wants to achieve this and to achieve that. To become famous, to have all kinds of beautiful things in the house. To buy new cars, to do everything. But when the mind dies there is noone left to do these things. And you have the happiness that is real. That does not come from things. The true happiness comes from the Self. That noone can ever take away from you. This is your real nature. This is what you really are. Unalloyed happiness.

*SL: Robert earlier you were talking about three different ways, three different - you said to get to the highest path, there is devotional and there is the karmic and you said a combination of all these paths that we can use to help us free ourselves. (R: Umm.) And the highest path is very intimate, the devotional is following with no mind with no guidance or direction or whatever. Can you talk more about that? Or things we really need to know. Do we really need to think in order to... (R: Do we really need to think?) ...yeah I guess that's what I think creative thinking is. The highest path, in my mind, I translated that to thinking versus devotional just doing. Doing minus cerebral and the other is...*

R: The highest path of Jnana is no thinker left to think at all. Nobody is home. There is a total blank. There is no one around to do any thinking or preparing anything or trying to solve a problem or trying to do anything. At that stage you're totally free.

When you devote yourself to the Self, when you become a devotee of the Self, this means that you surrender all of your fears, your frustrations, your goals, your needs, your lacks, your limitations, everything is totally surrendered to the Self. This is devotion. (*SL: Versus to surrendering to a guru or someone else.*) You are the guru. The guru is within you. You give up everything. You surrender everything. You no longer have any needs of your own. You have no wants, no desires.

SH: That's the same as being noone around. Nobody home?

R: Yes exactly. There is no difference.

*SL: But from that devotional stage we try to move up to the other stage, the highest path?*

R: They become the same thing. They're all one. (*SL: What about the karmic path you were saying?*) The Karmic Marga path is when you give yourself away to people. When you give yourself away to helping the world become a better world. Even though the world is a mirage and the world does not exist. As you give yourself away you change. You change into that being that realizes there is noone to give away, there is nothing to do, there is noone to really help. Yet you're helping, you're at service to humanity. So this brings you there also. For you have gotten rid of the ego.

The ego tells you that I have to help myself. The ego keeps telling you I'm important. I need this and have to have that. I get no respect. (laughter) I want people to love me and tell me how great I am. (laughter) Tell me how good I am. (*SL: That sort of sounds to me like different ways to try to achieve total nothingness?*) And you do not really have to try to achieve it you already are that. You simply have to remove the conditions that bind you.



SL: *That is partly why you sometimes say, "Well just do whatever you feel like, whichever path. If you feel like saying, drop it, do it. If you feel like self-inquiry, do that. If you feel like saying, I-I or whatever just do it?"*

R: There is a time to do all that, true. But don't get caught up in those paths also. Do not get caught up in anything. Simply do what you have to do when you have to do it and then drop it! (students laugh)

SC: *Don't be the doer.* (R: Right.)

SD: *Robert, Michelangelo once said that God created his sculptures that all he did was chip away the extra marble. I think that is what we're trying to do with the Self, you know is just chip away the extra marble because the Self is there.* (R: Exactly.) *It's just what's hidden.* (R: Exactly.)

SV: *Why does Michelangelo say anything?* (laughter)

SF: *In one sense in the path of devotion there is someone who is being devoted.* (R: Yes.) *And in the path of self service there is someone performing the service but in the path of knowledge there is nobody doing anything.*

R: Yes but the other paths comes to that place too. (SF: *Yeah I know, different ways to looking at it.*) Different paths to go on which you are inclined to do. We have some of us who have an inclination to be devoted to God. Some of us have an inclination to help humanity, to be of service to humanity. Some of us have an inclination to die to the ego. So whatever our own inclinations, that is what we should do. (SF: *Whatever feels right for the individual?*) That's a statement you have to analyze. You can't really say, "Whatever feels right." What if it feels right to go out and shoot somebody? (students laugh) This is what I mean when we get into the talking school of Jnana. We say, "Whatever feels right, do it." But you have to clarify that. The only thing that feels right is to get rid of the ego. (SF: *One person will be inclined toward one path more than another...*) Yes. (SF: *...in combination*) That's true. (SF: *that is all I really wanted to know.*) Yes.

SE: *Is there a path for couch potatoes?* (R: Yes sure. The path of laziness. The path of stupidity.)

SL: *That also leads to nothingness?* (R: The path of stupidity?) (students laugh)

SD: *The couch potato-ism.* (laughter) (SC: *It leads to half-baked-ism.*) (laughter)

SG: *Robert, I'm simply glad there is the Jnana path because if there was just the path of serving others and a path of devotion, I'd be a dead duck.* (students laugh) (R: Why would you be a dead duck?) *I'd hate to say.* (laughs) *I can just see that my tendency is for the Jnana path. I want to ask you question about all the groups you've had and all the groups out there. You now there seems to be this really horrible fact that hardly anybody ever gets enlightened. What I wanted to ask you is: Is there going to be one or two chosen few. Are all of us going to have one of these enlightenment party one of these days?* (Students laugh) *And in the past have there been many enlightened people?*

R: Everybody is enlightened. But we don't know it. We keep fooling around with all kinds of nonsense, with all kinds of things to try to become enlightened but we already

are enlightened. So what we have to do is to quieten the mind again. The faster you quieten the mind the faster you awaken. There will be many people who will awaken, who are awakened. Or will always be awakened. Do not look at others. Do not try to count how many people are awakened. Forget about all that.

When you see yourself in the right way, you will realize that everyone is awakened. Noone is asleep. Everyone is in their right place. Doing the thing that they're supposed to do. Yet you cannot judge others. Do not compare yourself with others. Do not be competitive at all. Simply do your own thing and leave everything else alone. And you will see what happens to you.

*SF: You said a week or two ago that we shouldn't spend time in comparisons. I'm beginning to perhaps realize that there is not much point in comparing. Because comparing involves judging. (R: Umm.) We're told not to judge. For instance I've always had the tendency to compare Swami Vivekananda against Swami Bromananda or perhaps compare Sai Baba with Rajneesh or Pope John Paul with the Delai Lama but it's all a waste of time. (R: Of course it is, you said it.) And nothing is to be gained. (R: Nothing at all.) Even if it was a valid exercise, I don't know enough about any of those guys to compare them. (R: True.) Thank you. I know it, so it's just a kind of, maybe I can quit comparing.*

R: Compare noone. (*SF: Sir?*) Do not even compare yourself.

*SB: Robert is it possible to be partially enlightened? Because there're some teachers that seem to have tremendous wisdom, unparalleled teachings and yet seem to do the craziest things that look like it came from someone who was totally bewildered, you know. Demented even.*

R: Who sees all this? (*SB: Well a lot of people. (students laugh) All of his disciples and all his...*) Let all the disciples work on themselves. If you work on yourself correctly you will have no time to judge others. You will have no time to look at others. If you work on yourself you will be drawn to the right person at the right time at the right place. (*SB: Is it possible to be highly advanced and have glimpses of the Self to some degree and yet have lots of failings, human failings?*) It's like science. There are many scientists that go to a certain point, Einstein goes beyond that point. There are many scientists that go to a certain level of consciousness. There are levels in the human consciousness. But when awakening takes place there is noone who is half awakened and half asleep. (*SB: So real enlightenment there is no levels in that?*) There are no levels. When you're enlightened, you're enlightened. There are only levels are on the path.

*SF: Enlightenment consists of getting rid of the idea that we're not enlightened. (R: Of course.) There is nothing to be added nothing to be taken away, no changes or anything.*

R: Of course. It's like when you're sleeping and then you wake up. Same thing. You've been asleep and now you're awake.

*SD: How about groggy. (laughter) Sort of intermediary stage. (R: Take a cold shower.)*

*SL: Robert could it be that Bob is describing the situation, could it be that the person is enlightened, then your body is just doing whatever it's supposed to do, which is maybe to be crazy, or semi-crazy or to...*

R: You cannot judge these things. Leave it alone, drop it. Do not get involved in who is enlightened, who is not enlightened, who is doing what to whom. Leave it all alone. Be yourself. As I said before if you work on yourself correctly you will not have time to think of these people. Because you will be too busy with yourself. Awakening to yourself.

SF: *There is always the question, are there other people?*

R: Are there other people? What do you see? (SF: *I see other people but in reality there are no other people.*) Don't worry about reality, as long as you see other people go work on yourself. When you disappear then everybody else will disappear also. As long as you believe you are a body you will see other bodies. There will be millions of bodies all over. Because you see yourself as a body. When you see yourself as the immutable Self then there will be no room for anybody else. When the Self is all-pervading it takes up all space. There is no room for anybody else.

SD: *In that light Robert I remember you once mentioning a book, "The Divine Madman" and having read it I realize that point of his apparent madness was to shock people awake. So I think there is sometimes(quote, unquote) purpose for bizarre behavior that is beyond our understanding.*

R: True. It is very difficult to understand people like that, to judge people like that.

SH: *The zen tradition is full of stories like that. (R: Yes yes) These crazy guys. Really outrageous. Beautifully outrageous. (laughs) (R: Yes.)*

SB: *But then there are a lot of phony's who read stuff like that and maybe partially awakened and then they copy that and they're really not enlightened they're just really exploiting people, financially and sexually and all that. (R: True.)*

SE: *You mean like Dapayan, sex for vigor, ??? (SB: No I'm talking about you. (laughter)*

SG: *Robert is it possible to ever fall out of that? (R: To fall out of what?) You hear that some people are enlightened and they fall out of it that they are maybe not quite prepared to hold it and then they fall back is that possible? Or was ever enlightenment to begin with if they were ever able to fall out of it?*

R: If you're awakened you cannot go back to sleep. You are totally awakened and that is it. There is nobody left to fall in and out of anything. You are totally liberated. How can you go back? There is nowhere to go.

SH: There is no you to go anywhere. (R: Exactly.)

SG: *If you use the sleep analogy people do wake up in the middle of the night and go back to sleep again. (SD: People do.)*

SE: *Rama Krishna went back to sleep. He had the highest truth and he decided to go back to worshipping Kali. (SH: That's not going to sleep.)*

R: No he had a vision of the highest truth but then he wanted to go back to Kali. He never actually became that. He had a high vision of the truth, of oneness but he started crying, "I don't want this, I want my Kali." (students laugh)

SF: *That was before his initiation into Advaita, that what my understanding is... (R: What's that?) After initiation into Advaita he said, "Tie Advaita to the India cross and face the world." That's what my understanding of what... (R: That's good.) Sir? (R: That's good.) Well my idea was that he told that not too many people are attracted to the path of knowledge and his main thing was devotion. That's my... (R: Yes that's true.) And of course he aspires karma too. (R: Yes.)*

SH: *But he slew Kali. Totapuri told him when Kali appears in your mind again take out your sword of determination and slash her to pieces... (R: Right that's what he did.) ...which is tough talk. And that's what he did. Yeah. (R: Yes, but that didn't last long.) Well, he liked mother. He was a mamma's boy. (laughs) (R: He was a very unusual being.)*

SF: *I've always put him in the same category as the other well known ones. (R: Yes.) Jesus and Buddha, those ones. (R: That's a good crowd.) None better.*

R: Being a spy. (students laugh)

Announcements?

SM: *Oh yes I have the transcriptions. We finally are caught up believe it or not, this is number 59 we have 60 that's already been put out. This is "There Are No Mistakes" and I have five copies to hand out. I have any willing people? (hands out transcripts)*

SD: *Robert and Lee have reminded me that there will be a bhandara on the 26th of April which is the last Sunday of this month and we'll repeat this announcement. As usual everyone bring a main course and if you can also supplement with some juices. Maybe someone can volunteer to bring paper cups and plates and utensils. It's in celebration for two fantastic events. One on April 28th was Robert's awakening and the second although it comes first was the maha-samadhi of Sri Ramana Maharshi on April 15th. So we've chosen a day in between those two to commemorate both.*

SJ: *When was his birthday? April 14th? (SD: Ramana's maha-samadhi?)*

R: *The 15th. (SJ: 15th?) Yeah.*

SD: *Facts day. (students laugh) So we'll repeat that announcement. So everyone think about what you're bringing. It usually turns out to be great. Noone is in charge. Noone is in charge anyway. (SM: Everyone's in charge.) And Ed I think was going to announce how to get to the Indian peoples house on Saturday or...*

SE: *Yes, the....*

(tape ends) [TOC]

**IMAGINATION: THE KNOT BETWEEN  
CONSCIOUSNESS AND THE FLESH**

*9th April, 1992*

*Robert:* Robert: Good evening. It is wonderful to be with you once again. I love you all with all my heart, unconditionally, unequivocally. All is well.

Most of you have come here to listen to words. You want to hear me say something profound, something different, something unusual. How many years have you been listening to words? Since you were born. And all the words have done for you is today you believe what is real is false and what is false is real.

As an example, you believe the world to be real. You believe your body, your mind to be real. You believe that everything your senses show you and tell you is real. That's a lie. And you believe ultimate reality, perfection, infinite love, absolute awareness doesn't exist or if it exists you don't know anything about it.

The truth is it's just in reverse. What you cannot comprehend. What you cannot see, touch, feel, smell, taste is the reality. And what you've been worshipping all these years, a home, a couch, a chair, a car, money, the body, is false. It's false because you have to leave it in the end. That which is not true all of the time cannot be real. And everything in this universe changes to something else. No thing lasts forever. Therefore no thing is real. This is the reason we have this world in the precarious condition it's in today. For people have been believing in things that change, things that come to an end and you're always disappointed. The life that appears to you today can only lead to disappointment due to the fact it has to change.

Yet there is something that is unchangeable, unmutable. Something you can rely upon. Something that will always take care of you and save you and watch over you. And that something is your Self. You are the one. Your Self is not your body or your mind or your thoughts or your opinions. Your Self is absolute reality. Your Self is existence, knowledge, bliss. You are that Self.

People still want to know what happens to people who are realized, when they awaken to this truth. What good is this teaching if it does not bring you peace, happiness, love, freedom. Many of you have never known real happiness, real peace. You believe that things of this world bring you happiness. And you are conditioned to believe certain things here make you happy, certain things in this world make you sad. You've been brainwashed, hypnotized.

Yet how many people want to know the truth? How many people really want freedom and liberation? For no purpose whatsoever just to be free and liberated. It is true

when you are liberated the world no longer has a hold on you. The universe, the world, people, places and things can no longer frighten you. You become radiantly happy just by being. In order for you to be happy today you think you need certain things in your life. You think if you win the lotto you'll be happy. If you have a new house you'll be happy. If you have a new husband or a new wife you'll be happy. You have an endless list of the things that it takes to make you happy. Yet you find through experience that when you achieve these things the happiness is only short lived and then you have to search again, it never ends. Yet I say to you your real nature is pure happiness, peace. All you have to do is discover it within yourself. For you are that. You have always been that.

There is absolutely nothing wrong in this world whatsoever. It is you who see the error. For instance you believe that if somebody dies that is bad. Why is that bad? Due to the fact that you don't understand what death is. Death is like sleep. When you lie down and go to sleep, you awaken. Yet when you slept you lost consciousness you're not aware of this world any longer and when you awaken you say, "I slept soundly. I feel good. I feel wonderful." Where were you when you slept? What happened to you? Death is similar. You simply go to sleep to this world and you wake up feeling refreshed and happy. Everything else is the same way.

The unknown is the reality. The known comes to an end and brings misery. We therefore have to seek the unknown. And again the place to seek is within yourself. All of the answers are within you. Everything that you've ever been looking for is within you. We have to change our minds and begin to go inward instead of outward.

We have learnt as we grew older, in school, in the streets that we have to be extroverted to get along with people. Take a look at the world and look at what these extroverted people are doing. The extroverted people are all of your politicians, all of the leaders of this world. These are the people that make the rules and regulations. And they are extroverted.

But the truth is that you have to become introverted. In other words you have to go within yourself. And find this truth we're talking about. This reality, this peace, this love, this joy that never changes. You have to look for it yourself. Search for it until you find it. It is within you. You are that!

You don't have to travel anywhere or read any books or run to different classes. You merely have to take the time to be by yourself and turn within. By turning within I mean you have to quiet the mind. You must use any method you can to quiet the mind. It is the mind that has all of these beliefs.

For instance when we talk about a certain subject such as healing, health. We have been brought up to believe we are a body. And a body can catch a cold become sick, develop cancer, die. All of these false opinions have been accepted by us subconsciously. Then collectively these things happen to us and this enforces our belief. Yet the ultimate truth about healing is that nobody ever became sick. Therefore there is no one to heal. This is the ultimate truth. There is no health and there is no sickness.

Yet most of us do not understand this ultimate truth except intellectually so we take a step down. When we discuss healing and health. When you look at your body without consciousness it is simply a heap of flesh with bone and fluids. This is all your body is. A heap of flesh with bones and fluids. Now the flesh in itself cannot get sick. If you were just a piece of flesh and you are. You believe you are a body with bones and fluids. The flesh cannot catch a cold, cannot develop cancer, cannot have any disease. For there is no consciousness. There is just flesh.

It is the same when you're sleeping. When you're in deep sleep you are not aware if you have cancer or AIDS or anything else. You are free of these things. When you are asleep. In the same way if you are just a heap of flesh and you are, without any consciousness it is virtually impossible for you to get any kind of disease.

But then consciousness comes into the picture. Can you say, "That consciousness bring the disease?" On the contrary. Consciousness is all-pervading, it is the substratum of all existence. If consciousness knew anything about disease the whole universe would be immediately destroyed. Yet when consciousness animates your body, you become like a puppet. You're able to move, run, dance, sing, speak for you have been animated by consciousness. Prior to this you were a heap of flesh. Now consciousness is animating you and you're able to walk, talk, speak, hear. Everything comes to pass.

But the flesh has not done this. Consciousness has done this. Just like the print on the paper that I talked about last week. The paper is consciousness and the print is your body. If the paper were not available there would be nowhere to put the print. So if consciousness were not there, there would be no body whatsoever. Consciousness is absolute reality, pure awareness. Can you therefore say that consciousness has brought disease to the body? Of course not. Therefore it appears to be a mystery.

If the bodily flesh by itself cannot become sick and consciousness is free of disease where does the disease come from? Well there appears to be a knot between the consciousness and the flesh. A knot that separates the consciousness from the flesh. This knot is called imagination. It is the imagination that brings the sickness, the fears, the frustrations and everything else to the flesh. The imagination.

In our case the imagination has brainwashed us since we were children. Perhaps from past lives also to believe in sickness, in lack and limitation and all of these negatives that appear to be real. Consciousness exists. It appears to be dormant for the imagination has taken over. And makes the flesh believe that it has cancer or anything else, cold, disease.

It is like the snake in the rope. Imagine you live in Texas, in the desert and you are aware of all the rattle snakes. You go to your house during twilight time. You're going to take a bath. There is a coiled rope lying on the floor that you have forgotten that you put there yourself. In the twilight hours you can't see clearly and the rope looks like a rattle snake. So immediately you stop short and the imagination begins to work. You start to perspire and fear. The heart starts palpitating. You start shaking. Your imagination has

done this to you. It has caused your body to react a certain way and symptoms appear, palpitations, shaking, fear. Then you grab an axe and hit the rope. Then you discover it's a rope, it's not a rattlesnake at all. And you start laughing. The fear disappears, the palpitations stop, the sweating stops. But look what happened to you from this false assumption.

Also the water in the mirage is another example. You've been in the desert a long time you're very very thirsty, you want a drink of water. You've got to be real thirsty for your imagination to take over. All of a sudden you see an oasis a couple of yards away. Beautiful flowing water. Shade trees. You crawl over. There is nothing there but sand. It's a mirage.

Do you see what I'm getting at? The knot between consciousness and your body is the imagination. It is the imagination that causes you to believe and think something is wrong, disease is real and the imagination causes your belief to become real for you.

A simple example is a belief that you're going to catch a cold because you're walking in the rain. In truth and reality the rain cannot give you a cold. It cannot do anything for you. Except make you wet. Yet you believe the rain can do this to give you a cold and sure enough you catch a cold. And all of your life you believe these things. You pass this information onto your children. Do not walk in the rain you'll catch a cold. And they pass it to their children so forth and so on.

Think of all the things you believe right now that are false. Think of all the beliefs that have been imposed upon you. Just about 99 percent of everything you believe is a lie. That is a heavy one but it's true. 99 percent of all the things you believe is a lie. This is why in the higher teachings we are told to stop the mind from thinking. For all of these beliefs are in the mind like dormant seeds waiting to sprout. By dormant seeds I mean, everything is quiet, everything is still until something happens, until there is a storm and you get wet. You believe you're going to catch a cold. Those are the dormant seeds I'm talking about. Your belief system becomes activated and you catch a cold.

But you have invented the cold. You have invented the disease. I know some of you think that is a strange thing for me to say. Aids is so rampant, cancer is so rampant, heart conditions is so rampant and I'm saying that you are causing these things? Collectively we all believe the same things, so it seems. So collectively we cause the conditions to become worse by accepting them as real.

Metaphysical movements, occult movements try to teach you to renounce these things and use affirmations and so forth in their place. But this is all kindergarten. The only way to get rid of the false assumptions, the samskaras, the mental impressions that have been with you for centuries, life after life is by destroying the mind, totally and completely. And the way to destroy the mind is through inquiring, "Who has a mind to begin with? Who has a mind, to begin with?"

The truth about you is you are mindless. Your mind idea is just a belief. It is only a belief that you have a mind that causes you problems, that causes you to become sick, this is a belief. And this is a belief that has to be transcended and transmuted. You are not the



mind. You are not the body. You are not the samskaras. You are absolute reality, pure awareness. This is your true nature.

Therefore the fastest way in this age to transcend the mind is through atma-vichara or self-inquiry. You have to work within yourself. You have to observe these beliefs of humanity. And as you feel them yourself inquire, "To whom do they come? Who has these beliefs? Who feels this?" You will say, "I feel this. I feel sickness. I believe this is like this, this is like that. All the things you've been talking about I believe." There is the answer.

The I that you're speaking of is not you. The I is the first person. The first thought that ever comes into your mind, is I. For don't you say to yourself, "I feel this. I have a cold. I feel sick. I have AIDS. I have cancer." This is a clue for you. Think of what you're saying, you're saying, "I have these things." Not I-am the real you, but I. The I we're talking about is a thought. The I-thought is connected to all the things of this world. And when you get rid of the I-thought everything else will go with it.

This is why this is called the direct method and the fastest method to become free and liberated. For you're not trying to remove thoughts. You're not trying to heal yourself. You're not trying to see the truth. You're working on eliminating the I that has caused you all these troubles, all these problems. You step back and examine the I. You begin to realize all of your life, you say to yourself, "I am this and I am that. I have pain. I hate this. I love this. I feel terrible. I feel good." It is always the I-I-I-I. It is this I that has to go.

The I is the mind, same thing. The I has to be totally eliminated and the only way to do this is to follow it to its source by inquiring, "Who am I?" Which means, "What is the source of the I?" The source of the I is absolute reality, sat-chit-ananda, ultimate oneness, nirvana. Yet you do not experience these high states therefore as far as your concerned they do not exist. But your I does exist. Your I has always existed so it appears, since you were born.

At least you realize that your job in this life is to follow the I and destroy it. Again it is only destroyed when you follow it to the source. When you follow it to the source, your personality disappears which is your personal I. You become all-pervading, omnipresent, joy, happiness and bliss. This is the most important work that you have.

Most of you believe that your work is important. The things that you do everyday is important. They have some relevancy of course. But you're going to die one of these days. When you're in your death bed will you be concerned about your work? Will you be concerned about your family or the world or politics or anything else? When you're on your death bed you will be full of fear. Because you're going to leave this world and everything in it. And you're going into an unknown quantity an unknown place that you never heard of before. You have no idea where you're going it is something unknown. Therefore at that time you will give up all of your politics, you will give up all of your wants, your needs.

Why wait until then? Why not give it up now? For if you give it up now you will enter reality where there is no birth and no death, no good and no bad, no duality whatsoever, no universe, no world, no others, no body, no mind. You have become what we call God. Which is the absolute reality.

Therefore if you are wise. You will begin immediately to work on yourself. This doesn't mean you have to give up anything, except mentally. You will begin diligently to work on yourself every moment of the day. When you feel hurt, you feel sick, you feel disgusted, you feel depressed. You feel the world closing in on you. You inquire within yourself, "Who feels this? To whom does it come? I do. What is the source of the I?" Become quiet and still and everything will take care of itself.

(short silence)

Feel free to ask questions.

*SZ: I have a question. (R: Go ahead.) How should we treat children?*

R: How should you treat children? (*SZ: Umm-hmm.*) Treat children as if they were Gods. Love them with all your heart and with all your soul. If you really love children the love that you feel for them will encompass them also. And they will become loving children. I don't mean love them with a human idea of love. I mean really love them. With all your heart and all your soul. See them as a sacred being. See them as a God. And realize divine right action is pouring itself through them. See only the goodness in them. Become an example for them. Do not tell them to do anything that you wouldn't do yourself. Children become what they see not what they hear.

Therefore if there is peace in your home, if there is love in your home, there is joy in your home, I mean real peace, real love, real joy they have to pick it up. It has to pour into them. And they will react with love and with peace and with joy. They will grow up to be kind, compassionate, beautiful human beings and this will become a new world. So again become an example of love and compassion and peace. Whenever you look at them or think about them. Look at them with love and compassion and joy and peace and then you'll be surprised what happens.

*SK: What about teenagers? (laughter)*

R: If you haven't done anything to them when they were kids, when they become teenagers then you've got a problem. (students laugh) So even as a teenager you've got to become an example. They've already been brainwashed. It was Krushov, remember the Russian Prime Minister who said, "Give me a child up to the age of five and I'll give you a lifetime communist." It is when children are babies that you have to do these things. When they become teenagers in a household that is filled with error, filled with animosity they will act accordingly. Therefore the only thing you can do with teenagers is to bless them and let them go. Realize that the current that knows the way, that takes care of the whole universe is taking care of them also. That they are in their right place at the right time going through the experiences that they need to go through right now. Become a very positive personality and let them go.

SL: So Robert when you say, "Treat them like a God," do you mean like in the same way that you told us to love ourselves, cherish ourselves? (R: Yes, exactly.) And of course in the best way we know how.

R: See them as your Self. You've got to love your Self first. If you're an angry person, a mad person, bad temper, do not see them as that self. Rather work on yourself first and get rid of all those negative qualities. Then see them as your Self. For there is only one Self. That Self is love. That Self is compassion, bliss, consciousness. Know this about your Self. Then include your children.

But you can't be a troubled person and then send out love to your children. It will not work. For the children are part of yourself and they become what you really are deep inside. This is why if you want a peaceful household with peaceful children you've got to become peaceful with yourself first. And the vibrations will go into your household your children will pick them up and become peaceful children.

SZ: Is there any person that doesn't grow up with the I-thought?

R: Yes. People who in previous lives have done the work that we're talking about. They have gone through this again and again in many lifetimes. They come back to be a teacher. They come back to this planet voluntarily and they come back as a pure being. So there are people who come back to this planet pure.

Try to remember that we're speaking at a certain level. Most of you who know me realize that it's a whole bunch of hogwash. There is no coming back, there is no going, there is no planet, there is no universe, there is only the Self and you are that. But as long as you believe you are a body then the things we're talking about are real and true for you.

SH: Are they real and true or do they just appear to be? (R: They appear to be.) But they aren't? (R: They aren't of course not. But the maya is so strong that you think these things are real and true. The imagination is maya.)

SK: Robert how come if you know it's a lie and I'm buying the lie, I see the maya and I keep dwelling in it and I'm aware that it's a lie and I still will hang on to it. I mean it's like there is nothing...if I let go of this what else is there sort of thought, you know?

R: It is like taking drugs. If you have been taking heroine for many years you no it's no good, you know it's a lie, you know it's killing you but you have to keep taking it. So it is with this. We've been brainwashed for so many centuries, so many incarnations yet you've done something to be in a class like this. We begin to see it's all a lie.

Therefore it appears that it will not immediately remove itself from you. For it took you so many incarnations, so many lifetimes to be where you are now. Do not look at time. Do not think how hard it is. But be grateful for where you are to be able to see it intellectually at first, and begin to realize the whole world is a lie.

And little by little slowly but surely like skins on an onion - an onion has many skins and you have to peel them off one at a time - or when a diamond is first found in the earth it doesn't appear as a diamond but is filled with crud and dirt after thousands of years being in the earth, it's got to be polished and refined and cut — and so it is with you

also you've got to be polished and you have to be cut. All the dirt has to be cut away the crud. As you have patience, as you are grateful for where you are, as you work on yourself everyday then you will wake up at any time.

*SV: Robert it's difficult to talk after you talk because you talk quiet and I talk like a storm cloud. When I was at a school in Backlot which is open to anybody. There is a tram there and the tram shows you the studio at Backlot. And the tram also goes through a tunnel and then the tram stops in the tunnel. Now the tunnel is made to revolve around you and it turns off and you know with any doubt that that tram is standing still. That when the tunnel turns this way you feel you turn this way. And you know without any doubt that you're not turning at all. And yet you feel you're turning. Everyone who wants to feel what maya is like should go take that tram ride. (laughter) You know the tunnel is not turning around. You know the tunnel is made to revolve around you but it's standing still. And if the tunnel turns this way you turn this way, the tunnel turns this way you turn this way. It's like you're falling over. You know the tunnel is standing still you know it like you know anything and yet, still. (R: True.) Anyway that is one of the most heaviest experiences of my life I've ever gone through. It seems to be heavier than this body. (R: Umm.) Because you know it every time the tunnel turns around the tram will turn around. (R: Yes. That's a good analogy.) If you just go just to see how strong it is and you know it ain't so...*

R: Where do you have to go to see it?

*SV: Universal studios. There is a tram that goes and shows you all the backdrops. One of the most powerful mayas I know because you know it ain't so. (R: Umm.) And in fact they had one...they told us that one of the scenes in a movie that they made this guy was running after another guy through the tunnel, it was movie actor even though he knows of course that the tunnel is steady, he's falling over every time he can't even run after him. (R: Umm.) Believe me, I don't know how often you would have to go before this illusion would stop. After a certain number it would stop. But boy if anyone wants to see how strong maya is, that's it. Universal studios.*

R: So we'll all go to universal studios and get rid of maya. (students laugh)

*SL: You know what I remember going to the same thing at universal studios and I remember knowing that it was an illusion and I remember looking down at the base of the tour bus and then just getting my perspective back and then I would look up again and I would still have the equilibrium and also I was leaning and so I would look back down again to become centered then I would look back up again. I think that is what the meditation is for or whatever we do to try to get centered.*

*SV: But you know what you're seeing isn't there and you still totally believe it's doing it. Absolutely total you have no doubt you could almost swear on it. (SL: Right.)*

*SF: Sometimes children of the same parents can be wildly different.*

R: Sometimes children can be wild and different? (*SF: Sir?*) What did you say? (*SF: Children of the same parents can be wildly different.*) Yes, that's true. That has a lot to do with karma. (*SF: There are so many variables.*) Umm. This is why the only thing that you should do is become free yourself and then see if these questions bother you.

SK: *When you said something about perseverance I was just thinking about something that I read that just applies to what you said. Material coal and diamonds are made out of the same substance it's just a matter of - what makes a diamond a diamond is more pressure. (R: Umm.) Just time and pressure. Just like it takes time for our own awakening that is all it is.*

R: That's a good point true. (SK: *Yeah.*) When a person is truly on a spiritual path you forget all about time. Do not ask how long it takes or when am I going to become this. Do the work that is necessary and leave the rest up to God.

SF: *On Sunday you said something that kind of tickled me, I said that I felt that Sri Rama Krishna was in the same category as Christ and Buddha and Krishna and you said, "That's a good crowd," and just thinking about it later I assumed that you agreed with my statement about Sri Rama Krishna. (R: Yes.) And what I was thinking later was that that is the only crowd to run with. (Robert laughs) am I right? (R: Of course.) Thank you.*

R: This is why it tells you in all the ancient scriptures that the fastest way to really become enlightened is to hang out with a guru, with a Sage. This is why we have satsang.

Also while I forget because many of you have wanted more than two satsangs a week we are now having a third satsang on the Saturday from 1 o'clock till 4, in the valley. In the home of Indians. The Indian family is letting us use their home. So those of you who are interested and want to come to another satsang feel free to come on Saturday 1 to 4. We'll try it out and see what happens. (SG: *This Saturday?*) Umm? (SG: *This Saturday?*) Yes.

SM: *Robert can I ask you a question? (R: No. (students laugh) Go Mary.) Is there any significance to dreams of a spiritual nature?*

R: Is there any significance to dreams of a spiritual nature? Dreams are of the ego. Yet when you become advanced you do have visions and you do have high spiritual dreams that become sort of meaningful sometimes. So the answer is yes and no. It depends on the person having the dream. Some dreams are spiritual, high dreams because you've been working on yourself diligently and you come to a point where you can have dreams like this and see visions. So this is true.

To others, dreams are just venting the emotions. If you didn't dream you'd probably blow up. Dreams are a ventilation of the emotions. Just as this life is a dream. This whole universe is a dream. Everything we're doing now is a dream. Yet you take it to be real and you react to it. This is why you suffer for you're reacting to a dream. Observe watch but do not react and you will wake up.

SF: *Maharshi said, "Visions add zest to meditations." (R: Visions exists as what?) Visions add zest... (R: To meditations?) But they're in duality. (R: Umm, sure.)*

SK: *Robert, I just wanted to comment on. I have experienced some hallucinogenic drugs before and what I was just thinking of is talking about maya and the mind. It's like from one second I could be in absolute panic fear and then in the next second just absolute bliss and ecstasy and happiness and smiling and then back and forth like a ping pong ball. And it's just like the clock just takes you and it becomes so real and the next second. I mean that's a magnified example of you*

*know what seems to be happening... (R: Where are you now?) Where am I now? This second? Peaceful. Anxious and peaceful. (laughter)*

R: Do you need any hallucinogenic drugs to become peaceful? (SK: Do I need it? No. Not any more.) Be your Self. (SK: That is always a good one, be your Self.) Then you will find peace that you never dreamed existed.

SF: I always thought that I should be something other than what I was in one aspect or another but come to think about it there is no way for me to be at any one time, to be different than I am. In other words it's really a matter of acceptance and realize that I don't really have any control over anything, as an individual. So if I can accept myself. I'm pretty good at not judging other people but I'm pretty hard on myself but if I could accept myself I would be in pretty good shape.

R: True. What you really want to do is get rid of that self. (SF: With a small "s.") Yes, then you'll be your real Self.

Do we have any announcements?

SM: No, most of the 59's have come back are coming in thank you very much everyone for bringing them in. We will put them on the table for people who want them.

SW: If anybody wants to buy a copy of the Ashtravakra Gita, I have a few. Good book.

(general discussion about satsang on the Saturdays. Directions to get there and bhandara organization.)

R: We have some delicious prashad, thanks to Tony.

(Prashad is passed around)

Remember to love your Self, to pray to your Self, to worship your Self, to bow to your Self, for God dwells in you as you, peace.

(tape ends) [TOC]

*Transcript 145*

## **YOU ARE NOT THE DOER**

*12th April, 1992*

*Robert:* ...(Students: Good afternoon Robert.) It is good being with you again. I welcome you with all my heart. I love every one of you just the way you are.

There is only one way in which to transcend your problems and to find unalloyed happiness and peace. Who can tell me what that is?

*SM: Stop thinking? (SF: Destroy the mind?)*

R: Destroy the mind, to stop thinking. (*SB: Drop it!*)

R: Drop it. That's all good but what do you have to become?

*SM: Nothing? (SH: What you already are?) SB: No-thing?*

R: Henry's on the right track.

*SB: Consciousness? (SM: We're already consciousness?) Pure consciousness?*

R: You have to return to what you are before you were born. What were you before you were born? Nothing. No-thing. If you can return to that while embodied that is called self-realization. If you don't have to wait to die or to drop your body but you can actually return to that while you are in a so-called body then you will be in a completely different dimension so-to-speak.

You will see man's inhumanity to man, wars yet for you there will be peace. You will see wholeness. Where there is a diseased body you will see complete health, total harmony. Where there appears to be lack or limitation you will see riches beyond your wildest dreams. For you have gone beyond the so-called relative world into the source of your existence. Yet you don't really have to do anything or go anywhere you're already there. Just the way you are right now. It is your thinking that makes you think otherwise. It is your brainwashing that you've had since you were a little kid that makes you think something is wrong someplace, something isn't right or that you have to do something to become self-realized. It means you have to let go of attachment to person, place or thing, mentally.

When you try to be a so-called do-gooder what you're really saying is there is something wrong aren't you? Otherwise why would try to do good? If you try to heal someone you must believe the person is sick or you wouldn't try to heal them. When you try to help the homeless or do altruistic things in your life you are making believe in the play of maya, that there is suffering and poverty and things in this world that exist and you are trying to stop this. Can't you see what I'm trying to say? The world has been like this since it came into being as a dream. Which it really never did. But in this maya in this

dream there are people who do good and people who do bad. It is all part of the duality concept. There are people who maim, kill, rob and there are people who give, love and help. They are both impostors.

Yet I'm not saying to ignore the situation. When you ignore the situation you are also making a mistake because you believe in the situation. If you believe in the situation you cannot ignore it. Don't you see? As long as you believe that something is wrong you've got to make it good. In other words when you see a person starving on the street who asks you for a piece of bread, you must give him the bread because you see him starving in the street. There will come a time when you will not see the person starving in the street and just by you being near this person this person will appease his hunger. Without any material bread.

Everything in this world is maya, it's a trick, to keep you hopping, to keep you going along, to keep you doing something. Remember the opposite of bad is good. The opposite of wrong is right. You do not want to change opposites. We want to transcend opposites, where there is nothing. Where nothing exists. Where nothing exists there is total freedom. I'm not speaking of total freedom for you alone when I say this. The total freedom I'm speaking of is all-pervading. If you become total freedom the total freedom that you become is omnipresence. Therefore wherever you look there is total freedom.

I'm not referring to a selfish personal life. Where a person wants to overcome their difficulties and overcome their problems and yet the rest of the world still has them. When you really transcend the world you have transcended it for everyone. Everyone in the world. Every sentient and insentient thing.

Tom what are you doing over that side? I'm over here. Transportation. (laughter)

The world as it appears is neither good nor bad, right or wrong. Try to understand that when you get involved as a do-gooder it appears as if you are helping, but has poverty ceased? Will it ever cease to be? Has man's inhumanity to man ceased or will it ever cease? Are all the dastardly conditions in the world stopping at all or do they appear to be getting worse? What has happened to all the do-gooders that have worked for freedom and peace and happiness and joy in this world? They pass away and no one ever hears from them again. And the world goes on with its foolishness with its nonsense.

This is a hard thing to say to the average person on the street. For they can never comprehend this. Most of you here know what I'm talking about.

The world is maya, an illusion. When you get caught up in the illusion you play your part. And you get so involved in your part you believe this is what you're doing. That you're being of service, you're being of help. And all your friends encourage you. They tell you how kind you are, the good that you're doing to this world. There will always be people like that. Of course you can say that if everybody stopped doing good the world would go to hell. The world is already in hell. You don't have to go anywhere.

The game is, we each have a part of this maya, of this hell, this illusion. And we think we're doing good. We think the things we do are wonderful. We help humanity. We



enjoy our lives so-to-speak. We do happy things. Do try to understand this is all part of duality. All part of the game. Karmically you come into this world as either a good guy or a bad guy. You have no choice. This is all duality. So you've got to play a role, as you work in the illusion, and you come back again and again and again always playing a different part, so it appears. One time you come back as a good guy the next time you come back as a bad guy. Like cowboys and Indians. One time you're the Indian and the next time you're the cowboy. It never ends. There is no end to it.

I've spoken to many people who have worked for peace in this world. Who have worked with the homeless, who want to feed the poor all over the world. This is very commendable, this is very good. But they all tell me the same thing they become disillusioned. For when you feed a hundred two hundred appear at your door again. When you feed two hundred, four hundred appear at your door. It never ends.

Of course you're saying, "Well at least I fed the hundred that came to me. I took care of those who came to me." This is true also, for as long as you are in that position, where again you believe there are homeless people suffering and there is injustice and cruelty in this world then you have to do your part to help overcome it. But as you work on yourself and you overcome the maya, the illusion you do not become a person that does nothing. For you're not a person any longer. The personality has been transcended, transmuted. You have become the nothingness in which the world is a superimposition. You have become the screen instead of the players on the screen. As the screen there is absolutely nothing for you to do but observe and watch the players in action.

Yet when I say there is absolutely nothing to do it's paradoxical because you still will do something. Realizing that you are not the doer. When I say, "As you realize you are not the doer," you will not think of it in that way. When you are not the doer there will be no one to think I am not the doer. There will not be an entity who is not the doer. For if you say to yourself that you are not the doer then you are the doer trying to say, "I'm not the doer." When you are not the doer there is nobody left. So you can't say that, you can't voice that. When you are absolute freedom you are like a leaf on a tree. A leaf on a tree rocks with nature, braves out the storms, sometimes it dies but the essence of the leaf never dies. The essence is the same essence of you, pure beingness. You are pure beingness. Try to understand this it will save your life.

As long as you feel you have to do something in this world then by all means do something. As long as you feel that you have to do nothing in this world by all means do nothing. Yet the something and the nothing are two sides of the same coin. For there is somebody who has to do something and there is somebody who has to do nothing. You cannot say, "I am nothing." For again if you say, "I am nothing," it means that you are something. This is why silence is reality. Can you see this now.

This is the reason silence is enlightenment. As soon as you open your mouth you spoil it. As soon as you think about anything you spoil it. For everything you say is duality. You cannot say one word that has absolutely nothing to do with reality and not duality.

There is not one word, one utterance you can make, that has absolutely nothing to do with duality. Can you think of a word that has nothing to do with duality?

You can say the word, "God." The reason you're saying the word God, is because you believe there was no God there. So you're calling upon God. If God was always there why do you have to say God at all? So to whom are you calling upon? All concepts have to be transcended. Everything you believe, everything you've been taught, everything that makes any sense has to go down the drain. You must become senseless. Not say it or speak of it but become it without words. This is the only way to be free. Even when I speak of freedom it's the same thing. The reason we speak of freedom is because we think we're bound. Therefore we speak of freedom. What can you speak about? Nothing.

This is why when most of you see me in my personal life as it appears to you, I hardly ever talk. For what can I say? It's not that I don't want to talk there is nothing to say! It's all nonsense.

I'll ask a person, "How do you feel?" They say, "I feel terrible I got a pain in my head." So I say, "Take an aspirin," and you'll say, "I did it doesn't help." I'll say, "Squeeze your head with both hands," so you squeeze your head with both hands. This may make it better this may make it worse, what difference does it make? You're looking for answers. You're looking for perfection, for something to be, to become. And there is absolutely nothing to be or become.

Who do you think you are? You tell me I'm a man, I'm a woman. That is your gender. That is not who you are. You've been told you are that when you were born. You're neither a man or a woman. But what were you before you were born? You were the reality. Again it's words, for if you were the reality then there has to be an unreality, then it couldn't be a reality. True? Think about this. If you say, "I'm reality," that's only a comparison. There has to be an unreality somewhere for you to be a reality.

Yet most of us always want to be something. We're not satisfied just being we want to be something. And of course what we want to be is better than we are. We don't like what we are. If we're fat we want to be thin. If we're thin we want to be fat. If we're tall we want to be short if we're short we want to be tall. If we think we're dumb we want to be smart if we're smart we think we're too smart. It never ends it goes on. Goes on forever. So how do you get out of all of this? First you've got to be tired of the whole game. You got to be sick and tired of the whole game of good and bad, up and down, happy and sad, rich or poor, sick or healthy. You've got to be tired of everything. The whole game. The whole universe. The whole world. Then when you're tired of it, really tired of it, you keep still.

You stop talking so much, trying to prove points, trying to win debates, trying to explain to somebody what truth is, or what it isn't. You learn to keep still. But you do not become a cold fish. You have manners, you're loving, you're kind not because you want to be this is your nature. When you feel your real Self you do not feel that you're better than

other people or that you are good and somebody else is bad or that you know something somebody else doesn't. This is the worst form of egotism.

The more realized you become the more you think you know nothing. There is nothing for you to know anymore. But when you realize the world is false and the world is only an idea in consciousness what can you possibly do in this world, what can you see in this world. What can you possibly do to help anyone? Yet by just being people appear to be helped when they are around you. Things change.

Yet most of you in this room today are still trying to change bad for good. You want to improve your condition, you want to have all kinds of fun and all kinds of joy in the world. And you go after it and you have it and it appears that you have it, again this is a trick of maya. To fool you, to delude you this way. To show you're having fun, you're enjoying life. But remember the pendulum has to swing the other direction. And pretty soon you're miserable, crying. You feel isolated, unwanted, unloved. So you go looking for love in all the wrong places. (laughter) And you find it. (laughter) And you play the game again. You've never been so happy in your life. The pendulum has to swing again back to the other side after so much time. You become upset, morbid, disgusted and your life goes on like this. It is then that most people start searching for answers.

This is why it is not really a blessing to have good karma, so-to-speak. For when you have good karma you don't care about spiritual life. You believe, I've got good karma why do I need spiritual life that is for people who are suffering. Many people believe this you know. They tell me, "I'm living good. I've got plenty of money in the bank. I've got a home. I've got a car. I've got a wife. I've got children. I've got everything I want in life. Why do I need spiritual life that's for people who are suffering?" How deluded can you get? For this will all pass. Even if it goes on throughout the life. Remember change in the relativity...in the universe of relativity change takes all forms, and they goes through time periods. What I mean by this is your life right now is but a split second in eternity. That's all your life is.

It appears to you as you live four score and ten, or whatever score you want me to put. And you had a good life for all the four score and ten. You have not searched for spiritual life. You are in the dream you have not come out of it. You're deeply involved in the dream. You're deeply involved in maya. And if you know nothing about spiritual life and if you're only aware of your goodness, your material goodness that is upon you and that's all you know you have to experience the opposite. Therefore you may come back in another life and you come back the way you left off, rich, in a good family. And then it will die down. It will begin to subside. Little by little you'll begin to experience the other side of it, you've got to. So what may happen is you maybe born in a time where there is a recession, inflation, you lose all of your money. Your husband or your wife commits suicide. You have to go on welfare. This happens little by little in slow motion. So you cannot see it. For you're looking at lifetimes. That you're here today and gone tomorrow. And you

believe if I've got good things in my life now. If I feel healthy and strong that is all I want, that will make me happy.

This is why you are told in the higher spiritual teachings, to forget all this. Do not think about being healthy, happy and wise, as they told you when you were a kid. Look at the world in which we live especially the capitalistic societies. The whole idea of living in a capitalistic society is to become rich. That does not mean any other society is any better. It's better than living in a communistic society, because in a communistic society you cannot own anything. They're both maya. They're both a joke. The point that you have to realize again that as long as you believe in a world. As long as you believe in a universe as a fact, as an entity you're going to have to come back again and again and experience everything over and over again.

I was listening to an old Alan Watts tape made in 1954. And Alan Watts is saying on the tape, "I'm sitting in Henry's house and the birds are screeching I can hardly hear my self talk on the tape." (laughter) The same birds that are singing now. The same thing is happening now that happened before. Alan Watts was here in 1954 and I'm here now. (laughter) What has changed? And when we're all gone it will continue. Big deal. (students laugh) In the year 2110 there will be people who have a meeting like this talking about the same things, same nonsense.

*SC: Henry will be sitting there. (students laugh) (SH: I give up. It's hopeless.) (laughter)*

R: And somebody will be saying, "In 1992 there was Robert sitting here listening to the birds. And Henry sitting there with a long beard. When am I going to leave my body." (students laugh) *(SM: With the dog there.) (laughter) (SH: Too much.)*

R: And here we are. Where are we? So get rid of yourself and be happy. (laughter)  
Now let's see for once who can stump the guru.

*Q: (Robert reads.) Where is the mind on the deep sleep state?*

A: (Robert answers.) What mind? There never was a mind. When you're in deep sleep you're referring to the mind that you think you've got. That mind that doesn't exist goes back into the Self. When you go into deep sleep, the thoughts, the mind what we call a mind is simply a compilation of thoughts. Thoughts about the past, thoughts about the future. That is all a mind is. But when you're in deep sleep there is no one to think you can't think. Because the thoughts have gone back where they belong, into nothingness. They become absolute nothing. No thoughts, no mind.

So when we explain it to people who think there is a mind, there is a self, there is a this, there is a that. We say that the Self or God is located on the right side of the chest. That is where the spiritual heart is. When you're in deep sleep the mind that has been active returns to the spiritual heart. Where once again it merges with the Self, which is the spiritual heart until you awaken. When you awaken instantaneously what you call the mind or thoughts rush into the brain. And you become immediately cognizant of I. I am the body. I am the mind. Then you become cognizant of the universe and the people and others and everything going on around you. It all happens instantaneously. Very fast.

But if you think about this before you go to sleep and you feel that the mind is going into the heart as you fall asleep, when you wake up you will continue with the thought that you fell asleep with. And you will be able to feel to an extent the mind coming out of the heart and going back into the brain where the light becomes evident. But do not become too technical about these things. Do not become exact or too intellectual about this. There is no mind. There is no heart. There is no body. There is no sleep. There is no time. There is no space. There is nothing. There is only Henry. (laughter)

SM: *Thank you Robert. That was the only question.*

R: That's the only question. A mind question.

SB: *I have a question. (R: Bob has a question.) Robert how does the consciousness after it dies, how does it actually get reincarnated? How does it get... (R: What consciousness dies?) The consciousness plus the tendencies that the person left the body with. And the tendencies I've heard is what causes it - the patterning is what causes it to be propelled and impelled to take another breath. But how - what is that mechanism, how does it work? I mean it has to happen through the reproductive fluid. How does that pattern get into the reproductive fluid? How is it transmitted? We know supposedly pick your father and something like that. How does it work?*

R: In order for it to work you've got to work. As long as you exist a question like that is done exactly that way. And all these things come to pass. But in truth it doesn't work because it never existed. (SB: *Well let's talk about the falsehood trip for a while. How does it get into the body of the person that reproduces that baby?*) Consciousness you mean? (SB: *Yeah.*) Consciousness is always there. (SB: *Like when after I died what happened to my consciousness plus the mind, the patterning. How did that pick that particular man as the father? How did it get into that reproductive fluid? How did that work?*) This is all determined by what you are, what you've been. Your samskaras. Your latent tendencies what you were in a previous life or different lifetimes, in this life. Everything that you've been through. (SB: *Is it like an all-pervading pattern that just finds a person or consciousness that's unmanifest. Is it an all-pervading pattern that gravitates to a particular man? How does that work?*) Imagine you're a drug dealer and you got shot by the police. (SB: *Okay.*) Then the pattern, what you call the pattern leaves the body takes a rest and goes finds another suitable body to continue its existence from where it was before. And again continues. (SB: *How does it go find another pseudo body out of a billion human beings how does it find that man that father, you know, what's...*) It's like a needle in a haystack. It finds what it has to find. It finds itself where it's been. It's been a drug dealer so it's been totally motivated by drugs...

(break in tape)

SB: *...being propelled to a particular individual?*

R: It's like saying, "How do I wake up in the morning?" It's the same thing. These things just happen. They go through all kinds of experiences... (SB: *Nobody knows these things?*) There is nothing to know. (SB: *Nobody actually knows the actual mechanism whereby this divine minded consciousness actually becomes the reproductive fluid of this person or...*) You're looking for a mechanism, there is no mechanism. (SB: *And yet we're all here and yet some-*

*thing happened, something moved it into a particular body.) Part of the maya, part of the delusion. It appears this way but it never happened like this. It doesn't exist this way. It's only an appearance. You're talking of the seminal fluid. It doesn't take anything it just continues, it's a continuation of what you are and this causes you to pick the right person, the right parents, this is all karmic. There is nothing deep and profound about this. It's just you continue from where you left off...*

*SB: Well how does the spatial universe where there is time and space is that...I mean when you die does that become an all-pervading kind of a pattern that's all over, and that if it's only printed on a particular vibration that's compatible. I'm looking at the...trying to...*

R: You heard of the Arkashik records. The akarshik records of every human being. Every movement they've made. Everything they've done. Is part of the akarshik records. They are so intricate that it would take a billion accountants to be able to understand one iota of how this works. But everything is accountable in the universe. You're accountable for everything you do, every movement you make. So say you lift your finger, it's written down in the Arkashik records. You stick your finger in the water, it's written down in the Arkashik records. You kill somebody it's on the akarshik records. Everything you do is in the Arkashik records.

*SH: Who wants to know about akarshik records? (R: He wants to know about akarshik records?) (SB: No I don't want to now about akarshik records.) (SH: This is pure mythology.)*

R: Of course, this is what he's talking about. *(SB: No I'm not, I'm not talking about this reality.)* What are you talking about? Reality?

*SH: Yeah he thinks it's real. The myth is real. (SB: I'm talking about relative reality. (laughter) Yet which is maybe not real but here we are.)*

R: That is what I'm telling you about the relative reality, the Arkashik records. Everything is recorded in the big book. *(laughter)* See what happens is every time you make a movement it's recorded therefore when you leave the body that goes in the seminal fluid. Then the same thing appears again.

*SB: When it leaves the body is it just a certain, is it a state, is it a pattern or is it all-pervading or is it consciousness all over everything. And yet it's still a particular pattern. How does it get there?*

R: It moves through time and space... *(SB: Is it a particular...)* It's a cell an atom. *(SB: One atom in time and space and it moves through time and space and finds the right person to be the father.)* You can say that if you like. *(laughter)* *(SB: I'm just trying to know.)*

*SH: Where does it get you?*

*SB: Nobody has ever said, nobody has ever explained this.*

R: Because there is nothing to explain really. What is there to explain it doesn't exist? Like a fairy tale.

*SB: Yeah and yet everyday we have to suffer and work so hard and you say it doesn't exist and yet the life right now is a disaster. You know it's like a torture. It's more real than all the reality*

*that we're talking about all this reality. But all this reality, it might be reality but it's not manifest, our everyday life is very very difficult.*

R: But you're saying our, speak for yourself. (SB: *Well mine then.*) Your life is like this and you're seeing it this way and you're trying to get out of it. But there is nothing that really happens to put you in it. The understanding is you were never in it to begin with. And that goes somewhere far away from you because as you say your experience hurts you. (SB: *Yeah.*) And you want to know why it happens this way, why it hurts you.

So you think about karma and you realize this is what you're doing as a result of what you've done before. And you think it's a result of something else. Therefore the right molecules and the right atoms come into play. Everything in the relative world that builds in the relative world comes into play and it happens through the atoms, through the molecules, through the cells. And the body is put together through the atoms that you need at this moment to experiences your experiencers and there you are.

*SB: It is strange that the reality we don't realize or experience directly but the unreality we experience and realize directly. It doesn't make sense.*

R: But you're not really experiencing the unreality. You're so bogged down in the unreality that it appears very real to you. Think of it this way. When you're looking at a movie. You get excited about the movie. And it appears so real to you. Because you got involved in the movie, in the plot and what's going on and you're passionate about it. You're really feeling the movie there are many people like this. You're crying when it's time to cry, laughing when it's time to laugh. But where does the movie come from. Light, camera. There is only the screen. And the light creates a reflection of the image. They're images. They produce images, they're a reflection of the light. It produces images on the screen and everything looks so real for you. So would you ask the people in the movie the same question? Would you ask the people in the movie, on the screen, how did you get like this? What made you this way? What made you be a murderer? What made you be a saint? There is no one to answer because it's a reflection of light. Only the screen exists.

So it is with us. We are a reflection of light on the screen of life. And we appear to be going through all these things but we're not. So it's wrong identification. You have to give up the identification with the things that hurt you. And you have to see it in a different light. In a new experience you have to see the whole thing differently than what you see now. And when you see it differently things will change. But as long as you keep holding on to your hurts and the badness of your position it only increases the delusion. (SB: *And yet we're still controlled by it. Even if you wake up, even if you have a realization you're still controlled by it. By this system and this con game and all this. Because you still have to get up and go to work and...you're under control, you're always controlled. Even the Jnani is controlled you know.*) On the contrary. (SB: *Well it seems to me.*) This is how you see the picture. This is what you're seeing. (SB: *Same with Ramana if he didn't get food he would have died. As a body but that is not what he really is of course. As a manifestation he is controlled by whatever or whatever the power is controlling manifestation. His manifestation is in control by them not him as*

reality.) It doesn't work like that. We as individuals see our own world. And we see what we are. And we're seeing this as an experience but there is no such experience. A Jnani does not go through what you think he goes through. Ramana didn't go through any suffering when he died. He would not die if he didn't eat. But the appearance would be that he would. (SB: *But the body appeared to be in pain. There was moaning, there was...*) You're seeing this. That is the way you look at it. That is the way you see it. That is the way it appears to you. But it's not like that. (SB: *Why would he moan if he wasn't in pain?*) You're seeing the moaning. (SB: *It isn't really moaning even though everybody saw him moan?*) He said himself, "I am not what you think I am." Rama Krishna also said, "That noone dies." When he was dying and appeared to be in pain or going through all these things.

You're speaking on relative terms only and relative terms do not exist. Like the mirage in the water, the water in the mirage. We think we see it and it doesn't exist, it's not there. Everything is like hypnosis, it's like we've been hypnotized. Believing we're in pain, we're going through suffering, we're going through things. This is why maya is called maya. This is what it's all about. And then you want to know how technically how it works. Maya is maya. Like a dream. You don't explain to people in a dream how it works. Why this person tripped and broke his leg. It's all in maya. Other people looking at maya are so engrossed in it that it hurts them, it's very real to them. Drop it! Don't get involved in most technicalities for they pull you deeper into it. No matter what the answer is you're looking for, the answer itself is an illusion. Whatever the answer maybe. You call it karma, maya, seminal fluid, whatever you like to call it. It's all part of the grand illusion. The important point is the more technical you become about it the more you're pulled into it.

SF: *Maharshi said the words of the great grandson are truth. (R: The words of a great grandson is truth. Well shoot the great grandson.) Do without him. I told that to a friend of mine and he said, "Yeah words are the gravestones beneath which the truth is buried." I thought that was good too.*

R: The words of the gravestones beneath which the truth is buried. Okay.

This is why I talk about the principle when you get into this teaching first. You have to practice divine ignorance. Where you say you don't know what anything is. Everything appears as if it is real. All these things appear real.

(silence)

Do we have many announcements?

SM: *No Robert we don't.* (R: We have no announcements?) *No nothing at all. No.*

R: We're having the bhandara on the 26th. Put that on the calendar. Where you bring your favorite food. We'll have music, dancing.

(general talk between students about bhandara.)

R: We have some delicious looking prashad. This looks good.

(tape ends) [TOC]



**LIVE SPONTANEOUSLY!**

16th March, 1992

*Robert:* Good evening. (Good evening Robert.) It is a pleasure to be with you once again. It is a privilege to be with you. To see your nice shining faces. Everyone staring at me. (laughter) Having all these thoughts in your head. Thinking about all kinds of morbid things.

*SH:* Oh go on. (laughs)

R: Go on. All is well. (pause) In this age there are many Jnanis, Sages, spiritual teachers being churned out. They're all over the place. The 1990s is the year of the Jnanis. (students laugh) Someone is always telling me of a new Jnani in town. This is all good there is nothing wrong with this. There is nothing wrong with anything. Everyone has their place. Everyone is doing what they're supposed to be doing. As the observer you should not react to anything you should just watch, observe, look intelligently at the world, at the universe, see what's happening and be happy.

In any event there are many schools of Advaita Vedanta that teach that the universe is maya and illusion. Yet when asked where did this maya come from? Why is there maya? Why is there illusion? And many teachers say that this is a great mystery. It's a great mystery they're told. For they're told, students are told that this will confuse you and confound you. So it's better not to think about it. Yet you have to know what's going on.

A Jnani is a being that has become all of these things, maya, creation, everything. Therefore an answer is forthcoming. Confusion, to be confounded

is a good thing. I love to confound you and confuse you. It is like a Zen koan. When you come up with the answer of a zen koan satori or nirvana ensues. It is the same thing with answers like this that confound you and confuse you in Advaita Vedanta. For what happens is the brain sort of explodes. The mind diminishes. You begin to feel and see things you never felt and saw before. Every question has an answer. There is no such thing as saying it's a mystery or it will confuse you or confound you.

We have discussed these things before. Creation is maya, illusion. Yet who caused the illusion. Where did this maya come from? Who can tell me?

*SF:* Inside the individual? (R: Inside of the individual. How did it get there?) *It didn't really start?*

*SH:* It came from nowhere. It's just appearing, it doesn't really exist. (R: Exactly.)

*SV:* But actually the illusion is that there seems to be an illusion.

R: The illusion is an illusion. Maya never existed. It does not exist. This sounds strange to many of us but it's the truth. (SG: *You call that an answer?*) (students laugh) That's the answer you're going to get whether you like it or not. (laughter)

There is no maya. There is no illusion. It is like you are dreaming and you wake up. What happened to the dream it never existed, it appeared to have existed. But there was no place, no room, no space where it existed. It is like the water in a mirage. It appears real but it doesn't exist. Again you question, "Well why does it appear to exist?" It doesn't. It never did. No thing exists.

Yet we appear to be mortal. We appear to be alive. We appear to be looking at a world. Or beauty out there. Flowers the sky, trees yet in reality, it's not there. You're not there. No thing is there. As long as you identify with the body you can never really know this. For the body-mind phenomena keeps you guessing, evaluating, trying to solve problems. There is no problem to solve. Because there never was anything wrong or right.

Can't you see when you are a student of Advaita Vedanta when you're really sincere about this. You are wasting your time to try to solve problems. I don't care what the problem may be. It is a mistake to try to solve these problems. For when you say you are trying to solve a problem you believe the problem is true, it's real, it exists. Which means it can only turn into another problem. There is no end to it. It never finishes.

This is why I say to Drop it! Do not carry it around. Do not think about it. Do not consider it. Do not give it any power. You are the one who gives it the power. For you consider it, you ponder it, you evaluate it, you try to change it, to remove it.

As an example, say your feelings have been hurt. Who's feelings, what feelings. You have no feelings. To have feelings you have to be a human being. Are you a human being? (laughter) What are you? (laughter) You're a nothing. An absolute nothing. Yet nothing also doesn't exist. But the question will arise, "Where did nothing come from?" (laughter) Nothing didn't come from any place because it never existed.

Yet when you use words you have to say you're nothing. When you think about this you become radiantly happy. You become happy because there are no thoughts. There are no solutions, there are no answers. There is nothing you have to become or do. You just have to stop thinking. Stop trying to solve problems. Stop trying to soothe your hurt feelings, drop it! Leave it alone. Do not look for answers. It is the only way to be happy. As soon as you start talking or thinking happiness eludes you. True happiness is no thing.

What is happiness made out of? Most of you believe it is something that turns you on. Makes you happy. But this is not really happiness. This is only part of the illusion that you believe in. That you believe will make you radiantly happy. And after a time it will change and you'll become miserable. For no thing in this world or in this universe can bring you perfect happiness.

You have to become totally empty. The question always arises, "Where did the emptiness come from?" As long as I think about being empty, again I'm deluded. If you can think about it it's not the truth. If you can discuss it, it's not the truth. If you think

you've got a point or an answer it's not the truth. There are no answers because there are no questions.

People search all over the world. For their happiness. For the right teacher. For peace of mind. Yet there is no such thing. There is no peace of mind. There is no happiness. For there is nowhere from which they came. There would have to be a source of happiness or a source of peace. There'd have to be a source of wisdom. Yet if there is a source for these things, from where did the source come from? How did the source come into existence? Can't you see now that whatever you think about is wrong? Whatever you see whatever you say is wrong.

You may not agree with me. Good. But what do you agree with? As long as you've got your own story you're wrong. As long as you've got your own beliefs, your own system, you're wrong. Yet where did the wrong come from? To be wrong you need a source from where the wrong comes from. Therefore noone is wrong. Noone is right. Noone is. Noone. Silence.

Many of us are making tremendous progress in this group and I'm really proud of you. You are beginning to understand there is absolutely nothing to say. There is nothing to correct. There is noone to love or to hate. There is absolutely nothing. All is well.

When I say, "All is well," do not try to qualify that statement. If you were only able to accept "All is well," for what it's worth, nothing, you would instantly be awakened. But whenever I make the statement to you and I say, "All is well," immediately your mind starts thinking about this, doesn't it? You're saying, "If you only knew my problems? If Robert only knew what is going on in my life. I can't find a job. My house burned down. This happened, that happened. I've got cancer of the eyeballs." So what! Now I don't mean any disrespect when I say, "So what," if you're suffering. But the truth is, so what! (laughter) So what really means it's not this and it's not that. It's not right, it's not wrong. It's not good, it's not bad. Do not look at yourself as a body. Do not look at others as bodies. Do not look at the universe as an entity. Just learn to be spontaneous. Watch, observe, look and do nothing. We have to get to that point.

Think of how many times your feelings were hurt today. Think how many times you felt sorry for yourself. Think how many times you believed something is wrong somewhere. You watched the news on TV. If you watch the news on TV you're crazy. (laughter) You're out of your mind. (laughter) There is total chaos and confusion going on. Every Time I turn the TV on I just have to laugh. Everybody is taking everything so seriously. They're running around killing one another. Fighting for the president of the United States. All of these things have been going on and they've been going on since the beginning of time. Nothing has changed. And people never learn.

I suppose if we live long enough like five, six thousand years these things would not bother us any longer because we've seen them before. We've seen them over and over and over again if you were five thousand years old. You would have seen wars, man's

inhumanity to man, destruction, chaos, cataclysms again and again and again and again and it wouldn't phase you.

But because you were born in this century and you're only seeing a small part of your life you take these things as serious, you take these things being real and true and you react to them. Reacting to them means that you believe in them that they are real and true for you. Therefore you've got to change something or fix something or resolve something or get even with someone, why? What difference does it make? Awaken to reality. Leave everyone alone especially your own body. Leave it alone. Do what you have to do and leave it alone. There is no confusion. There is nothing. And again nothing means nothing. You are para-nothing, beyond nothing.

What is disturbing you? Many of you would like to change their lives for you still believe that if things were different you'd be much happier. If you had your way you'd be so much more peaceful, so much happier. This will never happen. You cannot change what you are inside by changing conditions. Everything is right just the way it is. Leave everything alone. Accept life. By becoming radiantly peaceful and happy just the way you are, right now. In spite of so-called conditioning.

Some of you believe you are lonely. Some of you believe you are poverty stricken. Some of you believe that you are in ill-health. Some of you believe that you are very healthy. Some of you believe that you are very secure, you have plenty of funds. They're all impostors. It's all a game that you are playing with yourself. It never came from anywhere. It doesn't exist. But yet you identify with your body to such an extent that everything looks real. You therefore believe that if you had this instead of that you'd be very happy. But that is not the case. The people who have what you want are also worrying and fretting and have their own so-called problems in their life. You can only become happy and peaceful when you have no desires. Accept everything the way it is. Just the way it is. The good and the bad so-called, the right and the wrong just accept everything. Do not evaluate it. Do not judge it. Do not try to change it. Just be.

You're going to have to wake up one day. Why not do it right now? The only reason you believe it's hard is because you're not living spontaneously. You're living in time and space. When you live spontaneously there is no room for anything else. Therefore all of your yesterdays are gone, your tomorrows do not exist. There is no room in spontaneity to worry or to fret or to think, if you're truly living spontaneously. It means you're living in every second. When you live in every second where is the time to think. Where is the time to judge. Where is the time to get angry. Trying to convert somebody or convince somebody of anything. There is no place and there's no time to do all that. But when you live in time then all the thoughts come to you about yesterday, worries come to you about tomorrow and you have to make decisions. And you have likes and dislikes. All these things take place in time and space.

Again when you live spontaneously time and space do not exist for you. For you are living fully every second. Every second you exist. You do not exist as anything special.

You do not exist as a man or a woman. You simply exist. And in that spontaneity you are the universe. But as soon as you break away from it you become an individual once more. You become a body and a mind and you see others as bodies and minds. But when you're living in that spontaneity there is no space there is no room for anything. You have become absolute freedom. That freedom is not for yourself. For if you know freedom then it's not freedom. There is no one left to know anything when you're living spontaneously. The knower has been transcended.

What more is there to say. Anything else that I say will become redundant.

(silence)

If you'd like to ask questions, go ahead. See if I care. (laughter)

*SX: Robert, according to what you're saying, life doesn't have any purpose in itself?*

R: Yes. As long as you don't ask me a question like Bob Saliman, "Where does the seminal fluid go?" (*SH: Where does what go?*) Seminal fluid. (*SH: Oh.*) (students laugh)

*S: I have a question. (R: Sure.) Before I ask it I know what your answer would probably be. Who wants to know? (laughter) My question is this and the more I think about it the less important it seems. And there is no answer but what the question I thought from time to time was, why did Krishna Murti spend so much time with intellectuals? When almost everything he said is very difficult to understand through the finite mind. In fact I have a tape of a talk by him in which he says, "Do not except what the speaker is saying. The speaker has no authority whatsoever. He is not a teacher. He is not a guru. For if he is a teacher then you are the follower and if you are the follower you destroy yourself and the teacher." Now the meaning of that doesn't spring readily to mind.*

*But he did spend a lot of time with intellectuals. And what I decided at this point is that it's just one of those things that's for the finite mind...there is nobody to understand it and I just think of other things that Masters have done that don't seem to make sense. Which would be the case with him spending a lot of time with intellectuals. Now I don't know whether you want to comment or not, I don't believe that it calls for any comment but if you have some...*

R: Why try to figure out what Krishna Murti did? (*SF: Sir?*) Why try to understand what Krishna Murti did? (*SF: That's what I'm saying there is no use, the whole thing- there is really no point in really talking about it...*) All those things clog up your mind. (*SF: It's a waste of time to even to discuss it.*) Drop it!

*SF: Okay I'll drop it. Trying but...I dropped it because even before I asked the question I said it was a waste of time. (students laugh) Which you covered earlier.*

R: There have been so many teachers on this earth and there still are many teachers on this earth. Do not try to figure out who is what and what is who. Just be the observer. Do not get involved. Listen and do nothing. As I said before if you live spontaneously there will be no time to think about these things.

(Something happens, seems Fred leaves room students comment and joke)

*SH: Don't worry, he'll be back not to worry. (laughter) (SM: He didn't disappear. (laughter) (R: He dissolved.) (laughter) (SV: Not for long.) (laughs)*

SK: *I got a crazy question too, I think. What you were saying before it was about awakening without the conditions, without being conditioned. Forget your conditions just awaken go beyond it right, so...*

R: *If you're conditioned you cannot awaken. You have to be unconditioned to awaken. (SK: That's a huge thing, a paradox.) As long as you're filled with thoughts and feelings and emotions and opinions, this keeps you from awakening. (SK: Yeah okay I can see that.) You have to just drop everything. (SK: Right that is the problem. That is the hard part. That's the part I don't see...) If you try to live in the moment in the split second of eternity there will be no time and no space to think about anything or to be anywhere. (SK: I can see that when I'm centered.) So stay centered and whenever your mind starts to think grab it, choke it, kill it. Stop it!*

Most of us when we begin to think we forget about all the teachings, we forget about everything and the thoughts take over completely. And it leads to other thoughts and other thoughts. What we're supposed to do is grab the thoughts when they begin and put a stop to them. Thoughts are like weeds. If you do not stop them they will grow over everything. They'll take over everything. As soon as you feel the thoughts coming on whether they're good or bad or indifferent. Stop the thoughts anyway you can. Just by thinking about stopping the thoughts, the thoughts stop.

SF: *Sir... (R: Umm.) I've had a kind of a breakthrough. Last Christmas when you told us to give ten dollars to a needy person made me uncomfortable. I've never been comfortable around beggars or so-called homeless or these vagrants. People lying in the street they've always made me uncomfortable. But recently I found out something that seems to work. Interra, what she does is she find out how much she wants to give each day and I read recently that in an authoritative book that maybe we should give to the needy and give to the deserving and to the undeserving because there is no way to tell the difference. So I decided that I'd do that and I figured out each day how much I wanted to give. And I give to the first person who asks me or to someone who looks like they could use a little help. And it kind of helped because those people don't bother me like they used to. And this has really been great.*

*In fact yesterday I gave a dollar to a ??? black and he smiled and said thank you. And it made me feel good and the main thing is that the whole situation doesn't bug me like it did. I don't even know why I share this kind of stuff.*

SV: *It's good stuff. (SF: Sir?) Good stuff. Glad you did. (SF: It's nice because up to now those people made me very uncomfortable and there's a hell of a lot of them...)*

R: *If you have to think about it there is ego involved. Again you must be spontaneous. If you see a homeless person comes into your life you either do something or you don't, but do not stop to think about it. (SF: Well I used to think about it but now I've decided hell I'll just give them a little something to give.) If you think about it, it means that you're trying to be a good person. To chalk up some points for God or something like that. Then you're just kidding yourself. Always be spontaneous in everything you do. (SF: That's an order.) Right.*

SF: *Actually I don't think I'm trying to be a good person I'm just trying to get rid of this negative attitude towards that. And it's worked up to now. (R: But there are too many thoughts involved.) Okay I'll try to stop them, drop them! No thoughts of any kind is the goal. (R: No thoughts of any kind.)*

SH: *The spontaneity eliminates that being anyone that is doing something?*

R: Yes. (SH: *So it's free and natural.*) True. Exactly. (SH: *Umm.*) When you think about it then the ego is doing it. (SH: *Then you're back in the soup.*) You're trying to do a good deed.

SK: *Maybe it could even be - maybe Fred what he was saying was, he was happy because he was more comfortable. Trying to get comfortable. (SH: But who is getting comfortable, that's the ego again.) Right. Good deeds are comfortable. (SH: I know. It's not spontaneous.)*

SX: *What is the use for the mind?*

R: No use at all. (students laugh) Totally useless. The mind is really a conglomeration of thoughts. The mind is made up of thoughts. Thoughts of your past and worries about the future.

SD: *So what you're saying, would put a whole new slant on, "if you don't use it, you lose it, right?" (laughter)*

R: You want to lose it. (laughter) But most people think that if they don't think, if they don't have a mind they'll be a vegetable. On the contrary you will be your Self.

SK: *So getting comfortable or not getting comfortable is just thoughts again? More thoughts? (R: Yes. It's all thoughts.)*

SR: *I guess there should be no motivations or reactions?*

R: No, exactly. The ego lives motivated. It's the ego who goes through all of these things. (SR: *I guess there is a fear that if I act spontaneously without a chance to censor that then I'm living dangerously. Because I'm making these acts of others will have their feelings hurt or I maybe... (laughter)* It is Jorge who thinks that. That you may have your feelings hurt or this may happen or that may happen. Those thoughts have to go. If you are spontaneous then something beautiful will happen by itself. Where there are no thoughts involved whatsoever. (SR: *From your experience do actions that come from no motivation do they tend to be sensitive to the feelings of others? Or do they seem to be willy nilly, sometimes sensitive and sometimes insensitive?)* It depends on the condition, what's happening. Sometimes they're sensitive, sometimes they're not but it's all spontaneous. (SR: *Sometimes there are legal acts, sometimes they are illegal acts? (laughter)* No I wouldn't say that. There are no acts. (SR: *Right, but this happens?)* There's just plain existence. (SR: *But the policeman observing may see an act?)* Well let the policeman figure out what to do with it. (SR: *Well now maybe we'll be behind bars living spontaneously? (students laugh)* If you find yourself behind bars you're not living spontaneously. (laughter) You think you are.

SR: *I think we have to be willing to be behind bars and you have to be willing to let anything happen. Whatever happens happens. You must be willing to lose all your money, your wife, anything. In order to live spontaneously right?*

R: When you live spontaneously what is supposed to happen will happen. All these things you are saying is true to an extent but it will not necessarily work that way. Whatever is supposed to take place will take place by itself. Everything will happen the way it's supposed to.

SR: *I guess thinking prevents what is supposed to take place to take place. (R: Exactly!) And I guess it kind of follows up predestination right?*

R: Predestination is working on the level of the relative world. In the relative world, the relative universe there is predestination. But when you go beyond the relative there is no predestination. Therefore if you go beyond the relative there are no mistakes. You no longer live in a world where you do good or bad, right or wrong, you go to jail or you don't go to jail. (SR: *Power to the judge Robert.*) What's that? (SR: *Power to the judge.*) (students laugh) When the time comes I will.

SP: *So the same applies for education and going to acupuncture school and things like that? (R: Yes.) Getting all this knowledge and information is a useless endeavor?*

R: It's a useless endeavor in the long run. But while you're living in this world everything you do seems important. (SP: *Then there must be an application of a practical thought, for the use of a practical thought?*) It is not practical thought really, it's maya. It's the grand illusion that moves you. That makes you believe you are using practical thought, that makes you believe that what you're doing is important. This is all the maya.

SP: *But I'm not referring to a personal self getting the self out of the way. For instance if I have to go out and repair the car. If I start the car and it doesn't start if I hadn't used correct memory - memory is important to function in society - and if I use memory correctly and I go out and lift up the lid and then I check the battery cable and then make sure there is a connection I maybe clean the points whatever little bit of knowledge I know about and that's practical knowledge.*

R: Yes. If you're living spontaneously you will do the same thing but without being caught up in the act of doing. (SP: *But Robert if you didn't have any thoughts you wouldn't have an idea of all this. That comes with memory and experience. If you have no memory you can't know about a cup of tea or I need some food?*) You have what is called memory in spontaneity. (SP: *Pardon?*) You have what is called memory in spontaneity. In spontaneity you know what to do. You're doing something in the second, in the moment. You're doing what you have to do, what has to be done will be done. But you will not be the doer. (SP: *I understand. But when I said practical thought, there is just practical thought there is just no person in it, it's just functioning, except not only tea, if you just have to go fix the battery, you just fix the battery.*) Yes. I guess it's what you call practical thought. To have practical thought there has to be a thinker who has practical thought. It's just a name. What you're saying is true. But it's just the terms you're using that I disagree with. Because to have practical thought there has to be a person that thinks practically in the moment. And yet when the mind is gone



there is just spontaneity that takes place without practical thought. What you call practical thought and what I call nothing is the same thing I suppose. (*SP: With all the language of the same thing and if you didn't have that kind of tool to help communicate verbally there would be no communication.*) Communication will take place as long as you're living in the relative world. All these things will happen by themselves.

*SP: What I'm saying is if you didn't have language you couldn't communicate. So there has to be thought as a tool that's used even if the mind is silent. Even if that's so, there is still a tool that is used by something else.*

R: True it's not thought. It's consciousness. Consciousness is always in effect, always working, always doing something. Yet you can go beyond consciousness and still fix your car and do whatever has to be done. Everything will be done without taking thought.

*SP: But I'm not saying about taking thought I'm just saying it's a useful tool. We originally started this because of the mention about acupuncture or in any school what you study. Those are tools to function within the world.*

R: Whatever you're doing is necessary at the time. So if you're going to acupuncture school this is what you're doing but this is all on the relative plane. All this is taking place in the relative world. When you are beyond thought, beyond words it will still take place but it will be completely different.

*SF: We take the case of a child prodigy at nine years old playing the piano beautifully. The child is not playing the piano the piano is being played, is that...?*

R: The piano is being played, yes, true, that's a good point.

*SV: (Student talks about his experience with a pigeon while driving)*

R: All is well.

(silence)

Do we have any announcements?

We're having the bhandara on the 26th, Sunday. Somebody should coordinate that. We need a coordinator. Any coordinators around?

*SL: Robert is it possible for us to just have a sign off sheet or just to bring whatever would you be comfortable with that. People bring whatever they want to.*

R: You can bring whatever you want to but unless we coordinate it people may bring the same things. (*SL: Well wouldn't we have a sign off sheet?*) Sure. Why don't you take charge of that? (*SL: Umm, I'm...usually I don't come on Sunday.*) We'll all play it by ear. Whatever happens, happens. (laughter)

(Coordination of bhandara continues)

R: Okay, I'll go along with that. (*SK: Is it 1 o'clock?*) It's 1 o'clock.

We have prashad...

(tape ends) [TOC]

**MAKE THE MIND REST IN THE HEART**

19th April, 1992

*Robert:* Good afternoon. (Good afternoon Robert.)

*SG:* Robert there is a white Plymouth duster out there with not the engine but something kind of motor running I don't know if it's alright or not? Anyone have a white Plymouth duster by Henry's entrance?

*SD:* Ah I do but it just runs for a while and has a fan which blows the engine.

(Robert continues) It's good to see you again. To be with you. How bad do you really want to awaken and become free?

I tell you that as long as you celebrate holidays, as long as you get involved in maya in any way or form this is what keeps you back. As long as you are superstitious, as long as you believe something can hurt you, there is a power outside of yourself, that there is something wrong in this world or there is something right in this world and you get totally involved in it, this is what holds you back.

Now there is nothing wrong with celebrations. I'm all for them. But do not take them seriously. Do not get so involved that you believe the superstitions of the celebration. That you get so involved that you have to do certain things or you will be punished by some God up in the sky. You've got to become loose and free of all these superstitions of person, place and thing and be your Self. We all want to become free, liberated so-to-speak.

Free from what? We think we're attached to something. We believe something has a hold on us. We have fears. We have wants and desires, needs. These are the things that hold you back.

Think about your own life. What is it that is holding you back personally from liberation? Of course you're already liberated you know that. But if you knew that you wouldn't be here. You believe that you're still human going through experiences, having friends and enemies, having good things and bad things in your life.

In other words you believe in powers outside of yourself. You still believe that the world can do something to you if you're not careful. To hurt you. You still believe that there is a disease out there that you can catch. You still believe that there is a person with more power than you who can do something to you. This is all false and foolish. You are the only power. There is no power apart from you. It is your mind that plays these tricks on you. It is your mind that makes you believe that this is like this and that is like that. And you have to fix things and rectify things and straighten things out.

What is this mind? Where did it come from? Who gave it birth? To whom does it belong?

We all should know by now that the mind is just a bundle of thoughts. That is all the mind is. A bundle of thoughts. It is not a separate entity. The mind is maya, the world, the universe and your perceptions of it. It's what causes things to happen to you in your life, good or bad. But when you start to see and feel that mind does not exist then how can you be hurt. How can things bother you or annoy you? For it is only the mind that becomes annoyed. It doesn't really become annoyed. It has these perceptions from karma. If you didn't know about something it could never hurt you. The samskaras that are with you, these attitudes, you have known sometime before or you wouldn't be able to feel them or have them. You have to let go. You have to let go of everything.

Remember that this doesn't mean that you will do absolutely nothing. The paradox is: you will be doing something but you will be doing nothing. There is no one who does a thing. Yet you appear to be doing things but nobody is home.

As you begin to empty yourself of all thoughts, emotions, preconceived ideas by observing them, looking them straight in the face seeing their non-validity involved, the mind begins to weaken. The mind begins to lose its so-called power and pretty soon there is no mind to deal with at all. When there is no mind at that time you are free. So it is only the mind that holds you back. Your belief system. This is what you have to work with everyday. You have to first realize that it's your belief system, your mind that causes the conflicts, the problems, the beliefs. Then you begin to look at your mind for what it really is. Examine it thoroughly. Realizing it's a non-entity. It was never born, it never came from any place, never existed.

If your mind never existed then who are you? If there is no mind there is no body. If there is no body there are no others. If there are no others, there is no world, there is no universe. There is only that which always was. That which always was is nothing. No thing. No thing that this world consists of. All things are an emanation of the mind. Everything. Therefore if the mind goes there is no one to think. There is no one to feel the pressure of this world or this universe as being real. This is the reason in all the high teachings of this world we are told to eliminate the mind. Think of all the thoughts that came to you just today since you woke up, got out of bed. The different thoughts, feelings, emotions, that came to you and you accepted these things. You felt these things as if they were real.

Many of you here are doing very well, annihilating the mind, seeing the only reality the Self, as no thing. Yet some of you are still caught up in this world of maya, of illusion, and it hurts. When you dream. You may dream you got killed or wounded or put in prison for the rest of your life. It hurts. Yet when you awaken these things never existed.

This life is like that. You appear to be going through experiences. Good experiences, bad experiences, all kind of experiences, yet you take it seriously. Forgetting it's just a dream. As you take it seriously it expands in your life. And your whole life evolves around the thing that you fear, the thing that you love. The things that appear real in this

world. Then when the changes come you become upset. For you want to hold on to the good things of this world. And get rid of the bad things. Yet what you really want to do is awaken completely. Forgetting about good things and bad things. You cannot afford to hold on to anything. If you want to be free.

You must ask yourself this question, "Do I really want to be free? If I do why am I doing these other things? Why do I believe in this and believe in that? Why is this so important to me? Why is that so important to me?" Remember mentally as long as something is important to you it becomes part of your experience and pulls you further into maya, into illusion. Only you can make yourself free. Simply by letting go. Letting go of everything mentally. Remember I'm not saying you have to leave your family or leave your job or leave your house or leave anything. I am saying that you mentally have to become dis-attached to these things.

You may say, "How can I love my family if I become dis-attached?" What becomes dis-attached is your ego, the mind. When the ego and mind become weaker, love becomes stronger. Therefore you can love your enemies. Love everything in this world, in this universe and yet not be attached to anything. This love comes by itself. You do not have to develop it. It only comes when you let go of the other. As you let go of everything else. Things like love, bliss, joy, peace come by themselves. You have to become totally honest with yourself.

You cannot have a secret life and on top of this want freedom and liberation. There are no secrets in the Self. It's an open book. As long as you're leading two lives then this teaching becomes entertainment for you. You come here when there is nothing to do, when you're not doing anything important.

As an example: Most people here today — not everyone but most people — do not have a family life. You're either single or you do not live with family. So you come here because you have nothing to do on the holiday. But if you met someone, let's say you fall in love with or your family invited you to dinner from far away some place — your parents, your children — would you really be here today? This is something to think about. If things were going your way, so-to-speak, the way you want them to be, would you be here today? There are very few people who can say yes to this. This is what I'm referring to when I say, "Most of us have a secret life," or we have two lives.

One life says, "I want to become enlightened. I want to become free. I want to become evolved. I want to be self realized." But the other life does everything that is against the principle of self-realization. You become totally involved in maya and you think you're having fun. When the so-called fun wears down, wears out you have to have more fun and you're always looking to have fun. And whatever else you may do when you're by yourself. Be honest with yourself. See what you're really all about.

Let me make this perfectly clear. There is absolutely nothing wrong with enjoying yourself. Experiencing the good things of this world so-to-speak. There is nothing wrong with this at all.

The problem arises when you believe these things are real. When you take these things seriously. And you believe this is what brings me happiness. To go to dinner. To go to a movie. To go to a play. To go to an opera. To have friends over for dinner. There is absolutely nothing wrong with this until you believe it brings you happiness. As you know by now the truth is that nothing in this world can bring you happiness. Happiness is within your Self. You are happiness.

What you're really doing is allowing the mind to rest in the heart. When the mind is satisfied that you have something that you love in your life, the mind rests in the heart. When the mind rests in the heart, happiness ensues all by itself. For happiness is the very nature of yourself. Whenever the mind goes out searching for something to make them happy, make you happy then you are not happy until you accomplish whatever you want to do. Once you're accomplishing it, once it's done the mind rests in the heart and you have happiness.

All the time you believe that it is the thing outside of you that brings you the happiness. It's the object that has brought you great happiness. The object has absolutely nothing to do with it. It is when you are satisfied that the mind rests in the heart and you become happy. So we learn to make the mind rest in the heart all of the time and we will always be happy. We can be happy under all circumstances. It makes no difference if we're in prison or if we're in a concentration camp. If we're in hell. As long as you do not allow the mind to come out of your heart you have to be happy.

It is like the person who sits in the hot sun and burns then goes under a shade tree and feels comfortable. As soon as the person is comfortable he goes back into the sun again and again the sun burns him. So he runs back under the shade tree. Only a fool would keep running back into the sun then go back under the shade tree. But that is exactly what we do. We go out searching for things to make us happy. And then when the things wear off we become miserable. Whereas we can sit by ourselves and have tremendous peace and happiness. We can go to a movie, we can go anywhere we want and the happiness never changes. The happiness is your Self. You are that.

You have to always be aware of this. You have to realize that I don't have to run here or run there or go here or go there. If I'm going here or going there it's because I want to but it has absolutely nothing to do with my happiness. It will not make me a better person if I go anywhere or do anything else. All the knowledge that you need is within yourself. All the peace that you need is within yourself. All the joy that you need is within yourself. All the love that you need is within yourself. And since your Self is all-pervading, omnipresence, therefore anywhere you look, anywhere you go you are in yourself. There is only one Self.

When you know that Self others become that Self, the world becomes the Self, the tree becomes the Self, the sky becomes the Self, the planets becomes the Self, the whole universe is the Self. Therefore wherever you go whatever you do you are seeing the Self. And the Self is always love and compassion and peace and bliss. That is why nothing can

make you unhappy. For you're not seeing something apart from you. You're seeing yourself.

As you know when you see something apart from you, you have all kinds of problems that go with it. You have to fix it, you have to change it, you have to love it, you have to hate it, you have to do all kinds of things with it. Whereas if you are your Self you do absolutely nothing. You just remain your Self. And you appear to be going here and going there and doing this and doing that but you are always the Self. You are always that.

(short silence)

*Feel the power within you. (short silence) Feel the love within you. (short silence)*

*Feel the peace within you. (short silence) Feel the freedom within you. (short silence)*

*Can't you see by now that you are that? (short silence)*

*You have no needs or desires or wants. (short silence) Everything is fulfilled.*

(short silence)

Can't you see by now that you are not the body? That you are a spirit, omnipresent, omnipotent, omniscient. You are not limited to a body that seems to get old, get sick, that dies. That is not you. Only what has been born dies. Do you really think you were born? You have lived forever and you will continue to live forever.

The body-mind is a superimposition on the Self. You have identified with the body-mind and that is the only problem you've got. So you now have to identify with the Self. To the extent that you identify with the Self, to that extent does your body and mind become weaker so-to-speak, until they disappear altogether. And you are the Self. Perfect.

The whole universe, everything is a superimposition on the Self. They appear to be real but nothing is real. Stop identifying with the body. You identify with the body when you feel hurt, when you feel good. When you feel this is happening and that is happening to you, you are identifying with the body.

You can tell when this happens. When you just feel good all of the time. For no reason at all. Then you know you're making progress. When you start feeling happiness, joy for no reason whatsoever. You're no longer looking at your affairs or your life in the past or the future of your life. You are spontaneously looking at the Self. Just the way it appears. And that is unalloyed happiness. Un-perturbable peace. Just the way you are. Right now. Right this second. You are that.

As soon as you start thinking you spoil it. In this split second you are pure and bright and shiny. In this split second you are all-pervading, omniscient, omnipotent. Pure awareness is your real nature this second, this moment. Feel it. There is nothing that can disturb you any longer. You have overcome the world and you are free.

(long silence)

R: Let's see if we have any stumps. There are no stumps.

*SV: I have a question. Robert when you talk about the mind you talk about the mind like having a group of thoughts. Like thoughts about the past and thoughts about the future. But there*

*can only be one thought at a time not thoughts plural. There can't be thoughts and one thought in the mind. Whatever thought you got to get a beginning a duration an ending and then it's finished. (R: Umm.) There can't be thoughts plural. There is only one thought, whatever it is.*

R: There is only one thought at a time. But the mind is composed of endless thoughts since you were born so-to-speak. From many lives. And worries about the future that you learnt in this world. But they come to you one at a time. They don't all hit you at once. If they hit you at once you wouldn't be able to take it, you would drop dead. (SV: *But one thought at a time isn't mind, mind has to have more than one thought and it doesn't have...it just has one thought and at the end of it there is no mind, when the thought finishes there is no mind.*) Look at the mind as a reservoir. Full of all kinds of foolishness and nonsense and thoughts and everything else. But there is one outlet. So the thoughts come out one at a time. And you get rid of this one and another one comes and you get rid of this one and another one comes. (SV: *That's an assumption, all I notice is when I have a thought, I have a thought and that is all there is.*) So then why when you get rid of it another one comes? (SV: *There isn't another one because the other one is only a thought that I had a thought before but it's a present thought. It isn't another one it's just a present thought.*) Say you're thinking about how hot it is here. (SV: *Yes.*) Then the air conditioner comes on and you think how cool it is. Then we're talking here too much and you're thinking about going home. That you're hungry and you want to eat supper. And then when you eat supper then you think about you want to watch television. So thoughts keep coming. They never stop. They're endless. But they come one at a time. Do you see what I mean?

SV: *I'm not sure it is because I only see one thought at a time. (R: Yes.) At the moment there is a thought that is all there is. There is no other thought. There is no past thought. There is no future thought. This is a thought. A thought may talk about the past or it may talk about the future but it's a present thought. And when this thought finishes then there is noone, no mind, there is nothing.*

R: In truth that's right. But as we are mortal beings the thoughts never stop coming. (SV: *That's how it seems.*) Sure that's how it seems. There is no mind to begin with. Of course and there is no mind to begin with. There is nobody asking that question. (SV: *Yes but the concept mind assumes that there can be more than one thought otherwise you have no mind. A single thought isn't a mind.*) Sure. (SV: *It's an assumption.*) It's an assumption of course it's an assumption. (SV: *Yeah. That's what I was talking about.*) Everything we're talking about is an assumption. (SV: *Yeah.*) You're an assumption. But you have to get rid of the whole thing and become free.

SF: *On Thursday you covered pretty thoroughly if you're a disciple, you're a...unclear... if this is so, if that's so in reality everything that we think is outside of us really isn't?*

R: True there is no outside, there is no inside. (SF: *No opposites either?*) There is no thing. Nothing exists. No thing ever existed. But because you believe you're a body these things appear real.

SF: How do you know? I do but... The bible says, "Eye has not seen, nor ear heard the bliss that is prepared for the righteous," the righteous are people who are right? Ones who have gone into the state of pure consciousness, pure awareness which is our real nature. (R: Umm.) Is that right?

R: That is what the Bible says. (SF: The Bibles right.) Sure why not. (SF: Take it or leave it.) But what do you say? (SF: The best thing to do is to be still.) Of course. (SF: Otherwise I'm thinking again.) Always remember when everything is said and done it is you that counts. (SF: Thank you.) You're welcome. (SF: And you, we're all one.)

SH: Don't take it personally. (laughter)

SM: Robert when we spoke before I was telling you, the Self attracts the Self, so does that apply when people are ready? Like the Jnani will come to help them?

R: On one plane that is true. But remember that there is not two selves or three selves. (SM: No.) There is only one Self therefore the one Self is omnipresent and all-pervading. But on that plane that you're talking about the Self attracts the Self. When there is something within you that is ripe and ready, like an orange that is ready to fall off the tree you will attract yourself to that experience whether it's a Jnani or a Sage or something else or a book. Can be anything. But you will attract yourself to that thing that you need to do next for your unfoldment and fulfillment.

This is why I always say that you're in your right place at the right time going through those experiences that are necessary for you at this time. There are no mistakes. Everything is in it's right place. Never believe that there is something wrong in your life. You are where you're supposed to be. Going through those experiences that are necessary for you right now.

When you become angry at yourself because you don't like the experiences that you're going through you are hindering your growth. Rather be grateful, thankful, for every experience that you're going through. Even though it may appear to be terrible in your life. Be thankful for this experience. For the experience is not what you think it is in your finite mind. There is a greater purpose to it. All is well.

SD: Robert when you refer to spiritual growth are you talking about the approach to enlightenment?

R: The approach to enlightenment, yes. Every experience that you have in your life whatever it looks like, is only to take you up further toward freedom and liberation. This is the reason we are told never to judge by appearances. For finitely we can't understand the experiences. We're looking at life from one viewpoint only. (SD: But haven't you said that life has no purpose?) It has no purpose but as long as you believe you are a human being and you're working on yourself then you have to appear to be doing certain things to become free. But ultimately life has no purpose whatsoever.

SB: What about realization because it seems that the purpose is self transcending, self sacrificing purpose. To see it as all nothing, useless...?

R: Who sees? (SB: The Self.) The Self doesn't even exist. (SB: Well it appears to. From that point of view, from the relative point of view.) As long as it appears to exist then you have



to do things to get there. (SB: *From that point of view it seems to be a self-realizing process of self transcending the ego.*) Then you have to work on yourself and do spiritual work, sadhana to get there. But when you begin to feel there is no purpose and there is no realization, there is no confusion, there is no delusion, then you don't have to anything just keep still.

SD: *Does a baby have awareness of the Self?*

R: A new born baby is pure. It doesn't have awareness of Self. It has awareness like we have when we're sleeping. When we're sound asleep there is no ego. The mind rests in the heart. Only when we're sound asleep. So we do not function. But when you are awake and the mind rests in the heart that is called sahaja samadhi. And then you are aware of the Self. So a new born baby is like the sleep state. It is pure but is unconscious. (SD: *And not self-realized.*) Not self-realized.

SJ: *Unless it's a self-realized baby of course.* (students laugh) (R: True.)

SF: *At what point do the vasanas and the samskaras come into the individual?*

R: As soon as it's born. (SF: *He's pure.*) Slowly but surely it comes. (SF: *But you said he was pure.*) He's pure to an extent but he's like us asleep. (SF: *Oh I see what you mean.*) But as it continues in this life sojourn, all the samskaras come out. Things start to happen. He's being brainwashed everyday by the parents, by society and here we are today, bunch of idiots. (laughter)

SL: *Robert if the illusion is as pictures on the screen of consciousness and the pictures are created by our finite minds. How is it that the finite mind could create something with such ineffable beauty as images?*

R: The finite mind is simply the illusion of being. We are beings and we're being. This being is creation of symmetry, of beauty, of ugliness, of death, of life, all this appears in maya. (SL: *But if it comes from the mind then doesn't that presuppose that the mind can be creative to create a butterfly or a humming bird?*) The mind appears to create all these things of course. But who is creating? Where does it all come from? (SL: *Well it comes from consciousness.*) Consciousness is self contained. The truth is it doesn't even come from any place, it doesn't even appear. It doesn't exist. It is like the mirage in the water. Like the snake in the rope. Like the sky is blue. Everything appears to be but upon investigation it doesn't exist at all. (SL: *I can imagine that we can visualize cardboard boxes but ??? that's too much.*) (laughs) For whom is it too much? For the ego mind. When the ego mind gets out of the way everything will shine by itself. This thing called maya. (SL: *I'm confused about this.*) (laughter)

SB: *That's why it's maya. Otherwise it wouldn't be maya we'd be able to cut through it.*

R: The thing called maya is a very intricate game. It makes everything appear so real. So alive. (SL: *And the reality of it, the complexity of it is so demanding.*) Sure, this is to pull you in further. To get you further involved. Because you fall in love with all this beauty and all this joy and happiness that appears. And you get involved in it and then you have to go through all the ramifications of it... (SL: *I'll be happy to take it or leave it.*) And then of course everything has to change sooner or later.

SL: *But even the change and decays seem so symmetrically perfect.*

R: Of course it does. The whole universe appears so symmetrically perfect. But for whom does it exist? (SL: *Can anybody help me go at this. Just that the idea that if we could say that consciousness created it then it would seem...*) Your mind wants a creator. According to the mind something has to have a cause. We cannot think of a thing without a cause because it's mind boggling. Yet in truth there is no cause. There is no justification for existence.

SD: *And are you saying there is no perfect symmetry?*

R: That perfect symmetry appears to be so. In the beauty of things, in the joy of life, there appears to be perfect symmetry. That perfect symmetry is only maya. It has no life of its own. It has no existence of its own. It appears. And the appearance comes from nowhere like the water in the mirage.

SF: *The same as imperfect symmetry. (laughter) (R: Imperfect symmetry. Perfect symmetry, imperfect symmetry.) More unreal opposites.*

SJ: *It's like the perfect insecurity. (R: Sure.)*

SB: *Why can't we say it's all consciousness? It's really consciousness, it's...*

R: You can say whatever you like. But consciousness is consciousness. It doesn't even exist. It only exists because we're talking about it. We make it exist because we have to give it a name. (SB: *But everything is that so then the world is really that. So the reality of the world is really consciousness. So it is a cause.*) The reality of the world appears to be consciousness sometimes when we talk about it that way. But why talk about it that way at all? (SB: *Because it's easier to make sense really.*) (laughs) As long as it makes sense it is not real. (laughter) That is the problem, you hit it right on the head.

SJ: *It's a false sense of security.*

R: Right everything that makes sense is a lie.

SB: *But it's a good way to teach. I mean it's a way that people can follow it otherwise it's just totally irrational and nobody can really follow anything.*

R: That's good. That's the way I want it. Because when you're shocked out of your life of following and being on the straight line everything being like you can imagine and think about you can never awaken. You have to be shocked into awakening by realizing nothing exists the way you think. Nothing at all is like what you believe.

SD: *So to say the reality of the world is self-contradictory right, in other words there is no world.*

R: There is no world, there is no self-contradictory.

SH: *There is no reality. (R: There is no reality.) What is that? (R: Silence.) Nothing?*

R: Silence. There is not even nothing. (laughter) Because in our minds when we think of nothing it's something. (SH: *Well then there is not even silence.*) There is not even silence. (SH: *Why don't you shut up?*) I don't know. (laughter) (SH: *There is nothing more to be said.*) Of course not.

SL: *Lets do a giant slide down at the lake. (R: Good idea.)*

(short silence)

SF: *If we go back to karma a minute. If something real bad happens to me tomorrow, you know I break a leg or lost my income am I to feel that I Fred, are to be punished or is it just an effect, has a cause?*

R: *Do not feel that you're being punished. (SF: Okay that is all I wanted to know, that is a good thing. Or the opposite thing if something wonderful happens...) Umm. (SF: ...I'm not being rewarded, okay that's what I want to know, thank you.*

(short silence)

R: *Next week we're having a bhandara. There will be plenty of food because you're going to bring plenty of food right? (laughter) There'll be music, entertainment.*

SD: *And didn't you say we start at 1:00 instead of 2:00 next week? (R: We start at 1:00.)*

*Do we have any announcements?*

*(General announcements about transcripts completed and handed out)*

SD: *Robert I want to go back to the baby again. (laughter) Knowing on a certain level that a baby is never really born but on a relative level why would it appear to be born unrealized? Would that be a result of karma and samskaras?*

R: *It is like a tree that is born from a seed. Anything that is born isn't real. Anything that appears to be born is false. The real is never born. So whatever appears to be born like a baby is part of creation. It's all part of maya. (SD: Including the non-realization?) Including the non-realization, yes. Whatever is born, whatever you see in this world is all maya. A baby is part of it, not separate.*

SH: *It doesn't have to be born it just has to appear.*

R: *The appearance is maya. (SH: It doesn't have to be born.) But appears to be born. (SH: Does a mountain appear to be born?) A mountain has appeared to be born centuries ago. (SH: It wasn't born it just occurred.) It came into being. It appeared to be, same thing. (SH: There is no birth.) Well it's semantics. (SH: Yeah.)*

SC: *If you're watching a volcano it does. (laughter)*

R: *Anything in this world that appears that is born whatever you want to call it is maya. Well, think of it as a dream. When you are dreaming you may dream that you have birth, that you have death, that you have disillusion. Yet when you wake up the dream is gone. So it is with this life.*

*I don't understand why it's so difficult to grasp. Because when you are dreaming everything that occurs in the dream is occurring now, there is no difference. Yet where did the dream come from? The dream came out of your mind. And in that dream you have all kinds of experiences. The same with this life. Only just like in the dream you refuse to call this a dream. You want to get involved and do this and do that. Yet when you are in your dream you are the same way you will never call it a dream. If I come into your dream and tell you you're dreaming you will not believe me. You will be the same way you are now. You will say, "What do you mean Robert this is real." And then you pinch me to show me*

it's fake, "Don't you feel the pinch?" "Of course I do, it's a dream pinch." So I feel the pinch. The same thing is true here.

*SK: So Robert in that dream there is an implicit reality that you wake up to, it has similar forms to the dream, so if you're saying an analogy pointing to reality we wake up to, and similar forms to what is being experienced now?*

R: You do wake up to reality. (*SK: In a similar form?*) In a similar form. When you wake up you will be totally free of who you are, of what you are.

*SF: Is this a correlation between the dream state and the waking state? I had dream where I was waving - I thought the UPS truck was going by and he and I were waving but I thought he didn't see me - So I looked in his mirror as he went by and he was looking at me so I waved at him in my dream. And just then I woke up, I stood up - I sat up in bed and I was waving at him. (laughter) So there is a connection of some kind.*

R: Well you probably had a dream just before you were waking up in the morning. It was probably the last dream you had. (*SF: Oh I woke up waving.*) Yes the dream was just about happening before you awakened. And then when you woke up it continued. (*SF: Oh I see what you mean, I see yeah.*) See we usually have 7 to 8 dreams a night. And the ones we remember are the last ones that we have in the morning. We forget about the rest. So you were dreaming your last dream about the UPS truck and all of a sudden you woke up and you were waving at that time. (*SF: Of course he wasn't there in the dream or in the waking state.*) He was there in the dream. (*SF: In both cases.*) He wasn't there in the waking state because you woke up. Was the UPS truck there in the waking state? (*SF: No.*)

*SH: That would have been a surprise. (students laugh)* (R: A UPS truck in his bed.)

*SV: But you know Robert the reality of the dream takes off all because in the dream I fly and when I wake up it takes me about a minute or a minute and a half or maybe two minutes before I realize that I'm this kind of reality, it doesn't work. (R: Umm.) You know it takes me that long to start believing it doesn't work. I'm sure it works until I find out, no. It doesn't work. (R: Why don't you go into the mountain, just try.) I will I was just thinking about it. That is as far as I'm going to leave it. (laughter) If it's not going to work in my thought it's not going to work there. But I sure think I can until I find out that I can't.*

S: I'm going to get you toe shoes for your birthday. (laughter)

*SM: What about if you wake up from a dream that was so intense, that you're just perspiring, that it's been a horrifying experience. I had a horrifying experience in a dream just recently. I was being attacked and I screamed, I screamed so loud but the word I screamed was, "Oh God." And it went way off and I could see it going way, the sound or the vibration of the word God went way out into infinity and it came back into a big light and it came back into me as a power. And I grabbed the guy and he went down into dust. He disintegrated. And I woke up all just wringing wet. (laughs) It was just scary. And that is when I said to you, is there was any significance to dreams and spiritual experiences. But I know it's only a mind thing but it was...oh my God. I think about it now and I perspire from it. (SH: You turned him into dust.) I just did it because the power went through you and I was just shaking with it and it went just right down to ashes. Like, Oh my*

God I killed him. (laughter) (SH: You annihilated him, did more than kill him.) (laughs) The worst dream I've ever had.

SF: It's a good feeling when you realize it was just a dream.

SM: It was a dream yes, yeah. (laughter)

SB: Robert is it true that the body is really only mind stuff also? Only the concretization of the tendencies from the past?

R: The body is an idea of the mind. (SB: So everything is mind really.) The mind is everything and the mind doesn't exist. (laughter) (SB: Then when you die you're in the world of the mind because the body and the brain is not there to filter out and stop you from the world of the mind so you're in the world of just your own mind. That is your own hell right?) When you die come and tell me. (SB: So I've been told.) Why talk about things like when you die you're going to be this and you're going to be that. Why not become free now? Totally free then you don't have to worry about dying. There will be nobody to die.

SJ: Or just get drunk before you die. (R: Get drunk before you die and come back as an alcoholic.) (SE: Maybe worse?) (R: Umm.)

SB: Why is it that many people rest in the silence and they still don't awaken?

R: Ask them, people do all kinds of things. (SB: Well you said that if you rest in the silence then you're guaranteed to awaken?) Sure if you're resting in the silence. But how do you know that you're resting in the silence? Are you resting in the silence free from thought? (SB: It has to be permanently...) You have to be free from thought. Otherwise where is the silence if there is thought. (SB: Is that a universal law, when you're absolutely silent how long you have to...) It all depends on the person.

(silence)

(Prashad is blessed and handed out.)

(General talk during prashad continues)

SB: Did you hear the story of the pussycat that sat on the easter eggs and they hatched? (R: The who?) This kid found some goose eggs or duck eggs and he gave them to his cat and the cat sat on the eggs and kept them warm and they hatched. And when they hatched the cat thought it was the mother of these baby ducks. The cat took care of the ducks. (students in disbelief)

(General talk continues)

R: So until we meet again be at peace with yourself. Do not worry about the world or your life. Do not concern yourself with God or the maya of this universe. Go deep within. Realize the truth be free. Blessings, peace, joy. Go forth and multiply. (laughter)

S: Woops, take it easy...

(tape ends) [TOC]

*Transcript 148*

**BE "THAT"**

*23rd April, 1992*

*Robert:* It is wonderful to be with you once again. On this humid hot night in Henry's house.

I received a call from a lady this morning who inquired, "Robert what is the significance of the Phalanx symbol of Shiva? Why do thousands of Hindu's worship this phalanx symbol? After all isn't the symbol a penis?" So I sort of laughed and I said, "May I answer this question at the class?" And she said, "Yes." So I will answer this question with a story.

Thousands of years ago in the dense forests of India there lived a group of sadhu's or should I say pseudo-sadhus. They were really hypocrites. They would imagine they were going into samadhi, to see who could stay longer in samadhi. They would debate scripture for hours and argue over it and have fights over it. They would imagine they had kriyas and shake all over and dance all over. They were putting on all these acts.

The sadhus were all married to beautiful women. The women were all virgins. For they wouldn't touch them they think it was un-pure. So the women remained virgins. They were very passionate women and they wanted to have love. But the sadhus wanted to show how pure they were.

Now Shiva heard of this. And he said, "I must punish these people." He therefore took the form of a young boy with a beautiful body and handsome features and he appeared naked in the sadhus camp. When all of the wives saw this good looking guy, naked, they became real passionate. They wanted him. And so he made love to all of these wives at one time. Which is a hard thing to do. (laughter)

*SV: Shiva?*

*R: But Shiva can do anything. (laughter)*

The sadhus heard about this and they became angry. They didn't know this was Shiva. And they said to each other we must get revenge. And he took out a book of curses. They found a real good curse and they put the curse on Shiva. Shiva was just about to make love again to all the wives when his penis dropped off. A heck of a position to be in. At the same time the sun stopped shining and the moon stopped shining. Everything was pitch-black.

The sadhus then understood that this young man was Shiva. And they said we must ask forgiveness. He came to teach us a lesson and we did this to him. We must beg his forgiveness or we may never see daylight again. They started to search for Shiva every where but they couldn't find him. All they found was the penis. They therefore picked it

up put it on a pedestal and started to worship it. Shiva saw all this and felt sorry for them and made the sun come back again and the moon to shine once more. And unto this day millions of Hindus worship the phalanx symbol of Shiva.

What is the moral of this story? When some of you guys are making love to someone else's wife, watch out! (students laugh) You never know what is going to happen. (laughter) You can give it any moral you want. What does this story have to do with Advaita Vedanta? Together, absolutely nothing! (students laugh) So here we are.

The truth is of course, that there are no sadhus. There is no Shiva. There is no penis. There is no universe. There is no ignorance. There is no enlightenment. There is no thing that exists. Absolutely nothing exists. And the nothing doesn't even exist. There is nothing more to say. Everything is zero.

Yet, it appears to us that everything does exist. Look how involved we become in the world. Just look at your life this very day and see the things you are involved in. The thoughts that came to you. The actions you took. As long as you believe the world is real you must suffer accordingly. As long as you feel the body is real then the world is real to you. And we talk about karma and reincarnation and all these other things we talk about. They do not mean a thing. They have no significance whatsoever.

We're talking about the ineffable. Something beyond words and thoughts. Something beyond, something beyond. Yet it's so beautiful that there is nothing to say. There is something there when you go beyond consciousness, beyond beingness, beyond pure awareness but yet it's not something at all. For when you think of something you're thinking of a thing. A thing that you can think about. Something that you can feel perhaps. Something that you can identify with. It is beyond all that. There can be absolutely nothing that can be said about it. You can't even experience it. For to experience it there must not be a you. The you has to be transcended, transmuted. Therefore you can never experience this ineffable. And when the you is gone and no longer is there, there is no longer an experience. For again there has to be a you to experience something. When the you is gone who is to experience anything? The experiencer has been totally transcended and the experience has been totally transcended. You are that!

This is why the sayings like; "Tat-Tvam-Asi, Thou Art That, sat-chit-ananda," are words that have no definition, no explanation. When we say, "You Are That!" Do not try to evaluate "That." For if you begin to evaluate it you're using your mind of course and you'll come up with all sorts of answers. You will say, "Well that is pure awareness. That is nirvana." But that is not what it is at all. It has no name. It has no shape. It has no dimension. It is nothing that the human mind can ever comprehend. It is beyond the human mind. It is beyond nirvana. It is beyond pure awareness. It is not a thing. It is not a thought. It is not a feeling. It is not an emotion. It is simply That.

When we talk about Advaita Vedanta we talk about the five elements, the three gunas, the food body. All this talk is nonsense. It is exactly what it is, spiritual talk. Spiritual talk gets you nowhere. Spiritual talk is for novices. People who are still debating try-

ing to win points. Trying to come up with answers. Asking all sorts of questions. Debating spiritual points. All this is nonsense. So the wise person keeps silent.

In the silence there will come a time when you become "That." We're not talking about absolute reality. Those are just words. Pure awareness, more words. We're talking about "That." That may happen during the story I told you about Shiva, the phalanx symbol. There really is a reason for telling you this story. It is one of the awakening stories. If you think about this story you can awaken through it.

This is why I tell you once in a while that everything we do here is for awakening. Do not take the words literally. Try to read between the lines. Everything is for awakening. But yet if you come in here all filled up with so-called knowledge, ideas, concepts from all of your spiritual training you're never going to get it. The way to come in here is with an open heart. Where there is no question whether you know something or you don't know something. They're both impostors and keep you tied into maya. If you think you know something you're tied into maya and if you think you're empty and you don't know something you're still tied into maya. We want to get beyond this. Even when you say to yourself, "I want to experience nothing," that too is maya.

People continue to ask me, "Robert why don't you give interviews? Why don't you advertise? Why don't you let people know you're here? You can have hundreds of people coming." Well, as I explain to some of you, ninety-nine percent of all of the people in Los Angeles have been on spiritual paths and are all burnt out. When they go to a meeting they come to the meetings with sarcasm. With "Let's see what this guy knows," attitude. "Let's see how much knowledge he has." And they ask the same questions over and over again that countless hundreds have asked before. So we're not looking for numbers. We're not looking for anything.

As I told you on Sunday most of you are making excellent progress. I talk to you on the phone I see you at lunch you're doing very well. To continue we have to shut up. We have to learn to control the emotions. We have to look at this world without reacting. We have to let go of all desires. By desires I mean we have to let go of the idea that we want to better our life, improve our lot. All of these ideas and thoughts keep you back. Do not wonder if you're making progress. Do not analyze yourself. If you're coming to see me I will take care of all of that for you. There is absolutely nothing you have to do.

It is humility, compassion, love, peace that you begin to develop. As many of you have told me, "I'm feeling more peace and love than I've ever felt in my life," this is not an accident, you deserve it! Some of you have let go of all of your fears that you've carried for years. Some of you have gotten rid of the chip on your shoulder that you've carried for years believing everybody is out to get you. You're beginning to understand that there is no you to get. In other words you're no longer hurt-able. Some of you feel nothing at all is happening to you. You're the same way you always were. Not to worry. As long as you come to satsang you will be taken care of. All is well.



The universe is not what you think it is. No thing is what you think it is. You are not what you think you are. Do not concern yourself about your life. Do not concern yourself about your body, about your affairs. You can only live like this when you live spontaneously. When you live in the very second of existence. In this very second there is only 'That'. Which always was and will always be.

You have to catch yourself in that split second. That split second of eternity. You are that eternity. Do not bother to look for eternity. Do not even look for that split second. Just be it. For when you look for it you're using your mind and your mind is a product of time and space. Therefore if you try to find that split second with your mind you'll never find it. When you just are in that very beingness you are in that split second of eternity.

It's really so simple I tell you this all the time, just be! Do not be this or that. Just be! Just say to yourself, "I-am." When you say to yourself, "I-am," you're just being. You feel just wonderful when you just are as some of you are feeling right now.

It's wonderful to drop everything. To let go of everything. And begin to understand there is nothing to fear and there is nothing to fight. That feeling comes to you without the words. You just become that. If you have to say it, "There is nothing to fear, there is nothing to fight," then you are lying to yourself because you feel fear and you feel there is something to fight. You cannot voice these things. You cannot voice these things I'm telling you. For remember to voice it there has to be someone left to voice it. There has to be an experiencer and an experience. When the experience and the experiencer are gone then you are at home in the ineffable.

Some of you still believe that realization is when you resolve your problems. You believe that when you become liberated then things will be the way that you want them to be. I tell you this is a bunch of hogwash. (What's hogwash?) (laughter)

*SV: Wash the hog?*

Robert: Well, it's hogwash.

When you experience the Self there are no longer any problems to remove, to resolve. When you become 'That,' 'That' no longer feels that there ever was a problem or mistake or a negative condition or a positive condition. Don't you see, "That" knows nothing about these things.

Say you're dying of cancer. And you tell everybody, "I'm going to Robert's class because when I realize my Self I won't have cancer any longer." You do not understand the teaching. When you awaken there is no such thing as cancer. There is no such thing as health. For there is no such thing as a body that has these things. These things will never be in your mind again for you will not have a mind to think them with.

Therefore again let me remind you this teaching is not to change negative conditions into positive conditions. We're not here to improve our lives we're here to get rid of our lives in their entirety. Only if you believe you are a body will you want to improve your life and become healthy, wealthy and wise. When you understand what I'm talking

about you will realize that there is no one left to be healthy, wealthy and wise. Of course others may look at you, they will simply see themselves.

That is why I say again when there are too many people who come here to this class, I get telephone calls from people, newcomers all the time, ask me the same question, "Robert do you go to the bathroom? (laughter) Do you eat? Do you sleep like us? Do you do this, do you do that? How come you can't do magic? Walk through the walls? Become invisible?" This is important to these people. They believe this is what it's all about. Can you imagine what would happen if I sat here and materialized some gold coins? What do you think would happen?

*SC: Put you on offer. (laughter)*

*SH: The American Sai Baba. (laughter)*

(Robert continues) Can't imagine what would happen. For people give credence to occult, to siddhas. This is important to them. They still believe that when you become enlightened that you develop magical powers. You can read thoughts. Remember again only when there is an ego and a mind do these things take place. When there is no ego, there is no mind, there is nowhere for these things to take place. When there is just the infinite there is nowhere else for anything to happen. The infinite, 'That' is self-contained reality. And there is no place for anything to go on.

Yet again becoming 'That' puts you in a category that is completely and totally indescribable. There is nothing I can say about it. There is nothing I can do to make you see what I see, to experience. Be yourself. Do not try to prove anything. Do not try to find anything.

I know that Fred can say, "In the Bible it says seek and ye shall find." But to whom was this written for. It wasn't written for people who wanted to be enlightened or people who wanted to resolve their life and become totally transcended. It was written for the masses. Sure if you seek you will find. But if you go into the higher truths nothing was ever hidden. So there is absolutely nothing to find. And there is no seeker. Can't you see now when you have these quotations and these sayings and all these questions, there has to be a seeker? There has to be something to find? Something to discover? Something to become? When you realize that there is nothing to discover, there is nothing to become, there is nothing to find what else is there to do?

(silence)

Feel free to ask questions.

*S: (tape starts abruptly) ...what I'm doing will bring about what's called enlightenment or awakening or any of the other words but I do feel that there are things an individual can do that may bring about an intellectual understanding of some of these spiritual matters. Scripture for instance. In AA (alcoholics anonymous) we have what amounts to a confession step. (R: Umm.) Where we admit to God, to ourselves and to another human being the exact nature of our wrong and we have one that takes care of making amends for the things that we've done that is really called for in a man. (R: Umm.) And the reason I say that, that can bring about a difference in the*

*individual. It's really my experience in that not long after I did what is called the confession, the fifth step. Not long after I did the fifth step I read in a book that all Masters are one, they never contradict one another. (R: Umm.) And that rang a bell in me and it awakened an interest in Eastern philosophy.*

*And I also did some ninth step stuff which is making amends. And things became a lot clearer. They're still very much on the relative level but they do seem clearer. And of course lots of admonition. Spent lots of time in prayer and try to help the other guys karma and all that stuff. (R: Sure.) So I've said in AA talks that I have a very strong feeling that all of the Masters, if we asked them what they thought of the twelve steps, they'd say, "Right on." (R: Sure.) You agree with that? (R: Of course.) Thank you. I'm done.*

R: But remember that is on a certain level. (SF: *Yeah that's right, it's relativity of course but it makes me feel good.*) It's just like if a person is in kindergarten. Are you going to tell that person not to go to kindergarten? To go to college? (SF: *No.*) The person has to be where he is. (SF: *Each of us.*) Exactly, so in kindergarten we learn step by step to go to junior high school, to go to high school and unfold in that way. So it is with these steps and everything else. Everything is good at that level. There is absolutely nothing wrong with it. (SF: *Yes.*) But what we're talking about here is transcendence.

SF: *I dig that but it's nothing I can do. I just hope whatever it is...but then that would involve an individual being in that state and enjoying it. When the individual reaches that state there is no more individual. So there is nobody to enjoy it. (R: Exactly.) That's what you've been talking about tonight?*

R: Yes. So there is nothing wrong with what you're doing with the steps. It's great! But it's at a certain level. (SF: *Yeah.*)

SR: *Robert? (R: Jorge?) I've been experiencing something maybe for the first time, probably responding to what...maybe this is presumptuous to me but I kind of think I got a little taste of what you experienced. This constant letting go-ness of this body awareness. And in this state I can see that anything that would come to me would bounce off. It would just slop off there would be no emotional reaction. Because there is this constant remembrance of nothingness... (R: Umm.) ...of my nothingness. And so it is a beautiful feeling but...there is a "but." The but is, damn it I can't, I'm practically positive, practically 100% positive that I can't retain this feeling once I go out the door. But if I could, wow.*

R: Do not concern yourself with this. Just let it happen and do not think about it too much. Remember the you that everything bounces off doesn't exist. There is nothing to bounce. There are no bouncers. And there is no one for it to bounce off to. What you're talking about is a good step in the right direction.

SR: *I can see the emotion wouldn't even materialize. (R: Exactly.) A feeling wouldn't even materialize because I guess if there is no identification with the body there is no need for the feeling to materialize. (R: Exactly.) That's what I'm longing for. Is that un-necessariness to come up with an emotional reaction.*

R: Umm, well you're getting there. (SR: *Yeah but it's like er...*) No, as I said don't qualify it. Just... (SR: *No but I like to be honest with myself. I don't like to play games with my mind and think this is going to last.*) If you were honest with yourself you would wake up. (SR: *Can you pass that one by me again?*) If you were honest with yourself you would wake up. You would be awakened. Because the honesty means that you are awake. This is the truth. The truth about you is that you are already enlightened. (SR: *I can't see the truth and yet you're equating seeing the truth as honesty but seeing the truth is a big step.*) When you see yourself as a human being you are lying to yourself. (SR: *Yeah I guess I never thought of that.*) When you see yourself as having problems or something being wrong that is when you're lying to yourself. That is why I say do not go one way or the other way with it. Do not try to say, "I can't lie to myself," or "I'm lying to myself," or "I'm this," or "I'm that." Forget about "I'm."

SR: *But once I'm out of this room I would feel like I'm lying to myself if I said, "You don't have a body, I don't have a body."*

R: Well don't say that then, don't say it. Just be. (SR: *I would be feeling my body so much I wouldn't be able to feel my body listeners. Just like now I can feel my body listeners so much that I can't feel my body.*) Just observe yourself. Observe the condition you're in. Observe what's happening to you. But do not react. Do not come to any conclusions. Do not think this is right, this is wrong, this is good or this is bad. Just be and let whatever happens, happen. (SR: *I just get disgusted with my inability to maintain this awareness.*) Well who gets disgusted? The ego. Try to remember that you can't expect to come to a class and all of a sudden you're going to become totally enlightened. That's possible but do not look for anything like that. Just be here now.

It's like the story I tell you once in a while of Ramana Maharshi and his devotees. They were with him for forty, fifty years and nothing has happened to some of them. They just kept on going. They never think whether they're enlightened or they want to become enlightened or they don't want to become enlightened. They don't think about these things. They're just there. They're just being. They're not being this and they're not being that. They're not being good and they're not being bad. They're not being right and they're not being wrong. They're not being enlightened, they're not being unenlightened. They're just being. So expect nothing. Do not look for anything. **Just be.**

If you can live in that split second that we were talking about then there will be no past and there will be no future. But you're making good progress just the way you are.

SR: *The split second seems to be being aware of bodyless-ness of this?*

R: In that split second there is really no one to be aware of it because it never existed. That split second is no thing, no thought, no idea, no conflict, no body. Nothing. You're always trying to use your mind to understand what these things are and you cannot use the mind. You've got to go way beyond the mind. Where there is no judgement. There is no comparison. There is just 'That'.

SF: Sri Ramana told his people to think of him and leave the rest up to him. (R: Umm, yes.) Pretty much what you said earlier. (R: Yes.) He asked one fellow, "What brought you here," and the fellow said, "Thinking of you," and he told this man, "That is your sadhana this time." (R: Umm.) Always the right time? (R: Yes.)

SF: I might mention why I brought up the matter of karma and punishment or reward. Not long ago I met a girl who had terrible emotional pain and she had the idea that she was being punished for something that she had done. And I told her that it would be small comfort but she needn't fear whether she's being punished and that was the reason I wanted to check that point with you. Because we have this thing "as ye sow, so shall ye reap" and people take it personally. Whereas it might be better said, "As it is sown so shall it be reaped." Is that more or less...

R: Umm. That's also on that particular level. (SF: On relativity level?) We want to go beyond all this. (SF: Yeah.) Forget about karma, reincarnation, punishment, judgement. (SF: They're all in the mind.) They're all in the mind. And there is no mind. So where are they? They never existed. See we're not really trying to get rid of the mind, there is no mind to get rid of. We're really trying to awaken to that fact. There never was a mind. The mind is another word for creation. There is no creation.

There are many teachers which go into the ramifications of that as I mentioned before. They talk about the three gunas and the five coverings and the food particles that you're made out of and the seminal fluid, and all that garbage. What good is it knowing these things? It's all mesmerism. Make it simple for yourself.

Just feel that you've been hypnotized and now you're becoming de-hypnotized. Don't go into too many details. Do not become too technical or too intelligent. It keeps you back. When you awaken none of this will exist at all.

(long silence)

Do we have announcements? We're having the bhandara this Sunday. It starts at 1 o'clock. Good food, song, happiness, joy. Bring your favorite dish.

We have some delicious prashad, macaroons.

(Prashad handed out as tape ends) [TOC]

## **I AM YOUR SELF**

*26th April, 1992*

*Robert:* Good Afternoon. It is good being with you once again on this beautiful Sunday afternoon. Everyone is sweating profusely. Chanters you are not. Why should we want to chant?

Jnana without bhakta is dry knowledge. You have to have Jnana with bhakta. You have to feel passion. You have to feel love. You have to feel loving kindness. This comes with bhakta. Unless you become a bhakta, you cannot be a Jnani. They both go together hand in hand. It's like a man and a woman. You can't have one without the other.

There are many people who profess to be Jnanis. They are very dry intellectuals. Very cold people. When you chant to the Goddess or the God, and you feel the chant in your heart, you will feel this way towards your fellow man. The same love you give to God you give to your fellow man. How can you love others if you do not love yourself? You love yourself by letting your heart open up and feel the passion, the joy, the harmony which is your divine real nature.

Become involved in the chanting. Feel it. Be it. And you will be amazed at the change that comes over you.

I take a walk every morning and meet many interesting people. There is a little old lady I meet once in awhile and we talk.

She asked me this morning, "Robert, do you believe in God?"

Now, the answer I am going to share with you is true about each one of us here and everyone else on this earth. I answered by saying, "Before I answer please let me know what do you mean by you and what do you mean by God?"

She said, "Well, the personal you." I remarked, and this is important for us to understand, "As long as there is a personality, we have to believe in something. We believe we are an atheist, we believe in God, we believe in politics, we believe in this, we believe in that. Where there is a personality, there is a believer. Then God is apart from us.

Some of us would even say, "I believe in God within myself." This is sort of wrong thinking. If it weren't for what we call God, absolute reality, pure awareness, there couldn't be a you. There would be no personality unless there was a God, or absolute reality, sat-chit-ananda or whatever you want to call it.

It is like a print on the paper. The print is you, the personality, and the paper is God. If you didn't have the paper, you couldn't have the print. Like the screen and the image. The screen is what we call God. The image is you, the personality. Therefore, when

the you is transcended, the you is really the I thought. When the personal I, or the personal you, is completely and totally transcended, where is there anyone who has a belief system left? For whom was the belief?

You see what I am saying? There is no-one left over to believe anything. There is no personality left. Therefore, how can you believe something? To believe, there has to be a believer and an object to believe. When you've transcended the personality, when there is no I thought, when there is no you, you become all-pervading. You become the total reality, omnipresent. Consequently, where is there room for God? There is no room for God when you are all-pervading. You are omnipresent. You are the absolute reality, the pure awareness.

Only again when you are a personality, when you are a body, can you say, I believe in God, I believe in this, I believe in that, I don't believe in this, I don't believe in that. You have that option as long as there is a personality.

When there is no personality, when there is no I thought, when there is no body, there is only space. Space is the absolute awareness. This is your true nature. This is what you really are.

There is the story of the holy man who died and went to heaven. As he was going towards the gates of heaven, they wouldn't let him in. He called, "It is me, your humble servant, the one who has praised your name for centuries. I have come."

St. Peter said, "I'm sorry, you can't come in." The holy man sat down and started to gaze in silence to ponder this. "Why won't St. Peter let me in? I've been good. I've practiced the scriptures." He pondered this for six months. Finally, he said to himself, "I've got the answer." He knocked on the door, and St. Peter came to the gate. He said, "Let me in. I'm your humble servant. The one who has chanted your name for centuries, who has bowed to you, who has prayed to you."

St. Peter said, "I'm sorry. There is no room for you here." Again, he closed the door. This time the holy man became completely upset. He didn't know what the problem was. He had been a good person, a holy person. Why won't that guy let me in. He said to himself, "I'm going to sit here forever, if I have to, until I come up with the right answer."

Finally, after a year of sitting in front of the gate, the answer came. He got up and knocked on the door of heaven. God came to the door and said, "Who is this?" The holy man said, "It is thou." God opened the gate and said, "Come in, my son. There never was enough room in here for both me and you."

This is true with us. As long as we think we are individuals, as long as we think we are personalities, we will go through life with problems, having good times and bad times, up times and down times. We will go through all kinds of experiences. When the time comes when you realize there is no difference between you and the ultimate reality, then you'll be totally free. You will appear as a body, but you will no longer be a body. You will be sat-chit-ananda. You will be absolute reality. You will be the ultimate oneness. The Truth.

When you look at yourself and you see yourself, do not think of you as a mere human being. Do not think of yourself as a person. Do not think of yourself as someone who needs help, someone who is alone in this world. That's not really you. You are the one that has always existed, the one that will always exist. That one that never had a problem. That one that is healthy and happy and peaceful. There are no others.

Do not judge yourself. Do not look at yourself and say, "I have sinned, I have made mistakes." Do not worry about the future and think karma is going to catch up with me. I have to reap the laws of karma that I have sown. It is true that as long as you feel yourself to be human, as long as you believe in karma, past, future and causation, you will go through karma. You will appear to go through all the things in space and time that seem to punish you and reward you.

Gradually you will give up the belief in karma. You will begin to see there is no yesterday, there is no tomorrow, there is only the eternal now, and you are that. You are the one that has always existed and that one will always be. You are not your karma. Karma only exists when you believe it exists. For whom is karma? For the body, not for you. Karma is for the individual. For the one who thinks he is a body and a mind. For that one, there is karma.

As you grow spiritually, as you practice devotion, as you practice Jnana, you begin to feel different. You begin to feel oneness with the whole universe. The universe becomes your friend. The mineral kingdom. The vegetable kingdom. The animal kingdom. The human kingdom. You are no longer able to see problems or troubles. You have transcended this. You have risen to that place where there is only God, what we call God, which is yourself. I shouldn't say yourself. The self. The Self makes it impersonal.

The Self is the trees, the sky, the birds, everything. Everything is the Self. Nothing is excluded. This is why you should practice ahimsa, non-violence to any living thing. After all, whatever you hurt, whom are you hurting but yourself? Whatever you do to someone else, you are doing to yourself.

As long as you believe you are personal, the self has to come back to you and return to you what you gave out. It is like a boomerang. You throw a boomerang and it comes back to you. When you throw out words and deeds and actions, they return to you. As long as you believe you are an entity, as long as you believe you are a body, as long as you believe you are an I thought, everything must return to you.

But, you may say, "When I become a Jnani, I can do anything I like? I can hurt people, and steal, and rob and rape, and, I will have no karma?" Well, when you become a Jnani come see me, and see if you want to do those things. You'll never even have an idea of a thing like this. Things like this won't even enter your consciousness. There'll be no place for it to stay. There will be no doer to want to do anything. You will be totally free. You are already totally free, but you think you are not. You are attached to person, place and thing. You respond to the world. You react to conditions, to situations. Is there any wonder that you suffer?



Always remember, your body came to this plane to do certain work. It has absolutely nothing to do with you. You are totally free. You are the embodiment of love. You have absolutely nothing to do with your body. I know it sounds strange.

You're asking, "Are there two of us? Is there the body and myself?" No. There is only one. The one is neither yourself nor your body. There is never anybody else but the one. When the body does the work, it's for others. It's for the world which you know you are not. The body becomes like the water in the mirage. It appears to be there, but when you try to grab it, it's not there. It doesn't exist. Like the sky. Like the blue in the sky. You wake up. You see a sky and you want to grab it. It doesn't exist. So it is with us.

We are like the print on the paper. The print appears on the paper but you need the paper to have the print. You can't have print without the paper.

You have to begin to identify with the real Self. You have to begin to let go of all the false beliefs, conceptions, dogmas, and be yourself. Be the Self you've always been. Be the Buddha. Be Krishna. You have that quality deep within you. Wake up. Do not let calamity rule you any longer. Know your Self. Do not use the mind to react to conditions. Learn to be the observer.

Don't think you must run away from conditionings, or you must run away from your job, or you must leave your family or you must do anything like this. Never concern yourself with the body. Mentally learn to let go, to think less. Cut down on your thinking and your thoughts.

Some of you still believe that if you do not think about something, it will never happen. This is not true. As a matter of fact, it is the reverse. If you do not think, then the true nature of yourself will be revealed, and the true nature of the universe will be revealed.

They are the same. Pure awareness. Absolute reality. But you must let go mentally and not be attached to things. Do not concern yourself with other people, with politics, with the world conditioning. This earth is going through a process, and it will go through whatever it has to go through. The earth is billions of years old. There have been many civilizations on this earth. Civilizations have come, civilizations have gone. We are just another civilization, and yet we think we are in control.

When your ego believes you're in control of things, and you are in charge of your life, and you are in charge of your environment, then an earthquake comes along and lets you know differently. Doesn't it? When you feel an earthquake, don't you feel small and you have no power? You feel very limited. This goes to show you who do you think you are? You are nobody. In one instant you could be wiped out. Therefore, why not turn within and leave the world alone? I know there are many redeemers of the world. Many fanatics and many good people want to bring peace to this world. I tell you this is impossible. The world is as it is. It is maya, a dream, only. It is duality. There are good times, there are bad times. This is the nature of this world. See if I'm telling the truth.

For thousands of years people have been working to bring peace to this earth. They have worked very diligently. People like Gandhi, Martin Luther King. There have been thousands in previous ages. Now, look at the world. Is it any better? Do we have love and peace in this world? Have all those do-gooders given us a semblance of peace? Things have become relatively worse.

I kid you not about the truth of this. If this is God's world, leave the world to God. Your job is to realize the truth. As you realize the truth about yourself, you become the self of all. You become the self of the universe. You become the self of all the countries, all the worlds, all the planets. Then you will see that beyond this world, beyond the maya, beyond the illusion, that all is well. The world doesn't need your help.

I know it sounds good and wonderful to try to bring peace to this world. It's a good thing and there will always be people who will do these things. They mean well. But I say to you that in the higher teachings, to the extent you know yourself, to that extent you can bring peace into this world. You cannot bring peace into this world if you do not know yourself. For if you have not achieved a semblance of harmony, of goodness, joy and peace within you, what are you giving the world? Your hate, your vindictiveness?

All you can give the world is the self which you think you are. Begin with you. Begin to see yourself not as a human being but as the universe. You are all the others. There are no others separate from you. Wake up. Be free. Do not allow your mind to control you. Your mind is not your Master. Inquire within, "To whom does the mind come?" Inquire within yourself, "Who has to bring peace to this world? Who has to change things?"

As you inquire within yourself, you will begin to feel and see that it is your ego that wants to change things. It is the personal I. The personal I wants to do all these things in this world. It wants to become successful. It wants to become famous. It wants to be the savior of mankind. It is the personal I that wants to be all these things.

Great Sages have discovered that if you remove this personal I there will be no one who will want to do anything. There will be total happiness, total love and total peace. Only remove the personal I. The way to remove the personal I is to inquire, "For whom does it come? What is its source?"

Do not try to remove the thoughts, for the thoughts will never cease. You'll have good thoughts and bad thoughts for as long as you live. Realize the I is the culprit. The I has the thoughts. I thinks. I feels. I talks. I acts. Without the I you wouldn't have the ambitions or the type of thinking you've got. Follow the I thought to the source, and that is how you will find peace. That's how you will find love. That's how you will find joy. It's up to you.

(end) [TOC]

## **THE FEAR OF DEATH**

*3rd May, 1992*

*Robert:* Hello! (Hello Robert.) Greetings! (Greetings!) And salutations. (Salutations.) It's good to see you.

*SH:* Ditto! (R: I love you.) *We love you too Robert. We're going to be with you all the way along. (laughter)*

Robert continues: Most of us are aware intellectually perhaps that we are not the body, the mind nor the doer. We are aware intellectually that we are absolute reality, the Self! Expressing as pure awareness. Yet as we unfold on this path we come across many words that have special meaning to us. Some of these words are negatives that have to be transcended.

As we meditate. As we go deep within trying to understand the Self and awaken the word fear comes along. Some of us become very fearful. For we are letting go of everything. The world used to be a crutch for us to lean on. People, places and things were very important to us at one time. Now we're beginning to see and realize we can only depend on the Self. Our inner reality. This brings up fear also. For in the relative world goodness, happiness, fear, sadness are two sides of the same coin.

If you look at your life you will see that fear is really the motivating factor in everything you've done and do, subconsciously or consciously. For instance when people get married, why do they get married? Perhaps it's fear of being alone. Or fear if you've made a good catch you want to hold onto that person before somebody else gets them. So you get married. Fear of growing old by yourself.

Take your jobs for instance. You have a certain profession and you do certain work. If you look deep inside you'll see it's fear that motivates you. Fear of losing the job, not having any money. Perhaps you're becoming a homeless person. It is always fear in the relative world that motivates you to do anything. Even the happiest person on earth has fears. They may be subjective. The fear of losing that happiness. That something may happen to take away that goodness that you're going through.

You've all heard the expression, "It's too good to be true," most human beings live this kind of a life. Everything is beautiful in their lives. They have everything they need and want and more. Yet there is an underlying fear that this is too good to be true. Something bad has to happen. Can you think of something personally that does not have a motivating factor of fear behind it. Even though you're not aware of it at the time. You may not be aware of it at the time because you're going through a certain condition of

your life that's happiness and joy and peace, but you do have that fear in the background. You can't get rid of it. It's part of the relative world.

This is a world of duality. We all live in this world of duality. For every fear there is a joy. For every bad there is a good. For every up there is a down. This is the world in which we live. We live in a world of fear. We live in a world of joy. We live in world of goodness. We live in a world of badness. It's all the same thing. This is the reason why I tell you so often do not think you want to get rid of the fears and the bad things of your life only. You also want to get rid of the good things of your life. The happy things of your life. This may sound strange for some of you. But it's the truth. Why? Because again they are two sides of the same coin.

No matter who you are if you're going to experience supreme goodness, happiness and joy in the relative sense you have to experience sadness, hate and something that upsets you. The pendulum has to go both directions. This is why I laugh when people come to me and say, "Robert, I don't need a spiritual teaching I'm happy already. I've got all kinds of happiness in my life." For how long? Try to understand that you cannot have total happiness only in this relative universe in which we live it's impossible. Nobody does. You can't!

Now perhaps you can understand a little bit why a Sage, a saint also seems to have trouble sometimes. Illness, something going on in their lives. Because their body appears to be going through the same thing that everybody else goes through. But notice I say the word "appears." To the Sage this is not going on. The relatives have been totally transcended. There is only bliss, sat-chit-ananda. There is only absolute reality, pure awareness to the Sage. But the body of the Sage appears to some people to be going through other things. Having other experiences.

This appears to be a paradox and a mystery. But it's very clear. When I explain to you that in the relative world you have to go through duality. Everybody goes through duality no matter who you are. Only by transcending the relative world totally and completely through the process of awakening do you become absolutely free of these things. You become absolutely free of goodness and absolutely free of badness. It's an entirely new ball game.

This is why some of us become argumentative so often, we debate these things and talk about these things and get nowhere. We say, "I see what you're going through. I see what's going on. You can't fool me any more. This is like this and this is like that." Always remember — this is like this and this is like that — in your eyes, in your mind, in your life that is how you see things.

When you understand what I'm saying intellectually you will begin to leave people alone and shut up. You will not have anything to say because you will begin to see it's fruitless to debate. It's fruitless to argue. It's fruitless to come to any conclusions about anybody or anything. For everything is unfolding as it should. Everything is in it's right

place no matter how it looks. As we unfold on this path our job is to watch, to look, to see, never to react. Only to be the witness. Having no opinions for or against.

One word, "fear," that everyone seems to have no matter who you are unless you have transcended and awakened is fear of death.

Most of us perhaps are able to overcome certain fears but when it comes to leaving your body nearly everyone, no matter how enlightened you think you are, starts to worry about this. Even though you say you're not. It is interesting to note from my experiences with people. The younger people between their twenties and thirties claim not to be afraid of death. When you're healthy, totally. When you're able to run around the world and do what you want you never think of death. You never think of dying. You don't want to talk about these things. You say, "When I get older I'll be ready to discuss it." Yet if you don't work it out now when you're ready to go you will have total fear in every iota of your being.

It is written in the great spiritual scriptures of the world that when you die, when you're dying, if you can think of God at that time you will go straight to God. Which means you will awaken totally. So people tell me, "Well if this is the case Robert, I'll just go out and have fun and get drunk and do anything I like and when I'm dying I'll think of God." Try it! (students laugh) You'll never do it no matter what you say.

I've had experiences with dying people who used to be so happy and sure of themselves who used to laugh at death. But all of a sudden when the cancer or the AIDS or whatever became very bad there was total fear. Fear to let go. This is also true of pain. Many of us want to go painlessly but unfortunately not too many of us do. To whom does the pain come from...or come to I should say. If you work on yourself during your living years. During your healthy years you will be able to transcend pain like you transcend death. You will be able to step back and look at it, observe it.

But it will not disturb you or bother you. This is the reason why I say, "You have to be totally honest with yourself." There has to come a time in your life when you stop fooling yourself. You have to develop humility and loving kindness while you're working on this path to self-realization.

Go through your life and see what you're doing with your days. See what you're doing with your spiritual life. What are you really after? Unfortunately most people are in spiritual life to change bad for good. And no matter how many times I tell you this you still are trying to do this. You're simply into spiritual life, you're into meditation. You go through certain things in pranayama, breathing, yoga exercises, zen meditation. You do all of these things not really to awaken but to become a saint. To become better than most people. To overcome your problems. These are all the wrong reasons.

What is the reason why you should work on yourself? There is no reason. It's just something that you do. Something within yourself and this again is a great mystery will touch some people a certain way. Where they just feel that this world has absolutely nothing to offer them. No matter how wealthy they are. No matter how much fun they're hav-

ing. No matter what they're doing with their lives. Something touches them within and they begin to leave everybody alone. They become quiet.

I used to know a boisterous guy. Really boisterous. Had a chip on his shoulder. Always was ready for a fight. Nobody liked him everybody, shied away from him. He lived in an ashram, been going there for years. He always believed he knew more than somebody else. He would always debate with people, argue with people. Try to pin them down. Try to show them that they know more than he does and he would argue with them to show that he knows more than they do. And he went through this for about three or four years. Then something happened, nobody knows what. Overnight he changed totally and completely. Where there used to be a frown on his face or look at people in despise, he had a smile on his face. He no longer had anything to say to anyone. Except good morning, good night, hello, goodbye. He let go of everything. And he left the ashram. Nobody knows what happened to him.

You see when something like this happens to you it makes no difference where you are. Whether you're in prison. Whether you're in an ashram or a hospital. Whether you're homeless. Whether you're a multimillionaire. Whether you're sick or whether you're well. Realization plays no favorites.

Do not think because you say you're good and you meditate everyday at certain amount of time, that you expect to be liberated. Liberation can come to the worst murderer. Who knows nothing about meditation or spiritual life.

This is the reason I tell you all of the time, "Do not try to judge these things. Do not try to figure these things out. Do not try to come to any conclusions about who deserves this and who does not," you don't know. Rather work on yourself. When you become the ineffable Self, pure awareness you will become the Self of all. The all-pervading Self, omnipresent. All of the trees, the flowers, the sky, the plants, the universe will be inside of you. You have become the creator of everything.

Therefore you have reverence for all of life. Everything becomes very important to you. By important I mean you have reverence, love, compassion, loving kindness. Not because you want to be that way, you can't help it. You're not trying to be a good person. The term good is not in your mind any longer. You don't know what good is. You don't know what bad is. For remember if you understood what good is, you have to understand what bad is. Because it's part of the duality. So when you get to the stage of the Self there is noone left to experience good or bad, right or wrong, sickness or health, up or down and whatever.

It is said that if you emulate a spiritual Master you will become a spiritual Master yourself. This doesn't mean that you go around making out that you're enlightened. But when you're by yourself without telling everyone or anyone you act as if you're enlightened. Without telling a soul. By acting as if you're enlightened means you show everyone loving kindness, compassion. You have humility. You're always joyous and happy. You only have kind words for everyone. Yet you do not feign these things. You do not want

people to see that you've changed or you're different or you're kind. You're doing this to yourself. You're acting like a spiritual Master. The act will become the thing.

As you keep convincing your subconscious, that you are the Self, you are Brahman, you are nothing, you are the I. As you keep convincing yourself of this you will become this. When is the best time to do this? After you practice self-inquiry. When you've practiced self-inquiry for a while and you've gotten down to the stage where you're saying, "Who am I?" and you're experiencing a semblance of the silence. It is in the silence when you voice to yourself, "I am Brahman, I am absolute reality, I-I." At that time you will be able to do this. It will come by itself.

But for the person who is still experiencing this world as a reality and who has not practiced self-inquiry or any kind of spiritual discipline, when you voice this, it will build up your ego instead. Your ego will be built up. When you say, "I am Brahman. I am pure awareness. I am sat-chit-ananda." It will be your ego that you will be inflating. This is why I never emphasize to you to practice these affirmations. For again you are inflating your ego.

It is only when you're in deep humility, humbleness, that you can voice, "I am Brahman." For is not Brahman the servant of all? Is not the Buddha the friend of everyone? Is not the Christ the forgiver of sins? Is not Moses the I-am-that-I-am? What is one quality that all these Sages have had?

Total humility. Total humility, not pride, not an inflated ego. But total humility. Most of them looked like fools, in the eyes of intelligent people. Most of them are considered dumb, ignorant as far as the world is concerned. For they never gave the right answers. They never wanted to debate truth with anyone. They hardly ever had anything to say. Yet these are the people we all remember.

Another thing that is funny to me is we like to make God in our image. So if we have a chip on our shoulder, we're egotistical, arrogant, we imagine that Christ was that way. We imagine that Buddha was that way. We imagine that Ramana Maharshi was that way. We imagine that Rama Krishna was that way and so forth and so on. If we could only remember these things. It is we who give reality to the world. We see the whole world in our image. When you look at the world you're only seeing yourself. If you're arrogant you will see arrogance wherever you look. If you're suspicious you will see suspicion wherever you look. Wherever you are that is what you're going to see.

Therefore begin today to let go. To let go of all the stuff, the fears. Especially the fears. Remember it's the fears that hold you back. Inquire deeply, "To whom does the fear come? Who feels this fear? I do. Well where did this I come from? Who am I? What is the source of the I?" Always remember that the I you're talking about is the ego. The I-thought. The ego I. It is not the same I that you voice when you're in deep meditation in the silence. And you say, "I am Brahman." That I-am is God. Effortless pure awareness. But as you're practicing self-inquiry the I is the ego. And as you keep practicing, "I-I, I-I," it turns into

the real I. The reality is the I. The God I. Try to understand these things. Think of these things.

Many of you go home and you begin to think of the world. We fear the riots downtown, the rebellion. We never seem to understand that these things have been happening since time immemorial. There has always been man's inhumanity to man. There have always been riots, confusion, chaos. But my question to you is, "What does this have to do with you?" You profess to be a spiritual person. A spiritual person understands where the world is coming from. They neither hate it nor love it. They just watch and observe and look. They cannot have feelings for being good or bad because their feelings are steeped in Godliness. Their feelings are always on the reality. The feelings do not go out and say, "This is terrible. This is wonderful. This is bad. This is good. This is how it should be. This is how it shouldn't be." These things are the images on the screen. Begin to see it this way.

Your body and your mind and the things going on in the world are the images on the screen that are changeable, never being the same. This is the way of the world. We build things, structures, edifices, monasteries, big buildings, big cities and then they're all destroyed in due time. And we build them again and they're all destroyed again. It's all a cosmic joke but you're taking it seriously. As long as you're taking it seriously you become part of it. You experience it you go through it. This is why it is written, "Whom shall you follow this day, God or mammon?" Fred likes that. Whom shall you follow? The world and it's peculiarities this is mammon or the Self, the absolute reality. The choice is yours. Do the right thing.

(short silence)

It is time to play "Stump the Guru."

*SV: I hope somebody gets that.*

*SH: Go get it Tom. You have the final one, eliminate him.*

R: It's funny that no matter what your question is there is only one answer. All is well. (students laugh)

*Q: (Robert reads) Robert you said we could get rid of such compulsions as anger and I presume also greed and lust. By identifying with those emotions that appear. Not sure how that can work or I'm missing in understanding that. What should be done after they have been identified to loosen the hold of those compulsions. Thou is truly butterscotch or marsh-mellow, take your pick. We have somebody ready for the funny farm here. (students laugh) (SV: A long time ago.)*

R: When you have a certain emotion, let's say fear. I said one day if you identify with the emotion it will disappear. What I mean is this. When there is a hurricane and you go to the centre of the hurricane what do you find? (S: Silence?) Peace and silence. At the centre of the hurricane there's total peace, total silence. When you see the ocean and the turmoil. Giant waves hurricane size hitting the shore, destroying property but when you go deep into the centre of the ocean what do you find? Total peace, total quietness.



This is true of every emotion you have. If you can only become quiet enough and identify with the centre by going deep within the Self, deep deep within. The deeper you go the quieter you become. And if you go to the centre of the emotion, the emotion will disappear in its entirety and you will never have it again. I can assure you of this.

I'll explain it to you again. If you have anger or greed or any kind of emotion. If you sit still and you observe the emotion, you look at the emotion, you go through the emotion deeper and deeper to it's centre. When you reach the centre there will no longer be an emotion left. You've destroyed it and it will never bother you again.

You get the same result with self-inquiry. By inquiring, "Who has this emotion?" You will come to the conclusion that I have it. Where does this I reside? What is the home of the I? The heart. When you follow the I to the heart it'll be dissolved in absolute reality. This is the way to work on yourself. If you try to get rid of the emotion by any other method you will fail. Do not try to change the emotion or change it to something positive. All the emotion is doing is abeyance. Waiting to sprout once more at a certain time.

So again, you either follow the emotion to the centre by identifying with it deeper and deeper and deeper and deeper and deeper and when you get to the centre it will be gone forever. Or in self-inquiry you inquire, "To whom does it come? It comes to me I am experiencing this emotion. What is the source of the I?" The heart. You follow the I to the heart where it will be totally dissolved and obliterated.

*SD: Robert I remember once you telling me to do the same with pain. That if you become one with the pain it will go away. (R: Yes.) I found this very helpful and it might help people understand how to do it.*

R: It's the same principle. You have a pain that hurts a headache, a migraine, cancer whatever you've got rather than feel the pain and identify with the pain begin to become very still, very quiet and begin to go deep within the pain. Dive deep, deep, deep within the pain. Deep, real deep, feel yourself diving deep to the centre of the pain. At the centre there is no pain and you'll be at peace.

Or again you can inquire, "To whom does the pain come? The pain comes to me, to the I. I am not the I. I have nothing to do with that I. The I has the pain not me." Follow the I to the heart centre and it will all be dissolved, assimilated and eliminated. The more you work on yourself spiritually the easier these things will be for you to do.

*Q: (Robert reads) Which of the fears are the most damaging fears?*

A: (Robert answers) All fear comes from the same place. Nothingness. It makes no difference what kind of a fear it is they're all the same. You can be afraid of never becoming self-realized. You can be afraid of the rioters if they are going to get you. You can be afraid of your husband or your wife. You can be afraid of wars or man's inhumanity to man. They're all the same thing. There is no difference. And you treat them all the same way. Either dive...dive deep into the fear to it's centre where it doesn't exist, or inquire, "To whom does this fear come? Who is experiencing this fear? I am. Well what is the source of this I am?" Follow the I-thought to the heart, where it will be totally liberated...obliterated.

SM: *That's it Robert. (R: That's it?) Um-hm. (R: That's it.) (laughter)*

SR: *I had an experience with the I-thought and the riots that are going on. A couple of weeks ago you said something about... (tape break) ...and I think it tickled my brain before but somehow it hit me hard when you said it a week ago. It went inside and I was able to digest it for the first time or feel it going in and grappled it, moving on to it.*

*This week when the riots started some kind of a ...unclear... because I know the ghetto boy personality much better than the average person and I know the Korean personality much better than the average person. And so with all that so-called expertise I was... The Koreans were running up and down Korea town yelling, "We want peace," they're having marches, "we don't want to be stabbed today." And they were having speakers.*

*And I said I wonder if I have a responsibility to go to the place where they are having their speeches and go and tell them what they need to do about the changes they need to make in their personalities or they will have no peace, since they affect a lot of people negatively. And as I was going in that direction all of a sudden the words from your speech about a week ago hit me. Something about, "Jorge the best way you can bring peace into this world is to let go of your I-thought and your sense of separative-ness."*

*And immediately the responsibility or obligation I felt to go and tell them — with the risk of being stoned to death - What they were doing to bring on all this enmity from the Hispanics and Blacks. By telling them many of the irritating things that they do that irritate people. All of a sudden the desire and the feeling of obligation left me and I realized that my obligation was to let go of the I-thought. And my own separatist feelings that come with that I-thought. And it was like a tremendous breath of fresh air. And the whole desire left me to...or the feeling of I must do it as a good citizen or something and it kind of maybe saved my life. (laughs) Maybe I gained another life but it saved me. It saved some life and it gained another life.*

R: *That's a good awakening you had Jorge?*

SR: *Yeah it was nice. It was nice to have that feeling of power this insight has hit me hard. You know you can really feel it when it's a visceral insight mixed with an intellectual understanding but the visceral was so deep. So I want to thank you for - whether those words are true or not it looks like I've grabbed on to them when I first heard them... Not first, when I heard them a week ago. You probably have said them ten times before the time that I grabbed it and then it saved my life a few days ago when I was in Korea town. So, thank you.*

R: *You're doing well Jorge. (SR: But I should ask you, did I understand it correctly?)* You certainly did. Try to remember also that to the extent that we bring peace to our self to that extent do we bring peace to the world. This is why even today there are many Sages, many Jnanis, many Saints that you never even heard about who are today sitting in caves, on top of mountain tops, in forests simply being themselves. And that Self becomes the world. If it weren't for these beings we would be back in the dark ages.

So to the extent that you see peace within yourself. To that extent will there be peace in this world. By just trying to change the world will not do it. You cannot force

things on people. It's an individual proposition. And each so-called being on this planet must come to their own conclusions.

*SF: I was wondering the other day if the fear I experienced during the riots might not have come from a desire and any fear comes from a desire that things not change. In other words I desired that there not be riots or fires? If I did not have that desire in fact the fear would not have arisen. It damn sure did.*

R: Well you should concentrate on yourself more so than where the desire comes from or who has the desire or what may have happened because of the desire. Rather know the truth yourself that all is well. That is all you've got to know. It's so simple. All is well. (*SF: Thank you.*) No matter how it looks. No matter what appears to be going on. All is well. As strange as it sounds this is the truth. (*SF: I know Bhagvan Sri Ramana told somebody these things aren't for the things that you think are good but you don't think of the things that are bad that's where you go wrong.*) Yes. True. (*SF: It's Hard for me anyway.*) It's not too hard Jorge, it's easier than you think, Fred not Jorge. (*SF: I'll try.*) Anyone else like to share something or questions?

*SV: Yeah I'd just like to ask if you could speak a little louder because sometimes I can't hear or it can't be recorded. Please speak a little louder when you say something.* (R: (Robert yells out) Fred wants me to speak a little louder.) (*students laugh*) What did you say? (*laughter*)

R: Anyone else like to express themselves?

*SF: Yeah one thing, I said this before that if I spent time thinking a person, a place or a thing should be different than it is I'm just spinning my wheels?* (R: Yes.) *And that person can include me, right? I spend a lot of time thinking I should be different than I am. So what it really boils down to is acceptance? Accept me not quite the way I am. To accept it then possibly some change might come about like my attitude to the homeless. They don't bug me like they did. Beggars on the street and the change in that area.*

R: But if you accept something you will never get to the goal. Because acceptance is the opposite of rejection. Again they are two sides of the same coin. So you don't want to accept nor reject. Just be. (*SF: Just be, okay. (laughs) I see now that it's the coin. One of the opposites.*)

*SH: Dual opposites simply have to be transcended period.* (R: Exactly.) *One way or another.* (R: Right.) *Through God's grace. God means different things to different people.*

R: Do we have any announcements? Mary do you have any announcements?

*SM: No Robert nothing. (Other students make announcements)*

R: What we'll do now is we will practice self-inquiry. For many of you tell me that when you practice together you get more out of it. So we'll do it.

Make yourself comfortable in a chair, on the floor, wherever you're sitting. Close your eyes. As a thought comes to you do not try to change it or stop it. Merely inquire, "To whom does this thought come?" It makes no difference what kind of thought it is. Whether

it's a thought of God. A vision of God. A vision of the devil. A vision of chaos and confusion. A vision of heaven. It's all the same.

Whatever thought comes to you inquire, "To whom does this thought come?" Then it will come to you automatically that this thought comes to me. "I am thinking this thought." Then you further inquire, "Then where did the I come from? Where is the source of this I? That is the root cause of all thought. Where is the source of the I?" And you become perfectly silent. You do not answer that question.

As you sit in the silence this way more thoughts will come. Remember it makes no difference what they're about, good or bad. You do the same thing all over again. You inquire, "To whom does this thought come? Why it comes to me. Again I am thinking it." You come to the conclusion that the I is the root thought. Because all the thought that you think goes back to the I.

Consequently if you get rid of the I there will be no more thoughts. So in order to get rid of this I-thought you inquire further, "What is the source of this I?" or "Who am I? Where did this I come from? Who gave it birth?" And you keep silent.

The thoughts come again. You do the same thing again and again and again and you will discover as you keep practicing the space between the silence and the new thoughts will be larger and larger. Do it!

(tape ends) [TOC]

**IT IS IN THE SILENCE**

*7th May, 1992*

*Robert:* Good evening. I welcome you with all my heart. It is good to be with you again this Thursday after the riots, and the plundering, and the pilferage, and all the other good things taking place in LA

Many of you simply come here to hear me talk. You wait until I talk and say something, for you still believe there is something that can be said with words, that if you catch the right word, something will happen to you. You will become enlightened. This is not necessarily so. Eloquence is in the silence. It is in the silence that things happen to you, wonderful things, beautiful things.

Has anyone ever been realized while they were talking or while listening to a speech? Most of you here understand that it is the space between the words, the space between the words, that are important.

It is the same like the space between, "Who am I?" When you inquire, "Who am I?" you have become silent and keep still, before you repeat, "Who am I?" again. That space is consciousness. When you are silent, you are abiding in the self. The only reason you do not become the Self, or feel you are the Self, is due to the fact that your mind is moving. Thoughts are moving in your mind. As you learn to become still, the mind becomes still and consciousness presents itself, for consciousness is already here, and you are That. It is not really in the words, for the words are the same as the body, the same as the world, the same as the universe. Words are maya. It is only in silence that truth is revealed to you.

The perennial question arises again and again. Can a person become realized without a teacher? Or must one have a teacher or a guru to become realized? This question is asked of me at least twice a week by some people. Does one really need a teacher or can one become self-realized by themselves? The answer is, "Yes and no."

Of course you must remember that you are always self-realized already. Your nature is pure awareness, absolute reality. If you start from that point of view, it will be easier for you. Never begin with the fact that you are a human being, having experiences, trying to become self-realized, but rather feel in your heart that you're already self-realized trying to awaken to that fact.

Everyone who has ever awakened, who has ever experienced moksha, liberation, has had a guru at one time or another. When Ramana Maharshi was asked this question, "You became self-realized by yourself?" he immediately answered, "I did the work in a previous life. I must have had a teacher in a previous existence."

This is only natural. Can you become a lawyer by yourself? You can, but you'll be a bum lawyer. Can you become a doctor by yourself? Can you become a nurse, or anything, by yourself? You have to go to school, you have to study, you have to have a teacher.

When you really want self-realization, you develop a great humility. The humility will lead you towards the right teacher. Yet if you're arrogant, obnoxious and you want to be realized, you will be led to a teacher that is arrogant and obnoxious also. (laughter) Like begets like.

This is why I always say to you, you are in your right place, going through those experiences that are necessary for you at the moment. There are no mistakes. Learn to love the place you're in, no matter how it looks, regardless of what you seem to be going through, regardless of the experiences in your life. Be grateful for them. Be thankful for you and the experiences you're going through. Never feel sorry for yourself. Never believe you're not worthy or that you're a sinner, because you made mistakes in the past. The truth is there is no past. There never was a past. As you begin to realize this, you will see you never were a sinner. You never made a mistake, for the past doesn't exist.

You can only go a certain way by yourself. You can only reach a certain level by yourself. After this you need a teacher, a teacher who's been there, who's gone through all these experiences before, and who can easily lead you across the river of samsara to illumination.

Most of us also do not understand the relationship to your guru or to your teacher. Some of you are seekers, who run to one guru after the other, see many teachers, can never have a guru-disciple relationship, for you go through many teachers.

I'm not trying to say this so you should stay with me. As most of you know I don't care where you go or what you do. It's up to you. But for your own sake, for your own involvement, if you find the right teacher, you should hold on to that teacher. Take care of that teacher, love that teacher. That's all you have to do.

Every being who has awakened to the Self has had that experience. For the teacher is not who you think he is. The teacher is none other than your Self. There's only one Self, one reality, and the teacher is an extension of your Self. You have been drawn to this teacher because of your years of practice, because you deserve it.

Many times I contradict myself when I tell you there's no reason why some people are enlightened. They may be rotten, and they're doing all kinds of vile things in this world, and they become enlightened. Yet these people have gone through what they're supposed to go through, these people are doing what they're supposed to be doing, and these people are all where they're supposed to be. This is why I tell you again, "There are no mistakes. Do not be judgmental. Do not try to understand this. It is beyond words and thoughts. You are not who you think you are, and the teacher you are attracted to is not who you think he or she is."

This is why again you have to develop a great humility. Without humility you will become proud, egotistical, and you will make plenty of mistakes. The greatest Jnani is the servant of all. Not the Master of all, but the servant of all. The greatest Jnani is a friend of everybody. The greatest Jnani is a natural person, no pretense, not trying to impress anyone, looking for nothing. Students are drawn to this Jnani like bees to the honey.

But a Jnani is not necessarily a yogi, and does not have eloquent speeches. There are certain yogis who draw thousands of people to them. A true Jnani does not look for people or crowds, but rather shuns these things and tries to run away from these things and has few devotees.

With this in mind ask yourself, "What am I really looking for?" And you will say, "I'm looking for moksha, liberation." Then ask yourself, "What am I doing to attain this?" Take a look at your life. Satsang is one of the most important things that you can ever do to awaken. Yet most Americans come to a satsang maybe four times, five times, and do not enlighten. They go looking for another teacher.

The truth is you must have patience, lots and lots of patience, and not run all over the world looking for teachers. But find the right teacher that you identify with spiritually. You will know when you find the teacher, the intuitive part of you will let you know, and be with that teacher all you can. This comes first in your life.

I'm always amused by all the holidays that come along. We have Christmas, Thanksgiving, Easter, Mother's day, Father's day, Fourth of July, and people call me and apologize and say, "Robert, I can't come to satsang because I've got to be with my mother." "I've got to be with my family." "I'm going out to the park with my family for a picnic." "I'm going here." "I'm going there." This is all very well and good. But where will you go when you drop dead? Will you have a family then? You'll be all by yourself, and you'll have to go through certain experiences before you come back again into another body.

What I'm trying to say is your family is important, there is no question about this. But you have to adjust things in the right way, where you can come to satsang, where you can be with the teacher, where you can sit in the silence, where you can develop humility and peace, and then you will awaken.

This is why I always say to look at your life. Look at yourself, truthfully. How often do you think of God? How often do you think of spiritual things during the day? Do you always catch yourself, when some experiences come into your life, and realize that these are only images on the screen, or do you become involved in the images, and you have hurt feelings and anger, all kinds of emotional things going on in your head? Or do you immediately catch yourself and smile and say these are just images, what have I got to do with images? I am pure consciousness, pure sat-chit-ananda, nirvana. What have I got to do with situations and conditions?

A good time to test yourself was during the riots, during the looting that was going on. What did you feel? What went on inside of you? If you understood that this is a world of maya, and in maya all these things are necessary. Remember maya does not go

smoothly all the time. Maya means duality, as if two powers are at work, good and evil, and you have to experience both. So when a city in a country is very prosperous, everybody is working, and has jobs, making good money, everyone is happy, something has to happen to change that. This is the way maya works.

This is why I laugh at people who are trying to change bad for good. Trying to live what they call a good human life. There is no good human life. There's only a spiritual life. When you're living in a spiritual life, good and bad are both impostors. They can no longer fool you. You have overcome and you rest in Brahman, as Brahman.

The universe is a cosmic joke. It will show you all kinds of things, make all kinds of things happen in your life. Yet you must hold on fast. And you must also let go fast. Always remember who you are. Forget about the name that was given to you at birth. You are not that. Forget about your environment. You are not that. Forget about the experiences in your life. You are not that. You have to stay centered in the here and now. You have to live spontaneously, in the present. The future will take care of itself. The past is already dead. And here you are.

(long silence)

Shanti, shanti, om, peace.

Feel free to ask questions.

*SF: I have an observation. On Thursday night before dark I was standing at a place high enough up so we could see the eruptions of smoke and fire in Korea town especially. It was very strange the way they erupted, great clouds of black smoke and they came up very rapidly. And it was a very weird feeling, it was a different kind of fire than I experienced before.*

*And I had strong feeling, this is like a dream. And I had an awareness if there was someone there in the know they/she would corroborate that it was a dream. In addition to that, the person observing the riots and the fire and experiencing a great deal of fear is as much part of the dream as are the fires and the eruptions and sirens and noises. Is that an accurate appraisal?*

R: It's your appraisal. It's what you went through. That's the thing you felt. Ask yourself, "Who is the dreamer? Who is the witness to all this? Who witnesses all this?" (*SF: I do.*) Then who are you? What I am trying to say, it's the ego that witnesses all this and sees all this. If there is no ego there is nobody to see. Even though it's happening you will not see this. This will be going on, you will be looking at it but there will be no seer. (*SF: Had you been there you would've been aware of what was transpiring, would you not?*) I'm aware only of the Self. I see everything you see. I watch everything, I look at everything, I partake of things, but I see the Self. (*SF: And realize that all the others has no reality or meaning?*) None whatsoever, it's like watching a movie. I look at the movie but I'm always aware of the screen. In other words the world of maya cannot fool me any longer. I always see the substratum of all existence which is none other than myself. (*SF: And nothing outside?*) And nothing outside. What I'm trying to say is that I am not separate from anything. Everything is going on inside of me, inside of myself. I am the Self of all. (*SF: And that is what love is, no separation of any kind at any point.*) Exactly, and love is all there is. When you feel



fear, when you feel something is wrong, that is separation. When you are one with all there is, who is there to fear? The person who fears is gone. There is only God.

SF: *I was thinking of the Mahavakya, "Thou Art That," that involves two people or two entities as would be the case with "I am Brahman." I am Brahman and that would throw us back to what Sri Bhagvan said, he had to reach the I - I.*

R: The I-am, same thing. (SF: *Yeah, and that's all, right?*) And that's it, there is nothing else. (SF: *No Brahman or Shiva or anything else?*) There is only that which has always been and which will always be and you are That.

(silence)

R: Anyone else like to say something or share something. (pause) Sri Glen do you have a reading for us? (SG: *I'm going to pass Robert.*) You're going to pass Robert?

SH: *He's just left you in the dry.*

R: Who is the witness that watches and sees everything? That observes the breath, observes the feelings, who is this witness? The answer comes, "I am!"

With your respiration as you inhale you say, "I," as you exhale you say, "am." Breath normally and naturally. Inhale say, "I," exhale and say, "am." If your mind wanders gently bring it up to "I am."

(silence)

Om shanti, shanti, shanti, shanti, peace, peace.

We have prashad.

(tape ends) [TOC]

**NO THOUGHTS WILL HELP YOU  
REALIZE THE SELF**

*10th May, 1992*

*Robert:* It is good to be with you again on this lovely Sunday. All is well.

Think about that statement, all is well. No thing is the way that you think it is. There is no thing in this universe that is what you believe it is. Everything is something else. Nothing is ever the same, or appears to be the same. The only thing that appears to be the same and doesn't change, are your thoughts.

Most of us have a mind set, and it is very difficult for us to change this. This is the only thing that keeps us from seeing reality. As long as your mind is set, it is in accordance with the universe and the world, and you see things as they appear to be, but not as they are. You look out the window, you see a beautiful tree, a beautiful sky, woods, a lake. That sounds great. Look in the other direction, you see rioting, man's inhumanity to man, destruction, earthquakes. How do you reconcile this?

Look at your own personal life. You have good times and bad times, and it's from this you know what you want to experience. You want to experience the good times, not the bad times. Yet what you fail to understand is where there are bad times there are good times, and where there are good times there are bad times. You cannot have one. You can never have one.

A good illustration of this is the story of the two frogs. Once there were two frogs. They inadvertently jumped into a vat of milk. There was a fat frog and a skinny frog. And they couldn't get out. They were swimming around, the sides were slippery, and the fat frog said to the skinny frog, "Brother frog, there's no use in paddling any longer. We're going to drown, so I might as well give up." The skinny frog said, "Hold on brother. Keep paddling. Somebody will get us out." They paddled for hours. Again the fat frog said, "Brother frog, I'm becoming very tired now. I'm going to just let go and drown. There's no way that anybody can ever get us out of here. It's Sunday, nobody's working. We're doomed. There's no possible way we can ever get out of here." And the skinny frog said, "Keep trying. Keep paddling. Something will happen. Keep paddling." Another couple of hours passed, and the fat frog said, "I can't go on any longer. There's no sense in doing it because we're going to drown anyway. What's the use?" And he let go. He gave up. He drowned in the milk. But the skinny frog kept on paddling. Ten minutes later he felt something solid beneath his feet. He had churned the milk into butter and he hopped out of the vat.

So it is with us. We go through so many experiences in life. We think there's no way out. We believe we're human and we're caught in maya. We've got to go through certain experiences, and suffer, and be happy, and do all kinds of things. But when I share the truth with you, that there is no maya, there's no universe, nothing is the way it appears, it is only your mind that creates these conditions, and your mind doesn't exist, you don't believe me!

You want me to talk about karma and reincarnation. You want to get into all kinds of facets of the universe. You want to hear eloquent lectures about how we're gonna be saved. Yet there's no one to save, for no one ever existed. Yet you do feel human, don't you? You do go through experiences, don't you? If you would only learn to sit still, to be quiet, to stop reacting to the universe, to the world, to the situations, to life.

We give everything a name, that's the problem. We say this is cancer, this is poverty, this is an earthquake, this is a million dollars, this is a new home, this is a new car, this is a war, this is a dog, this is a cat. We have names for everything. What if we forgot about those names, and we stopped seeing things as something? What if we just observed things, watched things without giving them a name, without coming to a conclusion? What do you think would happen? You would transcend everything.

Whatever you're no longer attached to, gives way. Whatever you're no longer holding on to, no longer holds on to you. And as you let go of your opinions toward person, place and things, you find that you're growing, you're evolving. You're beginning to become something that is ineffable, something that cannot be explained, something that's so wonderful, you never dreamed that something like this existed. Yet it does.

Why do you appear to have a body, if you don't have one? Why do you appear to be playing these games, if they're not real? The answer is you're not playing any games. There is nobody doing anything. This is something difficult for most people to comprehend. Nothing at all is happening? But I move, I swim, I play golf, I go to work, I watch television, I'm doing all these things. These things appear to be happening.

You have to remember the question, "To whom is it happening? Who is experiencing this?" And of course we remember it's the ego that's experiencing this. But then you remember again you have no ego. There is no ego. An ego never existed. If it did, where did it come from? Who is its creator? Whatever you believe in, there has to be a creator to have created this. If you believe you're human, something created you. You say your parents created you, you go back in time, who created them, and who created them. You go back to the very beginning. Everything you believe in, there has to be a cause.

Yet when I tell you there is no cause, therefore there cannot be an effect, you think I'm crazy, and I am. Who wants to be sane? To be sane means you conform to society, and to anything happening in the world. You think alike.

I can assure you, nothing exists. And I can assure you when you think about nothing, the nothing you're thinking about does also not exist. Once you think about nothing, you spoil it, because it becomes something.

Always remember, the idea is to stop thinking completely. Not to function mentally at all. Yet some of you still believe if you stop functioning mentally, you will become a vegetable, you wouldn't be able to function. This is not true. What you were will not function, but what you become will function very well. You will always appear to function, yet there is no functioner. You are not what you seem to be.

No matter how many times I tell you this, you're still thinking, thinking, judging, judging, coming to conclusions, trying to work out your life. You have to let go, totally, absolutely, completely. You have to let go so completely, that you will feel no body, no mind, no pain, nothing. That is the only time you will make progress. Do not think about this. The thoughts cannot help you. There are no thoughts that can help you realize the self. It is only a total completely letting go, giving up.

What do you give up? You give up the ego, the mind, your opinions about things. That's all you give up.

But yet a tree seems to appear, and turn into a beautiful tree as it grows. So will you appear, yet you will know you're not the appearance. You will know that you are totally free and you are omnipresence, all-pervading. The whole universe is taking place inside of yourself. And if you are no self, there's no universe. You are beyond the no self, where there is a no-no-self. You're beyond the no-no-self, where there are no words to describe it. Yet it's so beautiful, so blissful, so joyous, that if you have had a taste of it, you'd never return. You'd never want to go back to humanhood.

This is why there have been many who have been touched slightly by this realization. They have been touched by truth, and they can remember there's something there, even though they're back to their human self, so it appears. They never forget that touch. And these people are the one's who strive forward, to go all the way into realization.

What does it mean to go all the way? It means to look at your life as a picture show. All the experiences are images on the screen. It means not to regulate your life at all, in any way, but to observe it and watch it. To look at it intelligently. To see the emotions that come into your mind. To observe the fears, the arrogance, and not to do anything about them. But to look at them, look through them and become free of them. Only by looking through them can you become free of them.

Think of an emotion that you have that bothers you. Perhaps you have a bad temper, a fearful disposition, whatever. First you have to see it. Then you dive deep, deep within it, and it will totally and completely disappear. It will never bother you again. When you try to change things, they all appear to be fine for a while, then you will find yourself in the same position you were before. Different people, different places.

You don't want to change anything. You want to be still and look. As you become still and look, what you're looking at will look back at you. As you look at the world without interpretation, as you look at the world without attachment, what the world is will be revealed to you. The world will be revealed to you as no thing, as an image on the screen

of consciousness. You will become radiantly happy for no reason whatsoever. You will find the peace that you never dreamed existed.

You have to want this. You have to love this. You have to want this more than anything else in this world. When I say want it more than anything else in this world, I don't mean in a "I don't have it sense and I want it." I mean to feel, and believe, and know, that you are that. And you want that to be uncovered for you, by going deeper all the time, by letting go of all the things that seem to be happening in life, continuing to dive deeply within the self. You dive deeply within the Self to the extent that you give up the stuff that you've been carrying around for years.

There is no one who cannot awaken. Since your real Self is already awake, there is nothing that can keep you back but yourself. By the self I mean your mind, your thoughts. Your thoughts are the only thing that keeps you back. You have to look at these thoughts and not allow them to do anything to you. Do not allow them to frighten you. You have to remember to practice self-inquiry. To inquire, "To whom do these thoughts come?" To always think in your mind, there are no thoughts. All these thoughts are a mirage.

Remember, you use your mind to destroy your mind. You introvert the mind upon itself. When the mind is introverted upon itself, it disappears, for it never existed. But when the mind is extroverted, then you are alive and well in the world, going through all types of experiences. In school they taught you to be extroverted, to have an outgoing personality. What has it done for you? It made us all into a bunch of idiots. Look at the world in which we are living. See what's going on. Look at our figureheads, government officials, state officials. These are all extroverted people.

We have been told that to be introverted is to be a loner, and you never get anywhere. Where do you want to get? If these people only realized that the world in which they are playing is all karmic. In other words, everybody is in their right place, where they are supposed to be. There are no mistakes. So these people do not believe they're not a body and the world does not exist, but they believe there are bodies, and there is a world and a universe. They should accept the fact that karma is the ruler of the universe, and everything that appears to be is karmic in effect. This is why I always say there are no mistakes. For you are where you are supposed to be in accordance with the laws of karma. But do not keep thinking about getting rid of karma, for you will have a battle on your hands. You have to grow out of this and see that karma never existed and does not really exist. So just wake up. Awaken.

Yet if you want to play with karma, you'll have many lifetimes, many experiences. It will never stop. It will go on and on indefinitely. Start to realize karma never existed. There are no previous lives, and you do not exist now. Do not try to analyze this or figure it out in any way. Just keep it inside of you. Wake up in the morning and say to yourself, "I do not exist now, I have never existed previously, and I will never exist in the future." When your mind is calm in the morning hours when you awaken, you say something like this, you will get a beautiful warm good feeling. You will feel wonderful, for it relieves

you of the responsibility of taking care of yourself to an extent. Yet you will still take care of yourself, but it'll be completely different. You will brush your teeth, you will take a shower, you will go to work, you will eat breakfast. Yet when you feel that you do not exist, you are totally free from the reactions to the things that are going on. There is no one to react any longer. Therefore, everything that appears to be done by you, will be done in a wonderful way, all the time knowing that you are not the doer.

I know this teaching sounds absurd to most people. Yet this is the teaching that has been propagated by Roshis, Sages, since the beginning of time. This is it. This is your opportunity to awaken. Why not use it? Do not let another moment go by where you're sitting there and believing and thinking something is wrong somewhere. Everything that is happening in this world today, has happened before. Different times, different people, different place. All of these things have happened before previously. They've always happened in this world. This is the nature of this world.

There are so many people who want a beautiful world in which to live, where there's everlasting peace and tranquility, where there's joy and abundance. Yet these things are temporary. This is not the way of this world. It's interesting, when you stop thinking of joy, when you stop thinking of sadness, when you stop thinking of good things and bad things, again, something wonderful happens to you, for you are no longer attached to anything. Yet in this non-attachment, you feel love and kindness, beauty and joy, in a totally different way.

Why not awaken now? Will you do this for me? Wake up! Do me a favor. Stop playing these games.

Most of you know when you walk out of this door today, you will forget many of the things I'm talking about, and revert right back to your stuff, where you begin to think about eating dinner, going to a movie, thinking about work, and you become involved in the material world once more. You have to begin to catch yourself. Say when as you walk out of this door, and you're thinking of a bill that you've got to pay, or you're thinking of a sickness you've got, or somebody in your family has, or you're thinking about a promotion you're going to get tomorrow at work. Catch yourself! Catch yourself! Stop yourself! Immediately say to yourself, "To whom do these thoughts come? Who's thinking these thoughts? Where do they come from? I am thinking these thoughts. Who is the I? Who gave birth to the I who is thinking these thoughts?" And you'll feel and say, "The I does not exist. It never existed." You will feel beautiful. You must keep this procedure up. The mind must be transcended. All is well. All is exceedingly well.

Do we have questions in the box?

SM: I don't think there are any Robert.

SS: Oh here's one. (laughter)

R: Thank you Scott.

*Q: (Robert reads) Robert for the last six months my mother has been grieving and crying due to the death of my father. What can I say to her to ease the suffering?*

A: (Robert answers) When there is a death in the family it is difficult indeed. Yet if we can only look beyond it. If we can only see the truth involved. Nobody dies. Yet you cannot say this to a grieving person. They'll have no idea what you're talking about. Therefore all you can do is love this person.

If you can love this person enough then she will feel it deep in her heart and become calm. Love is the answer. Not words. When a person is going through grieving like this words cannot help. And we do not wish to be wise guys and say, "Oh nobody died. Why are you crying, you're wasting your time." This is idiocy, this person is feeling the death, terribly. When you have to hug the person, love the person. And your vibrations will go into this person and make her peaceful.

So do not talk too much. Do not say too many things. Just understand. Hug her, love her. But you know the truth within yourself. Realize within yourself for her that noone was ever born and noone can ever die. Don't tell her this she doesn't understand this. In all humility feel this truth in your heart. And if you are sincere she will feel this also and have peace.

Do we have any other questions you like to ask?

*SG: Robert you've talked a number of times now and I've read also how important it is to get to the root of the heart of ones anger or pain or whatever it is, that is caught in ones mind and distracts him from reality. And it makes sense, but somehow I think it is easier to talk about than do. Just wondering you have any instructions regarding that. And also on the secondary level isn't this in a sense talking about an ultimate kind of healing which you sometimes discount as you talk about the importance of seeking enlightenment as opposed the healing? (R: What was the first part of the question?) Some instructions as how to go about this, maybe in a more systematic way or just intuitively. (R: To go about what?) Getting through to the root of pain or anger or whatever it is distracting me from seeing through?*

R: Okay, we were talking about this last week. When there is a hurricane. At the centre of the hurricane there is a peaceful spot. The centre is peace. There is nothing happening in that centre. When there is disharmony going on, anger, frustration, fear. At the centre of the anger there is peace. At the centre of the fear there is peace. If you can only dive in there long enough and dive past the external condition and dive into the peace. Then you will become one with the peace and the anger will dissipate, it will be gone, it will disappear. Due to the fact in reality the anger never existed. The fear never existed. Only the Self exists, consciousness, pure awareness. And that is at the centre of yourself and the condition.

If you cannot get to the centre this way, you have to inquire, "To whom does this anger come? To whom does these feelings come?" And keep still. Then something will give. So there are two ways to do it. One is to face the fear or the anger. Face it. Dive into it. See it, what it is. And go deep into it and will be gone, it will dissipate. The other way is to inquire, "To whom does it come?" And realize it doesn't come to anyone and it never existed and doesn't exist now and you are totally free. Does that make any sense?

SG: Sure. And the other aspect was in a sense aren't you talking about a very important healing and yet you discount a healing in another context?

R: Well if there were anybody to be healed then I wouldn't discount it. But who is to be healed? When you're talking about ego, you're talking about healing the ego. Healing comes because noone was ever sick. And if somebody is sick you'd have a lot of work to do, to heal that person. And that is ego.

But when you can just keep still and not get involved in the condition but look at the condition, do not look at the condition as sick or well or in between. Just see the condition for what it is, nothing. Do not think you're a healer or think you're healing somebody or something, feel that there is total absolute consciousness and nothing else. Therefore who has to be healed? And who is healing whom? There is no healer and there is noone to heal. When you look at this way, what is supposed to happen will happen by itself. Your job is to know the truth. Everything else will take care of itself.

Anyone else like to say something?

SR: Robert, a year or two ago I was at the place you were talking about after a long, very long fast. So my question is, why is it when one has become skin and bones by fasting one can be at this place but when one starts to eat the place disappears and one gets back into the body consciousness?

R: Sure. The body is made of food stuff. Food makes the body. You're made of food. Your skin, your organs, everything inside of you, blood is made out of food. So food is the ego. They're both synonymous. When there is no food the ego begins to subside. As the ego subsides the reality comes in because reality was always there. (SR: Could you explain again how food is ego?) Food increases the ego, expands the ego due to the fact that food builds cells, builds molecules, builds atoms, builds mental conditioning. Someone with a sharp mind eats good food. Eats a lot of food. When you stop eating food your mind is not sharp any longer. This is for the material world.

As the brain keeps starving itself from lack of food, it begins to dissipate and then the mind becomes weaker, so-to-speak. Until it disappears altogether. But if you keep on fasting you will just give up the body and go. So you eat again and you come back to your senses, so-to-speak. You become sensible. (SR: What happened was the ability to reason and logically think left but what came was a state of knowingness. You just knew.) That is what I'm referring. The reality has been coming to you in that state. The truth has been expressing itself in that state. But as soon as you eat again you return to what you were, Jorge a human being. And everything else goes into abeyance. This is why many spiritual Sages like Jesus and Buddha and many others have fasted to have a taste of the reality.

SR: What are some other methods Robert of diminishing the mind. This is partly this fellows question here. Okay fasting is one way to diminish the mind. I suppose repeating a phrase like, "I love God," a million times would do it too, right?

R: Not necessarily. The best way of course is to ask yourself, "Who has a mind? Where did this mind come from that you're trying to diminish" That would be the best



way I should think. As long as you believe that you have a mind then you have to do a lot of work to make it disappear. So gently see yourself as mindless. By inquiring, "To whom does the mind come?" And just by looking at yourself objectively, seeing yourself as what you are, no mind.

(short silence)

R: Today is mother's day, happy mother's day.

SH: *Happy mothers day to you Robert.*

R: Thank you. There is a divine mother who is the mother of us all and that divine mother is the Self. You are That. So happy mother's day.

ST: *Also today is Buddha's birthday.* (R: What's that Tina?) *Buddha's birthday is today.*

(R: Who's birthday?) *Buddha.* (R: Buddha's. Happy birthday Buddha.)

SV: *He's getting old.*

R: He's getting old, is he? (laughs) Yes that's nice. Mary you haven't read the Jnani in a long time. Do you still have it? (SM: Yes.)

SH: *So we're all our own mother?*

R: Of course. When someone calls you a mother you know what they're talking about.

SH: *What is even worse than that is that we're also everybody else's mother too.*(laughs)

R: Sure. Do we have any prashad? Tony isn't here with the prashad. (laughter) We should get a hold of him. (SG: *He must have a mother.*) (laughs) He took the prashad to his mother.

SH: *Here we are prashad-less.*(laughs) *That's okay.*

R: So, remember that all is well, exceedingly well, there are no mistakes, none have been made, none are being made, none will ever be made. You are in your right place going through the experiences that you're supposed to be going through. Do not be angry at anyone. Look to yourself. Love yourself. Pray to yourself. Bow to yourself. Worship yourself. For what you call God dwells in you as you, peace.

Until we meet again have a great mommas day, enjoy yourself. Finish.

(tape ends) [TOC]

**YOU ARE COMPELLED TO COME HERE**

14<sup>th</sup> May, 1992

*Robert:* Tony's writing something before I say anything. (laughter)

*ST:* Putting my name and the date. That's the truth.

*R:* He anticipates the words before I speak.

Well hi there. (*Hi ya. Hi there.*) It's good to be with you once more. Most of you believe you have a free choice. Whether or not to come here or not. But I tell you there is no free choice. You are compelled to come here. (students laugh)

*SV:* It's true, it's true.

*R:* This is where you're supposed to be or you wouldn't be here.

*SH:* I live here.

*R:* You think you live here. (students laugh) You really think you have a choice in the matter. It's an ego blaster when I tell you that you have no choice and everything you do is preordained. Every movement you make. This really destroys the ego when you think of it. For there is no thing that you do in your life that is not preordained.

So for you to be here means there is something within you that has been working for centuries to put you where you're supposed to be today. But again most of you come here with the impression that you want to be enlightened, you want to awaken. Yet you don't want to give up the stuff that is keeping you from being awakened. So the whole thing is very paradoxical isn't it?

On one hand you can't help being here, on the other hand you're here because you have a reason that is not even valid for you being here. You want to get rid of your problems or get rid of your illnesses or get rid of your poverty or get rid of your spouse or get rid of something or add something to your life. This again is the wrong reason for being here. There is no reason for being here. You're just here. There is really no purpose to it. You think there is a purpose. But there is no purpose.

Remember your so-called physical life is similar to the life of the universe. The universe appears to be here. Yet in truth it has no purpose. It has no existence, it has no substance. The same with you. You think you're here for a purpose yet you're not here for any purpose at all. As a matter of fact you're not even here. You appear to be here. Something appears to be here.

Yet there is only one. One ultimate reality. The one ultimate reality is the substratum of all your existence. What you're doing is playing games on the ultimate reality. You appear to come out of the ultimate reality as a person. You appear to exist for so many

years and then you appear to disappear. All this is taking place on the ultimate reality. Yet the ultimate reality never changes it's always the same. The ultimate reality is all-pervading, omnipresence, you are That. You are the ultimate reality. So you are not the appearance that sits here. The appearance that talks. The appearance that goes through your life. That is not you at all.

Waking up or being realized is just knowing this truth. Knowing it 24 hours a day. I'm glad you agree with me. (students laugh) Whenever the lamp agrees with me it shuts on and off. (laughter)

The ultimate reality is none other than yourself. When you achieve this there is everlasting peace, tranquility. There is unalloyed happiness. There is complete bliss. There is total joy. Just the way you are and just the way things are.

Most people believe that when you awaken things will change in your life. The things do not change, you change. The things remain the same but now you see them differently. You see them as a false expression. They're neither good nor bad. But you are no longer that. You have become the ultimate reality. Therefore the world no longer presses in on you with it's bad things and good things and all kinds of things. You have risen above that.

It's just like a person being locked in a dungeon for forty years. And they take good care of their place in the dungeon. They sweep the floors, make the bed, know what time they're going to be brought food. And their life becomes the depth of the dungeon. One day they try the door, the door of the dungeon, the door has been open all the time and they're able out walk out, totally free. If they would've tried the door thirty years ago they would've been able to walk out also. But instead they accepted their fate as being locked in the dungeon.

And so it is with most of us. Our dungeon, our prison is our lifestyle. The certain life we're living that we refuse to give up. The belief system we've got that we've had for centuries, limited, shallow. This is our dungeon. This is our gaol. Yet we don't know this. We think we're living a normal life. Just like the person in the dungeon was attached to the things in the dungeon because they've been there for forty years. They really hate to leave, to go out in the fresh air. They become accustomed to where they are. So it is with us.

We're accustomed to the things we possess. We're accustomed to certain people we associate with. We're accustomed with the work we do and with the so-called fun and entertainment we have in our lives. Yet this is all limiting but we don't believe it's limiting. We therefore go through certain experiences, good and bad and we will not walk away from these things.

This is what I'm referring to when I say, "Many of you come here to awaken yet you've got all kinds of stuff going on inside of you." Habit patterns that you think are normal. You have to scrutinize yourself, really look at yourself what you really do daily. Watch the way you act daily or should I say watch the way you react and you will see

what I'm talking about. Watch how you react to person, place or thing. Observe yourself. Look deeply at yourself. See what you're holding onto.

Again in order to be totally free you must let go of everything. I mean mentally of course. Remember when I tell you, "You must let go of everything." I'm not referring that you must walk away from your home and your family and your work and your environment or anything else like this. These things must be given up mentally. Mentally you must disassociate yourself. Yet your body will continue doing what it has to do.

But as you begin to disassociate yourself mentally the mind will become weaker and weaker. The mind will begin to dissolve, to become quiet and peaceful and will rest in the heart centre. When that happens to you the I will become evident to you. The real I. You will begin to feel the real I and you will know that you are not the body you are not the mind.

This is a very high place to go but it's not the ultimate truth. The ultimate truth is when the I itself goes into the heart and you lose your individuality and you become all-pervading. Yet you appear to be a body walking around the earth doing things but you know deep down in your heart that there is nobody and there is no doer.

This all sounds very complicated to some of you but it's not. Your real nature is ultimate bliss, absolute reality. This is what you are right now. Right this moment this second. Only when you begin to think do you feel the I-thought or the body thought. But if you repose in the I right now this second, this moment you are the ultimate reality.

This is why you should always take time to sit in the silence and observe your thoughts inquiring, "To whom do they come?" Thoughts have absolutely nothing to do with the ultimate reality. Yet some of you think still believe and think that you will not be able to function without a mind, without thoughts, without thinking. This you must find out for yourself. You must discover this for yourself. That you do not really need a mind to think. And you will be able to function very well without a mind. Except there will no longer be a you.

True happiness only comes when the you has been transcended. Real happiness has absolutely nothing to do with physical happiness. Physical happiness is temporary. All physical happiness is temporary. No matter what happy situation you're involved in it has to be temporary. For you're aware that the whole world, the whole universe is temporary. That the only thing permanent in life is change. Your everyday experiences will show you that.

Therefore when you become too physically happy you do not want to go searching for truth. You're not interested in finding the Self or reality. This is the reason sometimes certain people seem to be suffering. For in this way they come closer to reality. Whereas if they were not really suffering they'll be out in the world doing all kinds of so-called happy things and this will be very temporary. But this is not always the case it depends on the individual.

The more you are attached to things the more you're going to have to suffer because you will have to give them up sooner or later. Perhaps not even in this life. Remember that your experience in this particular life is only a split second in all eternity. Therefore when a person goes through experiences and you say, "Well this person's been an evil person all their life and they're prosperous and they've got everything they want and they seem to be very happy." You are judging by appearances.

When you understand that this life that you have right now is but a split second in eternity you will realize that life is a continuum. And the pendulum has to swing back and forth. You will go so far in your happiness and then you'll go back the other way. The only way to get out of this trap is to awaken. This is the reason you want to awaken. Blessed is the person who has total happiness in this life and wants to awaken.

For most people if they had the things that they want and desire they would not go after the classes that teach you to awaken. Would not follow teachers that teach Advaita Vedanta. Very few are like that. This is why I share with you, "Do not allow this world to fool you." Maya is very precise. Maya will always fool you. Everything you see in this world is maya. The grand illusion.

The way to handle maya is never to react to conditions. This is how you overcome maya. This is how you become free. Maya will always present conditions to you, situations to you. Like Tom's car blowing up on the freeway. This is the way maya works. Tom really wanted to come to the meeting he had his heart set on it and the car blows up. It's a cosmic joke don't take it seriously. This is how maya works with you. It'll appear to give you everything you want then things begin to happen. If you did not react to maya to begin with you would not be hurt-able. And then maya will say, "He's found me out," and leave you alone. That's what awakening is. So we can say another sentence for awakening is, "When maya leaves you alone." When maya stops interfering in your life. When does this happen again? When you stop reacting to person, place or thing.

You have to do the work. And yet again there is no work for you to do. You simply have to keep quiet. When you keep quiet mentally you're not reacting. When the mind is making a lot of noise you are reacting. This is what reacting means. When the mind is very active. It makes no difference why the mind is very active. As long as the mind is very active you are completely enmeshed in maya. Totally enmeshed in maya. The more active the mind the more you are enmeshed in maya.

Remember again you are in the right place where you're supposed to be. Therefore do not say that you hate your job or you hate your environment or you wish this was like this or this was like that. Everything is just the way it's supposed to be. If you would only see this you would awaken.

Awaken means just what it implies; "Awakening from the dream." Just as when you are dreaming, no matter what is going on in your dream when you awaken you awaken from the whole dream not a part of it. Is a part of it still going on? The whole dream is gone, isn't it? Every detail is gone when you awaken from your dreams. Every-

thing that seems so real is totally gone. There is not even a little piece left. The whole dream is completely totally absolutely gone. Yet the dream seemed so real when you were dreaming.

And so it is with this state. In order for you to awaken this whole game of maya has to be gone, disappear. You cannot have maya and be awakened also. Everything has to go. Do not think about this. Just let it happen. If you think about it all kinds of thoughts will come and tell you all kinds of things. You will say to yourself, "Well will I be able to play tennis when I awaken? Will I be able to go to a movie?" Your in maya again. Whenever those thoughts come to you're enmeshed in maya. You're back into maya.

There has to be a clean total awakening. Where there are no thoughts, no actions and no doing. Again the paradox of this is, you will be doing and you will appear to be acting and things will get relatively better in your life. That's the paradox.

This is the reason I always tell you that the finite can never comprehend the infinite. For in your finite mind you are saying to yourself, "How can I be doing both? How can I not be attached to anything and yet at the same time be involved in things?" You can. You are. You will.

This is why it takes a simple mind to awaken. When your mind is too complicated, when you're filled with theoretical knowledge, abstract knowledge, psychological knowledge any kind of knowledge, this is what keeps you bound to maya. Yet you keep holding on to this knowledge because you feel that if you let go of it you'll be a fool or a vegetable. Nothing is further from this truth. The truth is that the more you give up the greater the happiness and peace that comes to you. For your very nature is happiness and peace.

Do not be concerned about what anyone else is doing. Leave everyone alone, leave people alone, leave things alone. Always realize you are in your right place. Do not strive to be in somebody else's place. You have nothing to fight, nothing to fear. Everything is on your side. There is no thing that wants to hurt you. Keep your life simple. Do not make this teaching complicated. Do not calculate the reason behind this teaching. Leave everything alone. Awaken and be free. All is well.

(short silence)

When we sit here is the silence the force is more important... more potent than when there are words spoken. There is more happening to you in the silence than when words are spoken. I must keep reminding you of this because most of you think when I stop talking that is the end. It's only the beginning. Before and after the words the silence becomes very potent. More than you can ever understand.

When your mind starts thinking, catch it! Don't let it think. When the thoughts stop coming hold onto the quietness, to the silence, to the I. When the thoughts keep coming inquire, "To whom do they come?"

The silence is the reality. Learn to love the silence. Treat the silence as a beautiful entity. As the divine mother, shakti. The silence is all-power. Never take the silence for granted.

(short silence)

You should start feeling the silence as God. Feel good when you are in the silence. Up to you...up to now many of you have believed that the silence is nothing. It is a divine nothingness. Remember it's out of the silence that everything comes. When you return to the silence this is actually a self surrender. You are surrendering your ego, your lifestyle, your karma, everything is surrendered to the silence.

Remember never believe that the silence is a waste of time. Just as we realize now that space is really consciousness. There is no such thing as space. It appears to be space but it's really consciousness. The same way the silence is consciousness. It's a living entity. It's alive, it's reality. Therefore sit in the silence and rejoice.

The reason many of you feel the silence is nothing, doesn't amount to much, is because you allow your thoughts to come into your head and you start thinking about your life and your experiences and your health and your body and all kinds of things. When I'm talking you're sort of listening to me what I'm saying and you have no time to think for a while, as long as I'm talking. But when I stop talking you have to sit in the silence then your thoughts seem to attack you. That is why it's better to sit in silence than to hear me talk. Because at that time you can work with your thoughts. You can work with your mind. You can begin to observe the thoughts attacking you and realizing you are the Self, the silence, thoughts have no power. Enjoy the silence. Rejoice in the silence.

This is why in scripture it is written, "Be still and know that I am God." It doesn't say to listen to a talk and know that I am God. It doesn't say to listen to Robert's ramblings and know that I am God. Just be still and know that I am is God. Couldn't be plainer than that. When you're making a lot of noise then you are aware that you are the ego. When you are in the silence you become aware of I-am.

(short silence)

Funny how we have this backwards. We say, "I want to go and hear Robert's talk." We should say, "I want to go and hear Robert's silence. I want to watch Robert shut up." (students laugh) We get everything mixed up.

(short silence)

Feel free to ask any questions. (1 minute later) If you don't ask any questions I'm going to eat all the prashad myself. (students laugh)

*SG: Only one thing of all the things you talk about that I find pretty hard to reconcile. Basing my life on what other teachers have said ...unclear... and that is that this myth about everything being predestined. For some teachers say, "Well you don't necessarily have freewill but you do have choices on this particular level," which you can't think. You know that there is nothing absolute in the world, it could blow up or it could continue to go on and maybe get better. They say*

*that there is no way of predicting the future nobody seems to truly know the future. If everything is absolutely predestined then somebody could easily find out everything that was going to happen.*

R: This is the reason you have certain astrologers, certain psychics who have been able to an extent to go back into the future, go back in time, go forward in time also and predict certain things that are going to happen. The only way to get out of the predestination is by turning inwardly and not reacting to things and going into the Self. And then you will no longer bother with predestination. Predestination only exists because the world exists because you think you are a body. As soon as you realize that you are not the body there is no universe, there is no world then there is no predestination. So predestination exists only for the person who believes they are the body.

SG: *What about somebody not terribly comfortable with the way their life's been going so you know they use the proper techniques, mental techniques and everything. They make something out of their life, create something that certainly wasn't there before...*

R: This is maya. That is all predestination. That is how it's supposed to be. Always remember this, as long as you think you are a body, you are human and the world is real. Karma seems to exist, reincarnation seems to exist, predestination seems to exist but when you turn within and transcend then those things do not exist. They only exist to your belief system. You believe you are a person then predestination exists.

SG: *This is another example, one teacher I noticed says that for you to come into this incarnation there is this massive, massive blueprint far beyond what any computer on earth could conceive of. Possibilities in your life with an ultimate divine plan for your awakening. It doesn't necessarily happen but within this massive blueprint there are options and there is movement within this blueprint. This overall blueprint of what the doer is to do in this particular lifetime.*

R: That's predestination. The blueprint is part of predestination. What you are to do here is part of predestination. The changes that you appear to make is predestination. You think you are doing it yourself. But it has already been planned for you. But in truth there's no blueprint, there's no predestination, there's no person. To whom is there a blueprint? To the ego. To the person who believes they are the body. That blueprint is predestination.

SR: *You just answered an age old question in the religious world Robert. I guess what you are hinting is that when we're in the Self or in the silence there is freedom. And that the person that you...or are you saying that? (R: Yes.) ...and the person maybe can - (I don't know how to say this but) - can do things that are outside his predestination but somehow the wording of that doesn't sound right. Can a person do things that he couldn't do as long as the thought he was a body?*

R: As long as you think... (SR: *But accept there is no doer.*) Any time you think there is predestination. When the mind is in the silence and stops thinking there is no predestination.

SR: *Anyway what I had was a cute little goofy insight that may not really work here but it was like, three or four hundred years ago there was a guy named John Calvin and a guy named Armenius in Switzerland. And Calvin preached predestination and it just hit me like a little joke*



that maybe Calvin was in his body and Armenius was self-realized. And they were both speaking the truth from their perceptions. (R: Perhaps.) Reading back to the original dilemma, if somebody finds themselves in this kind of a quandary — the basic issue - If a problem never existed if you don't get hung up on agreeing or disagreeing with Robert, does it? (R: True.) In other words you can get into confusion by sort of anticipating that you have to agree with Robert. (R: True.) And it's the sort of thing to do would be not to try to get into the silence and let the agreement or disagreement take care of themselves?

R: Yes that's very good. Find out for yourself. Stay in the silence and see for whom there is predestination.

SR: It's hard to say that there is freedom in the state of being in the Self because it's like you're really surrendered. There is no you and you're also surrendered and so there is no act of taking options like you think you do in this body state? (R: Exactly.) So it's not - I don't know how to call it? - It's not, it's surrender and maybe trusting and letting one become involved in situations that one would not have planned if they were planning out of their body-mind. But it's not freedom in the sense of like choosing options but like trusting options. Letting them happen, huh?

R: Those are the beginning stages. When you surrender... (SR: Yeah.) ...the one who surrenders disappears and there is nobody left. (SR: Yeah.) Therefore you forget about options, you forget about everything. (SR: You just see things happening that you just kind of watch your body-mind doing.) Nobody is left to watch. The watcher is also dissolved. You just are pure being. (SR: Yeah and the whole idea of freedom or non-freedom becomes irrelevant.) Exactly.

SH: There always has to be a separate you there for these questions to arise?

R: True, of course. There has to be a separate you to talk about predestination to get into all these things we're talking about. When the separate you is gone there is nobody left to do anything. Then where does predestination come from? It doesn't exist.

SR: To a person observing the self-realized person may probably would say, "What a free person." But for a person who is self-realized I guess what you're saying is they don't even know that they're planning anything, nothings been planned. (R: Exactly.)

SG: Robert what is the state that you say was a very high state in which you know yourself as the I and hence that is the state just before the I is pushed into the heart and dissolves. What would the state be called?

R: You can call it nirvikalpa samadhi. Where you are aware at times that you are the I, then you come out of it. And then you become aware of it again and you come out of it. For when the I stays in the heart and never comes out again. When the I remains in the heart that is sahaja samadhi where you are aware 24 hours a day. And you're no longer a part of any heart or any system whatsoever.

SH: Is that your condition sahaja samadhi?

R: I don't have any condition. (laughter) (SH: I know there is no you to have a condition. Nonetheless you just described the state and called something sahaja samadhi.)

That's what I say. (SH: *Yeah. Is that where you're hanging out?*) I can't say. (SH: *There is no you but is that what's occurring?*) Who is to say?

SV: *Henry you're not going to get any answer to that, forget it. (students laugh)*

R: If I say that I'm hanging out in sahaja samadhi there is an I hanging out. (SH: *Yeah well... (students laugh) ...forget it.*) These words are just explanation for nothing.

SB: *Robert this is a little terrifying to realize that the body-mind doesn't really want realization. That the body-mind's only purpose is to its own fulfillment. Its own self-fulfillment. (R: Why is it terrifying?) Because it's like it just explodes all the wants of the body and the whole purpose of who we are, who the ego is. It's like it cuts through everything to realize that the body-mind is our own worst enemy. Like I, I who I think I am, my whole life of I is the enemy. The ego, I that's the enemy. It's like to realize that is shattering. Because there is nothing left to help the search anymore.*

R: That's the way you see it now. But when it actually happens it's not terrifying at all. (SB: *Robert, from the point of view of the ego I, it's absolutely destructive.*) There is no ego to destroy. There never was an ego to begin with. So what actually happens is total happiness and peace. Because what you thought was the ego was really the I-am. Pure awareness. (SB: *In other words all the purposes that the body-mind is active is absolutely invalid and has no value whatsoever.*) True. (SB: *And that's really from the relative point of view, that's really a shattering blow to know that it all has to go.*) Why should it be shattering when you realize that it never existed to begin with. Even though if you realize it intellectually. It shouldn't be shattering, it shouldn't be frightening. You just realize, tell yourself all this time I believed I was an ego and now I know I'm not an ego.

SR: *But what forced us into creating one?* (R: *What's that Jorge?*) *What forced us to create this ego?*

R: *What force creates the ego?* (SR: *Yeah.*) *No force. (SR: Why then...?)* Because there is no ego. (SR: *If we had no ego we were born as the Self. Why did we have to create this outer maya trappings of ego to cover up that silence from the Self?*) *Ask yourself, "Who created all this, who did this?"* You never were an ego. There never was time a time when you created anything. It's just an illusion that makes you think you're doing this thing. That you have to shatter the ego, that you have to have an ego or do anything with your ego at all. You were never an ego and you will never be an ego.

Maya is like the water in the mirage. Ego is the mirage. You're hypnotized believing that you are an ego and you have to shatter the ego where in truth you never were an ego and there is nothing for you to shatter. You're totally free right now. But what you're doing is you're holding onto the ego by thinking you have to shatter it. Identify with the freedom. (SR: *Why do we hold onto it?*) *Ask yourself. It didn't exist to begin with and nobody holds onto anything. But yet you appear to be holding onto it. So find out why by going within. (SR: Does each person have their own reason?) (Robert laughs)* Each person who believes they are an ego has their ego life, they're living the ego life of various kinds. So each persons ego is living what their life is about. (SR: *What comes to me right now is it's the*

fear of becoming one with all of life and losing...) Your individuality? (SR: Right.) You never had individuality to begin with. Therefore when it happens it's not at all like you think it is. You'll be home free like you're supposed to be. (SR: Yeah but I'm afraid to be home without me.) (students laugh)

SH: Good point.

R: That's the way you feel now. (laughter continues) But when it actually happens you won't feel that way. (SB: Everybody wants to get to heaven but nobody wants to die to get there.) (laughs) That's a good point. (SB: They want realization but they want the ego to have the realization.)

SR: How can you enjoy it without an ego? (SK: That's a point.) R: You'd be surprised.

SL: Kind of on the same lines of the question that you asked. They say that God created man in the universe to amuse himself is that sort of a stairway into an answer to your question? (SR: This is my frustration and torture.) But remember you are God too. So maya or man and the world was created by us who are all God to amuse ourselves. (SR: Sounds like a masochistic sadist relationship.) (students laugh)

R: None of this is going on. We're talking about appearances. We're talking about the I-thought. What appears to be. This is the reason why you're supposed to follow the I-thought which is the root cause of everything. The so-called I-thought is the root cause of all existence and all the problems. Therefore when the I-Thought is destroyed and doesn't exist anymore none of these questions, none of these things will exist at all. Everything will disappear. But when you work on getting rid of your ego by itself you have a fight on your hands. That is why get rid of the I-thought by following the I-thought to the heart centre, to the source. And when the I-thought disappears everything else will go with it.

SG: Robert in one of our more recent transcriptions you mentioned, staying with the I or the me not necessarily even following it but just that, whatever that I or me is can you be a little more specific exactly how you stay with that. My interpretation is just the sense of my own actuality, just being there with that, nothing left over. Is that what you mean by staying there with the I or the me?

R: Not really, when you stay with the I or the me you are abiding in the I and you're following it to the source. You do this by inquiring, "To whom does the I come?" When you inquire, "To whom does the I come?" You are abiding in the I. (SG: So that is inquiry?) Yes. (SG: What about the state of just being, if that is fine until a thought comes up?) Then you go back to the beginning and inquire, "To whom does this thought come?" (SG: But if the thoughts don't come up there is no sense of ruining a good thing like...) If no thoughts come up then you're free. Remember all these methods are to quiet the mind. (SG: My understanding is that when you're free thoughts can still come up?) No, thoughts will not come up. When thoughts come up then you're not free.

SG: I thought that when you're free that there is just, you know who you are and there are all these things coming up. Whether there is appearances and world also thoughts also. (R: No.) It doesn't happen at all?

R: If they come up then you're bound. (*SH: The mind is permanently annihilated.*)  
The mind is killed, destroyed.

SR: *Will what's left know how to set the alarm tonight and wake up tomorrow? (laughter)*  
*And go to work and do all the things the old ego was doing before?*

R: Something will do everything. (*SR: Will it show up to work on time.*) Of course, or  
even come earlier. (students laugh)

SB: *He might show up at work but he won't be there will he?*

R: He'll be home sleeping.

SR: *The best of both worlds.*

SG: *Robert this confuses me a little bit because... (student says SH: A little bit? (more laughter))*

SG: *I started thinking about this. Well I started testing my state like when a thought would come up or something like that and see how I responded to it and everything. So this - I'm not enlightened (laughs) - it was, you know thoughts were still coming up... (R: What's the question?) The thing is, I was thinking about somebody's description of after they became enlightened they thought that they were prior to everything. So when the thoughts would come up it wouldn't interfere with anything. Because they knew it was a prior condition and all this...*

R: There is no one left to know anything. In a realized person the knower, the known has been destroyed. There is no knower left, there is no known left, there is no knowing left, those conditions are all gone. There is no one to know anything. It just is.

SG: *Is there a situation in which the mind becomes more and more quiet and then we're realized? Or does...*

(tape ends) [TOC]

## YOU ARE BOUNDLESS SPACE

17th May, 1992

*Robert:* (Students are getting ready to record the talk) Good afternoon. I'm being electrocuted just excuse me. (laughter)

*SM:* Okay start again.

*SH:* Mary? You want to kill our guru? Hey, hey. (laughs)

Robert continues: It's good to be with you again. All is well. No matter how things may appear, no matter what you perceive, the highest truth is your nature, your swarrupa, is boundless space. You are boundless space, the imperishable Self. This is you. The whole universe with all its manifestations is merely a superimposition on the Self. Just as the trees, the sky, the mountains, people, places and things, are all in this space. This space flows through everything, yet remains itself, pure, still, peaceful, perfect. In this space all kinds of things keep happening, cause and effect, karma, people are born, people die, billions of insects, animals, vegetation, everything is taking place in this space. Yet the space does not change. The space is limit-less, unchanging, forever the same.

Yet the appearance is that things change. This is just an appearance. You are not the appearance. The space appears to go through your body, yet you are in the space. Because of the space you appear to exist the way you are. Do not identify with the body or the things of this world. Identify with the space, for what you identify with, you become sooner or later. You are like the infinite ocean, and the world is like the waves. The waves keep changing, changing, turmoil, yet the ocean is still and quiet. You are That.

There is no acceptance. You do not have to accept this. There is nothing you have to accept. You are boundless space, just the same. There is no rejection. There is absolutely nothing to reject. You are boundless space, just the same. There is no dissolution. No thing becomes dissolved, because no thing ever existed. You are boundless space.

You must begin to see this in everything you do. All of the fears that some of you go through, the anxieties, the confusion, are simply superimpositions in the space. These things are appearances. This is the reason they change and they're never the same. You may be angry one day and happy the next day. You may be sick one day, happy the next day, well one day, sick the other day. You may be born one day and die the next day. In any case, whatever appears seems to come to an end. Therefore why should you identify with something that ends and begins? It is fruitless. For instance some people are searching to become millionaires. They want all the money in the world, and they work their whole life to attain it. They must die sometime. They must leave everything behind, and appear to disappear. People are always trying to make their bodies healthy. No matter

how healthy your body is, it will someday be-come old, decrepit, and waste away. This is why the wise person does not look for these things of the world. They do not concern themselves too much with their body, or their affairs, or the world. For the wise person realizes we live in a world of change. Nothing is ever the same.

You are boundless space, free, blissful, at peace. You were never born, you will never die. You are boundless space. Just to think this way makes you feel good. As you begin to accept and realize that you are not the body, or the mind, or the thoughts, or the experiences, you become radiantly happy. Happiness and boundless space are the same. Just to be aware of these things, to repeat it to yourself, especially when you get up in the morning. I am boundless space. This boundless space is consciousness, absolute reality, nirvana, ultimate oneness. This is your real nature. This is who you are. Awaken.

Think of all the confusion you've been giving yourself, the harassments you've been going through, for you have accepted person, place, and thing as your reality, not realizing these are just a passing fancy, here today, gone tomorrow. Think for a moment of the things you're attached to. You may be attached to a person, a sickness, a lack or limitation. You may be attached to abundance, by never letting it go. You may be attached to health, always believing you have to do this and that to stay healthy, when many of you realize, of course, everything is preordained. When you made your appearance on this earth, as a so called body, there was a certain amount of time allotted to you. And when that time comes you're going to give up the body, so why worry about it? Why be concerned? There are people who eat only special foods, health foods, fanatics, yet these people do not live longer than others.

What you are is not determined by what you do, in reality. You may believe and think that you're under the law of cause and effect. Yet in truth there is no cause for existence, so how can there be an effect? You do not exist. You're a non-entity. Yet that's a blow to your ego, isn't it? "What do you mean I don't exist? I'm important. I'm this and I'm that." For how long? Three score and ten? Four score and twelve? Ten score and four? Whatever the score is doesn't matter. *You are boundless space. You are nothing that you appear to be. You are the fathomless ocean, forever flowing. The waves do not affect you. Nothing affects you, for there's no you.*

Can you just imagine what would happen if you felt these things every morning when you first got out of bed, when you first wake up, to realize this great truth, that you are boundless space, pure awareness? Yet when most of you get up, immediately you start to think about your affairs, and your body, and your food, and other people. Take time out. Feel within yourself that you are boundless space. Feel that your body is just a superimposition in this boundless space, and it's like a dream, mirage, an illusion. You have never existed, and you will never exist.

I realize that to some of you this maya, this illusion, is very, very strong, and some of you are really involved in it totally, completely and absolutely. You're always thinking about your body. You're always thinking about your affairs. It is this that causes the prob-

lem, not the things in themselves. Things have no power. The power comes from you. You are the power. If you believe something is bad, can hurt you, it will probably, because you believe it does. When you get a little excited over something, the excitement causes more excitement and more problems. But when you realize you're boundless space, pure awareness, where is there a problem? Can there be a problem in boundless space?

You can make fires, burn down cities, kill each other, and the space goes on. The space doesn't care. The space is always there. Whatever you do with your life, you cannot destroy the space. If you know you are the space yourself, then what I said goes for you. Nothing can destroy you. No thing can hurt you. No body can do anything to your body, simply because you ain't got a body.

Yet no matter how many times I say this, you still get involved in life, and life gets to you, shows you pictures, and you accept the pictures as reality. You become despondent, depressed, disillusioned. Over what? Over whom? Something that does not exist. Take stock of yourself. Stop feeling sorry for yourself. Do not believe you are in a situation that is impossible. Do not believe that you have something important that you own, and you will not give it up. Remember, in a flash everything can disappear. All your possessions, your body, everything will disappear when the time is right for it to go.

The wise person always works on themselves. The wise person looks after first things first. As you become aware that you are boundless space, the I-thought returns to the heart and becomes dissolved. When there is no longer an I-thought, there is no longer a body, or a mind, or things, for everything has been attached to the I-thought. How can there be an I-thought in boundless space?

Start becoming aware when you use the term I. Watch what you say when you say I. The I-thought does not belong to you. It is a mirage. It is a lie. There is only boundless space, absolute reality. Can you not feel now that you are the ocean of bliss? Can you not understand that you have absolutely nothing to do with anything? You are already free. You are bright and shining. You are the heart's delight. Does it not feel wonderful? Can you see now it makes no difference what you're going through, what's going on in your life, good or bad, it doesn't matter? You will no longer look at situations and react to them. You are boundless space, totally free, liberated.

Stop searching. The search is over. You are free. The bonds have been cut. There is no longer anything holding you back. Awaken. Awaken. You have experienced the mortal dream long enough. Awaken from this dream. You are not limited to your body. You are boundless space. You are all-pervading, omnipresent. You are all the bodies. You are the universe. You are the sub-stratum of the universe. The whole universe is playing its game within you. You are boundless space.

(short silence)

We'll play stump the guru. We will see what interesting questions we have.

SM: *Oh it's a big one.* (R: Oh it takes up about half a page.) *Yeah.* (laughter)

R: Signed by Fred, I wonder who that is? (laughter)

*SV: Keep you busy and out of mischief. (laughter)*

*Q: (Robert reads) Sunday stumper, maybe not? Whatever can be talked about doesn't exist. The doer or ego can be said to have two appearances or actions. The doer that lessens the appearance of the ego and the doer that strengthens the appearance of the ego. So the only information that relatively our dream life seems to be worth knowing about is which appearance leads to which? Isn't there such a thing as a choice of direction but what so-to-speak is the criteria by which one can advance and attain and which leads to which? In the selected works of Ramana Maharshi page 98 one of the three ways of realizing Self is by breath control. Please elucidate on that and for which person would that be suitable path to even help? What does it mean to slow down your thoughts? Is it having two thoughts in a minute is slower than having three thoughts a minute? Or is a thought of a lower frequency slower than one of a higher frequency? As in Alpha vs Beta? Is a thought to which one has less attachment slower than one to which one has more attachment? Or what?*

A: (Robert answers) "Or what?" is the answer. (students laugh) Or what, or nothing. Breath control is a part of the yoga system and the reason Ramana Maharshi said it was okay to do is because he agreed with everybody and everything. If you came to him and said, "I'm standing on my head and repeating mantra's," he'd say, "good keep it up." Because the thinking is, that is where you are right now and that is what you have to do right now. As long as you are practicing spiritual disciplines, it's okay. You have to do what you have to do by where you are. So it makes no difference what you do. As long as you are doing spiritual practices.

To slow down your thoughts merely means to think less. It's not in how many thoughts you're having. It's trying to get rid of all the thoughts together with everything else. As you practice on yourself your mind becomes quieter. And finally the mind disappears and dissolves entirely. So you are not trying to change having four thoughts or three or three thoughts for two. You're trying to get rid of the whole ball game. By asking yourself, "To whom do these thoughts come? Where do these thoughts come from?" They come from the I-thought. And we work on removing the I-thought. When the I-thought is removed everything else goes with it. All the rest of the thoughts.

So don't worry about your thoughts, work on removing the I-thought. If you have attachment to your thoughts, of course this is going to impede you. The idea is to find out that the thoughts have no value. Let them go and the attachment will go also. Be rid of everything. Don't ask so many questions. (students laugh) That's the answer.

*Q: (Robert reads) Ramana spent years in a cave in Arunachala in complete isolation. Why he does not recommend this practice?*

A: (Robert answers) Well the understanding is, you are where you are because that is the place you're meant to be. So if a person comes and tells me or Ramana, "Shall I give up my job, my family and go live in a cave and practice?" The answer is always, "If you were meant to be doing it, you would be doing it and there will be no question." If you



have to ask a question, that means you're not supposed to do it. As long as there is a question there is nothing you need to do except what you're doing now.

Everything takes care of itself. Your job is just to awaken everyday a little more. To inquire, where you came from? Why you exist? Who you are? and then you will find yourself wherever you're supposed to be. Everything will work by itself. You have absolutely nothing to with it. Your job is just to see your Self as pure absolute reality. And again if you're meant to travel to Arunachala, or you're meant to travel to the jungles, if you're meant to get eaten by a tiger, it will all happen by itself. Don't worry about it.

*Q: (Robert reads) Isn't it only the considerations and our beliefs that we have, so-to-speak in any way imprison us? And if we can neutralize or desensitize or so-to-speak remove the charge or intensity for which those beliefs are held in place, illusion will not even be considered anymore as having any reality?*

*A: (Robert answers) Considerations, neutralizing, all of these terms are unnecessary. It's so simple. You merely have to inquire, "To whom does this come? Who am I? Where do I come from?" Your beliefs imprison you because you are totally involved in all the stuff you write about. Do not get concerned with all these terms. Make it very simple for yourself. Just learn to be still. Not to have too many questions in your mind. Not to have too many methods floating around in your mind. Empty the mind completely and totally. That is the whole purpose of spiritual life. To empty the mind. Not to think intelligently and have all kinds of intellectual conceptions. But to totally empty the mind. And you empty the mind by inquiring, "To whom do the thoughts come?" Following it through. By waking up in the morning and understanding that you are boundless space. As you practice these things you will see fantastic results. Do not get confused by words. Speak less, think less and you will be everything you're supposed to be.*

*Q: (Robert reads) To Robert, what's new? (students laugh)*

*A: (Robert answers) New? New is new. Quietness is new, stillness is new.*

*SM: That's it Robert. (Informing Robert that there are no questions left.)*

*R: That's it Robert is new. Anyone like to add anything? Say anything? Do anything? Announcements Mary?*

*SM: Yes I do, we have our latest transcript to hand out. It's called "One Self, One Consciousness." I have one more to hand out.*

*SK: Robert sometimes you use this image of consciousness being the screen with images on it. And sometimes you said like today when there is no I-thought there is no body. Is there still kind of a body image still running around on the screen?*

*R: The body image appears to be running around on the screen. But you as the screen know that it's an illusion but that it isn't really us. It appears to be running around on the screen and it appears to be real. But the screen knows it's not real. The screen does not identify with the image at all. The screen identifies with itself. Consciousness identifies with itself. Somehow these images have appeared and they seem to rush in on consciousness as they do on the screen. But this is only our appearance. We see it like that. The*

screen does not see it like that. Consciousness does not see the image, consciousness sees consciousness. It can only see itself. It is we who see the other because the images have no validity. They do not exist. It's a mirage. (SK: *But they could easily be described by consciousness?*) They cannot be described by consciousness. They can be described by the images. The images of the body which appears here describes the other images on the screen. But from the other side there is no one left to describe anything. From the sight of the seen, the seer and the seen you can describe images.

SG: *What is going on with the description of images that are coming out of - emanating from Robert's mouth, right now?*

R: The images that are emanating from Robert's mouth is for your purpose. It is something that you see, that you need, that you have to hear. These things are emanating from Robert's mouth. In reality Robert knows there is no Robert and there is no image and there is no screen.

SH: *And there is nothing coming out of his mouth? (R: Exactly.) No mouth. (laughs)*

R: Look at it this way. Look at both sides of the screen. On one side there is nothing. Nothing going on. On the other side there are all images. So the screen knows there is absolutely nothing. Sees nothing, hears nothing, is nothing but the side of the images, discusses the images, sees the images, debates the images, talks about the images and believes it is the image. But none of these things exist.

SG: *Robert, Taking the analogy one step further, it's like a kind of doubt when you're saying, "I haven't been born that's a good analogy," however how does this tally with your descriptions with sahaja samadhi that according to some Masters at the very beginning when they first were given sahaja samadhi they're still seeing the same things and gradually over time even that they don't notice after a while. Is the jump a gradual jump? And when you make the shift to consciousness, the way you're totally identified with consciousness, are you still observing these things and then gradually they fade? Is that the way it happens?*

R: As long as there is an appearance of a body there will appear to be images. But to the Sage, there are no images and there are images. It is like watching shadows. The Sage embodied is able to see the images, so the body may appear to function correctly. But yet to the Sage there are no images. That is again very paradoxical. At the same time there are images and no images also. It is very difficult for the finite mind to understand, how can there be no images and images at the same time. (SG: *Actually my finite mind is a little closer to understanding the experience.*) (laughs) *Does that frighten you? (laughter)*

ST: *No at all, not at all. (laughter)*

R: Get rid of the finite mind all together you don't need it. It's extra luggage you're carrying around. I suppose in the whole game of maya the Sages that appear to come around in order to tell you to give up thinking about yourself and give up thinking about the world and understand that you are boundless space. If there were no Sages there would be no universe, there would no people, nothing. It is because the Sages exist that people exist. But the Sages keep telling them, they do not exist. (laughter) It's all a game, a

very funny game. (SV: *Incomprehensible.*) (laughter) The world appears. The Sages appear and tell them there is no world... (SV: *It's kind of like gobbledygook, you start off saying there is no problems but here is the way to solve that.*) (students laugh) This is why we should never become too intellectual. We should never get totally involved in all these words and ideologies and anything else we become involved in. The simpler you can become the sooner you will awaken. Because when you try to figure it out you're using your finite mind. What else is figuring it out. In other words you're using something that does not exist. And so you get involved in all these things that do not exist because you're thinking.

SG: *So if you just use consciousness and perhaps try to take care of that because we'll be in consciousness.*

R: You can't use consciousness. There is no you that can use consciousness. (SG: *But you can be the consciousness?*) There is no you to be consciousness. Consciousness just is. (SG: *So you can just be what you are and act with everything?*) Be what you are, but who is the be-er?

SC: *And to try to do it with the mind is like trying to wash blood of your hands with blood.*

R: Yes that is a good point, sure. (SC: *But still, (I won't say we) I persist knowing it, that it can't be done? There is something compelling us, or myself, to do the impossible.*) What is the impossible? (SC: *Get rid of the mind?*) If it were impossible noone would ever do it. That is how you see it for yourself. But yet it has been done and so it must not be impossible.

SC: *Alright, I hear what you're saying but it seems that the number of people that have...I personally don't know anyone that is in a position that you are or some of the other enlightened Masters and yet I've visited thousands of people all over the world, going to people like yourself and it's a rare occasion with the person.* (R: *So what is the point?*) *As I see it, I have had seen twice, both felt something happening, whether I tried to or didn't try. Now I have, more or less, just accept things the way they are. But by accepting things the way they are, it seems like the effort has to be made in order for something to happen. Yet at the same time you can't make an effort to make it happen because the effort itself keeps the happening from happening. Do you know what I'm trying to say?*

R: Yes if you know this why are you making the effort? (SC: *Because it seems that without making the effort that nothing is happening.*) You're making the effort because nothing is happening? (SC: *Knowing that making the effort nothing will happen, still there is something inside of me, like a compulsion to keep doing. Do you know what I'm saying?*) That is true there is something that is making you come here, going through all these things. (SC: *Not myself, other people or...?*) Remember as I tell you so often, your life right now is but a split second in eternity... (SC: *It's a what?*) Split second in eternity. It appears to be here and in a flash it's gone. So do not think that if you have not become self realized or enlightened or awakened, you're too old or you're going to die soon and you'll never awaken. It's not true. What you have learnt where you are you carry on and continue. So what your life appears to be four score and ten or whatever, it's a split second in eternity. (SC: *Yeah that's true.*) You're here today and you're gone tomorrow but the spiritual work that you've done you

take with you. Wherever you go, whatever happens to you. Nothing is lost. Therefore be grateful for where you are. Never condemn yourself. Be totally grateful for where you are. Even though you may think you're in a sorry place right now. Do not look at it that way. When you have gratitude for being where you are, you will be lifted up and you will make more progress on the path. So never condemn yourself, never look at yourself as believing you don't know anything or feel slighted because you're not making progress but give thanks, be grateful for where you are right now and you'll make fast progress.

SG: *Robert your last point of view, wouldn't it be focus and being very clear about what matters to us the most because desire, the integrity involved that we focus on this, what else can we do?*

R: You can get rid of yourself. That is what you should do. Forget about integrity and the rest of it. Then it will come by itself. Go deep within yourself, dive deep within yourself. Deeper than you've ever gone before. Where the thoughts stop. When you've touched the substratum of all existence. When you become the ocean of bliss, which is within you, the centre of you is the ocean of bliss. You are That! Think about the things we were talking about today and don't bother about the integrity or whatever and everything else.

SG: *So what you're saying in effect is you would be doing it without feeling it and it would be being it without being the be-er. You can do it that way? What do you say? (R: Come again?) (students laugh) If I correctly get what you're saying and understand it correctly then, I will cease to be the be-er, I will cease to be doing anything by this diving into myself and it would effectively obviate this whole conundrum, of being the doer and being the be-er, who doesn't do anything. What you're saying it will obviate all of those other little problems we get into, try again at the same time, there is still a you trying to become enlightened. Which is the problem isn't it? There is somebody trying to become enlightened and the whole joke is there is nobody to become enlightened somehow that somebody has to be convinced that there is nobody to become enlightened.*

R: What you should do is drink a glass of beer. (loud laughter) That will take care of everything. (laughter) Glen will be the beer. (laughter)

SH: *That's my guru. (loud laughter)*

SC: *You didn't answer his question? (loud laughter) (R: That's the answer.)*

SG: *I realized he did. I got the answer I deserved. He answered it perfectly. (laughs)*

SC: *Can't figure it out with the mind? (R: You want a logical answer.) Yeah. (R: For whom is logic? The ego.) However the world still is caught up I know and what I'm realizing I'm saying and football season is starting, basketball season is almost over, baseball is still going. Everyone wants their team to win and there can only be one winner and yet people keep on identifying with that. Somehow it must do something to their ego or something?*

R: Why are you worried about people? (SC: *Because we're all part of the human race, that is why?)* But know who you are and then you will take care of everybody else. (SC: *What?)* Understand your real nature, find out who you are and everything else will be taken care of also. Do not worry about others. (SC: *Not worrying, I think that...)* The baseball

game, the football game... (SC: *It's separation and that is what causes the riots and hopelessness for...*) But you can't change things. You can't bring peace into the world while you're still in illusion. Become peaceful and you'll see peace. Become loving and you'll see love. In this kind of world in which we live, since time immemorial there has been man's inhumanity to man, there have been riots, wars, destruction, chaos, confusion. And there have been people saying we're going to make peace and turn this into a peaceful world. This is the way of the world. And the world is a mirage. So if you identify with all the things you see you will always be confused, you have to because the nature of this world is confusion. Do not identify with what you see. Identify with reality. We're going back to the space again, what I was talking about. All these riots are taking place in the space. Is the space affected? So are you the rioter or are you the space? With what do you identify? If you see the rioters reality then that is the world in which you live and you suffer accordingly. But when you go beyond that and you realize the space or consciousness or pure awareness is the only reality then you leave this world.

SC: *I realize for me one of the biggest problems is that, I'm confusing consciousness with maybe awareness, you gave a good analogy, the space is not affected by the riots. Much as I want to remain in consciousness the awareness of consciousness - It seems that when I hear you talking and I want to be one with the consciousness or be aware of the consciousness, somehow the mind misinterprets the consciousness or turns it around, do you know what I'm trying to say?*

R: Sure this is the spiritual work you've got to do. You've got to work on that mind and get rid of it, not on the world. Do not try to change the world by going for the right president. You'll never do it. Change yourself. (SC: *That's it when you say the self, the self is consciousness there is where the confusion comes in.*) I mean your personal self, you can't change consciousness. (SC: *No, I understand that.*) You have to change your personal self by raising yourself up above the riots, above the world, above the universe.

(short silence)

SC: *I want to ask another question, how is one connect with the higher self?*

R: By not connecting, by being yourself. Asking, "Who is it that is not connected. Who feels they're not connected." (SC: *I think that is the problem all the way through.*) Well work on yourself. (SC: *I'm not feeling a connection with the consciousness or the higher Self.*) You haven't been here for about a month or so. What have you been doing? You've been involved in the world right? (SC: *Well, I had things I had to do.*) Sure you always have to do something. All these things you have to do you give a lot of importance and a lot of validity too. The idea is not to give it the validity you do. Give the things you have to do less importance. That is how you grow. As long as you believe you want to go higher and you keep on giving importance to all the things in your life, you won't go higher.

(silence as tape ends) [TOC]

## THIS IS YOUR DHARMA

21st May, 1992

*Robert:* It's good to be with you again. It is wonderful to be with you again. I always enjoy coming here, for I feel there's only one, and we are all that one. There's only the one Brahman, the one Self, the one reality, and we are all that. Therefore I will make our confession. The I am confesses to you. Not my confession, or Henry's confession, or Dana's confession, or anybody's confession. Our confession. The confession is not coming from a person, it's coming from the one Self, it is the one Self.

Close your eyes. I am boundless space, infinite like the sky. I am. Not a person, place or thing, but I am. I am choice-less, effortless pure awareness. I am Parabrahman. I am sat-chit-ananda. I am ultimate oneness. I am absolute reality. I am nirvana. I am infinite like the sky. I am absolute consciousness. I am that I am. I am. I am. I am.

There are some of us who want to awaken with all their heart and with all their soul. Yet they always forget that they have to get rid of the stuff that's keeping them from awakening. The concepts, the preconceived ideas, the dogmas, the belief system that we've had for so many years, this has to be given up. We must develop loving kindness, compassion. If you are I am, then you must practice ahimsa, non-violence to any living thing, for if you admit and confess, I am absolute pure awareness, I am Parabrahman, this is all-pervading, this is omnipresence. Therefore the trees, the animals, the mountains, the universe, everything, is I am.

When I use the word I-am, do not believe or think it applies to the human body. There is no human body. The human body does not exist. I am consciousness exists, and that I am consciousness is everything. Everything is holy. Everything is sacred. Do not believe that some things are sacred and some things are not. Everything is sacred, even man's inhumanity to man, the dastardly situations that appear in the world. It is hard for the human mind to understand these things, but everything is very sacred, everything is God.

God is all there is, there's nothing else. So how can there be an evil situation someplace and also be God. This is duality, and we know and understand that duality does not exist. There is only the one, and the one is everything that exists. You consequently have to start feeling this in your heart, that your heart center is omnipresence, all-pervading, it includes the whole universe.

There is nothing to be angry about, nothing to be upset about, nothing to be depressed about, for the whole universe is God and nothing else. You are not your body or your mind. We still make the mistake in believing that when you say, I am Brahman,

you're referring to your body. Your body can never be Brahman. The body is an illusion, a mirage. There is only Brahman, only God, nothing else.

We have to be in our own dharma. Dharma means the right path. You are in your dharma now, whatever it may be, for there are no mistakes. The dharma that appears that you're in, is the result of karma. This is why I always say you are in your right place, right now. This is your dharma. Do not fight it. Do not feel sorry for yourself. You have the freedom in this dharma to totally transcend and transmute everything and become free. Where there is no karma, there's no dharma, there's nothing. But while you are searching, you have to be thankful for the dharma that you're in. Do not feel something is wrong, or you're out of place, or you should be something else. I know people tell me many times, Robert, I feel so spiritual I really don't belong here on this earth. If you didn't belong here on this earth, what are you doing here? Why are you here? As long as you are here and you feel that you're here, then you belong where you belong. This is your dharma.

There is an interesting story that illustrates this. There was once a holy man sitting under a tree meditating. He had his hands open and a female mouse fell into his hands. A bird had apparently dropped the mouse. He felt sorry for the little mouse and because he was a great siddhi, a being of great powers from his years of meditation, he turned the mouse into a lovely young girl, and took the girl home to his house. His wife was enthralled with this. She was unable to have children, and she was so happy to have this little girl. They both loved her very much, and brought her up to be a fine young lady.

One day the wife said to the husband, "Husband it's time for our daughter to get married. Where can we find a suitable husband for her?" And the holy man said, I know, I'll ask the sun. So he went outside and he called the sun and he said, "Mr. Sun, our daughter is of the marrying age and we're looking for a suitable husband. Can you help us?" The sun said, "Certainly, I will marry her myself." How would you like to get married to the sun? The husband was thrilled and he said, Oh great joy has come over me that the sun would pick my daughter to be married to. And he ran in and he told his wife and he told his daughter. And the daughter said, "No Dad, I don't want to marry the sun. There's too much light, I'll be burned. Find me a different husband."

So the holy man went outside, he spoke to the sun again, he said, "Mr. Sun, our daughter does not wish to marry you because she will be burned with your light. Can you think of anyone else more powerful than you, that can marry her?" So the sun thought about it, and then he said, "Ask Mr. Cloud. The cloud will give you an answer. The cloud is mightier than I am because many times the clouds hide me, and I do not appear, and I can do nothing about it. So the cloud is mightier than I am. Ask the cloud." The holy man beseeched the cloud and said, "Mr. Cloud, I have a daughter that is of the marrying age and I'm looking for a suitable husband for her. Can you help out? Do you know of anyone who should marry her?" And Mr. cloud said, "I will. I'll marry your daughter." And again the holy man became overjoyed with this. Imagine a cloud marrying my daughter. This was a good thing. He ran in the house, told his wife and then told his daughter. The wife

and the husband were so happy, but the daughter said, "Chill out, Dad. I don't want to marry that cloud. For when it rains, I'll get soaked. Get me a better husband."

So again the holy man went out to the cloud and told him the story, what the daughter said. "Can you think of anyone else?" And the cloud said, "Well, how about Mr. Mountain? This is a great mountain here that is mightier than I am, because when I flow around the mountain, I can't go through it. I have to flow around it. And there's nothing I can do about it. So the mountain is very powerful." The holy man beseeched the mountain, "Mr. Mountain, can you think of someone that can marry my daughter?" And the mountain also said, "I will." So again the holy man was very happy about this. A mountain marrying his daughter, what could be better? He ran into the house, told the wife, she was overjoyed. And he told the daughter. Again she didn't want to marry the mountain. She said, "Come on, Dad, I can't marry this mountain. The mountain has cactus growing all over it. When we embrace, I'll be pinched with cactus. Think of someone else."

So the holy man went back to the mountain and told him the story, and said, Can you think of anybody else for my daughter? The mountain said, "Well, the only one I can think of that is more powerful than me is this little mouse that lives in the bottom of me, because he bores holes and has a nest inside of me, and I can do nothing about it. And since he bores holes in me, he must be more powerful than I am. Ask the mouse."

So the holy man went to the mouse and said, Mr. Mouse, I have a daughter of the marrying age, I'm looking for a suitable husband, can you help me?" And the mouse said, "Yes, I will marry her myself." He was overjoyed. Imagine, a mouse marrying his daughter. He ran and told his wife, and they both went and told the daughter. The daughter thought about this and she said, "Yes, I will marry the mouse. The mouse is very cute. I will marry the mouse. But father can you do something for me? Can you please turn me into a little mouse also?"

So the holy man turned her into a little mouse. And they both got married and they lived happily ever after, in the mountain. Now what is the moral of this story? I'll give you three choices.

A: Everyone's daughter should marry a mouse.

B: This was her dharma originally, for she was a mouse, and she had to live out her dharma and become free and liberated.

C: If you marry a mountain, a cloud and a mouse, you will have children that will become freaks and you'll be able to put them in the circus and make \$1,000,000.

So which one is the right answer?

B of course. This story tries to bring home the fact that your dharma is what you have to live out. If you try to change it, years will pass, and you will make all kinds of mistakes, and go through all kinds of problems. Whatever your dharma is, has been presented to you by karma. Therefore do not fight it. Bless it.

This is sort of difficult to understand sometimes, for you have the impression that if you live in a condition that is horrible, terrible, you have to stay there and not change



the condition. This is the ultimate truth. This is exactly what you must do. And you know why. For you have within you the conditionings that are at the level of your experience. This means if you change your environment, or if you change the condition, the samskaras and the conditioning that you have inside of you will just put you back in that kind of a position with different people, different environment, but you have not risen from that condition. Therefore you have to experience the same things over, and over, and over, and over again.

We find this happening in people who get divorced, get married, get divorced, and get married. They always think they're going to get something better. But they always seem to have the same problem. Just new faces, new people, same problems. So if you have a horrible marriage, or if you're not living with the person you love, do not try to change this, for you have not changed yourself. Merely know the truth. Work on yourself and never react to the condition. This is the freedom you've got from dharma and karma. When you begin to see the truth in yourself, but automatically, you will be picked up by the power which knows the way, and you'll be placed in a position or in a place where you're supposed to be at this time. This is why I tell you so often there are no mistakes. It appears sort of complicated to the finite mind, but you are in your right place, going through those experiences that are right for you at this time. Only if you are thankful and you bless the position you're in, do you become a higher being, do you lift yourself up, and finally you find liberation. But it begins and ends with you.

Never pray to God for release of your problems. Never pray to God to change your life, and to give you something better. This is wrong prayer. If you have to pray to God, pray to God to give you the strength and the wisdom and the courage that you need to be able to handle the situation that you're in. This is correct prayer.

Do not try to change anything. Be yourself. Work on yourself. Begin to see things in a new light. See your situation differently. There are no bad things, there are no good things, but thinking makes it so.

Stop thinking of the extremes, good and bad, right and wrong. Rather look at yourself in the moment. Stay centered. See yourself as a divine being, an infinite being, totally free and liberated. Do not feel sorry for yourself because you are in a position, in a situation, you don't like. This just holds you there more.

And again, as we mentioned before, even if you run away from a situation, you will attract some of the circumstances elsewhere. Running away is never the answer. Changing yourself is the answer. Take a look at your own life and see if it is not true, what I'm saying. The changes you've gone through in your life. I know so many people who have left their homes and family and have gone to India to meditate, to find gurus, teachers. They have come back very depressed, even suicidal, for they've given up everything. Remember there's nothing you have to give up. Only mentally do you give up attachment.

Always look at the world as a reflection of you. You are the world. The world can be nothing without your approval. It sounds strange, but true. You have to stop identify-

ing conditions apart from yourself. I know it seems hard to do. When you see the riots we've just had, the murders, the looting, it's really difficult to realize you are one with this. But think about this. Why should you only think that you are one with the good things? If you are one, you are one with everything. Never the good things that you enjoy, and you like, and you like to bring into your life.

You are all-pervading, omnipresent, and you are one with all there is. The correct way to observe this is to look at everything in this world intelligently, without any comments, without any reactions. Do not be for or against anything. Train yourself to observe, to watch, to look, without any reaction. You may start training yourself with the small things. Work on the small things first.

As an example, if you go outside and you see you have a ticket on your car for over-parking, catch yourself reacting to this, by not reacting at all. Simply see the situation, look at the situation. Have no comment, no reaction. Pay the ticket and forget it. Do not think this is good, this is bad, this is outrageous, this is wrong, I don't deserve it. If you didn't deserve it, it wouldn't happen. Say you stub your toe. Instead of cursing the chair, getting upset, feel the pain, observe it, watch it, and let it go. Everything that takes place in your life, this is the way you should react.

Someone cheats you, and you're thinking of taking them to court, to sue them. Think about this carefully. Is this what I really want to do? And then your ego will tell you, "Of course you do. You were cheated." Your business partner cheated you out of \$50,000. So you want to take this person to court to sue them. Say you did go to court and you won the case. You think this is good. But something will happen to even it out again. You'll have to go to court again, and again, and again. Sometimes you will win, sometimes you will lose. There are people like that you know. I'm thinking of a particular woman right now who makes a habit of going to court at least once a month. She is always suing somebody for something. Sometimes she wins and sometimes she loses, and she's a nervous wreck. She's not a happy woman.

If you begin to understand that everything is in its right place, how can somebody do something to you. No one can hurt you. What is rightfully yours, no one can ever take away. So why worry? Why be upset? It makes life so much easier. You start to worry and you become upset because in your finite mind, in your ego mind, you're thinking, Well, I've been cheated out of \$50,000. This is all the money I have. I'm going to go to the poor-house. I'll become a homeless person, and your mind keeps playing tricks with you, telling you all the bad things that are going to happen to you. If you can only laugh at yourself, and stop thinking of those things, you will find that you have risen higher in consciousness, and you're in control of the situation, and all is well.

Never allow your mind to play tricks on you, to play games with you, and tell you about all the things that might happen, and then fear comes in and you start running around, crying, trying to correct things, trying to make things good, while you keep thinking about all the bad things that are going to happen to you.

These things we are talking about are very important, for it keeps you back from thinking of truth and reality, it keeps you back from moksha, from liberation, for you're spending all the time involved in the material world. I'm not saying to give up thinking about your business, or thinking about your family, or thinking about things in your life, but make them short and sweet. Think a couple of minutes about these things, and leave it alone, and go back to your spiritual Self, thinking about who am I? What is my real nature? Who was I before I was born? Where did I come from? We're talking about I, not you.

See I caught some of you didn't I, for when I was saying, "Where did I come from? Who am I?" you are going back to your humanhood, to your personal self. Learn whenever you say the word I, you're not thinking about your personal self. When you forget it, you are thinking about your personal self, but when you remember, I is God. I is pure awareness, absolute reality. Even when you forget this and you are involved in conversation, when you use the word I, you are thinking about your personal self.

Remember to catch yourself. Keep catching yourself all the time. This is how you grow. This is how you mature. Never allow a day to go by when you do not work on yourself in this manner. A situation is presented to you, good or bad, do not get excited. Observe the situation. Keep your cool. Realize the situation comes to me. I am experiencing this. The personal I is experiencing this predicament, not me. The real I is not going through this, but the personal I is going through this. To the extent that you do not feel the condition or situation that you are in, to that extent is the personal I not working any longer, and the real I comes along. You begin to feel higher, spiritual, sacred. Comes by itself. All you've got to do is to let go of the personal I by not reacting to the condition, and automatically the real I comes along, for you are really the real I. This is your real nature. This is your swarrupa, God, Brahman, consciousness.

Can you imagine what would happen if you thought about this all day long, without forgetting. Why, you'd be enlightened in no time. Now perhaps you can see the reason, what is keeping you back. Yourself! You are keeping yourself back. Why? Because you are involved in the material world, in your mind. Remember I'm not saying you have to give up your job, or not do things in this world. You've got a body and the body is going to do things. But mentally, you have to not be attached to what you're doing. Your body will know what to do and will do everything that is necessary for it to do. Be your Self!

Again, what I am saying is this. Every position that you find yourself in, every situation that you find yourself in, with whomever you find yourself with, the positions that you have or don't have, wherever you may be in this world, is your right place at this moment. Bless this. Love it.

I know it sounds hard when you think of a horrible condition, and you say, "I must love it." Let me explain again. The reason you love it is because God is all there is. Try to remember this. There is nothing but God. Therefore, if you hate something, you're

hating God, which is your self. It's all coming out of you. You are that. You must learn to trust and love your Self, your precious Self.

When you become despondent, depressed, hateful, feeling sorry for yourself, this is what blasphemy really means, for you're feeling this way about your Self. Can't you see? There's only your self. If you think something is horrible, you're speaking about your self. You look at a situation, you watch it, you observe it, you never react, you leave it alone. And then you'll be given the power that you need, to handle it, to go through it, without thinking, without thoughts, without any commotion, without any noise. These are the things you must work on. Be that Self.

Never be frightened again by anything. If I can make this perfectly clear to you. Never allow anything in this world to ever frighten you. Allow things to unfold as they may. Remember you just watch and observe, hold on to the truth. Happiness will come of its own accord. When you hold on to the truth, when you do not react to life's conditions, person, place or thing, when you leave things alone and you stop fighting life, you're not giving up.

In the Western psychology, we're told that you never give up. We are taught to keep on fighting. But I'm telling you there is nothing to fight, and the only thing you're giving up is your ego. Western psychology has never gone beyond this. Therefore they do not know of life beyond this. Western psychology works in the presumption that you are a body and a mind, so naturally they tell you never give up, fight to the end. Stick up for your rights.

But in the highest teachings of the truth we learn that you have no rights. You're giving up your body, your ego, your mind, and when this happens, you go beyond psychology. Something happens that psychiatry, psychology are not aware of whatsoever. And that is you rise to a higher dimension, where there is happiness, and peace, and compassion, and love, joy, that is naturally yours. You begin to feel these things instead of the things you felt before. Prior to this, when you were fighting life, when you were sticking up for your rights, when you were trying to get even, when you were working as an ego, you were never able to feel happiness or joy or peace. Only sometimes, when you won, when you got your point across, when you won an argument, when you won a fight, when you sued someone and won, you felt happy for a while, but it didn't last long, and you have to go through it again and again. But this is as far as the world goes. It doesn't know anything else but this.

What I'm saying to you, let go of everything. Do not hold on. Stand naked before God, without any crutches, without anything to hold on to. When you can do this, from this moment on you will begin to rise. And you will become aware that you are not the body, or the mind, or the world, or the universe, but you are effortless choice-less pure awareness. You are boundless space, infinite like the sky. You have become everything, and everything has become you. Work on yourself.

Let's do this again and we will practice "Who am I." You will say, "Who am I?" to yourself when you inhale. Before you exhale you will say, "I am Brahman." And when you exhale you will say, "I am not the body." With your respiration you inhale and you say, "Who am I?" Before you exhale you say, "I am Brahman." As you exhale you say, "I am not the body." Close your eyes. Relax yourself. Focus your attention on your breath. Listen to your breath. Breathe naturally like you always do. As you inhale you say to yourself, "Who am I?" Before you exhale say, "I am Brahman." Exhale and say, "I am not the body." Let's do this.

(silence)

Feel free to ask some questions.

*SL: Robert how is this one different from what you had us do before that you said. Things that seem the same thing and then before exhaling, saying, "I am that," then exhaling and saying, "I am not the body," or "I am not the mind," (R: It's the same. There is no difference.) Also Robert once before you said that instead of saying, "I am God." You said that our minds cannot accept that. So do you think that is the same thing as "I am Brahman?"*

R: Sometimes your mind cannot accept this, sometimes it can. But it's training for the mind. What you're really doing when you say, "I am Brahman," you are convincing the mind that you are not the body and the mind becomes a little weaker and begins to give up. As you keep it up. You grow and you feel better about yourself. Then things begin to happen.

Do not take every word I say literally. That it has to be exactly this way. I always put it a little differently to make you do it in different ways so the mind can get used to things being different and not the same. In other words it's not that we're trying to be brain surgeons and everything has to be exact. In truth there is no exactness. Things are changeable, they're words. The whole idea is to transcend the mind and become totally free.

*SV: Robert I'm not clear about, when you said catch yourself when you're going to say, "I." By the time you catch yourself you've already thought of I and you've thought of I in a personal sense. What do you do then at that moment? You just simply recognize, I wants and needs in one personal I?*

R: Yes, you've caught yourself doing that. *(SV:Um-hm)* So you go higher then because you wake up and realize the I is God. Whereas before you would go on without catching yourself. As long as you keep catching yourself all the time then you're growing.

(silence)

(Satsang is wrapped up with the reading of the Jnani by Mary)

(tape ends) [TOC]

*Transcript 156*

## **HAPPINESS AND PEACE**

*24th May, 1992*

*Robert:* Good afternoon. Happy Memorial Day.

Memorial Day is not supposed to be happy, is it? I guess we worship dying people on Memorial Day. Why do we do this? Why do we worship the dead? After all who dies? No one ever dies. What appears to be death doesn't even exist. There's only life, everlasting life, one life, and you are that. We, as human beings, have morbid ideas, the funerals we have, the worship of the dead. I guess it gives us something to do.

If there's one thing you should always remember and never, never forget, it is that everlasting happiness and peace are your real nature. You are the embodiment of happiness and peace, and you compose the entire universe. There is nothing that takes place without your permission. The growth of a blade of grass, the formation of a cloud, all of these things happen with your permission. If you are in deep sleep none of these things are happening. Oh you may say they're still going on, but not to you. When you are in deep sleep it is as if you're dead. There's absolutely nothing going on. But when you wake up, you say, I slept. It is the I that slept, not the real you, the I, that appears to sleep.

Happiness and peace are you, without any attachments. Pure essence. This essence is everywhere present. It is all-pervading. It is pure awareness. It is in the trees, the flowers, the sky, and those things are within you. It is you who are all-pervading, everywhere present at the same time.

This appears sort of strange to some of you, because you have believed you are a human being all of these years. You believe you're separate, apart from everything, and because you believe you are apart from everything, you react to outside experiences. If something is nice, you react happy. If something is not too nice, you react with fear, anger. Again, these things would not be there if it weren't for you. They all emanate out of your mind. It is your mind that creates everything in this universe. Not you, but your mind.

If you understood this, you would never have to go anywhere, or run anywhere, or do anything, for there would be pure happiness, by just sitting by yourself, still. There are many beings in this world who can do this. They realize that they are the all-pervading essence of life, the absolute reality, and they feel so happy, so peaceful, so loving, that there's absolutely nothing they have to do to achieve these traits.

Anything you have to do in this world to bring you happiness does not last, for the world is a world of constant change. When you look to the world for your happiness, for your peace, for your harmony, you're making a mistake. Look at this world. Is anything ever the same? Things appear, they stay for a while, and they go. Consequently, if

you identify with the things of this world, you'll be totally confused and confounded, for you'll understand why things are like this. You own something, you lose it, it burns, disappears out of your life. You live with a person, they change, they leave. This is the way of this world.

But the question is, "Who are you and where do you belong?" As you go within yourself, as you begin to find the truth within yourself, something begins to flash in your mind, in the beginning, that tells you you are not the body and you are not the mind that you think with. Something begins to take over, something wonderful, something beautiful. You begin to feel feelings you never felt before. You begin to see things as your Self. You're never angry at anything, because if you're angry at anything, you're angry at yourself. If you hate anything, you hate yourself. Therefore you stop hating, you stop being angry, you stop judging, you stop criticizing. You leave everything alone. You no longer differentiate. You no longer say, "This is good and this is bad." You leave it alone, period, without qualification. There's no longer anything that's bad, and there's no longer anything that's good. You see the world differently. It becomes a dream.

When you're dreaming, the dream appears very real to you. Where does the dream come from? It comes out of your mind. Yet while you're dreaming, you'll swear the dream is real, the dream world that you're in is valid, and no one can tell you otherwise. If you are in your dream, whatever you're dreaming about, and I come over and I say, "You're dreaming. This is all nonsense, it's all a dream," you'd laugh at me, you would look at me and say, "You're crazy. Look. Look at everything." You would even pinch me and say, "Can't you feel this? How can it be a dream?" But you don't realize it's a dream pinch. Everything is taking place in a dream, just like here.

Therefore, Sages have told us since the beginning of time, that this world is an illusion, this world is a dream, and the more you react to it, the further you get entangled in it. When you get entangled in it, you keep living for ever and ever in different bodies, different places, different things, and it never stops for you. You may believe you get old and die, then you take a rest and you reincarnate, then go through experiences again, and again, and again, until you start realizing that the whole thing is a dream, it is all a nonsense, I have absolutely nothing to do with this world, and you awaken to your true Self.

When you awaken to your true Self, this is the happiness and peace I was referring to. You will find such unalloyed happiness, and such ineffable peace. And there will be nobody to explain it, nobody within you or without you, for you will be it your Self.

Look at your life since you were born, the things you've gone through, the experiences you've had. You have goals. You want to reach certain goals in your life. Yet these goals won't bring you happiness nor peace. For a time they'll make you happier than you've been, because you've not experienced this before. So you feel good for a time. But then it changes, as all things must, and you become bewildered, disillusioned. Therefore the materialist never understands what life is all about, for they are steeped in the world of change.

To understand what the world is all about you have to understand what you are all about. What do you really know about yourself? You know that you exist, that's for sure. No one can deny their own existence. Yet who is it that exists? Who are you? You say well I'm Jean, I'm Jane, I'm Mary, I'm Tony, and George. That's not what you are. Those are the names that have been given to you at birth, and you're not the same person you were when you were born. When you were born, you were a little boy or a little girl, a baby. Then you grew up into a teenager. Then you became mature. Like the world, you are always changing, changing, changing. You're never the same. So who are you? You can't be the person that you answer to your name when your name is called, for that person is always changing.

The person of wisdom, the thinking person, begins to ponder these truths. "If I am not my body, that changed from a baby, to a teenager, to a mature person, then who am I?" You begin to inquire within yourself. All of the answers are within you. You begin to ask yourself, "Who am I? Where did I come from?"

One day something interesting happens to you. You notice you're asking the question, and every question has the I in it. You inquire, Who am I? Where did I come from?" You begin to see that I is separate from you. I is the personal self. Then you follow this I to the heart center, where it dissolves, and you become consciousness, your real Self.

Whenever you think of yourself from now on, try to realize that you are not the I, the personal self, the I that speaks and says, I am sick, I am healthy, I am poor, I am rich, I am depressed, I am happy. You're always using the first pronoun I. I, I. Think about this I. It's the beginning of all these problems, it's responsible for everything that's happened to you, good or bad. You want to get rid of it. And I, the ego, and the mind are the same thing. When the I disappears, the ego will disappear, and the mind will disappear, at the same time. What will be left? Pure awareness, absolute reality, nirvana, I am that I am. This is totally different than your physical life and your physical appearance.

You begin the practice by sitting quietly, and as thoughts come into your mind, you inquire, "To whom do these thoughts come? Who thinks these thoughts?" No matter what the thoughts are, either they are good thoughts or bad thoughts, you inquire, "To whom do they come?" within yourself, you inquire. And the answer comes, "Why, I think these thoughts. I am the one thinking these thoughts." Then you further inquire, "Then who am I? Who am I?" which means, "What is the source of the I? Where did this I come from?" You remain still. You never answer this question. As you remain still, thoughts will again come into your mind, for the mind is always thinking, thinking, thinking.

Try to remember also that there really is no mind. There is just the thought. We can say that the mind is really a conglomeration of thoughts about the past, worries about the future. This is all the mind is, thoughts. The thoughts are not your friend. The thoughts cause you to worry, to fear, to react. So you want to destroy these thoughts. The only way to destroy the thoughts is by obliterating the I, for it's the I who thinks all these thoughts. And this is the way to do it, by inquiring continuously, "To whom do these thoughts



come? They come to me. I feel them. I think them. Then who is the I? Who am I? Where is the source of the I?" As you continue to do this, the I will one day vanish completely, disappear, and you will be free.

This is the main purpose for human existence. Your existence as a human being, so-to-speak, is to discover your real nature. You are not in this world to do the things that most of you are doing. The world deludes you. It makes you believe all kinds of things. You appear to be here for one purpose only, and this is to discover your real nature, who you really are, to make you free and happy.

Yet we are brought up in a worldly society that cares very little about these things. If you look at the world, the precarious condition the world is in, it's always been a precarious condition, from the beginning of time. You'll stop and think, "Do I really want to be a part of this world?" The world is a cosmic joke. You get involved in all sorts of things in this world, and you suffer accordingly.

Find out this truth. Only you can uncover it for yourself. Begin to practice within yourself. Do not just go along with life the way it appears, for it will drag you all over the place. You'll go through all kinds of experiences, and you'll believe your job is to change bad things into good things. You have your ideas of what bad things are, and you want to change them into good things. This is all a joke. For bad things to change into good things, and good things to change into bad things, it's like a yo-yo. It goes up and down. There's no solidness. Nothing to hang onto in this world. You're like a leaf blowing in the wind. You think you're free, and your ego is big, and you feel that you can go into this world and do anything you like. But you're always disappointed.

The only real happiness is within yourself. The only real peace is within yourself. You have to find it. I can bring you to the vein of gold, but you have to dig for the gold yourself.

Now let us practice this self-inquiry together. As a group it becomes very easy for you. Just make yourself comfortable. Close your eyes, relax. As the thoughts come into your head, makes no difference what kind of thoughts they are. Ask yourself, "To whom do these thoughts come?" And then feel the answer, "Why these thoughts come to me. I'm thinking about these thoughts." Ask further, "Who am I? Who is this me? Who thinks these thoughts?" and keep still.

Thoughts come again to your mind. Whatever they are makes no difference. You repeat the same thing again. "To whom do these thoughts come? They come to me. I think them. Then who am I?" As you continue to do this the thoughts will come to you less and less and you will feel greater and greater happiness and harmony.

So practice this by yourself now.

(long silence)

Robert: Time to play stump the guru. Somebody bring me my stumps.

SM: *It doesn't look like anything is in there Robert.*

R: No questions. Emptiness. (laughter) (SH: *We've made it.*) (laughs) Feel free to ask anything or say something if you like. Make a personal statement.

SR: *I'll make a statement, just correct me if I'm not seeing correctly. There is something of the I-thought that is also tempting. To get a glimpse of conveying some kind of understanding of the big guy, but it's still churning through a bunch of prejudices and of feelings. So only a little bit comes out and it's skewed and that doesn't help me much in getting a feeling for the big guy. That is about all I can say. Looking into a peep hole and that is about all I can see.*

R: Just be aware of what you see without any reaction. Observe your feelings and your emotions and your thoughts but don't react to them. When I just observe without reacting, the mind becomes weaker, thoughts become weaker, the emotions become weaker and then the feelings will dissipate. So do not react to them and not think that they are meant for you to get rid of. Do not think that they are some power that you have to get rid of. You're working in the illusion remember. It doesn't exist to begin with. You observe them, watch them. Inquire, "To whom do they come? Where do they come from?" And they will go but do not react to that.

Anything you react to becomes more powerful. Therefore when you think your thoughts, your emotions, your feelings are real and there is something that you've got to do to find the big guy, like you say, you become more confused and confounded. There is nothing you have to find, there is no one you have to discover. You simply just have to allow that which is not real to disappear from your life. And again you do that by observing, by watching and by not reacting.

SG: *Robert just little bit of confusion when you refer to the I - I? I'm not exactly sure what you mean by that? Why is it a double I, I - I?*

R: I - I means "I am." They're the same thing. Just another way of putting it. "I am" period. Not this, not that, just "I am." I - I is the same thing. I - I. There is nothing else. I - I. I - I - I. Ay, yai yai yai! (laughter)

SU: *Robert I'd like to ask about meditation. (R: Umm) Is the I-am meditation that we just went through, I guess... (R: This is not the "I am" meditation, it is self-inquiry.) Well okay, the self-inquiry process. What is the difference between this process and meditation with a mantra? (R: Yes.) Which is more effective in terms of being able to annihilate the ego?*

R: It depends on you, where you're at. Self-inquiry is the highest ideal, it's an ideal state. You don't have to go within yourself or transcend anything. But some people need a mantra to make their mind one pointed. The mantra makes your mind one pointed when you're having a lot of thoughts. It eventually leads to self-inquiry. (SU: *Robert I've been practicing mantra meditation for 15 years and I have found that the self-inquiry process gave more effective experiences than the mantra, this is what I observed.*) By all means practice it. This is why it's more effective because you've been working on yourself for 15 years with a mantra. Whereas if a newcomer came in here self-inquiry would be sort of meaningless for him perhaps, would not have a hope in this. That is why it is said that self-inquiry is for mature souls. Because they have been practicing before, previous lives perhaps or their whole

life here. Then you're led to self-inquiry. So that's why you like self-inquiry because you've earned it so-to-speak. You've been doing this for a long time. You've been doing mantras. It's like you're going to school and you're graduating. But everything is important.

*SU: If you receive like a mantra from a teacher and you feel that you want to practice the self-inquiry process. Which would mean that you wouldn't be emphasizing the meditation mantra or self-inquiry and wondering which course to take, it's just based on how you feel and which is more comfortable for you.*

R: In a way but it's like mathematics. You learn the multiplication table, you go into long division, you go into algebra, calculus, it's the same thing. You forget about practicing meditation and then you go higher and higher and higher you come to self-inquiry, and become the witness and then you simply be the self. So your heart will tell you which to do first. Listen to your heart and you will do whatever you have to do personally.

Everyone is totally different. So I never say that you have to do this only or have to do that only. It depends where you're coming from. What your needs are. But you just said yourself that you've been practicing mantra for 15 years, now perhaps you're graduating you've come to self-inquiry. So begin doing that.

*SR: Is there a state Robert where you kind of feel the presence of the "I-am" and yet your thoughts are still coming. It's like living in two worlds at the same time.*

R: If you actually felt the "I am" for real, the thoughts will not be there. They wouldn't be there. (*SR: Who is this phony "I-am" then?*) You are just intellectually thinking about "I am." That is why you can feel the thoughts and the "I am" both. When the real "I am" comes through, all thoughts have been transcended. There is no room for both. In reality there is only one I am and you are that. (*SR: There is a light and a subtle energy expansion "I-am," that is the kind of feeling I've got.*) Those are good experiences, very high experiences. But when you go all the way and you finally transcend everything, there will only be "I am" no thoughts. (*SR: I except that? I'm saying when a person is in that in-between state.*) Umm. (*SR: How do you embrace one and kiss the other one goodbye?*) You continue working on the yourself, you dive deeper into yourself. You dive deeper and deeper by inquiring, by observation, by witnessing. You dive deeper. You inquire, "To whom does the other come?" And you'll disappear.

Any announcements?

(Announced)

Any prashad?

R: It's memorial day.

(general talk)

Thank you for coming. Remember to love yourself, to pray to yourself, to bow to yourself, to worship yourself. For God dwells in you as you. Peace.

(tape ends) [TOC]

**YOU ARE THE INFINITE SILENCE**

*28th May, 1992*

*Robert:* Good afternoon this Thursday evening.

I was watching CNN news before I came. Ross Perot is running as a kind of independent president, made a statement that when he gets into the White House he will not have any homosexuals or adulterers on his team. So looks like he's going to be a lonely guy. He'll be all by himself. Just thought I'd pass this on to you.

People are always trying to change the world. They don't realize the world is what it is, and nature takes care of it. We live in a world of duality, maya. It will always be like this. Some people are dreaming about an Aquarian age. Some people are dreaming about the age of enlightenment, where everybody is at peace with one another. It will never happen. This is not the kind of world we live in. Perhaps there are planets where there is peace, but this is not one of them. Since the beginning of time, there has been man's inhumanity to man.

Our job is to find out who we are, to awaken and become free. That's what this is all about. Not to do things externally, but internally. Not to try to change people, places and things, but to go within the self, and realize that you are not the body. There never was a body. And if you're not the body, you're not the world. There is no world, as it appears. If you're not the world, you're not the universe. None of these things really exist in truth. They exist in maya. But maya does not exist itself. Therefore nothing exists, for there is no maya. There never was and there never will be.

But you're sitting here looking at yourself, and looking at others, and you're asking where did everybody come from? Where did I come from? Find out where I came from. That's a good question. Where did I come from? Find out. Check it out. When you find out where I came from, you'll find out where everything else came from. From nowhere. For I never existed, the personal I.

I have been with many of you for a few years now. I've had lunch with many of you. I've been on personal relationship with many of you. And now the honeymoon is over. What do I mean that the honeymoon is over? You all know what a honeymoon is, I'm sure. When you look in each other's eyes and you see God, love, joy. But then after you're married a while, things begin to change. You get used to the other person, and the love changes to something else. You sort of begin to tolerate one another. So it is with our relationship here. The first time you met me, many of you were in awe. You looked forward to seeing me for the first time. It was quite a thrill I suppose. I don't know why. I always told you I am nobody important. But then when we got used to each other over the years, you

see me two, three, four times a week, I become just another guy to you. This is the way you should see me anyway. I'm just another being.

I remember when I was in Ramana Ashram many years ago. I was always a loner. I never used to mix much with people. And I would watch, from the old hall, Ramana on the couch. I would be standing in a corner. Newcomers came in, they were all so full with awe, thrilled. They'd heard so much about Ramana. They would pay obeisance to him, prostrate themselves on the floor in front of him, cry. They would say something like, "You are my mother, Ramana, you are my father, you are my wife, you are my God. I will be with you forever. Six months later, a year later, I heard the same people talking to one another, gossiping, "I wonder if Ramana is really enlightened. He's just a funny old man." Somebody else would say, "If he were really enlightened, he wouldn't have rheumatism, cancer, and whatever else he had. And these people would leave, go somewhere else, looking for new gurus, new teachers. Sad.

I am speaking mostly to the seekers and to some disciples. The devotees couldn't care less about what the Sage says or does. They are just devoted to the Sage, without any motives, without any reason. And of course those are the people who awaken, in most instances.

When you find a Sage, and I'm not speaking of my own self aggrandizement, because I couldn't care less, as you know, where you go or what you do, but wherever you find the Sage, it is an honor for you to be there, for there is something within you that has led you to a Sage, and it is your business to serve the Sage in every way you can. This is a true Sage-disciple relationship. A devotee serves the Sage, for he realizes he's serving himself. There is only the Self, and what you do to the Sage, you're doing to yourself. How you treat the Sage, you're treating yourself. There is no one but the Self. You are that.

Do you feel yourself as one? Can you feel the power, the oneness, the love, the compassion, in the Sage? You're feeling it in yourself. There's no difference. You are the one. That one is pure awareness, absolute reality. When you realize that you are the one, you'll be able to see in the Sage your own reality.

And yet you have to be careful sometimes. There are so many teachers out there. As you know by now, you are always attracted to the teacher that you need at the time. If you are fraudulent, you'll be attracted to a fraudulent teacher. If you are full of mischief, you will be attracted to a teacher that is also full of mischief. You're always seeing yourself, and the Sage is simply a mirror for yourself. Yet there are certain qualities you should look for. I'm speaking of the highest form of sagehood. You have to check out the Sage before you become a disciple, devotee. There are certain qualities to look for.

The first quality is, a Sage owns nothing at all. A true Sage has no possessions whatsoever. A true Sage is taken care of by his devotees, doesn't own anything.

Another quality to look for is, the Sage does not care where he or she is. It's all the same. A true Sage does not have to travel everywhere, trying to pick up devotees, or disciples. Couldn't care less if anybody heard of him or her. Never looking for name or fame.

Not really interested in publishing books, putting out tapes, making him or herself well known all over the world, so people can come. A true Sage just doesn't care about these things, because there's no self left to care about these things. The ego has been totally transcended. There is no ego that needs to do anything. That is why people like Ramana Maharshi never left Tiruvannamalai, Arunachala. There's nowhere to go. It's all the same.

Another quality to look for is compassion. A true Sage has total compassion for everyone. Does not differentiate the ones that talk about him behind his back. And he has more compassion for them than for anybody else. It's like the story of Jesus with the lost sheep. He said the sheep herder will go after the sheep that has been lost, and seek the sheep, and love the sheep, and take care of that sheep. So it is with the Sage. Those that are unkind to the Sage, the Sage has greater compassion for those people.

You see, the whole thing is different than what you think it is. We're not here to become famous, people should know us all over the world. We're not here to compare ourselves with anyone else, or be anyone else. We're simply not here. When you believe you are here, then you have to do all sorts of things to exist. Not to make all kinds of waves, so people will know about you. You make videos, you make tapes, you write many books, they go all over the world. This has been going on since the beginning of time. What has it done for us, for humanity? Absolutely nothing.

The only thing that is true is that you exist, and it's your job to find out who exists? Who are you that exists? You're supposed to dive deep, deep within the self and awaken yourself to this truth, that you are not the body, you are not the mind, you are not the world, you are not God, you are nothing. You are no thing. And then you are free.

But when you get mixed up with the external world, you get externally involved in all kinds of things, in places, books, meetings, then there is total confusion. This is the reason I like to act stupid, so that so many people will not come here.

Remember, I never asked to do this. It just happened. Most of my life I ran away from these things. But here we are. Everything unfolds the way it's supposed to. Nature takes care of everything. We're here together, so accept it. There's nothing you can do. Everything appears to be preordained, and you are where you are supposed to be. Why are you here? Ask yourself. What is the reason you came here tonight? What are you looking for? What do you want? I really have nothing to give you. What are you looking for? If you come here with love in your heart, period, then you're here for the right reason.

The entire teaching, of course, is that you're not the personal I. The personal I doesn't even exist. Yet you feel that it exists because you feel the world, and you feel your body, and you feel others. You consequently have to do certain things to yourself so that the personal I will just transcend self, and disappear. You practice self inquiry. You practice observation, witnessing. You do all these things until the day comes when you do not have to do anything, and you awaken to freedom and happiness, which is your divine birth-right, which is your real nature.

It begins by loving yourself. When you love yourself, which you call the personal self, it expands and becomes the infinite, the I am. And that includes the whole universe. You have become the whole universe. You have become everyone and everything. Your essence is in every flower, in every bird, in every raindrop, in every worm. This essence is pure awareness. Feel this essence. This is your real nature, your true Self. You are boundless space. Feel your spaciousness. Now feel yourself as the observer of all these things, the witness, the witness to your spaciousness. In other words you are beyond boundless space and you are boundless space.

Paradoxically you are both at the same time, the one who observes boundless space, effortless choiceless pure awareness, and the one who is these things. When you are able to observe yourself as such, they call you names like Jnani, Sage. They call you other names also, but we won't go into that. It's beautiful, when you think about these things, when you start to feel a little bit anyway that you are not limited to the body. The body is like a prison that keeps you bound in one place.

This is the reason I never have to go anywhere. People send me tickets to come to Tahiti, to come to Hawaii, to go back to India, to do this and to do that. Why? It's all the same. Everything is happening within me. Everything is taking place within me. I am choiceless pure awareness. Not Robert, but I am. I am is choiceless pure awareness. There is nowhere to go. There's nothing to do. There is just beingness.

I'm speaking about all of you. This is the truth about you. By hearing this truth, you become this truth. You are not your karma. You are not your samskaras. You have never reincarnated. You have no body. You have no mind. Do not think about these things. If you think about these things, you spoil it, for you are beyond thoughts. You are the silence. Try to feel this. You are the infinite silence, where there are no words, no thoughts, no God, no universe, just perfect silence. There is nothing you have to do. There is nowhere you have to go. There is no one you have to see. You are the one.

As your thoughts stop, the so called body experience vanishes. There never was a body. There never was a birth or a death. Feel yourself birthless and deathless. You can feel this. When you begin to feel happy, when you have unalloyed happiness, total happiness and peace, you know you're getting there. You know you have become something else, when happiness arises by itself, when there is nothing in this external world to make you happy any longer, and you have become total happiness. Then you have become.

Let go of everything else, right now. Let go of the fears, the frustrations, the searching, the dogmas, the preconceived ideas, the concepts, everything you came in here with. Drop it. Just drop it. Let go of everything, and feel your freedom.

There are no lectures, there's no lecturer, there's nobody listening, there's nobody talking. Feels good, doesn't it? You begin to spoil it as you allow thoughts to come into your mind, any thoughts. You cannot think yourself to self-realization. It's a question of letting go, or to continue thinking about persons, places and things.

Sometimes it's a little fearful to let go completely, for you believe if you empty completely, you don't know what you will become, what will happen to you. Yet this is exactly what you have to do, to drop everything you have ever believed. The whole belief system, that brought you up in this world as a human being, has to be totally transmuted. Some of you are worrying about your families, your jobs. You're thinking if you become like this you'll not be interested in anything, and you'll wind up in a homeless section of the city.

All this is maya, illusory thoughts that come to you for no reason at all, and tell you nonsense. Your body will always function. The belief that you are a body will do what it has to do. You do not have to concern yourself about anything at all in this world, or in any other world. Empty yourself out totally, right now. Drop those fears, those frustrations. Feel everything dissolving.

(end) [TOC]



**YOU ARE THE ONE**

31st May, 1992

*Robert:* Good afternoon. I welcome you with all my heart. I love every one of you, no matter what you've done in the past, no matter what you're doing now. The love is unconditional. I can only love you, that's all I can do, for I love my self, and my self is all-pervading. Therefore to the extent that I really love myself, to that extent I love you. So I can say with all my heart that I love you, and all is well, everything is unfolding as it should, there are no mistakes, everything is in its right place, and so it is.

I was walking in the park this morning, as I usually do with my dog, when I met a lady I've never spoken to before. We started to speak of spiritual things, and she asked me, "Robert, do you admit that God created the universe?" And I answered and I said, "Yes, I do admit that God created the universe, but I am that who created God." When she heard this, her mouth dropped. (laughter)

*SH: I can imagine. (laughs)*

R: She got up and left. (laughter)

*SV: She was scared.*

*SH: She thought you were an ego-maniac. (laughter)*

I was only voicing the truth. Did I tell her that Robert created God? Did I tell her that I, the ego, created God? I told her I am that, who created God. In other words, I am that, tat-tvam-asi, omnipresence, absolute reality, pure awareness. God comes out of that.

I know for most of you it's very difficult to feel that God comes out of us, for we have been brought up in a western tradition where this is called blasphemy. We are to believe that there's an anthropomorphic deity called God, sitting on a big white cloud somewhere up in heaven, throwing thunderbolts on people he doesn't like, and blessing people that he does like. In other words, we have created God in our own image.

But what is God? God is a word that in the western condition, means the absolute reality, Brahman, Shiva, Vishnu, all of the gods, all of the wisdom of the earth, built into one lump word, and it's called God. Yet most of us are so afraid to use that word, because we think the word is blasphemous when we use it, we'll be punished. Who will punish us? God. Then you must believe God is a human being, since he or she has the power to punish, and the power to bless. There is no such God.

There is the Christ consciousness, if you want to believe in Christianity. There's the Buddha nature, if you're interested in Buddhism. There's the Tao, there's Allah, and all the numerous names for God. Yet in Advaita Vedanta we learn, if we have not had the experience ourselves, that God is a creation of the mind. It is we who create this God. But not we

as Steve, or Dana, or Robert, or Henry. That's a human name. Those are human concepts. It is the Self, that imperishable Self, which is all-pervading, omnipresence, that creates God.

If you only knew what was inside of you, what you really were, you would laugh hysterically. You would be full of bliss, full of joy, full of happiness, full of harmony. There is that within you which is unspeakable, which cannot be explained. It's such beauty, such joy. When you know who you are, and you call upon that, you'll have ever-lasting happiness. This is the reason I always say to you at the end of the lesson, "Worship your self, bow to your self, pray to your self." After all, to whom shall you pray? To the sky? To the moon? To the stars? Yet they also come out of you. You are the one.

You have to turn within yourself. And I know how many times I say this to you, some of you still go home, and you worry, and you pray to God for help, for assistance. You pray to some anthropomorphic type deity up in the sky, to have mercy on your soul, and so forth. This is okay if you're in kindergarten. But once you get past kindergarten you have to somehow understand who you really are. You are not a body as you appear. This is not you. The appearance is a lie. It's a false appearance. It is maya, the grand illusion. Yet we appear to live in maya. So why not use the best of maya to make yourself happy? Call upon the power within you, the light within you, to relieve you of your distress, to relieve you of your unhappiness, and all the things that seem to trouble you, and annoy you, and bother you. Call upon the God of your own being.

Better still, do not call upon God at all, but rather sit in the truth, sit in the silence, in your own swarrupa, your own reality, your own nature. Sit in that silence, where you are the one, and there are no others. One day you'll have to do this, so why not do it now? Why keep on playing these games you're playing with yourself, hide and seek, believing God came out, and created you, and I have to see God again. You don't want to play hide and seek any longer. You want to realize that God never went anywhere. God never created anything. God is none other than your self, the absolute reality. You are that, beauty, everlasting joy, happiness, peace, bliss. This is your nature. This is the only existence. There is nothing else.

If you understood what I'm talking about, would you have any fear of anything? Would there be anything in this world, or any place else, that could frighten you, or do anything to you, or hurt you in any way? What would you fear? You are the one. There is no thing that can come from outside of you, to hurt you, unless you allow it. You allow it by believing you are a human being, with thoughts, and fears, and frustrations, a human being that was born, goes through experiences, and then seems to die.

When you stop to think about these things, it doesn't make any sense. You're born. No one knows why. You seem to have experiences, and when you get it all together, it's time to leave. Where do you go? What happens to you? You go nowhere. There's nowhere to go, for you have never come from anywhere. You remain as you are, pure and still. This is wonderful news, yet you have to experience this for yourself.

How do you experience this by yourself? By letting go of the other. By dropping the frustrations, the self pity, the belief that somebody is trying to do something to you, so you have to protect yourself, you have to set up guards, so no one can hurt you. Who wants to hurt you? Who can possibly do anything to you. If you do accept the fact that everything is unfolding as it should, and everything is in its right place, how can you be hurt? What power is there to come and hurt you? Where would it come from?

Can't you see, if the truth is omnipresent, if the reality is all-pervading, is there any space for anything else? The all-pervading goodness takes up all space and all form, so there is nowhere where the other can come from. There is only the one, and you are that. Why don't you believe me? It's the truth.

You spoil it when you begin to think, of course, when you allow the mind, which doesn't exist, to think. How can you allow a mind, that doesn't exist, to think? Don't you see you're making a fool of yourself? You're listening to all these thoughts that come into the mind. This is wrong. This is right. This is good. This is bad. This I hate. This I love. I want things to be like this. Now I want things to be like that, and if not, I'm going to cry. I'm going to get very upset. Whom have you been fooling all these years, by doing this? Only yourself, your little self. You've been playing the game of hide and seek by believing you are a little self, a personal self, that has to work out their life.

You cannot understand yet that when you let go completely, another power comes along. This power is called the self, and it takes the place of your mind, so that you seem to function correctly. And you find yourself in your right place. You find right actions coursing through your veins. You find you're doing those things you're supposed to be doing, and all is well. You have to stop thinking and stop believing in a power apart from you.

As long as you believe this will happen, you're creating this power, for a while. There's really no power to create. But for you, you appear to be creating a power called the devil. Then you have to kill the devil, by perhaps 10,000 prostrations, saying Hail Mary 25,000 times, and the other methods that these religions devise to keep you humble. Wake up. Become free. There is no one for you to attach yourself to. There's no one for you to worship. There's no one for you to be afraid of outside of yourself, for you have created all these things yourself, out of your mind.

This is why I emphasize so often, stop thinking, for it is the thoughts that are creative, and create your world for you. Everything you see, all of existence, only is here because you're here, because you exist. Where do these things go when you are in deep sleep? They disappear. They no longer exist. But as soon as you wake up, your world becomes real to you, your world, the way you see it, the way you think of it.

When I am with you many times, when I go to lunch with you, or see you otherwise, I always like to hear you talk, for it tells me what you see, what you're coming from. I see how serious you are about this, and how serious you are about that, and what's bug-

ging you, what's hurting you, what you feel frustrated about. And I cannot tell you, forget this. Laugh.

Be happy. Do not think about these things. This is all foolishness, for if I tell some of you this, you'll be sort of insulted. You will feel funny and you'll think I don't care about you. You'll feel I don't care about your problems. But I'm trying to tell you, you do not have any problems. There are no problems. Read my lips. (laughter) No problems.

But you may say, "Well this is happening in my life, and I'm going through this and I'm going through that." That's not a problem. That's your belief system. You have been brought up to believe certain things are terrible and certain things are wonderful. Consequently you're living in this kind of a world, duality, good and bad, right and wrong, up and down, backwards and forwards. You therefore feel all these things.

Why not let go? Do it. Do not think anymore of these things. Simply stop thinking, by catching yourself every time you think, catching yourself and becoming aware of the thinker. That stops your thoughts.

For instance, there's a thought in your mind regarding sickness, death, lack, limitation. Before the thought becomes stronger, remember to catch yourself, and just look at the thought. That's how you catch yourself, by observing the observer of the thought. This all happens by itself. As you catch yourself more and more, you begin to realize that you are the observer, watching yourself observe the thought, and you begin to laugh.

Life will bother you and annoy you as long as you believe you are a body, a mind, then you'll have to go through all kinds of experiences. This is the reason I tell you so often, become yourself. Understand who you are. Understand that it is the personal I that has been giving you all this trouble.

By changing conditions, they will surely turn into new conditions. If you have a problem, you do not solve the problem by solving the problem. You solve the problem by getting to the source of the problem, for if you only work on the effect of the problem, a new effect will come along. When you work on that effect, a new effect will come along. It will never end. But go to the source, and the source is I, the personal I. Kill the I. Annihilate the I. When the I is destroyed you will be free.

A fast way of destroying the I, is by just staring at it, looking at it, watching it, observing it. When you observe the I, it goes away. Nothing likes to be stared down. True? If you go to your friend, and all of a sudden you start staring at your friend, your friend will go away from you. He'll think you're a nut. He'll be right. But your friend will leave. This is true of the personal I. When the personal I attacks you, by frightening you, by making you believe something is real, stare it down, by just looking at it, watching it, observing it, and I can promise you it will go away. It will not hang around. You do not even have to go through self-inquiry, for some of you think it's a lengthy process. Therefore stare the I down.

Of course you can only realize this, and do this, when you understand who you are, that you've got the power to do this. There is only one power, and you've got it. Omnipotence is the only power. You are the power.

So from now on, you're not going to allow yourself to be betrayed by your mind again. You will not allow the mind to tell you anything to make you unhappy, or to make you believe something is wrong someplace. You will understand that there is nothing wrong anywhere. Things are just different. But everything happens for the ultimate good.

Begin to love your Self. I know that's really hard for some of you to do. To really love your Self, to love the Self which is really you. Try standing in front of the mirror and making love to yourself. Some of you will not be able to do this. I'll bet there are people here who look in the mirror and they don't even want to look at themselves. They can't look at themselves for a whole minute in the mirror. Try it and you'll see what I mean. For when you look in the mirror, see God, not the physical appearance. See light shining from you, see bliss, see pure awareness, see total emptiness, see your Self.

Begin to practice this exercise. Looking in the mirror, begin for maybe a minute, then you go on to two minutes, three minutes, four minutes, five minutes. Look at yourself. Admit the truth to yourself. "I am Brahman. I am the ultimate reality. I am boundless space. I am the atman, the perfect intelligence, the one without the other, all-pervading, perfect self."

What if you told yourself this everyday? What do you think would happen? If you looked in the mirror and did this every day, you would turn into the God that you are. And you will find peace, total peace, total love.

Begin today, knowing this truth about yourself. Hold on deeply to this truth, that you are the power, that God is an invention of your mind. There is no external God outside of yourself. You are the one. Know this, be this, and become forever free.

It's time to play stump the guru. (laughter) So do we have any stumpers?

(Student opens the first question)

*SM: Both sides Robert it looks like.*

*Q: (Robert reads) Can an avatar help in the spiritual journey toward Moksha? What is the cause of transmigration?*

*A: (Robert answers) Question number 1: Can an avatar help in the spiritual journey toward moksha? An avatar means an incarnated bliss of God incarnating of a human being. An Avatar like a Sage is a catalyst for your unfoldment and your spirituality. An avatar can tell you the truth. Share with you your reality and by your total surrender to the Self can make you the same as the Avatar.*

In other words, if you go to a Sage and you let go of everything you've had before in your mind. In your thoughts and in your possessions and everything else, the grace of the Sage which is everywhere present but you've never been able to feel these things before, due to the fact that you were covered with all kinds of delusions, samskaras, you've

been lost in samsara, when you go to the Avatar and you surrender at the feet of the Avatar, you are giving the Avatar all of your junk. All the stuff that you've been carrying for so many years. You're emptying yourself out. And the Sage takes this from you and exchanges it for grace. There has to be a lot of sincerity in this. The Sage has to be a person who has experienced the entire truth. With a living embodiment of this truth of the Self. Otherwise he cannot give you anything but where he is himself or herself. So if you find an Avatar or a Sage be sure that that Sage is really the Self.

How can you be sure? By being truthful to your Self.

If you are a fraud or a phony or something inside of you, that is making up all kinds of nonsense and doing all kinds of things. You will be attracted to a Sage of the same caliber. But even that is good to an extent, for it shows that you're searching. And you can straighten yourself out and become a real person of compassion, of love and you will be attracted to a higher Sage. So it always begins with you, as usual. You are the one. You are where you're supposed to be right now. Wherever you think it is. Know yourself, love yourself, pray to yourself, be yourself and you will always be in your right place. You will go higher and higher until you finally awaken totally, completely and you will be free.

The second part of the question; What is the cause of transmigration? The belief that you are a body. What else? As long as you believe you are a body, a mind, a human being, you're going to seem to die and then you'll come back as something else. Whatever you can be. Cockroach.

*SH: A mouse. (R: A mouse.)*

*SV: Fred. (R: Even Fred.) (laughter)*

R: You can come back as anything. But that doesn't even exist. Yet if you believe you are the body it'll happen. Because you're making it happen, you believe in these things. So that you have to believe that you are the self and start to work on your self until you become the self. And then forget about transmigration there is no such thing.

*Q: (Robert reads) Is it important to put the teaching first in order to become self-realized? What other reason would the mind have to do this. I'll read it again. If it is necessary to put the teaching first but not in order to become self-realized what other reason would the mind have to do this?*

A: (Robert answers) I'm always telling you not to think of self-realization but to do the work and everything will take care of itself. When you are working on yourself the mind will become subservient to you. You will find that you are controlling your mind you are telling it what to do, instead of it telling you what to do. Eventually it will disappear altogether.

So the mind doesn't need a reason. You are taking your mind and you're beginning to control your mind, you are taking complete charge of your mind. In other words before the mind tells you something like, "Ah what is the use of this? I'm going to go to a movie. I'm going to go bowling. I don't have time to think of myself or reality." The mind is controlling you. But now you get to the point from practicing where you are in charge.

The mind tries to tell you let's go have a drink in a bar and you laugh. That is all you do is laugh at your mind and the thought disappears, the thought dissipates, it goes away. You are controlling the mind. Then the day comes when the mind disappears completely, totally, absolutely and you become free.

*Q: (Robert reads) Robert on the very highest level do Jnanis exist? If reality were a pie what percentage of it would you be? (students laugh)*

*SH: Don't look at me? (laughs)*

A: (Robert answers) The word Jnani, moksha, self-realization are words at a human level. To try to make you realize that there is a place, which is your real home and this place is the silence. Where there are no words, only total silence. This silence is the freedom you're looking for. The names we give it moksha, liberation, self-realization are only to make you understand there is something else. This is why I always say to you do not to go after the self-realization for you are already self realized, you are already that. There is nothing to go after, there is nothing to search for. You are that already, be that!

Now if reality were a pie what percentage of it would you be? To whom are you asking the question? To the Jnani or to the ajnani? If the ajnani answers a question like this there will not be a Jnani. There is no pie. There never was a pie. There will never be a pie. There are no percentages. These things are for the ajnani to discuss, to argue about, to debate. There has to be a mind to accept things like this. Do you see what you are doing? You're getting involved in percentages. (students laugh) Be your Self. Be the whole pie.

*Q: (Robert reads) Robert when you say everything is preordained where does free will come in?*

A: (Robert answers) For whom is preordination? Again preordination is for the person who believes they are the body. As far as I'm concerned you are totally free of that. You have total freedom. Stop thinking that everything is preordained. It's only preordained when you think you are human, that you are a body. That you exist as a person, as a place or a thing. But if you do not feel this, if you do not do this, where does preordination come in?

There is no preordination. I tell you this sometimes to make you understand why you feel that you exist as a body. Because it was preordained that you come back here. But you do this all yourself. The freedom you have is to realize that nothing is preordained and you do not react to anything. When there is no longer reaction from you then preordination does not work any longer. As long as you walk around as a human being everything appears to be preordained, everything! But when you ask yourself, "To whom does this come? For whom is preordination?" You will become totally free and the word would not exist for you at all. Therefore think who you are.

Clyde do you want to say something?

*SL: Is it because we are the one that we are preordained? (R: Of course. There is only one, that one is you.) And then when we get our ego out of the way, if we're not operating from*

the ego and we're operating from the one (R: Umm) And then we don't have to worry about what we do because we're always doing the right thing? (R: Exactly.)

(break in tape)

R: Will is the same as preordination. (SG: Well I mean either no will or free will, there is no will?) Unless you leave me in your will. (laughter)

SL: There is nothing else to call it though? That which happens?

R: Yes, Jonas is correct. There is no free will. There is no realization. There is no moksha. There is no delusion. (SL: What I meant is we as egos we always want to imagine that we are free to do what we want.) Yes. (SL: So say that when we get our ego out of the way we accept what is happening. That is ... we're doing what we want because we always want to do the right thing.) We have to be real careful when we get into these areas. Because when a new person coming in here who has never heard this before, they will believe they've got the free will to hurt other people. Do all sorts of things to others. You've got to be very careful when you think about these things. The reality is, there is no freewill and there is no preordination. There is only the Self, the one. But when you think about being bound then you also think of freewill. You see they both go together. The bound one thinks of freewill to release him. But the person who is not bound has no freewill.

SG: But Christ said, "Thy will be done." That is all he really ah... Become true to the soul because there really is no God will?

R: Well he was referring to the reality. To be the reality. "Thy will be done." (SG: But there is no "Thy will," there is no such thing?) There is no "Thy will" but he was referring to not thy will, He was referring to reality. Let reality be reality. (SG: Right) The reality is the reality. But to make it known he said, "Thy will be done." (SG: But it is only a partial truth?) Don't take the words literally. (SG: Right.) "Thy will be done" means things are the way they are. Perfect, pure, the Self.

Q: (Robert reads) Robert the personal self looks for liberation. If the small I is a concept how does it start all this process of seeking?

A: The small I does not exist. In reality it never existed. It does not exist now. Everything begins when you wake up in the morning. That is the time to grab a hold of yourself. Do not allow the small I to take over your life, by waking up in the morning and start worrying and thinking about your job and thinking about your family and thinking about your clothes and your breakfast and everything else like that. That is the time to catch yourself. That is the time to realize, "I am Brahman. I am the imperishable self." There is no personal I. There never was and there never will be. There is only the pure awareness and I am that! Admit this confession to yourself in the morning when you get out of bed. Then there will be no concepts and there will be nothing to start. But if you don't do this, then the personal I will begin the day for you. With all its problems, with all its concepts and with all its junk. It's all up to you. (SM: That's it Robert.) Awaken and be free.



SK: Robert in regard to your talk today. When I reflect on it, I believe I am God. But what I don't understand is, seeing I'm God how do I allow myself to get caught up in this trap thinking that I am a limited identity with all these problems etc.

R: This all comes from samskaras. From all kinds of illusions that you were brought up to believe as a baby. Your training in school, in church and in your environment. All this has moulded you into what you are now. As you keep admitting the truth to yourself the other begins to dissolve until it's totally gone and only your Self remains. (SK: Thank you.) (pause) Any comments, questions?

SK: I have a comment about your suggestion about what you said you told me before when I asked that question. And I think the essence of it is that we have to change our belief system? And to do that we've got to operate from where we are? And I think that the only effective technique that has been found for changing a belief system, operating on yourself with no other people involved is to use subliminal perception. So if anybody is interested I suggest we could make a script, and the script would be "I am pure awareness, I am bliss consciousness," and so on. And then we would record that with maybe ocean music just so it's below that so you can't hear it. And then we would play these and see what happens?

R: By all means if that helps you, do it. (SK: Like the level that I'm at I think it would.) Then do it. (SK: Okay. Does anybody have a mixer?)

SG: Robert I've heard the term preceptor used before, what does that mean?

R: What did you hear? (SG: I've heard that term used...) What term? (SG: Preceptor?) The preceptor? Who uses that term? (SG: Just in the reading there the term preceptor was used. I've heard some other teachers say that they... Some teachers operate out of preceptor consciousness and wondering what really means?) Who knows? Who cares? (students laugh)

SE: Who wants to know? (laughter)

R: You see this is the mistake we make we get involved in these words. Why do we look for words? Look for silence. Be still, be quiet, that is your preceptor, quietness. We can look at statements, paragraphs and books and sentences and interpretations of scripture. We can work on these things until we turn blue. And we'll never get anywhere.

SE: Is that what happened to you? (students laugh)

R: I turned blue? (laughter) The whole idea of spiritual life is to just get rid of all of these concepts and ideas and words and dogmas. All these things that you've carried around for years. When we free ourselves from these things and become totally light. Unburden ourselves of all this. Never look for new words and new sentences and new meanings. All you're doing is adding on to the garbage. Empty yourself out totally and completely and you'll be free.

SF: Sir, (R: Fred.) I have an observation that you can comment on. (R: Sure.) You often tell me that in reality there is nothing. There is no thing. And the other day I woke up having had a dream and I was thinking about the dream. And it seemed to me that that dream came out of nothing was witnessed and returned to nothing. And it also occurred to me that whether hallucination, either a real one or drug induced, it arises out of nothing, is witnessed and returns to nothing. I

was reminded of the night that I was telling about having witnessed the riots or being in a position where I could see the explosions and the great clouds of smoke and the sirens and the helicopters flying over head and telling you about how frightening it was. And I asked you and you gave me the opportunity to say, had you been there what would your reaction have been and you said, "It is all within me." And my idea is that when you said that it wasn't Robert who was sitting in the chair in whom everything appeared. It was you as the universal consciousness or pure awareness. Can you comment on that idea?

R: You are correct. Only it's not only my pure awareness it's your pure awareness also. (SF: *It's all one.*) So whatever is happening to me is happening to you. The only difference maybe is that I'm aware of it and you're not. (SF: *I'm identified with the body...*) ...with the body and the things of the body. Whereas when I see something I realize it's all happening within me as an image. It's all an image going on. A superimposition on the Self. (SF: *On the Self with a capital "S."*) Yes. Whereas you see it as being identified with the problem yourself. As being a part of the problem. As something external from you. That is the difference. (SF: *Thank you.*) So be your Self. (SF: *I'll try, hope for the best.*)

R: Would you like to read the Jnani Mary? (SM: *Of course yes, Robert I would like to.*)  
(Mary reads the Jnani. Refer to the beginning of this book for text.)

R: Thank you Mary. (SM: *Thank you Robert.*)

R: Remember to love yourself. To worship yourself, to bow to yourself, to pray to yourself. For God dwells where? (Students: Within you) (laughter) In you as you. Peace.

We've got no prashad to eat today?

SH: *We've got flowers.* (laughs)

R: We've got flowers?

Until we meet again. Oh, we've got some prashad there. Well we can stay a while longer. (students laugh) Some grapefruit.

(general talk as tape ends.) [TOC]

**THE SELF OR THE WORLD**

*4th June, 1992*

*Robert:* Hi Gang. It's good to see you again, as always. I love each one of you just the way you are. Forget about your past. It is only real if you think about it. You are complete freedom, total bliss. Many of you believe you are bound, bound to past experiences, bound to your karma, bound to wealth or poverty, bound to health or sickness, bound to misery or happiness. These external things are all bondage. But the truth is that you are knowingly steeped in consciousness, which is the truth you've been seeking.

When you go through many experiences, you start to seek the teacher or guru who can free you, who can give you liberation, who can do something for you. It may appear to take many incarnations to come to that place, where you begin to seek a teacher of some kind, who can make you totally free of this world, and this universe. But again the ultimate truth is you're already free. You are that consciousness which is the reality; the reality you've been searching for, the reality that you think evades you. You are that right now.

When I say you are pure consciousness, what do I mean? Consciousness is a power that is conscious of itself. Consciousness is conscious of itself as absolute reality, as effortless pure awareness. It is all-pervading, takes up all of space, and that's what you are. You are steeped in it. You are nothing else but that. Everything else is an illusion, everything. Everything you've been searching for, everything you're looking for, all of your hurts, all of your fears, all the things that make you sad, do not exist. Yet somehow they appear to exist because you feel these things.

Yet going through these experiences myself, when I was a little kid, and transcending them, I can assure you they do not exist. The world does not exist, as it appears. The universe does not exist as it appears. God does not exist as you think he does, or she does or it does. Your body does not exist as you think it is, as it appears. Your thoughts and your mind do not exist. You are absolute reality, total freedom, bliss. There is nothing to search for any longer. You have come into your own. You are totally free right now. Doesn't it feel good? Doesn't it feel good? (laughter)

*SH: It sure does. (R: Some of you look at me sort of funny.) (laughter) Do you need confirmation? (laughs) (R: Sure. I don't know. You have to tell me.) It's okay. (laughs)*

(Robert continues) There is only the one. There are not two, or three, or four or five. There is one. You are that one. You have always been that one. No matter what you do, you will still be that one.

You always have to think. Why do you have to think? You think you have to think, yet there is no thinker. You think you have to know, yet there is no knower. You think you have to be. There is no being. There just is, and you are that is-ness.

When you admit that you are that power, nothing can hurt you any longer. When you accept that you are the one, no harm can ever come to you. When you admit you are that pure consciousness, that is like having an entire army on your side, an army of angels, so-to-speak, protecting you, guiding you, directing you, leading you towards the goal, whatever that may be, if there is any such thing. (laughter)

We all want goals. How can there be a goal if you're already that? But yet you want to say to yourself, "Day by day, in every way, I'm getting better and better." (students laugh) The day never comes because you are putting it off into the future. The fellow who did this, made up that statement I think, was Emile Coue. I remember that from years back. He never told you how many people were cured or healed because of saying this.

*SH: My mother used to do it for hours on end. She used to repeat that, repeat it, repeat it.*

R: Did anything ever happen?

*SG: She had Henry. (laughter)*

*SH: Not a damn thing. (laughter)*

R: She got worse when you came along?

*SH: Well perhaps I had my days. (laughs)*

(Robert continues) But there is no power that is going to make you better, or give you more happiness, or bring you joy in abundance and love. Where would this come from? There would have to be some type of entity there, making it happen.

Oh it helps, of course, if you want to blame God, or give God credit. It makes you feel less guilty. But when you begin to understand there is no God to turn to, it becomes a little scary to some of you, doesn't it? For all these years you've been turning to some kind of God, and it did bring you more peace. Actually what really happens is you brought the peace to yourself. Peace is your very nature. You are peaceful. So because your belief system believes in a God someplace, naturally you're going to feel much better when you pray to this God, because you empty yourself out of all this stuff that's been inside of you. You pray it all out. So this is good for many people. There's nothing wrong with this.

But as we mature, as we grow up spiritually, we begin to know that there is only that which always was. There is only that, which is. There is only that, period, nothing else. What is That? There is no explanation.

Again, the finite can never understand the infinite. It is virtually impossible for the finite to understand the infinite. What then can be said? Should I go on preaching for two or three hours, and tell you all kind of nice things, to make you feel good? Then when you walk out this door all the misery returns to you, all the stuff you've been thinking and feeling, the fears, frustrations. You have to sort of grow up, and admit to yourself, I am that.

When you realize that you are That, without trying to explain to yourself what That is, you become a powerhouse, for all the energy in the universe functions through you, as you. You become the essence of all things. The whole universe hastens to you, for you are that.

It is sometimes sort of difficult to understand how can you be the essence of everything and yet feel that you are an individual. And some of you really feel your individuality. You really feel it deep inside. You feel deep frustrations, or deep fears, or some kind of bodily signs that make you feel miserable. These things cannot exist when you understand the truth we're talking about. The substratum of your existence is consciousness, and consciousness is like a chalkboard. All the trees, the mountains, the beauty, the ugliness, everything is an image on the chalkboard. The images just keep changing, just as when you erase the images on the chalkboard, and put new images on the chalkboard. Yet the chalkboard always stays the same. The chalkboard never changes.

This is why I can truthfully tell you that you are the universe. For the whole universe, including your body, that's the hard part, sometimes you may admit that the whole universe is within you, but you still think you're a body, but I'm saying to you the whole universe, including your body, is simply a superimposition on the chalkboard, or on the Self. Imagine that. Everything that exists, that appears to exist, is an image on the Self, and you are the Self.

The way people come into this teaching, into this consciousness, the way people awaken to this truth, is by not trying to analyze it. You can ponder this. This is true. You can ponder the fact that you are like a chalkboard, and your body and all the images of this universe are superimposed on the chalkboard, on consciousness. But do not try to figure it out. Do not try to analyze it. Why? You are using your finite mind. Remember you cannot use your finite mind to try to understand the infinite?

So many times the great minds come along, the pundits who try to analyze it, and break it down, and prove it, and come to conclusions, never get anywhere. This is why it is written in most scriptures of the world, you have to become like a new born babe to know the truth. Why? Because a new born babe does not think. There are no thoughts to stupefy it, make it impure.

Most of you are afraid to stop thinking. You believe some evil spirits will come in and get you. You believe that you will become like a log, just become dumb, vegetate. This is far from the truth. There have been so few people who have awakened, who have become pure, who have become self-realized, and these people keep to themselves in most instances. You never hear of many of them. There's no one to confirm this for you, just crazy old me, telling you these things. So you're afraid to let go, for you do not know what will happen if you let go.

I heard people tell me this. "Yes, Robert, I am afraid to let go because when I let go I might lose interest in my job, I might lose interest in my family, I might lose interest in the things I like or the things I love to do, I might become a vegetable." Nothing can be

further from the truth. When you let go completely, when you surrender totally to your self, and you stop trying to analyze things, and figure things out for yourself, you stop trying to use your brain, your mind, to come to any conclusions, what we call the self takes its place, for there's only the Self and the images. There's nothing else. There's nothing in between. There is no purgatory. There's no space in between the self and you, what appears to be you. There is only the Self, or consciousness.

But what you're doing is you're thinking that consciousness, or your self, is your body. Just the mistake you're making. When you let go of the body idea, the self shines in all its splendor and glory, all by itself. There are no stages you go through. There are no stages (as) you go from one to the other. You are either one or the other, and the so called stages that you think you go through, are simply part of the other.

This is what it means, again, in the scriptures, "Whom shall I follow this day, God or mammon?" Mammon is the relative world, including your body. God is consciousness, the Self. Yet you have to make up your mind whom to follow. You have that freedom. You have that freedom to accept the truth for yourself, to accept your reality. But if you go around worrying, and hurrying, and fearing, and fretting, and complaining, and thinking something is holding you back, analyzing your dreams, practicing all kinds of occult things, you are creating further illusions for yourself. You are doing this all to yourself.

Try to remember what I'm saying to you. There is only one or the other. There are not three planes of existence, or four planes of existence, or things you have to overcome, or things you have to transcend or transmute. All this is nonsense. There is only God or mammon, the Self or the world. Take your choice. You are free to take your choice.

Again let me assure you that there is absolutely nothing to worry about. You will never become a vegetable. You will never have the urge to go to a cave, and give up your family and your job, or anything else, unless this is what you were meant to do in the beginning. If you were meant to do this in the beginning, you would have already done it.

In other words, what I'm trying to say, when you come into your Self, the real Self, there is no real vast change in your life. This is important to understand. Most people believe when they turn into the Self, they become liberated, then they become a saint of some sort, and they're walking on cloud nine, they can walk through fire, they will not drown in the ocean, they can jump off bridges and fly. This happens when you take LSD, (laughter) not when you become self-realized.

When you awaken, you appear the same as you are right now, only you're totally free. That's all. You're completely, totally free. Your people will still see you the same way you are now. They will not see any difference. If they stay with you twenty-four hours a day, they will notice you do not react to things any longer. They will notice you've become an embodiment of peace, that you're always happy, nothing disturbs you. But you will still have the same body, so-to-speak, until it's time to drop it. There's absolutely nothing to be afraid of. It's a wonderful experience. Why not do it? I've taken away all of the fears from

you, all the frustrations, and you know nothing strange is going to happen. So drop it right now. Become free, liberated. Let go.

Are you letting go? (laughter) By the expression of some of you, you're holding on for dear life. (laughter) What are you holding on to? I suppose it's a little difficult to let go completely, if you ever want to. Remember it's taken you so many incarnations to be what you are now. To have the kind of body that you're wearing right now, did not come easily. It didn't happen. You have to have sort of worked for it. It is a body that you have earned, so-to-speak, if that's what you want to believe, and it's taken you many incarnations to get this body. Therefore you are afraid to give it up. That's why you are afraid to give it up.

It's like owning a blouse or a shirt for thirty, forty, fifty years. You've gotten so used to it. Even though it seems to be wearing out, fading away, you still have the desire to hold on to it. Then someone has to grab it away from you, and throw it in the garbage.

*SH: That's your job. (laughter)*

R: That's what I'm doing.

And then you may cry a little bit, "My favorite shirt, my favorite blouse, is gone," but you got over it. Soon there are new shirts, new blouses, and the old is disregarded and finished. So it is with the body, with the thoughts, with the mind, with your experiences, with all the stuff that you're made out of. You're afraid to let go of all this stuff, for you have carried it around for a long time. And I come along and say, "Drop it." In one way you say, "I want to drop it," and in another way you're afraid to drop it, for as I said before, your mind keeps telling you, "Don't drop it. This will happen. That will happen. You'll become a vegetable. You won't have any interest in work. You'll want to give up all of your pleasures."

Your mind plays these games with you. Your mind tells you all these things.

So this is where sadhana comes in. Now you know the reason we do sadhana. Sadhana simply makes you strong, mentally, physically, to be able to let go. That's all sadhana does. Sadhana never enlightens you. It makes you one-pointed, in your quest for realization. It makes you compassionate. It develops humility, power. It transcends all fear. And when you finally get to that point, the inner guru grabs a hold of your mind, yanks it into the heart, and you become liberated.

But until you become strong enough for this to happen, you will remain as you are. That's why this is like, there are Sunday drivers, there are certain people who come here, just like Sunday drivers. They listen to what I say. Sounds good, good talk. They go home and share the talk, but they keep on living the same old way. They do not drop anything. They just keep adding on. Just like having an overflowing garbage pail. They keep putting more garbage in, more garbage in. It can't hold any more. They keep pressing it down, putting more garbage in. (laughter)

This is what some of us do. We add on to what we already learned, more sadhana, more teachings. We run to teachers all over the world, looking to add on to ourselves, more, and more, and more, when I keep telling you, you don't want to add on, you want

to empty. Therefore why do you need more books? Why do you need more teachers? You want to empty what you've learned, become totally empty, free. Then something will happen.

This is the reason I tell you once in a while, you have to be completely and totally honest with yourself. Do not fool yourself. Look at yourself and see the way you are. See what you do all day long, the way you react to things. Do not ignore these things. Do not imagine they do not exist. If you have a bad temper, if you become angry a lot, if you're always trying to change things so they'll go your way, those are the very things that are holding you back. Those are the very things you have to get rid of. You have to get to the place where you have no opinions for or against.

Again, that's a sort of heavy one too, for you're saying to yourself, "How can I go through life if I have no opinion for or against?" And I try to explain to you all the time, there is something within you, that will take over, and lead you toward right action. You will do the right thing. When your mind stops functioning and becomes passive, what we call the consciousness, or the Self, takes over immediately, and all will go well with you. But if you begin to analyze this, saying, "All going well with me means I'll have this, and I'll have that, and I'll be this way, and I'll be that way," that's where you spoil it. Remember the finite can never comprehend the infinite, so if you start outlining in yourself how things will be when things get better for you, you're making a grave mistake. Leave it alone.

Again, this is what it means in the scriptures when it says, "Let go, and let God," as it were. Get yourself out of the way. Allow those divine circuits to start working for you. You are your worst enemy, simply because you're holding on to all kinds of thoughts, and preconceived ideas, and concepts, and all kinds of stuff that has hurt you in the past.

Let go. Give up. Stop feeling sorry for yourself. And that is all I have to say. Feel free to befuddle me with your questions. (students laugh)

*SF: I have a question. On Sunday I talked a little bit about...in as much as, reality consists of nothing, of no thing. In the so-called dream state during the deep sleep, a dream arises out of nothing, out of that it is witnessed and it goes back there. The same is true I suspect with a hallucination. And you agreed with that to a large extent. And afterward I asked you something about, we awake from the deep sleep state into the waking state, which is no more real or no less real than the so-called dream we had or the hallucination we might have experienced. When I mentioned that you made a remark of something but I can't remember what it was, do you recall that by chance? (R: No.) Do you have any comment on what I said?*

R: What you're are saying is correct. (*SF: That's good thank you. That is all I need to know.*) The dream state, the waking state, hallucination state are all the same. You're hallucinating right now. You better see a doctor. (*students laugh*) (*SF: Okay.*) But you are correct.

*SF: One other thing, at the risk of bringing down the wrath of God and his company, I'm going to quote some scripture and I'm going to interpret it. I want to see if my interpretation is right. If it is that will make me feel good. If it's wrong correct me. Anyway St. Paul in one of his*



letters said, "Though I speak of the tongues of men and of angels and have not love then I become a sounding brass and repeating cymbal. And though I have to give to prophecy and understand all mysteries and all knowledge and though I have all faith so that I could remove mountains, and have not love, I am nothing."

Now what that seems to mean to me, in the first part where he is talking and he's so eloquent has all these beautiful ideas. If he feels that he is separate from the person or people that he is talking to, he is separating himself from his own creation. In other words the difference between the speaker and the hearer. And in the other part where he has these siddhis and visions and all that stuff, again he is separate from his own creation without love. Love is one with creation. Without love there is separation when in actuality there isn't. It's all one. If we accept the idea intellectually that there is one. I guess in this stage we know what is happening, we deal with words and concepts. So I have to work on it. But if without love is nothing he is setting himself apart from creation. Want to comment on that?

R: The first thing I would ask him is, "St. Paul what do you mean by love?" (SF: Love is no separation. Love is the opposite that is separation.) This is true. Therefore what he means is, if he is infinite consciousness, the Self, which is love. Then he is the Master of all this universe. (SF: Like you've been talking about.) Exactly. But if he doesn't have this feeling, this understanding, this realization then he is nothing. So the word love is synonymous with the Self or absolute reality or pure awareness. (SF: God?) God. That is a good interpretation. (SF: Thank you sir.)

SR: I want to thank you tonight Robert for all the work you did in helping all of us. We particularly appreciate your efforts to help us let go of fears of letting go. I realize that you spoke that, you've said it before but I realize that I needed to hear it again. Nerada taught me to let go of layers of fear but as we get close the old questions come up even though you've already answered them before. And it's like when you review it then the fear subsides again and it's just wonderful to hear those assurances. Like it seems like you know what all of us need or maybe it's a universal condition. I really appreciate your sensitivity and your empathy for us as we grovel on the ground. (students laugh) Is what I'm saying sound way off the mark? (R: No I understand what you're talking about, I appreciate what you're talking about.) I had an experience this morning that may help others in case they haven't noticed the I in their own life. I was involved with a professional this morning that had a lot of power over me and yet he was trying to order me to do something that was wrong in my mind. And I didn't know whether to lie to him and say, "Yea, yea, I'll do it," or fight with him and cause him to be upset in our working relationship for the rest of the few hours. And that would make me scared of the kind of emotions we'd be putting into the work.

Somehow something happened and I just was able to give him an analogy of what he was doing to me by telling about a story of a man doing something to another person. And it helped him to empathize with what I was going through while he was putting me through this rigor of trying to force his will on mine. And somehow he caught it. And his gentleness came out, his aggressiveness subsided and I felt this tremendous relief inside that I had been true to myself and yet gentle with him. Maybe that's a quality that everyone else in this room already has but I don't. And so to

*be able to be honest and gentle, lovingly gentle and honest or candid at the same time. It had a tremendous release in me and immediately I noticed I was feeling the light and the inner energy much stronger for hours. And I think it's been with me throughout the day so that I've been much more receptive to you. The energy that you carry around today. So your speech tonight just sunk in deeper than usual because of my having been open, more so today.*

*I am seeing the value of honesty and am looking at all the other lies in my life that I can open up by honest acts, you know the real tough ones. And I guess as I see that as an aid to becoming more receptive to your energy which I guess is the energy of integrity, I guess I feel like saying it in case there is one other person in this room here tonight...*

*SU: I think you speak well for most of us. (SH: Very well put.)*

*R: It is very good Jorge. (SK: Robert?) Well let me finish with Jorge. The first part of your question or statement I should say, when I repeat everything and you finally get it, is like the sun and the fruit. When the fruit begins to grow it needs sun. And the more sun it gets the larger it grows. Until it comes to fruition. So the sun has to come up everyday and do the same thing. To shine on that fruit. If the sun stops shining on the fruit the fruit will cease growing and die. So the sun has to repeat itself day after day after day.*

*So somehow I'm like the sun and you are the fruit. As you keep surrendering and listening and listening, surrendering and listening to the same things I say, sometimes repetitively. The day comes when you become ripe and you fall off the tree. So Jorge any day now you're going to fall off the tree. (laughter)*

*SR: Robert there were quite a few moments when you were pushing the "I am that" idea, I was actually starting to feel that "I am that" for the first time. But then the I-thought would come back, so I said we better not play a trick on ourselves and think that we really believe that "I am that." Better keep shoveling out the I-thought here. So that is where we were tonight. We were like "I am that," and shoveling out the I-thought, "I am that," then shoveling off the I-thought, "I am that." And if you have any words of wisdom on that, at that state, feel free.*

*R: "I am That." That's it. You're doing very well Jorge. John were you going to say something?*

*SJ: I'm sorry for interrupting but... (R: That's okay, speak.) (response tape unclear)*

*SG: Robert when you were speaking of letting go tonight, from my own personal experience, there was a time when I was very close to passing and if I had listened to the doctors and I had believed my mind and believed the appearance of the body I would have passed. I had to take conscious control of my mind and fill it with every single word of truth that I could muster, that was standing on the word God. It literally was praying without ceasing. And if I would've let go, there was no way, I would have passed. And I would pass in pain and the fear of this body, by taking conscious control of my mind I was able to come out of it. So to say let go, I can't. At that particular instant, to me letting go would've been unthinkable.*

*R: You don't know that. That is what you imagine. What you did, that was on the mental plane. And that is good enough. It helped because you're still with us, but then if you let go you have no idea what would have happened. (SG: I wouldn't be here.) You don't*

know. (SG: *Well the way that it... I followed my heart it didn't stop, there was no way I could have.*) No on the contrary, you have no idea. Perhaps if you let go, something would've come in, the Self and you would've been healed immediately. There is no telling. But you worked on the mental plane and that was necessary because you did it. Remember everything is preordained.

SG: *Well I've seen many people who have let go or who have allowed things to be and do this path, with a past of pain, apparent pain or fear or whatever. So when you say whatever occurred it's hard to believe that.*

R: Well they're not letting go, the people you are referring to are not letting go...

SD: *They're giving up, aren't they?*

R: They're giving up, they're reverting to their fears. Once you let go there is no fear. What I'm referring to is love. Total bliss. That is the letting I'm referring to, not fear. Not giving up. There is a difference.

SF: *They're under the assumption that it's better to stay in the body?*

R: That's true also.

SG: *Well that isn't necessarily true but I do believe that if you pass without a consciousness in passing you're in the illusion. I mean you get into a whole process, if you don't awake before you die, you die! And go through with reincarnation. That is my belief.* (R: But you're talking as if you have something to do with it. It has nothing to do with you.) *But Robert the point is I don't want to get into a philosophical discussion I'm just trying to understand about letting go.* (R: Umm.) *So letting go, unless you fill your mind say with love or fear, you will be letting go into the world mind...*

R: You're right when you say that, but I'm referring to a person who works on themselves and then they let go. Remember at the beginning of the lesson I was talking about the things you have to do before you let go? When you finally let go after you're evolved to the point where you let go, then there is only the Self. There is only bliss. (SG: *So in truth there is work to do. You can't just tell anybody to let go?*) I'm not speaking to the average person. (SG: *So...*) The average person doesn't know how to let go. Because you are right they will let go and they will feel fear. They will feel that they're alone. They will fear all kinds of things. So I wouldn't tell the average person to let go. I would never tell them to fill their mind with anything either. I would let nature take care of everything. There is something within you that tells you what to do and knows what to do. And the whole idea is to trust that something. To surrender to that something. Then you will let go and be at peace.

SR: *I know the other lie in my life. I feel like just announcing it and then maybe I'll be ready.* (R: Okay.) *The other lie in my life is... when I turned fifty I said, I told my mother, I think I won't bother explaining my personal life and life with women any more I'll just say my wife died and I'm a widower. It makes life easier having to...you don't have to explain in detail so much. So I think what I'll announce tonight is I've been married twice and divorced twice. And the space in between I've had a lot of failed experiences with women that an adult could handle more capably*

than a teenager. And that is it, that is something that I don't feel like having every person that questions me go into details about so I just cover it up and say, "I'm a widower," and I think at my age now I can get away with that.

Why bother explaining all the things I did in my forties and thirties, whatever, even though there were some great experiences. It just makes life easy but I realize it's living a lie if I'm saying it out of shame or a lack of fear or fear of rejection. I think it started from the fear of rejection. Oh God this guy's been married twice, he's no good obviously and I think it was a fear of rejection and shame because I didn't grow up in a culture that favored that. So I'm practicing honesty to-night with about twenty people and hope that see if we can get the big bang going again. (laughter)

R: Thank you Jorge. Also to further answer your question Steve if you've read a lot of Ramana Maharshi you will see when he had his experiences when he was 16 years old. He crossed his hands on his chest and was about to die. He let go completely and he watched. He watched his body dying. But it was not time for him to die. So he came back as a witness. And his whole life was available to us because of that incident. So there is further proof that if you let go you will not necessarily die.

SH: But you might die and that will be okay too?

R: That's okay too, right, of course. Just as if you fill up your mind with all kinds of truths and still die.

SI: How old was he then? (R: Sixteen.)

SL: How old was he when he died? (R: About eighty. Eighty, seventy nine or eighty.) So all the teaching came after that time? (R: Yes.) After sixteen? (R: At sixteen.)

SX: Robert many of the Saints and teachers whose lives I've read have experienced enormous pain or suffering in their lives or near death experience. Would you comment on that? Transform it into something I can understand?

R: Sure, this is what we observe. And this is what we see. Yet if you ask Rama Krishna or Ramana Maharshi if they suffered they would say no. Noone suffers because they were not the body. Yet the body appears evident to us as being real. But there is no body. It's all part of the relative world. It appears real but it's not. Therefore when we observe this, we have to ask ourselves, "Who sees this? Who feels this?" And you will realize that it's the ego. It goes through the experience of seeing somebody die. But there is no suffering or death in reality.

SH: Nisargadatta Maharaj when he was dying of cancer or his body was dying of cancer was asked if he was suffering and his answer to that was, "There is great pain." There was nobody suffering but there was great pain. (R: He felt pain, yes.) He didn't... "there was great pain," was his exact answer. (R: But he was not the pain?) No. But pain was there.

R: True. That is something sort of difficult to look at. So it's difficult to understand. That there is pain. There is no identification with the body. (SH: So he had absolutely no pain?) Umm. (SH: He was the witness of the pain?) Yes. (SH: Completely free of it.)

SG: He felt the pain, he just... (SH: He didn't. There was nobody there to feel the pain.)

R: There was noone left to feel the pain. (SG: *Pardon me?*) There was noone left to feel the pain. There was just pain. (SG: *Yeah I understand it but I don't get it.*)

SX: *But is that experience of a near death or of a loss of a loved one sort of a non-attachment or an experience of loss included into that sense of non-attachment?*

R: It's more than non-attachment. They have totally transcended the body experience. There is no body, so there is no suffering for them. Yet the pain appears to be there but it's not their pain, it's impersonal.

SX: *Say for example, Sir Francis when he was in his early twenties and before he grasped the world, when he had a very long illness. (R: Umm.) It was very severe... (R: Umm.) That kind of thing changed the rest of his life and with that it was as if his life was going to be taken away but yet was not. And yet he felt the sun and regained his vision and renounced the world. That kind of near loss was that a deepening of a realization that it is not real and it doesn't belong to you and you're free to let go?*

R: Exactly. It was similar to what Ramana Maharshi experienced. But he wasn't suffering, he just thought he was dying. And he said to himself, "So this is what happens when you die?" But he never died. He just died to his body. But it's the same for St. Francis and everybody else. There is no difference it's always the same.

SX: *What advice would you give to someone who has terrible cancer pain? If you were to have just a few words to try to get through to them? (laughter)*

R: It depends. It depends on the person. I would have a lot of compassion, a lot of love, I would just be there. And not give any advice whatsoever. Just being there and holding their hand is sufficient. No words may be exchanged.

(Robert turns to Mary) Would you read the Jnani? (SM: *Yes.*)

(Mary reads the Jnani. Refer to page 5 in this book.)

R: Thank you Mary we've got some beautiful prashad to eat. Feel free to enjoy yourself. (Opens and gives prashad out) We've got fruit.

Remember to love yourself, to pray to yourself, to worship yourself because why?

SV: *Your words are always in me. (laughter)*

R: God dwells in you as you. Peace.

(tape ends) [TOC]

## **EVERYTHING IS NOTHING**

*7<sup>th</sup> June, 1992*

*Robert:* Good afternoon. It is good being with you once again. I welcome you with all my heart. All is well. Everything is unfolding as it should. There are no mistakes, and you're in good hands.

Many people ask me, "Robert, what is really the fastest way to quiet the mind?" for many of you realize now that when the mind is quiet, liberation comes by itself. There is really nothing else you have to do to become liberated. When the thoughts stop, everything takes care of itself. Then you are in your natural state.

Therefore what should you do to quiet the mind? Should you practice self-inquiry? Should you become the witness, the observer? Should you do pranayama, breathing exercises? Should you practice the I-am meditation? All of these things are good, but yet ours is the easy path, the direct path.

Here's the easiest way to do this. If you would realize in your heart, that everything is nothing, your mind would become still. You would become perfectly still. Ponder what I just said. If you would only realize in your heart that everything is nothing, there would be no thoughts. This is very profound. This is really all you have to do. Realize in your heart, not in your mind, but in your heart, that everything you behold, everything you see, is actually nothing. There will be no thoughts. You will become free.

Let me explain. When you see a tree, what is the source of the tree? The seed. What is the source of the seed? What came first, the tree or the seed? Where did the first seed come from? Where did the first tree come from? When you look at a mountain, what is the source of the mountain? When you look at the world, what is the source of the world, the universe, the planets? You may say, "Well, God is the source." What is the source of God? Is God something? You have to ask yourself, you have to inquire within yourself, "What is the source of all these things?" And you will realize nothing is the source of everything. Everything comes out of nothing.

A little story I tell many times will illustrate this. There was once a class with a teacher teaching the students, that everything comes from nothing. But one student couldn't grasp this and kept asking, "Teacher, how can everything come from nothing? That's impossible, nothing produces nothing. Yet you say everything comes from nothing. Please explain this." No matter how the teacher tried to explain, the student couldn't grasp it. The teacher finally said to the student, "You see the fig tree outside of the window? Go out and bring me a fig." The student obeyed. "Now open the fig and tell me what you see." The student opened the fig and saw these tiny little seeds. "I see tiny seeds, Master." "Bring

me a seed." The student obeyed and brought a seed. "Now here's a razor blade. Cut open the seed." This was sort of difficult, yet the student tried his best, and finally he cut open the seed. In the fig tree seed there was a hollow, so the Master asked, "What do you see?" And the student said, "Nothing, Master." "Well the same nothing that you see there produced the seed and produced the fig tree. The same way the world was produced, the universe was produced, and all the things you see on this earth were produced, out of absolute zero, nothing."

When you come to this conclusion in your heart, something happens. Immediately all of your karma, all of your samskaras, all of your delusions are totally eradicated and you become free. See how easy it is? All these years you've been looking for methods, teachers, things to hold onto, things to rely on, where in truth, all you have to do is to realize, in your heart, that all existence comes out of nothing. If you take a flower and begin to dissolve the flower, you will get molecules, you will get atoms, you will get energy, and then you will get nothing. Whatever you dissolve to the nth degree, everything, turns into no thing, into nothing. Therefore God is nothing. You are nothing. There is only nothing. Why won't you accept this, and become free?

*SH: Isn't nothing just another concept?*

R: Nothing is certainly another concept. (*SH: Just the opposite of everything.*) Of course. (*SH: So where do you get by saying everything is nothing?*) When you begin to accept that everything is nothing, everything inside begins to dissolve. All of the things you've been holding on to for all of these years, all of the teachings, all of the dogmas, the concepts, they begin to dissolve, dissolve, dissolve into nothing. This is why I say, do not think about this in your mind. For the mind will fool you and it will be another concept, as you so rightly said. But if you think about this in your heart, and of course in your heart you do not think, you just have a realization of this truth in your heart, that everything is nothing, all of a sudden something will happen. The heart will open up. The heart is the I-am, the absolute reality, the pure awareness, and you will find that you have become nothing. By becoming nothing, you've become everything. You're essence is in everything, when you are nothing. You will laugh. You will be happy. Nothing will disturb you. You will have infinite peace. It's so simple, so simple.

Yet many of you want to analyze this. You want to think too much about it. You want to try to understand it. This is what keeps you back from experiencing liberation. When you try to understand what I say, you are simply using your concepts, your dogmas, your training over these years, and from previous years, and from previous incarnations. All this stuff is inside of you. And you try to use this intelligence, so called, to try to understand nothing, and you cannot do this. It will never happen. You, the finite, have no faculty to understand nothing. So can't you understand now how foolish this is, to try to use your human intelligence, your human understanding, to understand nothing? This is what holds you back from realization, this very thing itself. Ponder this.

Your human intelligence has to be gotten out of the way. Your human concepts have to be dissolved. Everything you feel, believe and experience, up to this point, has to be totally transcended. Nothing will never appear to you until you have become nobody. When you are nobody, you'll be nothing. But you want to be somebody. Somebody can never be nothing. You have to be nobody to be a nothing. (laughter) Nothing is hard to come by. (more laughter) Look at some of you, you think you're somebody. You have the pride inside of you that makes you think you're somebody.

Remember the joke I once told you about this. It was the high Jewish holy days and the Rabbi was preparing for Yom Kippur. He was looking at the Torah, the sacred Torah in the synagogue. He became totally inspired. He started to beat his chest saying, "I am nothing, oh I am nothing, I am nothing."

The Cantor was there also, he is the one who reads the scrolls in the synagogue, and he saw the Rabbi doing this. So he walked over to the scrolls, and he also started to beat his chest. "I am nothing, I am nothing, oh I am nothing."

Then there was the janitor sweeping the floor. He looked at these two people doing this. He walked over also to the scrolls and he started beating his chest saying, "I am nothing, I am nothing." The Rabbi looked at him, and he looked at the Cantor, and he said, "Look who thinks he's nothing." (laughter) This is like us.

*SH: Exclusively nothing.*

R: (laughs) We believe we're something. Even when we say we're nothing, we think we're something. Understand yourself. See where you're really coming from. Think of all the books you have to read, the teachers you have to visit, the talking you have to do to explain things. I'll remind you again, and again, and again. As long as you are involved in intelligence, and things that come out of human intelligence, you can never be nothing. And if you can never be nothing, you can never be self-realized. Even though self-realization is your nature, and you are already that, the clouds of ignorance have covered you up, making you believe you're something.

The years spent in studying scriptures, memorizing passages, where has it gotten you? It's only more stuff that you've got to get rid of. I tell you again and again, this teaching is an emptying process, not an adding on process. Do not think you have to know something profound to become liberated. It's actually what you do not know, that makes you liberated. The knowing keeps you human. Knowingness makes you a talking encyclopedia. It's only when you begin to empty yourself, that you find yourself, and you're welcome to use the simple method we're sharing. Just realize right now that everything is nothing. In your heart realize this. Can't you see what's happening? It's so simple. As you realize everything is nothing, there is nothing to think about.

*SV: But then there's neither everything nor nothing.*

R: Sure, but forget about that. Just follow what I'm saying. Everything is nothing. There's nothing to think about. There's nothing to say. If everything is really nothing in your heart, can you say something? (*SV: No.*) Of course not. What can you possibly say?



There are no answers to this. There are no questions. There are no remarks you can make, if you're doing this correctly.

If you're doing it in your mind, the mind will come up with all kinds of questions, and all kinds of remarks, all kinds of teachings. The mind is filled with teaching, filled with remarks, filled with questions. But if you become simple, like a small child, and just ponder. Everything is nothing. Everything I behold, all the thoughts I believe, the feelings I've had, everything I see, everything I touch, everything I taste, everything I smell, everything I hear, is nothing. All of a sudden, your mind will become still. I know it's happening to some of you right now. There is nothing to think about any longer. There is no one to know whether you're doing it right or wrong, because everything is nothing. There's no past, there's no future. There's no good, there's no bad. Everything is absolutely nothing.

Again, do not try to think in your intelligent mind what nothing is, because this spoils it. We are so used to using our mind, that everything you hear is analyzed, judged, and then your mind tells you an answer, what you're supposed to do, what you're not supposed to do. This is why the important point is, when you realize this in your heart, your heart is absolute reality, your heart is nirvana, consciousness, sat-chit-ananda. This is your heart! That's where you have to realize this. You will become quiescent, total quietness, total peace. You'll experience a peace which passes all understanding.

Feel it now. Ponder everything with nothing in your heart. It's impossible to have any thoughts when you're doing this correctly. And where there are no thoughts, there's reality. You have one or the other. You're either thinking constantly all day long, about this, about that, about people, about places, about things, your mind keeps babbling all day long, or you do not think at all. And of course if you do not think at all, you are liberated.

Say to yourself, **"I realize that everything, everything, excluding nothing, is nothing. I realize this in my heart."**

(silence)

Now perhaps can some of you see why I do not give workshops or seminars? What is there to say? Everything is nothing, that's it! What could I possibly do in a three or four day seminar? There's so much that you have in your head, from all the seminars you've attended, all the books you've read, all the classes you've gone to, that it's difficult for you to know that everything is nothing in your heart. You hear these things from many teachers, I suppose. But they keep teaching, and teaching, and teaching, and teaching, and teaching, all kinds of good knowledge, spiritual words, yet they clog up your brain. Simple. Always remember this, everything is absolutely nothing, and you are free.

Are there any questions pertaining to this before we play stump the guru?

*SK: Robert, I have a question. That phrase you use, "Everything is nothing." Is it essentially different from there are no objects?*

R: You can say whatever you like. There are no objects, if it does anything for you that is good. Does it help you to see that everything is nothing? (*SG: I can't say anything about, "Everything is nothing," at least, "there are no objects," has some kind of great meaning.*)

For you? (SG: Me.) Then by all means use that. (SG: But are they in the same ball park?) Yes. But don't get entangled in too many words. (SG: How many words are in that, "There are no objects?" (laughter) Can I use four?) You can use four. (SG: I'll let you keep the others.) Thanks.

SK: So Robert this would be the same as saying in the beginning, "Not a single thing is." That is the...

R: You can say that, "Not a single thing is," if it means the same thing to you. Remember we want to make this thing very simple. Don't get into complicated debates or reasoning. The simpler you make this the better it is for you. Just saying, "Everything is nothing is perfect." (SH: Or "all is maya," same thing. Illusion.) You can say that. (SH: I just did.) Say it again. (SH: All is illusion, it's maya.) Good. But actually somehow I feel when you say, "Everything is nothing," that is right in the ball park. (SH: It's another way of saying maya?) It is. If that does you any good use it, do it! (SH: You do it, you have it?) I gave it to you.

SF: You can say it the other way round, "Nothing is everything."

R: You can say, "Nothing is everything," but when you say that, you start thinking about everything.

SH: (laughs) Back in the soup.

R: The word nothing in itself (students laugh at private joke) If you think of the word nothing it's just a simple word. No thing exists nothing, why do you want to change the words for? (SF: Everything is unreal.) Everybody's got their own. Sure what you are saying is true also, everything is unreal, everything is maya. But the word "nothing" in itself has an amazing quality. For when you think about nothing we leave out everything. There is nothing to add on.

SH: It swallows everything. (R: Yes, totally) And then we're naked?

SC: But the mind tries to make it something out of it?

R: if that is what you have to do, stop the mind from doing that. Don't fight the mind leave it alone. But work on that. (pause) Pass the magic box. (question box.)

Q: (Robert reads) Can you describe effective prayer? To whom does one pray? Is the concept in practice of Ishtam involved here? Who is Rama Krishna Paramahansa?

A: Rama Krishna Paramahansa is your Self. You are that. Rama Krishna Paramahansa is the Self of the whole universe. If you're speaking of Rama Krishna the man, Rama Krishna the man never existed. Rama Krishna the universe, the absolute reality, the pure awareness exists now and forever. So Rama Krishna Paramahansa is your Self.

(repeats question) Can you describe effective prayer? Effective prayer is when you realize there is nothing else except the Self. Effective prayer is when you realize the I-thought is the cause of everything I see, hear, taste, touch and feel. So if I inquire, "Who am I?" that is effective prayer. By self-inquiry.

Whom does one pray too? You pray to your Self, who else? To whom can you pray? Rama Krishna Paramahansa is the Self. So when you pray to Ramana Maharshi or

when you pray to Rama Krishna Paramahansa or you pray to Jesus, if you feel that is the Self then that is correct prayer. In other words do not pray to an im... (break in tape) ...deity as yourself, that is the prayer. Actually how it works when you start praying to your Self you start to laugh. Because your Self is already illumined. The Self is already awake. So to whom are you praying? Is the concept in practice of Ishtam involved here? I don't know what Ishtam is. Whatever it is, drop it. (laughter)

Q: *(Robert reads) If there were ten other Jnanis, would they not have what seems to be personalities and to some extent they would emphasize different teachings. Or approaches to the common free thinker? (Robert repeats question) If there were ten who were not ajnanis. Would they not have what seems to be personalities?*

Of course if you're an ajnani you're a personality. Ajnani means ignorance, the opposite of wisdom. So if there were ten who were ajnanis there would be ignorance but if they were not ajnanis they would not have what seems to be personalities. If they were not ajnanis where is there a personality? A personality is only for the ajnani. The personality the I-thought is the same thing. There is no personality in a Jnani. I don't why you chose a figure of ten?

*To the same extent do they emphasize different teachings and encroach us to become free?*

A Jnani has no personality. Therefore a Jnani teaches non-duality. Even if the Jnanis have different personalities they're going to teach non-duality. Of one type or another. And non-duality is always the same, "That nothing exists but the Self." They may teach in slightly different ways but the teaching will always be the same. That there is no existence, there is only the self, pure awareness, absolute reality. So if there were a thousand Jnanis, they would all teach non-duality. For the word Jnani itself means absolute wisdom. Non-duality. They have no personality. If you were a Jnani the personality is gone, transcended.

That's all? *(SM: That's it Robert.)* That's everything. What do we do now?

*SF: It could be said that the ajnani ascribes personality to the Jnani?*

R: Yes of course. *(SF: But it's not his?)* The ajnani always sees himself wherever he looks. So naturally if they're looking at a Jnani they're going to see their own personalities. That is why you're told not to think. Because everything you say is from your viewpoint.

*SC: How can one dwell in the consciousness with a large "C" rather than a little "c." Because most of the time I read a book or hear you talk it is the little consciousness. When you say ajnani and a Jnani, the ajnani has a personality the Jnani doesn't. And my mind takes up and makes something out of it. When you say nothing exists or the consciousness, I know we're not supposed to make a concept out of it, do you know what I'm trying to say? (R: Umm.) There is no answer? (laughs) How can one dwell in consciousness without the mind?*

R: The mind is your enemy not your friend. *(SC: I understand that, I understand that.)* Therefore when the mind is gone the Self takes over. *(SC: The minds there all the time even as you're talking now it's answering you.)* How do you know? *(SC: Because I'm answering from the mind. See that is what I'm saying, maybe what you just said is going beyond the mind but*

*I'm not even aware of it.*) As long as you're thinking about it it's wrong. This is why I say do not think about what I say. But open your heart.

SC: What is the heart, how can you use words to explain the heart?

R: The heart is all-pervading. There is nothing else but the Self or God. (SC: *That is what I'm talking about, that is what I meant, you just answered it. But the... (laughs) It's hard to say it but whenever I think of course, it's the mind. Is it possibly in the all-pervading heart rather than in the mind?*) It is the all-pervading Self that is the reality, your reality.

SC: *I understand what you're saying but I have a feeling that my heart...that my mind is taking over and try to making something out of it and at the same time it wants to go beyond itself by being in the consciousness.*

R: True. So it's up to you to become still and quiet and not to argue with yourself but simply observe and watch. (SC: *The minute something enters my mind, that's not where it's at?*) Exactly. So you become the witness to that. (SC: *But witnessing is still the mind isn't it?*) You're using the higher mind to witness. (SC: *What's the higher mind?*) The higher mind is the Self. (SC: *How can I dwell in the Self without the mind coming in?*) The mind will come in as long as you allow it to come in. (SC: *How can I stop it?*) By observing it, by watching it. By looking at it, by witnessing it.

SC: *I'm watching it now. And it's arguing with you. It's trying to... (students laugh) ...on the one hand it wants to be defeated and on the other hand it wants to still...*

R: Try to become still. Try to give up the argument. Leave it alone. (SC: *Meditation is not where it's at? Just sitting quietly and meditating, isn't the mind still there? With all it's thoughts?*) Meditation is good for some people, but in the ultimate reality you don't need meditation. But it's a good thing for some people because it makes their mind quiet. That is the object of meditation to quiet the mind. When you use a mantra it quiets the mind. (SC: *As long as you're using it, it's quiet, the minute you stop, mind comes in.*) Of course. You've got to let go of this world and stop holding on so strongly. You can do it! (SC: *I know, I know. I can sense it. It's like it's two people almost.*) Of course. Kill one. (students laugh) (SC: *Make sure you kill the right one.*) (students laugh)

SV: *You can only kill the right one.* (SC: *Thank you, very good.*)

SH: *The other one is indestructible.*

S: *Thank you, that's very good. What Henry just said is what I want to dwell in, the indestructible part, but who is dwelling in the indestructible part? The mind or all-pervading consciousness.*

R: Who do you think? (SC: *The mind when I'm thinking. And when I'm quiet...*) Of course you're right. All these answers are within you. (SC: *See I'm aware of this for the first time in my life. As I sense this it gets scary at times you know?*) It gets scary because you're giving up all the known. You're giving all the things you've been hanging on to all of these years.

SC: *Well something happened to me last night, the night before last. I don't know what it was, I woke up I had some kind of a nightmare and I...unclear...people can't see it but I must've been hitting my head, you see all the marks on my head? (R: Umm.) My room was also in a mess I don't know what, I couldn't believe it, like someone had come in there and tore the place up. I've heard of nightmares but I never had...(laughs)... it was something, geez.*

R: *You must have been walking in your sleep again. (SC: No, that was the first time. It's the first I ever experienced something like this. It's interesting, it's a whole new way of living you know. I sort of sense that, for the first time. Even if nothing has happened there is a sense of peace that I haven't had before.) Hold on to that. (SC: And boy all the time thoughts come in, doubts come in. Someone wrote a book called, "Wake up and roar," has anybody heard of it...?)*

SH: *It's a good title. (laughs)*

SC: *...it says there is no separation we live in such a way that, it was beautiful, (laughs) but I still feel separate. (pause) You know when you sense that separation then you know there is no separation. Do you know what I'm saying? As long as you can sense it, yet there is no separation yet you sense the separation that means there is no separation. Do you know what I'm saying?*

R: *If you can feel that, that's good. (SC: I see me and I see all these people as individuals. Do you see us as all connected, all one?) I see all individuals. (SC: So where does the connection come in?) If I saw you all connected I'd be in a weird place. (SC: So where is the sense of separation then?) I wouldn't be able to function in the world. (SC: So where is the sense of separation come in? Do you have a sense of separation from us?) No. (SC: That's what I meant.) But I don't feel that you're all connected. (SC: So where does the separation come in then, books talk about separation when there is no separation in the world.) The separation comes in your own mind. (SC: It's almost automatic isn't it?) Sure. (SC: The more you see it, wow! It's like I said, two...goodness sakes I better shut up here, I'm going into a deep morass here. My gosh.) You're doing well Nate. (SC: Thanks. I don't argue as much as I used to.) You're doing okay.*

SV: *Robert when you were talking before I was thinking it made no sense because you were talking a canter it really made no sense at all. (R: Sure.) So it's really stopping to try to make sense out of it. (R: It is the sense that keeps us bound.) Because we say everything is nothing, well that is senseless because if everything is nothing there cannot be an everything, there cannot be anything. There is not even nothing because there is nothing to compare it to. (R: Exactly.) It's all senseless. (R: That's why the mind slows down and stops thinking.) Yeah.*

SC: *But you create something to think about. You know what I'm saying? There is nothing there but you create something there to go back and forth.*

SV: *Yeah that is why I was saying it was senseless.*

SC: *Can I tell a story to Ben for everybody? (R: Okay tell a story.) Can you hear me or shall I use a microphone? (laughter) A king (this is in India) says to the minister, tomorrow morning go out and the first person you see bring him back and I'll give him the kingdom. And the next morning the minister goes out and the first person he sees is a beggar. So he brings the beggar in and they wash and they give new clothes and they feed him like a prince. No need for anything.*

Comes forth like the beggar say to the king he says, "Where is my begging clothes it's time for me to go on begging?" (students laugh)

SV: Yeah but the minister wasn't smart because the first thing he should've looked at in the mirror. (SC: Did you get the point of the... (laughter) That answer to me was inappropriate.) It's okay, it's right you told it that way, it's alright.

R: Do we have any announcements?

SM: No Robert, not yet.

SK: There is an address sheet and phone number sheet on the table. And if any of you don't have your name and address on there and would like to add it, please do.

R: Do we have any prashad today. No food to eat.

SK: Yeah if you hadn't made Mary use up her reserve we would have had some today.

S: Yeah that's right.

ST: That's what your lecture was about, nothing wrong so that is what we got right?

R: Nothing. (laughter)

SM: We should mention about the transcripts in the folder there. When you take a transcript out please make a couple so that we're not without because the transcripts are going and nothing's been put back in the file. If you make even one or two, take yours and just put them back in the folder. Keep it filled for us.

R: So, remember to love yourself, to pray to yourself, to worship yourself, to bow to yourself, why? Because why?

SH: You're it. (SV: God dwells in you as you.) No that gets too simple, more direct.

R: Just because. (laughter)

SH: Can't get it any simpler than that can you. (laughter)

R: Do it! Peace. We're all done.

S: Well cooked. (laughter)

(tape ends) [TOC]

**CONSCIOUSNESS**

*11th June, 1992*

*Robert:* Good evening. It is good to be with you again.

If you came here to hear a lecture, you came for the wrong reason. I do not lecture. If you came here to hear a sermon, the church is down the hill. I do not sermonize. If you came here to hear a philosophical discourse, again you're here for the wrong reason. I do not philosophize. If you came here to hear nothing, you're here for the right reason, for there is only one nothing, and you are that. The most wonderful speeches are given in silence. Silence is eloquence. Words are just words. They fly away, they mean absolutely nothing sometimes. As we sit in the silence, that's where the entire teaching is. Be still and know that I am God.

There was once a lady who died and wanted to get into heaven, and God wouldn't let her in. So she nagged, and she cajoled, and she whined, and she screamed, "Let me in. I've been a good person." And God said, "No, you can't come in." And she kept on nagging and whining, day after day, screaming at God to let her in. And God said, "No, you can't come in." She continued whining, telling God, "You're just like my first husband. He threw me out in the street also and wouldn't let me in. What did I ever do to you? Let me in." And God wouldn't let her in. She continued nagging, and whining, and screaming, and hollering, until God opened the gate and said, "For God's sake, come on in. You're driving me crazy." And she was admitted to heaven.

Now what is the purpose of this story? It has no purpose whatsoever. Yet I was just thinking. Some of you ask me for lunch, and then when I say I don't have any time, you give up. If you really want me to go to lunch with you, you've got to whine and cry, and when I can't take it anymore I'll go to lunch with you.

When you are aware that you are consciousness, then you are everywhere, and you're everything. When you realize you're everything, you become Master of all. When you become Master of all, you can do anything you like. Now what I just said does not give you license to go do anything you like, and make a fool out of yourself or hurt other people. Remember how this goes. When you awaken to the fact that you are absolute reality, that you are pure awareness, that you are consciousness, then you become everything. When you are aware that you are everything, you become Master of all. Then when you are Master of all, you may do anything you please.

First you have to awaken to yourself. You have to understand your true nature, your swarrupa. You have to realize who you are. When you understand that you are consciousness, then you understand that you are everything, for consciousness is not limited

to yourself, to your personal self. Consciousness is all-pervading, omnipresence. Therefore you know you're every thing. You are the planets. You are the trees, the leaves, the bedbugs, the cockroaches. You're everything. The whole universe is you. When the whole universe is you, of course you are Master of all. And then you can do anything you like.

But the paradox is, when you become that state, there's nothing you need to do. There's absolutely nothing you want to do, for you are all things. When you realize you're all things, what is there to do? It is only when you are limited to your body, or when you believe you are the body itself, then you want to do things, you want to achieve things, become things. When you realize you're consciousness, all-pervading, you're already those things. You're everything in the universe. You are the universe. The whole universe emanates out of your Self. You then become God, and all the gods and goddesses will come to you with folded hands, for you have become that.

So remember I'm not giving you a license to do things as a human being. As a human being you have to behave yourself, be compassionate, loving, kind, helpful to others. But as consciousness you have become others. You have become the epitome of compassion, of loving kindness, of bliss. Consequently there's nothing to do. Do you follow that train of thought? If you're everything, what is there to do? Everything is already being done and has been done. So you keep still.

Now what is consciousness? We can say that consciousness is a power that knows itself. It is self-contained absolute reality. In other words, there is nothing but consciousness. There is not consciousness and you, or consciousness and the world. There is only consciousness. Consciousness, you may say, is the screen of reality, and all of the images, or the whole universe, are superimpositions on the screen of reality.

When you go to a movie, and you begin to watch the picture show, the screen is covered by images. You forget all about the screen. You do not think of the screen any longer. You're looking at the images. You identify with the images. You're enjoying the movie. The screen is far away from you. Yet if you try to grab the images, what do you grab? You grab the screen, not the images. The images never existed. You will grab the screen.

And so it is with us. We forget that we are superimpositions on the screen of life and we are really the screen, which is consciousness. We believe, through many incarnations that we are the image, we are a person, and there are others, and there are external things to contend with in this world.

But I say to you these things are false. The images are like water in the mirage, like the snake in the rope, like the sky is blue, yet there's no sky, and there's no blue. And when you find out that the snake was really a rope, it will never frighten you again. When you try to chase the water in the mirage, you become disappointed, you grab sand. In other words, they're optical illusions.

This universe, my friends, is an optical illusion. It is a dream, just as when you're dreaming. No one can ever tell you the dream is a dream, as long as you're dreaming.



You'll always stick up for your rights and say, "This is not a dream. Look, there are riots going on in Los Angeles. Fires are burning. People are being killed. How can you tell me this is a dream?" Yet you awaken from your dream, and the dream never existed. It came out of you, and it returned to you.

Ponder this. The dream emanated from you. It externalized itself from you. The dream was not limited at all, was it? You didn't dream that you were just in one space? You dreamt about the whole universe, all kinds of things taking place. You took airplane rides to Africa, you went to the Belgian Congo. You were a little boy and you grew up, or a little girl and grew up. All this is in your dream. And again you will fight for your dream. You will stick up for your rights in the dream. You will even kill in the dream. Yet when you awaken, the dream is gone. The dream never existed.

I can assure you my friends that there will be a day in your life, when you awaken to the truth, when you awaken from this dream. I know some of you believe this is not a dream, this is real. And no matter what I say to you, you will believe this is real, because you keep reacting to life and its vicissitudes. You become happy, you become sad, you become indifferent, depending on what's going on in your external world. And when you have serious problems, I try to speak to you and explain to you this is a dream, do not react to it, you become angry with me. You tell me, "I'm going through this problem Robert, you're not. I'm feeling this." So I have a great compassion for you, great love, and I abide with you until you sort of get over it. Yet it's just like a dream.

Imagine the same thing happening in a dream. A loved one is dying, you're dreaming about this, and I come over to you and I say, "This is not true. This is an appearance. Do not judge by the appearance." But you cry and you say, "This is my grandfather. I love him very much, and now he's dying." And I try to explain to you that everybody is born to die. Sooner or later we must all sort of die, so-to-speak. Yet no matter what I say does not change your feelings. And then again, you awaken. You awaken from the dream and you look. It's all gone. It never really existed.

This world in which we live is the same thing. There's absolutely no difference. You are living the mortal dream. Consequently great Sages have told us we have to identify with consciousness, with the absolute reality, not with what's going on. The only freedom we've got is not to react to anything, but to turn within and know the truth.

Again what is consciousness? Consciousness, we can say, is the substratum of all existence. On the scale of evolution, you take an object, and you dissolve it into the most minutest particles. You will get molecules. This is true of any object on this earth, whether it's a human being, a chair, a tree, a cat, everything will return to molecules. You dissolve the molecules and you'll get atoms. When I speak of atoms you can't imagine how small they are. Seven million atoms can fit on one pinhead. It's incredible when you think of atoms. We know they exist because we can look at them through an electronic microscope. Now you dissolve the atoms. You get sub-atomic particles, which are even smaller than atoms. And we cannot even discuss these things, or talk about these things, because

they're just amazing. The whole universe is made up of these things. You go further, you dissolve the sub-atomic particles, and you get energy waves. Scientists tell us the whole universe is composed merely of energy waves. We can't see them, yet great Sages in meditation have gone to that stage.

Now here is the important part. You dissolve the energy waves and you get nothing, the void that Buddhism talks about. No-mind, nirvikalpa samadhi, it's the same as the void. We go beyond the void, and we have consciousness.

So you see where consciousness is on the scale of evolution? Consciousness is the substratum of everything, of all existence. And your true nature is consciousness. This is what you really are. But you see what you have to do to get there? You have to go beyond these levels. You have to become a molecule, an atom, a sub-atom, an energy wave, and then you return to your real Self, absolute reality, pure consciousness, the screen of life.

Now why would you want to do this? Why would you not say, "Leave me alone. Let me have a drink. Who wants to go back to atoms, and sub-atoms and become consciousness?" Well this is why the highest spiritual teaching is not for everyone. Most people are satisfied with life the way it is. But they're going to die. They're going to go through experiences. As long as you live in this world, or any other world, you go through the laws of cause and effect, which is like a pendulum. It swings to one side, which means things are looking up for you, you're doing well, everything is great, in the physical world.

Then the pendulum swings the other way and things begin to reverse themselves, your world starts falling apart, you may get sick, develop cancer, AIDS, you may lose everything on the stock market, your family can be wiped out in an accident, you can become crippled, and if you have nothing to hold onto, what do you do? You curse life. You become suicidal. Then the pendulum swings to the right again, and things get better and better. You become like a yo-yo. You go up and down, up and down, up and down. This is the way of the world. This is the way of the universe.

We live in a world of duality. Therefore this is the reason to become free. For if you go through life the way you are now, and you have not worked on yourself in order to transcend good and bad, up and down, right and wrong, forward and backward, you keep appearing again, and again, and again on these various planets throughout the universe, taking on various bodies, and going through various experiences. It never ends. You may leave your body tomorrow and come back when the planet is again in the dark ages, and they're having another Spanish Inquisition. And you become a prisoner and you're tortured. Your fingers are cut off one by one. You are reduced to nothing. Then you come back again in another life, you become the Vice-president of the United States. You become Dan Quayle. This is the way of the world. This is life. It will never change.

Many people have good intentions. They want to make this a better world in which to live. By a better world they mean they want to make the world go their way, what they think is better, what they think is right. All of these things show you that you are identified with images. Think of the energy you put into this world, your projects that

you do, the work you're involved in, the things that you believe in, the energy that you expend, all the clubs you belong to, the societies you belong to. These are the things that pull you back to the earth, and pull you back into bodies, one after the other.

The only way you can become totally free is when you surrender yourself totally, when you give yourself up completely, when you begin to leave the world alone totally and completely, when you stop reacting to person, place, or thing, and you start working on yourself. You begin to do some sort of sadhana, spiritual practice. You become very interested in spirituality. You're not doing it for any reason. You're doing it because you feel that you want to do it.

You may begin by practicing Hatha Yoga, learning all sorts of postures, asanas. Then perhaps after a few years you become tired of bending yourself into a pretzel, and you begin the practice of Raja Yoga, mind control, Ashtanga yoga, the eightfold path, pranayama, breathing exercises. Makes no difference what religion you are, you start to search for the mysticism in your religion. If you're a Jew you start to read the Kabbalah. If you're a Christian you start to read Christian mysticism. If you're Islamic you start to read the Sufi material. It all leads to the same goal.

If you're intense, sincere, you will reach a point, no matter what religion you're in, where you ask yourself, "Who is the one who's been going through all this?" You finally get to the place where you can practice self-inquiry. "Who is the one who has been doing all these things?" You start to introspect yourself. You start to think, "All of these years I have been practicing all these different methods. But who's been practicing? Who's been doing all this?" And one day, something tells you, "I have, I have been practicing. I have been doing all these things." Something tells you to go searching for this I. What is this elusive I, that has been practicing all these things, all these years, trying to perfect my body, myself, my personal self? And you start to be quiet.

You begin to enjoy the silence. You begin to sit for long periods in the quietness, and you search for the I, by inquiring "To whom does this I come? Where did this I come from? Who am I? What is the truth about myself?" You begin to realize, as long as you're involved in doing things, then you are the doer. But if the I is removed, everything will be done by itself. You begin to understand this, and you follow the I to its source, which is the spiritual heart, which is consciousness.

Now do you see what I mean when I've told you all these times, you follow the I to the heart? As you follow the I to the heart, you're going through the molecules, and the atoms, and the sub-atomic particles, going deeper, and deeper, going back, back to your source, back, back to the source, to the energy waves, to the void, and finally your entire body is totally dissolved and consciousness stands alone.

When I say consciousness stands alone, I do not mean that consciousness is something else from yourself. You have not died. You are just the way you were always. You're the same person, except something wonderful has happened to you. You realize with all your heart, with all your soul, with all your being, that you never were the body or the

mind. You were never an ego. You have always been consciousness. You are filled with bliss. You now understand what the word sat-chit-ananda means, I am that I am, ultimate oneness, absolute reality, nirvana, they're all synonymous with consciousness. You have overcome.

You are free. Nothing in this world will ever disturb you again. You laugh at death, for you realize that you were never born, you have never prevailed as a body, and you will not disintegrate, or die. You're always the same, pure consciousness. It makes no difference whether you possess a body or you have no body. It's all the same to you. Others may look at you and they see your old self. Your family, your friends, see you, as they did before, but you are not what you were before. You are total happiness. You are the universe. You understand that all of this is the Self, and I am that.

Let us now practice self inquiry. For when we are in a group like this there is much power here, shakti. You may close your eyes to remove obstructions. You may begin by observing your breath, your respiration. As you observe your respiration you become calmer, relaxed and peaceful. Nothing is bothering you or disturbing you. As the thoughts come into your mind you inquire to yourself, "To whom do these thoughts come? The thoughts come to me. I think of these thoughts. What is the source of the I?" or "Who am I?" or "What am I?" And you keep still, you never answer.

As you keep still thoughts come to you again. It makes no difference what kind of thoughts they are. Whether happy thoughts, powerful thoughts, sad thoughts, negative thoughts, thoughts are thoughts they're all the same.

Again you inquire, "To whom do these thoughts come? They come to me. I think these thoughts. I-I-I. What is the source of this I? I'm beginning to realize and understand that all my thoughts, all my feelings, all my emotions, are because I believe that I'm a personal I. They're all attached to this I. Therefore if the I disappears and returns to the heart centre, to consciousness there will be no I-thought, there will be only consciousness. So I must go backwards, backwards, backwards by following the I and the thoughts." And the way you do this is by inquiring, "To whom does the I come? What is its source?" And keep still. Remain in the silence.

Thoughts may come to you again. Thoughts such as I'm missing my favorite TV program, I'm hungry I want to eat dinner, I've got to get dressed for work, all kinds of thoughts may come to you. You repeat the same procedure. "To whom do these thoughts come? Where do these thoughts come from? I am not asking to think of these thoughts. There is nothing in me that wants to think of these thoughts yet they keep coming where do they come from? They come from the I-thought. The personal I. Then who am I? Who is this I?" Feel it returning. Feel it going back, back, back toward the molecular stage, back toward the atomic stage, back toward the sub-atomic stage, back toward the energy wave stage, back into the void, into nothingness. I am, pure awareness, absolute reality, nirvana, sat-chit-ananda.

(long silence)

Om shanti, shanti, shanti, peace.

Feel free to ask questions.

*ST: Robert would you say something about psychotherapy and the need for that?*

R: Psychotherapy is on a mental level. And as long as you think you are a human being you need psychotherapy. As long as you believe you're an individual, a person, this shows that you're crazy. So you're into psychotherapists.

Actually as long as you're living in this world you have to straighten yourself out I guess. So you look for psychotherapists, psychologists. It's all very well, very good in this world. But it depends where you're coming from of course. It's a good modality for problems if you believe you're that kind of a person who has problems. It all depends where you are coming from.

The best psychotherapy in this world is self inquiry. For it causes you to go deep within yourself beyond the problems. As you go through all the different molecular stages, atomic stages, you transcend all the problems. Everything is transmuted. You become totally free. That's all I have to say about psychotherapy.

*SG: Robert you mentioned nirvikalpa samadhi? (R: Umm.) That refers to a conditional state, does it not? (R: Yes.) How does that correlate to the void that you spoke about? (R: When you...) That is a conditional state and the void and then beyond that state there is consciousness?*

R: Umm. When you sit in meditation for many many years, you bypass the world, the universe and you come into yourself which is nirvikalpa samadhi, you become identified with that which is beyond creativity, which is beyond the world, which is beyond the universe. The only thing is, is when you come out of it you are again identifying with the world and the universe. It's not a permanent state. But it gives you an inkling, it gives you a feeling of what reality really is. But as you go deeper into nirvikalpa samadhi as you practice self inquiry, as you realize your pure awareness you become the Self. Twenty-four hours a day you are the Self. Which is sahaja samadhi, nirvikalpa samadhi is only part time. (laughter) A part time job. You go very deep in nirvikalpa samadhi. Deep within yourself. Very deep. But you only stay there for a while and when you come out you're still involved in the world. Therefore you're still conditioned to an extent. There is still conditioning left in nirvikalpa samadhi.

Most Yogi's believe nirvikalpa samadhi is the ultimate stage, you can't go any further. If that was the ultimate stage they wouldn't come out of it. They would be in it twenty-four hours a day. But they are coming back out of it and becoming normal so-to-speak. It shows you it was not the ultimate stage. Because the ultimate stage is just consciousness there's nothing else. And once you touch consciousness you are consciousness. Your ego disappears, your mind disappears, your thoughts disappear, you disappear, you become pure awareness. So nirvikalpa samadhi is still a conditioned state.

*SX: Robert can someone attain liberation by simply being aware? (R: By simply being aware?) I mean like right now there is consciousness awareness. Maybe it's just the ego who feels this awareness.*

R: Of course. You can become that right now if you can wake up! I tell you this so often, wake up and be free! You can awaken any time. Why not do it? Stop playing games and wake up. Be your Self. (SX: *Is this pure awareness that one feels, is this just another manifestation of the mind and body or is this...*) When you experience pure awareness you have transcended the mind and body. As long as there is a mind and body you can't feel pure awareness. (SX: *But we all can feel this awareness, consciousness...*) Your true nature is awareness, you are that. This is your true nature. And you do get a glimpse of it sometimes. (SX: *Or should one say, "Who is aware or...?"*) You should always inquire, "To whom do these feelings come?" As long as you have a feeling, inquire, "To whom does it come?" When you have arrived there is no longer any feelings and there is no one to ask the question. As long as you can still ask the question, you've not experienced the ultimate reality. For when you have experienced the ultimate reality who is left to ask the question?

SX: *But a lot of times when inquiring there seems to be...the mind will always be like answering like this, "This is mind and body," or "this is the ego." And you know what I'm saying? Does one then just question, "Who is aware of the mind? Who is aware of the ego?"*

R: You question, "To whom do these things come? Who feels this? I do. Who am I? What is the source of the I?" Everything that comes into your mind, everything, you question it. Makes no difference what it is. When you reach the state there will be no mind no questioner. They will both be gone. But as long as you feel that there is something there you've got to question it. "Where did it come from? To whom did it come?" (SX: *Even if it's just awareness?*) Yes.

SP: *How do you reach that stage, no mind, no body?*

R: You reach that stage by following the I-thought into the heart centre which is consciousness. When the I-thought disappears you return to your original state which is consciousness. No mind, no body.

SX: *So is it possible that you can enjoy the state of nirvikalpa samadhi while remaining in sahaja samadhi?*

R: No. Nirvikalpa samadhi is a different state than sahaja samadhi. Nirvikalpa samadhi is just temporary. You enjoy it while you're there and then you come out of it. When you are in sahaja samadhi, you are in that forever. There is nothing to come out of. You have become something completely different than what you are now.

SI: *Robert? (R: Umm.) You talked about these gazes or stages that people go through along the path before inquiry really can begin. And I'm wondering if you're suggesting that there is something that occurs like a preparation or base that forms so that then inquiry is comprehensible.*

R: It depends on the seeker. People are very different. To some people it happens immediately, they can awaken totally and completely without practicing any sadhana of any kind. Others have to practice sadhana very intently. But when you achieve, you have always practiced this perhaps in a previous life. In a previous existence you might have practiced. Therefore you awaken in this life very easily. While others have to work harder and harder. But all the sadhanas that you do, the practice that you do, the spiritual disci-

plines that you do can never go in vain or be lost. You carry this with you wherever you go. In a new life perhaps, but you always have this practice that you've been doing. And then you'll be born into a family that's advanced spiritually where you can continue the practice easily.

So when you hear about people who've achieved realization by doing absolutely nothing and then there are people who have worked hard and hard and hard and never seem to get anywhere, it is because the person who has achieved it right now, immediately, has practiced in previous lifetimes. And they are ready to awaken in this life. While the person who is practicing in this life very intently is chalking up good karma for himself or herself. And they will achieve in great states of consciousness which they will experience some time or another. So everyone who becomes realized deserves it. They've earned it.

*SF: I have a question. (R: Sure Fred.) Is it not true that in reality with a capital R, there is nothing apart from me? (R: The what?) Sir? (R: What did you say?) I said in reality with a capital R there is nothing apart from me? (R: Nothing apart from you?) There is nothing apart from the real me? The real nature being pure awareness.*

R: Reality is pure awareness. Reality is your real Self that is what you really are. You're not me, you're the real Self, you are pure awareness. This is your real nature. This is what you are. This is what you've always been. This is what you'll always be. No matter what you think, no matter what you do, no matter what you practice. You are pure awareness, you are absolute reality. You are not a me. You are an I am!

*SF: Reminded me of what Mr Osborne the editor of the "Mountain Path" said, "It's not a question, is there a God apart from you. It's a question of is there a you apart from God?" Of course these are all words.*

R: If you like to say that you can say that. (*SF: Sir?*) If you enjoy saying that, say that. (*SF: I'm sorry you said that, once is enough.*) (*subtle laughter*)

R: Mary would you like to read the Jnani? (*SM: Yes Robert.*)

(Mary reads the Confessions of a Jnani)

R: Thank you Mary. Do we have any announcements?

*SM: Yes I have some transcripts to give out if I may? We have another new transcript called Consciousness is Silence, it's number 69. I would like to have 5 people make some copies.*

R: Tony did you want to say something?

*ST: Robert asked me to make available this fifty verses of guru devotion. This is a very famous Buddhist text on this subject and Robert said it would give you a good laugh. (laughter) It is a good one, a very profound text and they're here on the table.*

R: We have prashad.

(The giving out of prashad as tape ends) [TOC]

**DO NOTHING AND BECOME FREE**

*14th June, 1992*

*Robert:* Good afternoon. It is good to be with you again. I welcome you with all my heart.

What is your purpose for coming here this afternoon? Ponder this. You could have gone to a good movie, and your purpose would be to enjoy the movie. You could have gone to Las Vegas. The purpose would be to gamble and win a lot of money. You could have gone to play bingo. Again you would want win money.

We always believe, as human beings, there has to be a purpose to what we do. Yet life has no purpose whatsoever. Life, as it appears, is purposeless. Is there such a word as purposeless? There is now. We come to groups like this, we have some vague idea in our mind we should become liberated, we wish to become totally free, have bliss.

This is very foolish. Bliss, liberation, is already your very nature. You are that. That's what you are. There is absolutely nothing you have to do attain realization, nothing. You do not have to practice any sadhana. You do not have to meditate. You do not have to go to meetings. There is absolutely nothing you have to do. God's grace brings liberation to you at the right time.

You can be the greatest sinner, yet you can be liberated. Another person can be a great sadhana doer, meditating for thirty, forty, fifty years, and nothing ever happens. When you realize these things, you come here without any purpose, without any motivation whatsoever.

We always feel we have to add something to our knowledge. It is our so called material knowledge that keeps us back from liberation. We have to empty ourselves out totally and completely. And then we will be in our true state. There is really nothing else you have to learn. There is really nothing else you have to do. When you do practice sadhana, meditation, it is only to take you out of this world for a while, so you can be at peace, feel a bliss within yourself for a while, feel something that you do not have now. Yet this does not bring you all the way, does not bring you to total liberation. Only being, not being this or being that, just being, will finally liberate you.

You probably heard the story about the lion cub who became lost in the jungle, and was adopted by a herd of sheep. The lion cub grew and became mature, and thought he was a sheep. And he used to say baa, and travel with the other sheep. When some hyenas would come chasing them, he would run with the sheep.

Then one day some other lions saw him and said, "What is this?" They took him to a pond and told him to look into the pond and see who he is. As soon as he saw himself



his entire stature changed. Something happened at that time, when he lost the idea he was a sheep, and he came to himself again as a great lion of the jungle.

Most of us believe we are sheep. We believe we are human and go through experiences of lack, limitation, illness, man's inhumanity to man, or we think we are wealthy, and healthy, and strong. We are none of these things at all. If you are only aware of who you were, who you are. You are not the person in between who you were and who you are. You've always been that which always has existed. You have always been Brahman, absolute reality, pure awareness. This is your nature. This is your true Self. You do not have to pray to attain this. You simply have to awaken, awaken from the mortal dream.

Does the rose have to declare its fragrance? By its very nature you know it's a rose. We do not have to go around shouting, "I am divine, I am Brahman, I am absolute reality." We simply have to let go. Stop fighting life. Stop trying to make things happen.

Your body knows what to do, yet you are not your body. It appears you are a body. It appears you have a mind. Yet none of this is true. Who are you? If you have to say, "I am absolute reality," then you are not that at all. For when I ask the question, "Who are you?" there should be total silence in your mind. You are that silence, the silence beyond words, beyond thoughts, beyond being, beyond desire, that perfect silence, the stillness, beyond the void, beyond no mind. You are that. You have always been that.

There is nothing to say. There are no eloquent lectures you have to listen to. There are no profound teachings you have to accept. You have to become like a little child, and just be. There is nothing holding you back. There is no force trying to stop you, or do anything to you. You are like boundless space. Boundless space permeates everything and yet stays itself, never changes. You are consciousness, like boundless space. You are everywhere present. If you knew you were everywhere present, there would be absolutely nothing for you to do. There would be no purpose. What purpose would you have if you were everything right now? What could you possibly want? What could possibly desire?

Think of yourself as all-pervading, all-pervading boundless space, pure consciousness.

Can you feel it?

Let go of this world, right now. This world, this universe, is nothing but a superimposition on the screen of life. Do not identify with the world. Identify with the screen of life. Things come and things go. This has nothing to do with you. Leave the world alone. Do not attempt to change things. There's a mysterious power that takes care of everything. You will always be taken care of. You do not have to worry about your life.

It seems strange that the more you let go, the greater the peace and happiness that comes to you. The more you try to achieve anything like peace and happiness, your problems, your chaos, your confusion, it comes with the so called happiness you try to achieve.

In other words, do not seek happiness. Do not seek anything. Remember that if you realize that you're omnipresent, you are everything. Always remember this. There is

nothing that is lacking from you. It is your mind that causes the problems by telling you you're lacking, something is wrong, you have to correct this and fix that.

Inquire, "To whom does this mind come? To whom does the body come? To whom do the thoughts come? Where did I come from? Who am I?" This is what you should be doing most of the day.

Many of you still believe and think that your work is so important, your home life is so important, that you have no time to do these things. It makes no difference what you're doing, where you are. Always stop, catch yourself, and inquire, "To whom do these thoughts come? To whom do these feelings come? To whom do these ideas come?" You will find, as you practice this, the thoughts become weaker and weaker, until they totally disappear.

You are never alone. The absolute reality is always with you. Pure awareness is always with you. Everything is okay. There is nothing wrong anywhere. All is well. You are free. Feel your freedom. You are free from the confusions of your mind, free from karma, free from samskaras, free from reincarnation, free from God, free from bondage.

Feel that. What can hurt you now? What can possibly come to you to hurt you, to cause you pain and suffering? If you're really feeling your freedom, there is nothing else.

The freedom is I am. The freedom is pure awareness. This is you.

Do you feel the bliss? Do you feel the joy, the happiness? This is not a lecture you're listening to. This is the one voice of freedom, the one consciousness, the one reality.

It is you!

(long silence)

It is now time to play stump the guru. (*Q - Robert reads then A-Robert answers*)

*Q: May we gather together a group so we can sit together for the sole purpose of saying our love to your physical body? With the desire that this love will manifest as strength, comfort and your highest physical well-being, a group would be stronger than on our own?*

A: Somebody wants to sit together to send strength and power and all kinds of stuff. If you feel like doing something like this, do it. That's up to you. But remember all is well. There are no mistakes and nobody is anything but divine consciousness.

*Q: When you use the statement, "The body will take care of itself," are you including the mind, the subtle body?*

A: When I use the statement, "The body will take care of itself," I mean the body as it appears will do whatever it came here to do on this planet. But you have absolutely nothing to do with it. Your body is motivated by karma which doesn't exist. And it appears to be motivated by karma, you appear to have a body. So you do not have to worry about your body or concern yourself about your body. Something will take care of it. You simply remove your mind from thinking thoughts. Keep your body still. Do not think about it too much. Keep yourself on the Self. Keep yourself always asking the question, "To whom do the thoughts come? To whom does the body come? To whom does the I

come?" And don't concern yourself too much about your body. Everything takes care of itself.

*Q: Can you detail for us the processes of the "I am" meditation? Is this a practice anyone can use and how does it differ from self inquiry?*

A: We have a meditation that we use sometimes called the "I-am" meditation. The "I-am" meditation is something that we use in order to become still, one pointed and quiet. Self inquiry is not meditation. Self inquiry is when you inquire, "Who am I? To whom does the I come?" Then I-am meditation is when you breath with your respiration. You inhale and you say, "I," you exhale and you say, "am." This is a very good tool to use at home. When you feel like meditating. You become still and quiet in your body and mind. And you inhale and you say, "I," and you exhale and you say, "am." This makes you very quiet, makes you very still. In order to go deeper and deeper into the Self. Do all of these things.

*Q: If we are already free, from whence coming the thought, "I want to be free?"*

A: The thought comes form your mind where else. It is your mind that believes it's bound. It is your mind that believes something is wrong. That you are not free. But when you realize that you do not have a mind there is noone to think these thoughts.

Know the truth about yourself. You are absolute reality. You have absolutely to do with the mind. The thought comes, "I want liberation, I want to be free," this is part of human thinking. But to sit in the silence and try to stop the thoughts, your freedom will arise by itself.

*Q: Can one have advanced in a previous existence to a higher state but through fear dropped back to another so called lifetime?*

A: If you are self-realized. If you have been liberated. There is no lifetime for you. There is no coming or going for you. There is no dying for you or no being born for you. You just stay the way you've always been. It is only when you are not realized that his happens.

You can advance to a higher state and you can drop back again, this is true. But we're not talking about realization, we're not talking about liberation. We're talking about a higher state of meditation. If you have advanced spiritually and physically on this plane, you leave your body, depending on your karma will determine what happens to you. You may have a lot of karma to work out.

So even if you have advanced to a higher state this is not forgotten, you take this with you. But yet you may have other karma to work out from a previous life. And the higher state is in abeyance for a while. Until you come into another life. Where the higher state will manifest itself. But again if you become totally liberated then there is no such thing as higher states or lower states or death or birth or liberation or anything else. You stay the same in your own swarrupa. In your own reality, your own nature, pure awareness. There is absolutely nothing you have to do any longer. Death cannot hurt you, birth cannot hurt you, you are totally free.

*Q: What value does the study of Kundalini yoga have for this work? And how is that energy related to inquiry?*

A: Kundalini yoga is of the mind. It is a practice of the mind. Trying to make the kundalini arise in the spine is a process of the mind, it's a mental condition. For whom is kundalini? Who needs kundalini? The one who believes they're human. And are trying to make powers arise in them. They're different from what they are now. In truth you are spirit. In truth you are Brahman.

You want to practice self-inquiry to stop the mind from thinking of kundalini. Who needs kundalini? It's all a mental process. Every yoga, every spiritual practice is a mental process. Why not start from the top? Ask, "To whom do these thoughts come? To whom do these methods come? Who has to do these things?"

There are many people who you realize in this world, who have practiced kundalini yoga, they develop certain siddhis, they have occult powers but who are not self-realized. This is all the mind. With these powers you still have sadness, you still have fears, you have frustrations, you have everything human beings have.

But when you transcend these occult powers you become totally free then there is no longer any question about happiness and joy. This is your very nature, freedom. So I suggest you just don't mess with your kundalini. (laughter) Besides it will get you in trouble. (laughter)

*SE: Don't mess with kundalini. (laughs)*

Anyone like to say something?

*SY: Robert when you're enlightened does your kundalini automatically just open up by itself?*

R: Why does it have to open up? (*SY: No, no I didn't say it had to, I'm asking you will it do that?*) There is no one left for it to do it to. (*SY: Your physical body would not...*) The physical body doesn't exist. Even though it appears to exist there is no physical body. The liberated person knows they are not a physical body. It is only the ajnani that feels there is a physical body that has kundalini awakened inside of them. But a realized being has no body. There is no body home. (*SY: Looking at it another way, is your kundalini opened?*) Where is it? (students laugh)

*SH: He lost it long ago. (laughter)*

R: If there was a kundalini opened there would be no realization. Who needs a kundalini? (*SY: Even in the illusion. (laughter) Would the illusion of a body have an illusion of a kundalini that had an illusion of rising?*) Of course. (laughter) So why live in the illusion? Remove the illusion once and for all and be free. Be free of all these things. Can you see this? Kundalini, siddhas, all of these things are for the body. But if there is no body to whom are these things at all? They do not exist. Only for the body they exist.

*SF: They are all in the mind of the individual?*

R: Yes. Kundalini has absolutely nothing to do with enlightenment. Two different classes. (SY: *So the energy that you feel surging through your body has nothing to do with Kundalini?*) The energy that you feel surging through your body maybe Kundalini? We're speaking of a body's energy. Again when there is liberation there is no one left to have any energy to feel anything. There is no longer energy surging through your body. There is no Kundalini surging through your body. There is nothing surging anywhere. Because there has to be a body for it to surge through. If there is no body how can it surge.

See right now most of you believe you're a body. So you're speaking of the bodily experience. But if you knew you were not a body those questions would never enter your mind. For there is no one left to experience these things. This is why we work on removing the idea of a body. The body is simply an idea. It is not a reality. If the body was a reality wouldn't it stay the same forever. You would never change from a baby to a teenager to a mature person, to an old person. You would stay the same forever. But since the body is nothing at all it always changes its appearance until it disappears completely. But you don't go anywhere. You stay where you are, where you've always been. You are pure awareness, you are parabrahman, nothing to do with kundalini in a body. (dog barks) Toku agrees with me. (laughter)

ST: *He knows. (S: Just another dream.) (laughs)*

R: Anyone else like to say something?

SP: *So is this revelation, if I can call it that, was always being revealed through Sages of different cultures? Is it always the same? Or did they color it?*

R: The truth is always the same. Different beings since the beginning of time have simply realized this. There is one reality. There is one pure awareness. And this is our real nature. So we cannot experience two different states of consciousness. There is only the one. Consequently there have been many beings on this earth who for some reason or another have been able to experience their own reality. When you experience your own reality you realize that you are everybody and everything. It's omnipresence. You're aware of all that is. There is not my reality and your reality. There is the one and we're all that. All this is the Self and I am that. (SP: *So in different words, in different languages this very revelation has been making itself known.*) Of course. (SP: *I was just in Arunachala and hearing how they relate.*) Right, of course.

R: It's just like gold. You can find gold in various places, in different places in the world. But you have to dig for it and make it come out so you can have it and keep it. So it is with us people hear of this truth they hear of reality. They need to be able to dig within themselves. Awaken to themselves and become free. For it is the same realization. It's the same Self. (SP: *But some Sages may not speak as frankly as you do about it to the other people in their culture.*) It depends what place they're coming from. It depends on their karma, their training that they've been through. If someone is called a Sage, it means they have transcended their body totally, completely and transcended the world. This is the meaning of a

real Sage. When they have transcended the world they have become the real Self. The absolute reality. When they are the Self they're absolute reality.

They know, so does everyone else and everything else. They are not so unique. They are something that which is the substratum of all existence. Or they are like the screen and the universe is like images on the screen. The images change, change, change constantly. The screen remains the same. Yet the images cover the screen. If you try to grab the images you grab the screen there are no images. They never existed.

Again it's like the water in the mirage. You see a mirage with water and when you try to grab water you grab sand. Like the snake in the rope. Like the sky is blue. There is no sky, there is no blue. But it appears that way. So we appear as human beings, we appear as individuals but it's an illusion, it's a dream. The world does not exist. It never existed at all. There is no human race. It's an optical illusion. Therefore when a Sage awakens he speaks through his absolute truth because that all there is. (SP: *Or he might maintain silence and just let the images continue to appear...*) Yes. (SP: *...and he finds that he is a priest, a politician and...*) True this is possible. You can be anything it makes no difference. Be a garbage man but you aware that you are not the body or the garbage. (SP: *Thank you.*)

Would you like to read the Jnani? (SM: *Oh yes, Robert.*)

(Mary reads the Jnani refer to the beginning of this book)

R: Thank you Mary. (SM: *Thank you Robert.*)

Do we have any announcements?

SM: *No Robert I don't have anything.*

ST: *I'd like to remind people that there is a box full of transcripts over there and they're to borrow and make copies of and bring back. They're starting to disappear again. That library is... anybody can help themselves just take them home and make a copy of them...you can make two copies if you like and bring them back so they're available to everybody. If anybody wants to get a few numbers and bring in the copies from their home I appreciate it. (R: Thank you.) Bring the supply back up.*

R: We have prashad. Delicious cookies. As I always say, the entire lesson is the prashad. Eat the prashad and you'll be liberated. (students laugh) And we have a bowl of cherries...

(passing around prashad as tape ends) [TOC]

## **SILENCE IS THE ULTIMATE REALITY**

*18th June, 1992*

*Robert:* Many of you are becoming restless when you sit in the silence. Many of you have come to hear a lecture, a talk. You're making a grave mistake. You've been listening to words all of your life, and look at you now. Have you become self-realized? Have you awakened to the truth of your being? There are many words in this world that seem so eloquent, so profound. Yet these words are dry, philosophical. It is in the silence where the power lies. The highest teaching in the world is silence. There is nothing higher than this.

Many people wonder, when I begin to talk, many times I leave a big gap between sentences. Some people may think I am looking for words, thinking what I'm going to say next. I do this purposely. For it is in the silence between the words, the gap, that the true message is. The real words, the real power is in the gap between sentences. Ponder this. This is very important. Why go on, and on and on with various stories, teachings? You forget about what I said in the beginning, and go on to other things. The words keep going, going, going, and of course when you leave here, you've forgotten everything that's been said.

Again, the highest teaching in the world is silence. A devotee who sits with a Sage purifies his mind just by being here, or being with the Sage. The mind automatically becomes purified. No words exchanged, no words said. Silence is the ultimate reality. Think how everything exists in this world, through silence.

As an example, you grow from a baby to a mature person. There's no fuss with it, there's no talking about it. It just happens. It happens by itself. You have absolutely nothing to do with it. All the talking in the world, will not keep you a teenager. You may recite mantras and do incantations to stay a teenager and not grow old. Of course you get all kinds of facelifts, body-lifts. You go searching for the fountain of youth. Yet in that very silence you keep growing, maturing, getting older and older, so it appears.

The world in which we live, this earth, is revolving around the Sun, and the entire solar system is being hurled through space, in silence. We have no idea what's going on. We cannot feel the earth being hurled through space, yet that's exactly what's happening right now. Yet everything is so quiet, so peaceful.

Where there is noise, there's death. Where there is silence, there's life. True silence doesn't mean just to keep quiet. True silence really means when you go deep, deep within yourself to that place where nothing is happening, where you transcend time and space,

and you go into a brand new dimension of nothingness. That's where all the power is. That's your real home. That's where you really belong, in deep silence, where there's no good and bad, no right and wrong, nobody trying to become enlightened or self-realized, no one trying to achieve anything. Just being. Pure being. Not being this, or that, or something else, just being. Not even being your self, for there is really no self to become. I won't even say that you are the self already, because in reality there is no self at all. Those are more words to try to explain what God is, what pure awareness is, what absolute reality is. We call this the self. But what are these words to you? What do they mean to you? They're even in your way. You have to get to the point where you stop using so many words.

It is true that as long as you use your mind, you can accomplish many things. If you use your mind, you can do many wonderful things in this world, and many horrible things in this world. But is this what you really want to do? The mind is part of the world. The mind is maya, illusion. The mind connects you to the world of maya. Therefore as you use your mind to accomplish great things, you're getting further and further entangled with maya, with illusion. I can appreciate that many of you want to accomplish great things. But again go back in history, look at this world. There have been virtually thousands of people who have tried to accomplish great things. Where are they now? Where are their accomplishments? Down the drain. You may say, "Look at all the scientific accomplishments that have been made. We have automobiles. We have electric can openers. We have elevators. We have fine clothes. What has all this done for us?"

Most animals are better off than we are, because they're free. We're bound to our possessions. We're bound to our employment. We're bound to our relatives. We're bound to our beliefs. If you are truthful with yourself, you will see that you are in total bondage. You're not free at all. You talk about freedom. Freedom means when your mind has stopped thinking. When there are no thoughts, then you are in freedom. As long as there are thoughts you can never be free.

Of course to the average person it appears wonderful to have a sharp mind, a sharp intellect, to create great things in this world, to be a good architect, create beautiful thousand story homes, beautiful buildings. When you first look at this picture it sounds good, sounds great. But let two, three hundred years pass, what have you got? Rubble, a new civilization is upon this earth. All the things you have worked for to achieve, to accomplish, have been wiped out totally and completely, absolutely. In other words you've wasted your time.

I've told you this story before about the anthropologists, that were digging for the remains of a city in Egypt about fifty years ago. There was a great city that was alive, a great city with wonderful buildings and structures and architecture. But after working on the find, the dig as they say, for many months, many years, they came upon the sign. One sign was left and the sign said, This is my beautiful city, named so and so, which will live for ever. And the only thing left was rubble and sand.



No thing lives for ever. Change is the only thing that exists in this world that lives for ever, change. Everything changes. Yet you are here. You didn't ask to come here to this earth. You didn't ask to be male or female. You did not ask to go through the experience that you're going through, good or bad, but yet you're going through certain experiences. Yet you're egotistical enough to believe that you have the power to change these experiences.

You will not admit, or want to believe, that everything is preordained. Everything has been laid out for you before you came into this earth, in a body. Your whole sojourn on this earth was planned before you came here, the day you'll be born in a body, the experiences you'll go through, and the day you'll leave your body. This appears strange to most people because they've never investigated. They've never turned within themselves, where the truth lies, to discover for themselves what they really are, what life is all about.

Most people are born, they're brought up a certain way, a certain religion, certain work, certain jobs, live in certain cities, and they go through life trying to attain a lot of money, trying to become the healthiest person on earth, trying to look as beautiful as they can, and yet life passes them by, they get old and they die.

What does all of this have to do with the silence? Everything. It is when you begin to understand that words and deeds are useless, good deeds, bad deeds. The only freedom you'll ever have is when you go deep into the silence, and you transcend, transmute, the universe, your body and your affairs. Ponder this.

Remember I'm not giving you a talk or a sermon. I'm not philosophizing. I'm not trying to make you understand how eloquent I am. I'm not here to do anything. I'm just here, God only knows why, and you're here also. What does this mean? Absolutely nothing, doesn't mean a thing. If you're looking for the meaning of life you'll always be disappointed, for life has no meaning whatsoever.

I know some of you become insulted when I say this. Your ego tells you, "I've come to this earth to accomplish great works. I've come to this earth to help the poor, to do great deeds." People have been doing these things for time immemorial. Look at the way the world is today. Where is the peace? Where are the great accomplishments? Why do we still have man's inhumanity to man? Why are all these dastardly things still going on in this world, when throughout the history of the world, there have been great souls, great beings, who have tried to make this world a better place in which to live, and it appears to becoming relatively worse? What's the answer? There is no answer.

See, you're always looking for something. You want an answer. You want to know what to do. You want a solution. You want to get involved with a movement. You want to stick up for your rights. All of these things are keeping you back from your realization of the truth. There's absolutely nothing. All your needs, all your wants, all your desires are keeping you back from being nothing. It is only when you become nothing, that you're something. But it isn't easy to become nothing. It means you have to drop everything you

stand for, everything. It means you have to let go of all your beliefs, all of your preconceived ideas, all of your concepts, all of your me's, all of your I's. They all have to go.

And do not look for answers. That's the worst thing you can do. There are no answers. Do not think if you get into a teaching like this, your life will improve, you'll become Superman, maybe Batman, whatever you like better, you'll become a super being of some kind, you'll be able to do great things in the world, accomplish miracles. What has happened to all of these people who believed this? They're gone. No matter what you believe, you're not going to be here this long. Your time is ticking away.

It is when you begin to feel in your heart, that you are boundless space, that something begins to happen. As you feel yourself as boundless space, all of your stuff begins to drop away. Yet you do not affirm to yourself that you are boundless space. You merely observe, you watch, you become the witness. You look out at the world and you see the trees, the mountains, the planets, are all hanging in space. All the things that you observe are superimposed in space. And you begin to consider your body. What appears to be your body is like the trees, or the moon, or the sun. It seems to be a thing of itself. And it is also hanging in boundless space.

Because you are able to observe this, and see this, and feel this, the realization will come to you that you must be this boundless space, for your body, and your mind, and the rest of the things of this world, to be attached to. And as you begin to consider this, the mind becomes quieter, and quieter, and quieter, until the day comes when it falls away completely. Then you become boundless space and yet you appear to be a body also.

This is a paradox. This is why it's better to sit in the silence and not talk at all, for when we get to things like this, it becomes totally paradoxical and ridiculous. You are not a body. You are not a mind. You are this pure awareness. But do not accept the words I say. Do not look at these words as a hook, that grabs hold of you. Let go of these words as fast as I speak them. When I tell you, you are boundless space, you're pure awareness, do not hold on to what I tell you. Let go of it immediately, for when you hold on to it, it becomes a thing, some thing, and you add it on to the rest of the things that you believe. Yet when you see it, and you let go of it, you become it, just like that.

There is nothing to think about. Stop thinking. When you think, you spoil it. When you try to be it, you spoil it. The Sun doesn't try to be the Sun. By its very warmth and light you call it the Sun. Do not try to be anything. This is why the silence is where it's at. This is the reason I put gaps between the sentences, so you can rest in silence before more words come to confuse you. There is something about the silence that causes the body-mind to disappear. Even though it's ??? it still appears to be so. You still appear to have a body and mind, but in reality you know, yourself, that you are not a body or a mind, that you are all-pervading bliss, that you are Parabrahman, beyond Brahman. Do not hold onto these words. Drop them as soon as I say them. Become empty. Absolute reality is your real nature, not in words. What is absolute reality then? It is the boundless space, the pure awareness, the sat-chit-ananda, the I am.

You begin to practice this by not getting involved with people who talk too much. I guess it means you have to get rid of your whole family, all of your friends, relatives. If you associate with people who talk too much, it causes an imbalance in your mind, when it becomes really impossible for you to do anything to be rid of the self, the personal self, the I. For when you have conversations with people, you are always talking about me, and mine and I. This is why I'm one of the most boring people around. I hardly ever have anything to say. Yet you come here to listen to me. Why do you do this?

Learn to be silent. You know you can talk and still be silent. When you are aware of your true identity, when you talk you're like an actor, an actress, playing a part. Become aware of this. The actor on the stage plays his or her part very well, but there is something deep inside that makes them understand they are not really that person. They're not the part they're playing. They may play the part of a murderer, or lover, an old person, a young person. They may play various parts on the stage, in the movies, yet the actor is aware, "I am not this person." They do not have to voice it, or talk about it, or say it, do they? They do not have to come running over to you and say, "I'm not the person you saw in the movie. That wasn't really me. Please, it's not me. I'm not really a murderer." Everybody knows they're acting. And you yourself know you're playing the part, that you're an actor.

So it is with this life. You have taken your role too seriously. You have taken your role as a male or a female too seriously. You have taken your role as a wife or a husband too seriously. You have taken your role as an employee or an employer too seriously. In other words you believe in your self, with a small s, and this is what keeps you bound. You want to change all this. I know you want total freedom, total joy, total bliss, total happiness, without any fluctuations. Wouldn't it be wonderful if you could be totally happy all the time, not just when you're getting something good in your life. Not only when you get what you want. Everybody can be happy then, that's nothing. If you won \$50,000,000 you're going to be happy, right? If you buy a new car, you'll be happy. If you buy a new house you'll be happy. If you find the man of your dreams or the girl of your dreams, you'll be happy. That's what you think. How long does it last? Mind you, there's nothing wrong with these things if you see them in the right light.

Remember, I never advocated that you shouldn't own anything, or that you should not love anybody, or that you should not be gainfully employed. The teaching is, possess all you want, but never be possessed by your possessions.

Stick with the truth. By all means always take time to sit in the silence. When you're sitting in the silence, I'm not speaking of meditation. I'm speaking of sitting in the pure silence. And you do this by watching yourself, observing yourself, inquiring, "Who am I? Where did I come from?"

When I make a statement like this, many of you are still feeling, "Where did I come from?" means, "Where did my body come from?" I'm saying where did I come from? Where did I come from? You separate your body from the I. You inquire within, asking

yourself these questions, "What is this body? What is the mind? What is the truth about myself? Who was I before I was born? Who will I be after I leave the body?"

(Silence)

Remember the mind becomes purified all by itself. It didn't need any help from you.

(silence)

*SY: Can one act from the place of boundless space or are our actions in silence untenable?*

R: No on the contrary, silence, reality is your real nature. It is what you are. When you acquire self-realization or when you awaken to your true Self, you automatically act the way you do now. Except that you will realize that you are free. You will have a profound joy within you, a boundless peace, a total happiness, that never changes. And you will function the way you do now. But you will know to the nth-degree that you are not the body, you are not the mind, you are not the I, the personal self. That you are all-pervading omnipresence. You will not use words to know this, you will just know this without words. You will be aware of divinity without using words to describe it. Your essence will be in the whole universe.

That is why you can proclaim, "All this is the Self and I am that!" You will be in the trees and the mountains and the sky, in other people, you will be everywhere at the same time. And you will still be able to function like you do now. You will just be pure awareness, you will just be totally aware that you are the whole universe and beyond.

*SL: Robert would it be a helpful exercise to eliminate the personal pronouns I, me and mine from my conversations? To remind ourselves or to stay aware...*

R: But can you do that? It's one thing to want to do that but it's another thing to actually do it. (*SL: Well it has been tried with friends in a type of game. To charge a penny every-time one slips or forgets. (laughter) Most friends consider it frustrating that it hampers all conversation or...*) Of course. (*SL: It seems really humorous.*) It becomes a game is right. (*SL: But would the game not be helpful?*) No you don't really have to eliminate I, me and mine. You just have to become aware that you're not really that. It makes no difference what you say. It's what you think about what you say.

*SL: Well you'd be surprised how much thinking it takes to eliminate those pronouns from ones daily speech.)*

R: Of course but you cannot do it. No one can really do this. (*SL: Who says nobody can do it?*) (*laughs*) Any Sage, any person that you speak to, always speak when they're speaking in the world, I, myself, mine. See what you have to realize is that you function as your normal self. There is nothing changed about becoming enlightened, about becoming realized. You will still function as yourself. But you will be aware of what self you are. You are not the personal-self you are the Self of the universe. But in everyday conversation you will still speak about I, mine and me. There is absolutely nothing wrong with that. (*SL: No, not that there is something wrong but it will be a helpful way of staying in the moment correctly.*) You will stay in the moment for a second and then you will revert back to what you are.

(*SL: Well for a second is better than nothing.*) I suppose. But you really don't have to eliminate anything. There is nothing to eliminate. There is just to be. Just be yourself, and you will become your natural person. You will become your swaruppa, the reality. Your nature will be bliss, pure awareness. It makes no difference what you say at that time.

You can have a conversation with someone. You can speak with everybody in this world. But nothing will phase you. You will not react to anybody or anything. You will be totally grounded in the Self. And what you do is secondary. We are not trying to become something that is different than other people and live in a different world.

As long as you're wearing a body and it appears you have a body, you will function as the body no matter what you become. This is the paradox what I've been talking about. To others you will appear to be a body, you will appear to be like a normal person. Doing normal things so called. But you will know beyond a shadow of a doubt that you are not the body or the mind. That you do not exist. That you're nothing. That you will function as a human being.

*SY: Robert just as you said, the mind will be purified by itself when one becomes enlightened, it's I would say, effortless.*

R: Not when becomes enlightened, when one sits in the silence. (*SX: Excuse me?*) When you sit in the silence in the presence of a Sage the mind becomes purified. (*SX: Umm-hmm. Just as that happens by itself, enlightenment happens by itself, doesn't it?*) Say that sentence again. (*SX: Just as the mind is purified by itself, enlightenment happens by itself?*) Oh yes, definitely of course. It all happens by itself there is absolutely nothing you have to do.

*SH: Anything that you do as a separate you prevents that occurring?*

R: When you do something separate from yourself and you believe you are a body of course it prevents it. But you can do something separate from yourself and realize that you are not that. You're not the doer. Then there is no karma. Nothing. Total freedom.

*SP: Robert, I've read in Ramana's books about when he says, when the mind dies or vanishes, it falls into the heart and he says that the heart is two inches to the left of the heart... (R: To the right.) To the right. And then he speaks about the omnitanati when it goes up to the head. What is your experience with that or...*

R: This is true as far as it goes. In order to explain these things, what self-realization is, Ramana had to use those terms. Yet those terms are not really necessary. Realization comes like a flash of light. And everything is gone and you are a new person. you're not really a person. You become nothing in a flash, in an instant. But when you explain these things to the lay people, to the ajnanis, people say, "How does it happen? What goes on? What really happens when you become enlightened?" So there is a heart, a spiritual heart that is located in the right side of the chest and when you go to sleep at night the mind returns to the heart centre. When you are in deep sleep you are realized but you're unconscious.

When you begin to wake up in the morning you begin to become cognizant of your body. Then the mind comes from the heart back to the brain. It happens instantane-

ously. And then you say, "I am the body. I am the world." And you're totally cognizant of this world. Yet in truth in the highest reality none of these things exist. There is no such thing as a heart. There is no such thing as a body. So how can there be a heart centre in the body. Again this is to explain to people who want to use their intelligence to try and figure what happens. But in the ultimate truth there never was a body. There never was anybody who had to get enlightened. There is no realized person. There is no non-realized person. There is no universe, there is no world, there is no God. There is absolutely nothing. And you are that.

One interesting thing about Ramana, all he ever wanted to do was sit in the silence and be still and quiet. He never wanted people to ask him questions or to be around him or anything like this. It just happened that way. So of course when he gave a talk, which he never did, he only answered questions he had to speak to the person at their level of understanding. So all these different stories came to be about hearts and knots and the body, all kinds of weird things. Why go through all that, why don't you just wake up? And be free.

These stories are interesting, just like Krishna. Krishna's a blue man and he's ??? in eight places there is a total explanation for all of these things. But what good does it do you? No Krishna ever existed. A blue man never existed. Yet there are voluminous books on Krishna. Talking about his exploits with the milkmaids. (laughter) They're all interesting stories. But people got lost in the story and they forget about the reality.

What we're trying to do here is trying to get rid of the stories in our minds. Especially the story of, we are human beings and we're bound. We want to drop all this and become totally free and liberated. Which we already are.

Would you like to read the Jnani Mary?

*SM: Sure.*

R: Read the Jnani? (*SM: I think my batteries are gone.*) Lose your mind at that time. Mary's batteries are gone. (*SM: My batteries are gone.*) (laughter) She's running out of energy. (*SM: No not quite.*) (laughter) (*SH: Prashad is coming, give her an extra shot of prashad.*) (laughter)

(Mary reads the Jnani refer to the beginning of this book)

R: Thank you Mary. (Mary: Thank you Robert.) Do we have any announcements?

(Mary and Tony tell students about the transcripts and the copying of them.)

R: The ones on the table are free.

Anybody else have anything else to say or forever hold your peace. It is time for satsang and prashad. Pears, fresh crop, rainforest. We have a rainforest. Chocolate junk...(laughter) ...or chunk. (more laughter) Chocolate statues with no egg yolk.

(general prashad talk as tape ends) [TOC]

## THE THREE WISDOMS

21st June, 1992

*Robert:* Good afternoon. I welcome you with all my heart. It is good to be with you again on this lovely Sunday afternoon in Henry's house. You had nothing better to do, so you came here. You could have gone to see a good movie. You could have gone to play golf, but you came here. Why? What do you really want? What are you looking for? What's going on within you?

You have to be true to yourself. You have to be real with yourself. You have to try to understand where you're coming from, what you really wish to achieve. Remember, if you're looking to increase your material gain, you're here for the wrong reason. That may happen anyway, but you're still here for the wrong reason. If you're looking to improve your health, you're here for the wrong reason. That may happen anyway, that's a matter of circumstance. But this is not the reason we come here.

There is no reason to come here. No reason whatsoever. It's just a happening. It's a karmic spiritual happening. Something has brought you here because there has been something within you for many, many years wanting to unfold, wanting to become free, wanting to become liberated. Yet it has absolutely nothing to do with you. It's that mysterious power that grows apricots on the apricot tree, and grass in the meadow, grows mangoes in the mango trees, makes the sky appear to be blue, makes the sun shine just right on this earth, in order to sustain, maintain life. The power that takes care of all these things is moving you in the right direction, for you have been prepared to be moving in this direction for many, many centuries. It is no accident that you find yourself in a class like this.

The mind is a very powerful instrument. Imagine that I should say that, for in reality, there's no mind at all. The mind does not really exist. There is no mind. Who's mind? What mind? Yet many of you are motivated by your mind. When you have feelings, good or bad, this is the mind that feels, not you. We use the mind to achieve things in this life. The mind tells you, you want to be realized. The mind tells you you're not realized. The mind tells you you're a good person, you're a bad person. The mind tells you something is wrong, something is right. All these things come from the mind. All of your actions and reactions are all mental.

Yet you still believe that if you stopped using your mind, you would be nothing. You want to be nothing. This is your real purpose in life, to be nothing, absolutely nothing. To be no thing. When your mind tells you you're something, you have to watch yourself. You have to observe your mind and see what direction it's going, and come to the conclusion that you have no mind. There's absolutely no mind. You have been hypnotized, you

have been brainwashed somehow to accept that you have a mind. And you've been walking around the earth like a peacock, strutting your feathers, as if you're something, and you can accomplish something and do something great.

You do not want to think that in a few short years you'll be gone. What you call you will disappear completely and totally. This body will exist no more and all your work, all your struggles, all your accomplishments were in vain. I know someone is saying, "But at least I did something to try to make this world a better world in which to live." Is this a better world in which we are living? Has anyone done anything to make this world a better world that's happened? The world seems to be becoming progressively worse. Man's inhumanity to man has not stopped. So what are all these do-gooders accomplishing?

Yet in another sense, they have to do good, because this is their karma. We're not against anyone or anything. Nothing is right and nothing is wrong. No one is good and no one is bad. There is just that mysterious power working within, motivating you, leading you, directing you. But where are you going? There's no place to go, so there is absolutely nothing to do, there's no place to go. This does not mean that you will sit around doing nothing, accomplishing nothing. You will always do something, yet you are not the doer.

This teaching is ridiculous, isn't it? You're something, you're nothing. You're doing, you're not doing. You're accomplishing, there's nothing to accomplish. This is what the world does for you. It makes you crazy, like me.

We come back again and again to this earth, until something starts to tell us, "There's no where to go, there's nothing to do, yet I am that." I am that, and yet there's nothing. I am that has no literal meaning. There's no explanation for it. Yet you are that. You are that which has always been, which will always be. And that cannot be explained.

Yet, as you evolve, something happens. The mind becomes less and less powerful. You're no longer taking orders from your mind that has brought fear to you, and disbelief, and disenchantment. This mind appears to be going away, appears to be dissolving. It never was here to begin with, so there is really nothing to dissolve. Yet something is happening to you. Do not try to analyze this. Do not try to find out what is happening to you. Do not think whether you're making spiritual achievement or not. The one who makes the greatest spiritual achievement, does absolutely nothing. Yet they appear to be doing something. They practice sadhana perhaps, they may pray, they may meditate, yet they're not doing a thing, for they have discovered that they are not the doer. There is no one to do anything.

In other words, you are already God. You are already God. What you think of God as being, all-pervading, omnipresent, omniscient, omnipotent, there's nothing for God to do. There's nothing for God to want. There's nothing for God to be. There is nothing for God to react to.

Therefore you can tell where you are by the way you respond to these things. If your feelings become ruffled and hurt, you're still feeling yourself to be a human being.



This doesn't mean you are cold and calculating. It means you have a warm heart, filled with love and compassion, filled with loving kindness. This happens by itself.

Some people still believe you're supposed to get rid of all those feelings and feel absolutely nothing. This is true and this is not true. You get rid of all your feelings. But the feelings that have been with you since you were born, feelings from samskaras, the feeling of samsara, the feeling of yoga, karma, conceptual ideas, right and wrong, all these feelings have to go. The real you is beyond all these feelings.

Yet you may say, "Robert, isn't compassion, love, a feeling?" I'm not speaking of human compassion and human love. I'm speaking of the compassion and love that cannot be explained. It's ineffable. It's beyond the senses. Only the senses explain. Only the senses have questions and answers. But if something is beyond the senses, there is no explanation. There is just being. Not becoming but being.

Yet being is also limited, to an extent. You go beyond being to that place where there are no words, that place where there is no question, there's no answer. That place where you are that. It's so beautiful, so grand. If only I can take you there. Yet you are there. But you refuse to acknowledge it. You wish to be involved in worldly games. You wish to be involved in gossip, anger, greed, bewilderment and occult practices. These are the things that hold you back. You have to develop a sense of trust and faith. Trust and faith in what? In the power that knows the way. The power that knows the way. It's within you. It will guide you, it will lead you, it will take care of you. There's nothing to worry about, nothing to concern yourself about. You have with you a joy, a compassion, a love, a peace, if you only knew existed, you would go mad, it's so grand and beautiful. You are that. You are that.

Yesterday I was speaking of the three wisdom's, and I apparently hit a nerve with some people, because I received six phone calls about this. So for the people who weren't here yesterday, I'll go over them again. It's simply the admonishment of the Buddha, in different words.

The first wisdom is to take refuge in the Self. The second wisdom is to take refuge in the teaching. The third wisdom is to take refuge in the satsang. If only you can learn to do this, you will be halfway finished with your problems, with your spiritual quest. Taking refuge in the Self. You should do this all day long. When something goes wrong with your life, you shouldn't think of material ways to handle it. You should be trained enough to take refuge in the Self, first. Then the Self will move you to do the right things, so that you can go forward.

Say for instance, you cut your leg, like Henry did, and have a bruise. Before you get excited and wild, and start thinking you have to go to the hospital to emergency, think about taking refuge in the Self. The Self knows the way. It knows what you should do. It will not let you sit there and bleed. It will make you think of the right thing, so that you can get rid of the problem. The Self is absolute reality, effortless pure awareness. You can-

not do any better than by taking refuge in the Self. It's the best thing you can do. You simply turn within.

And if you want to, you can speak to yourself. You can say something like this. You can say, "Self, here I am again in trouble. I have no idea what to do next, but you are really me, even though you're all-pervading, you're expressing as myself. You know what to do. I therefore surrender completely to you. I surrender my body, I surrender my affairs, I surrender the world. I have no need to worry or fret. You will take care of everything." And you let go. If you can only learn to do this first, before you take any other action, you'll be pleasantly surprised what happens. Take refuge in the Self, not in the world, not in other people, but in the Self.

Then take refuge in the teaching. Think about the teaching. What does the teaching tell you? There is but one life. That life is God, the Self, reality, and that life is my life now. You begin to feel that you are not the doer. You begin to see yourself as a dream, your personal self, and your problems. You keep thinking of the teachings. You think of the dream you had last night, when you were being tortured, your eyeballs gauged out, your toes cut off. And you woke up, and you're still here. Therefore what can possibly happen to you? If you were still here after you woke up from the dream, you will still be here after you wake up from this dream. And you'll be fine and well. Very well indeed.

When you begin to think this way, wonderful things happen to you. When I say wonderful things, I do not necessarily mean things that you want to happen yourself. You should have no concepts of wonderful things. For you're saying, "Well, wonderful things will happen. I'll be a multimillionaire. I'll have the happiest and healthiest body on earth. I'll have a lot of girl friends or boy friends. I'll be able to do anything I want in this world." Those are your concepts. Those are your beliefs. I'm saying to you that the Self will take care of you in its own inimitable way. It has absolutely nothing to do with you. But you'll be happy.

So do not outline how this is supposed to happen, simply think of the teaching. The illusory world in which we live, everything must change. Nothing ever remains the same in this world, everything eventually changes. You ponder this. You think of this. You look at the examples I always give you. The snake in the rope, in the twilight, it looks like there's a snake in your house. But upon investigation you find out it is only a rope. And so all the fear leaves you and you become free of this fear. So it is with this world. The world seems to show you all kinds of strange things, that's the snake. But upon investigation you will realize there's no snake at all. There's a rope. So you will see there's no world at all. There is the Self, absolute reality.

You think about the water in the mirage, where you believe there is water in the sand, and you grab the mirage, which is the sand. There's no water. There never was any water. You think about these things. This is how you relieve yourself of your suffering, of your problems, of your nonsense, by thinking of these things.

Now we go into taking refuge in satsang. You think of all the satsangees, all of us here together, knowing the truth, as one power, one reality, one Self, one nirvana, one void, one God. As you think of all of us together like this, a tremendous power emanates from you. You become free.

Those are the tools you can use. So I don't want some of you calling me telling me, "Robert, what am I going to do? I've got this problem." You have no problem. You have solutions. You know what to do. It's within you. It's without you. It's everywhere. You are the truth, the life, and the way. You are totally free now.

It is now time to play stump the guru. So if you bring those stumps over here.

Mary why don't you read them?

*SM: You want me to read them? Alright.*

(Mary reads question, Robert answers question.)

*Q: I don't get this. It says what is correct sila concerning abortion? What is correct sila concerning capital punishment? S.I.L.A. - sila, I don't know what that means? What is correct sila concerning abortion?*

R: What can I say about this? If you take your mind off the body and begin to think of the Self. Your reality what you really are then you will personally make the right decision yourself. When you say what is correct concerning abortion this has to do with the world and its manifestations. It is not right and it is not wrong. But something every woman has to think about personally when the time comes. I'm neither for or against. It's like saying to me what is right concerning the body. What is right concerning the world. Try to rise above that. This is some kind of manifestation happening in this world today. We have anti-abortionists, pro-abortionists. This is part of worldly things. What is right concerning murderers? What is right concerning grass, the sky? If the whole world is a dream why do you identify with certain particulars with this world. Imagine in the dream you get an abortion. So you get an abortion. But you have another dream next week that you need an abortion and you don't get an abortion. You have a baby instead. You see what I'm trying to say?

It's all the same, it's all part of the dream. It's part of the maya. I do not take a stand on these things, for or against. These things are part of delusion. Do not give your energy to these things. Use your energy trying to find yourself, trying to unfold, trying to discover your reality, that is where you should use your energies. And then you will know what to do personally when the time comes. (pause) What is the next question?

*Q: The other one was, what is the correct sila concerning capital punishment?*

R: Same story. Think of it this way. You have a dream, in the dream you have a family. Somebody rapes your daughter and kills her. And you want to see this person punished. So you catch this person and you put him in a gas chamber and you're very happy. You've got your revenge. Then you wake up, it never happened it was all a dream. You go to sleep again, this time you dream something similar. You dream you had a daughter, she got raped and killed. Only this time you feel sympathy for the killer. You

feel as if you knew not what to do. His upbringing was wrong, he had troubles at home, he was left alone as a child. So you're not for capital punishment. You have mercy. Then you wake up, again you were dreaming. So both of those incidents was a dream. In reality you have nothing to do with these things. Do not be pulled in by this. Go beyond it. Rise above it. And you will understand yourself what is happening what is going on. You will be free, next.

*Q: Okay, Robert should I try to remember insight and realizations? Or should I let them go as soon as they arise?*

R: Do not try to remember anything. Do not count on your memory to give you answers. The memory is part of the mind. It may appear to give you right answers and it may appear to give you wrong answers. Rather look to the Self. Surrender totally to the Self. Surrender everything, all of your opinions, all of your doubts, all of your frustrations. And then right action will take place. Next Case.

*Q: Alright. Robert can an enlightened Sage like yourself know if someone is right for awakening or if they will awaken in this life time?*

R: First of all I never claimed to be an enlightened Sage. If I claimed to be an enlightened Sage then there is a doer within me who claims to be something. I have no idea what I am. When I look at you I see the Self. I see God. I see absolute reality. Just the way you appear now. Therefore there is no difference between an enlightened Sage and a person they're all the same. They're different to you. Because you think there is something to look for. You think there is a difference. If you would look to yourself and see who you are, then you will see everybody is an enlightened Sage. Noone is exempt from this. And then again you can look in the eyes of somebody and see where they're at, to an extent. This all goes back to the occult when you do things like that. In reality we do not wish to judge people, look at people, tell people what they are, what they're not. It's sort of immaterial to me, who is enlightened, who is not enlightened because those words do not exist for me. I use those words for your sake, but those words do not exist. Forget about these things look to yourself. Become free then see who cares who is an enlightened Sage. (pause) Next case.

*Q: Please explain, "Taking refuge in the satsang." Does that mean we're supposed to cultivate friendships with your other disciples or what? What is the satsang?*

R: The satsang is a group of individuals who come to a teaching of an enlightened Sage. (laughter) Contradiction isn't it? (laughter). The whole teaching is a contradiction. So you wish to come to satsang to be around an enlightened Sage, so you do this. This is your opinion, this is what you do. When you think of your relationship to satsang it should give you a warm glow or a warm feeling that tells you to take refuge in this.

Well look at it this way, it's better to take refuge at satsang than to take refuge at a topless bar. (students laugh) Maybe it's not? (laughter). (SH: *I beg to differ*) Whatever turns you on! (laughter) (SH: *Topless bar hands down.*) Just be happy. (SH: *Robert you're confused.*) (more laughter.) You're telling me? (laughter)

Satsang is whatever you want to make of it. But when you think of all the satsangees, it releases an energy that lifts you up and makes you feel better. So when you take refuge in the satsang, you're taking refuge in God, in the spirit, in reality. Next case.

Q: Robert, I am fed up of inquiry... (students laugh) ...satsang and everything else. Why do I need to do anything to be myself? It's all a joke, a postponement into the future. Why can't I wake up now. Forget purity of mind, practice and boring talk. How can I wake up NOW! (with a big now) (SH: You got some good questions tonight.)

R: I'm with you. (more laughter) Wake up! Why don't you do it? What are you waiting for? There is nothing keeping you back. Nothing exists but the reality. And I'm not too sure of that either? (students laughing). Just wake up and forget about the whole thing. You can do it. (laughter) Next please. (SM: That's it.) Now you have all the answers that you've always wanted.

SX: Can I ask one more question? (R: Sure.) Is there any useful function that the mind has? If there isn't then why was it created?

R: Where did you get the idea it was created? (SX: Because it exists.) For whom does it exist? (SX: For most of us who perceive it.) Of course but you perceive a lie. (SX: I know, how can I get rid of it) This only means to use the mind, (what you call the mind) to destroy the mind. You use the mind to destroy the mind by inquiring, "To whom does the mind come?" As you inquire, "To whom does the mind come?" The mind becomes weaker and weaker. This is the only legitimate use of the mind. Otherwise it just doesn't exist and brings you trouble, problems. (SX: So how does one know if one is doing right action based on what the true Self, will do, as opposed to what the mind would suggest is the Self's will.) As long as you're thinking about it, then the mind is being used and you have to take the action that is appropriate for you.

But if the true Self is at work you would not have a question like this. It would just become a happening all by itself. You wouldn't have the slightest doubt. There wouldn't be any doubt whatsoever left inside of you. There will be nothing left to ask a question like that. But as long as you asked the question then that is why you're using the mind which doesn't exist, to ask the question to take further action. So what I'm saying is, surrender to the Self. Let go of the mind. When the mind is totally surrendered it will take the appropriate action, yet you will realize that you are not the doer or the actor. There will be no one doing anything. Yet to all people you will appear to be doing something.

It's like when Rama Krishna died, who was suffering? Who saw him suffering? The people who believe in suffering, who believe in the world, who believe they are a body or a mind. And he said, "I do not suffer." He laughed at the people, "Why do they look at me like this?" And yet the people were crying because they saw him suffering. Who sees this? Who feels this? The ego. The mind.

So again whenever you feel that you have to do something, you're compelled to do something and you have to think about it, it is your mind that does it. But when the day comes when you no longer have to think about anything and you have gone into the

silence and you're totally completely quiet and there is no action taking place in your head, in your mind but your body is still performing certain deeds, you will know that you've arrived. (pause) Anyone else want to make a comment?

*SE: Which is better Perot or Brown? (students laugh)*

R: That is for you to find out. Know yourself and forget about Perot or Brown.

*SZ: I heard that there was a certain relationship between a certain guru and a certain disciple. If two ripe disciples go to one guru, one enlightened guru then can it be possible that one of the disciples can be attracted to this guru and the other is not and how will we know that who is our guru? Our natural guru?*

R: That is a good question. As you practice sadhana, spiritual disciplines, as you go within yourself, day after day, week after week, month after month, you become sincere. You become devoted to the Self, to the power, to God within yourself. Your heart will open up and will lead you to the right guru. It will happen by itself. But, if you have to make decisions and say, "Shall I go to this guru? Shall I go to that guru? This one sounds good. I have to go see this guru because he or she sounds like a wonderful person. I've heard good stories about this guru." You're going for the wrong reason. Even though the guru maybe great. Only when you are compelled to be moved by the unmovable do you make the right decision. But when you are moved by the mind and you go to the wrong place when it appears like the right place and you stay there. You get involved with devotees, you get involved in the satsang, get involved with the seekers and yet we're always in the right place. Wherever you are it's the right place. There never was a time when you are not in the right place. But if you surrender yourself to yourself. If you surrender your body, your emotions, your world to your God. To the one Self which is you, then you will wind up where you're supposed to be. And you will be with the right person.

So again if you read about a guru from a book and you have feelings to go, as long as you have the feeling to go there is something wrong right there. But if you just go without the feelings, if something takes the place of the feelings and motivates you to go then you're going for the right reasons.

In other words if you wind up there without thinking, no planning, then you are there for the right reason. But if you have to think about it and there is doubt, it may not be for the right reason. (pause) Do we have announcements?

(audiotapes available of the satsangs for the students who are interested)

R: Do we have any prashad?

*SM: Yes, this is my first cake. I don't think we'll have enough for everyone.*

(tape ends) [TOC]

*Transcript 165*

## **GREAT TRUTHS**

*25th June, 1992*

*Robert:* Greetings and Salutations. It's good to be with you again, this beautiful sunny day. Mary's my sun screen. She keeps the sun out of my eyes.

What would you do if you woke up in the morning and found that you have no body? There is no body there. You've looked under the covers. You're looking for it but you can't find it. And you also realize the thoughts that are thinking these things, are not you? You are somewhere as the witness to the thought that you are no body, and there's nobody there. Yet, you feel your essence in everything, in the furniture, in the bed, in the windows, the whole universe. And when your wife or husband comes in, or children, they see you as a body. Yet you know 100% that you're not a body. You never were a body. There is no body. This is an awakening.

The paradox is that you are sure there is no body, yet the body appears. And when you become adjusted to yourself, you see a body which is supposed to be you, but yet it's not there. You know there is no body, and there are no thoughts. Yet something is thinking, and something appears to be a body. This is a great paradox, what we call maya, the grand illusion.

Right now you believe that you are a body. You are certain of this. But I can tell you truly you're not. You never were, and you will never be. Yet you identify with what you call a body. You go through experiences in life. You're happy, you're sad, you cry, you laugh, you're sick, you're healthy, you're poor, you're rich, and you go through all these vicissitude's of life, making a career out of yourself, putting yourself in various positions, sticking up for your rights, fighting for your survival, and going through all these things that do not exist.

This is the way you are now. This is the truth about you right now. You do not exist. Yet you appear to exist. You appear to have two arms, and two legs, and you move around, you do things, you feel things, you go through things. But do you? I can tell you for sure you don't. You never have and you never will.

When you realize this about yourself, you stop being hurt-able. No thing can ever hurt you again. Your feelings can never be hurt, because you have no feelings. You just exist as pure consciousness, pure awareness. Try to follow me on this. This is your true nature right now, pure awareness. Right now. There never was a body you had to deal with. Yet the impression is so strong with many of you, that not for a moment does the thought leave you, that you're not a body. The thought is always with you that I am the body, I am the mind, I am the experiencer.

All spiritual teachings end with this understanding. Even the priests, and the rabbis and the ministers, and the yogis, and the rest of these people, what they're trying to teach and what they're trying to tell you, is this ultimate truth, that you are not a body, but they don't realize this themselves yet. But all spiritual teaching is for that purpose.

Just as if you're going to become a doctor, and you go to school for the purpose of becoming a doctor. You go through the second grade, the third grade, the fourth grade, junior high school, high school, college. You're doing all of these things to become a doctor. You may not even know that you want to be a doctor yet, but you're taking the prescribed courses, biology, everything that you need to take, and finally it strikes you that you want to be a doctor, and you become a doctor. So it is with all the religions and all of our spiritual practices. We say we want to become this, we want to become that. We want peace of mind. We want riches. We want all of these things. But what we really want is absolute freedom. The ultimate reality is pure awareness, absolute reality.

This is a goal that is someplace within us, and we don't know it. We're carrying it around. The ultimate reality is part of us already. But yet we go through all kind of practices, meditations, sadhanas, trying to awaken the kundalini, doing all kinds of Tantric exercises, learning the Kabbalah, practicing Taoism, doing all these things that are completely unnecessary and ridiculous. They're all a waste of time, but then again they're not a waste of time. They're not a waste of time because if you didn't do them, you wouldn't be here, you wouldn't be in a class that teaches Advaita Vedanta. You wouldn't be seeking complete freedom. Everything you've done has led you to this.

Yet, it is all a bunch of nonsense. How can they both be correct? How can it be necessary and also be a bunch of nonsense? As long as you refuse to awaken, and you refuse to see yourself as no body, you're going to go through all these rituals and all these experiences, and practice all these teachings, and memorize the bible, and the sutras, and everything else. You're going to go through all kinds of teachings again, and again, and again, and again, perhaps for many, many lives, until you awaken to the fact that it is not the teaching that's going to awaken me really. It is no person, place or thing that can ever awaken me, and free me from bondage to myself, from bondage to maya, to the universe, to the world. And this is the beginning of wisdom, when you realize this.

Again, when you realize that all the teachings in the world, all the spiritual practices in the world, all the yoga practices, all the disciplines that you've been doing, is not going to awaken you one iota. You've been wasting your time. There is nothing that can awaken you. You're waiting for me to tell you what will awaken you. There is no thing that can ever awaken you. If a thing awakened you, it would not be awakening. If you relied on something to wake you up, it would not be a real awakening. What happens is you simply begin to see. You become pure being. But nothing made it happen. Do not think that all the hard work you've been doing will make you awaken faster.

I'm telling you these great truths tonight for your own benefit, because most of you have been here for a long time. All of the things in this world will not awaken you.



There is nothing that can awaken you, for you rely on some thing, and all the things simply pull you deeper and deeper into maya.

You and I know many people who have been practicing spiritual disciplines for many years. They can recite the bible backwards and frontwards. They memorize beautiful stanzas and spiritual books. They're good debaters on points of Advaita Vedanta, or other teachings. They've been around the world to many teachers, to many places. They're still the same as they always were. All they've done is add on to their ignorance. They keep adding, and adding, and adding all of the different teachings. They're filling themselves up with teachings. This will never awaken you.

It's when you dispose of the teachings, when you get rid of the teachings, when you empty yourself out totally and completely, when there's nobody left to learn anything, that's when you simply see yourself as no body. You look at yourself and you realize what you are. But no thing can make this happen to you.

Therefore what is the attitude to take? No attitude. What should you do? Nothing. What should you study? What should you learn? Nothing. Where should you go? Nowhere. With whom should you associate? No one.

When you can get to this place, you are already awakened, for there was never anyone who had to be awakened, there was never anyone who had to practice spiritual teachings, there was never anyone who had a body, there was never anyone who existed. I know to some of you this sounds very strange, yet it is the truth. It is the whole truth and nothing but the truth. The only way you're ever going to learn this, is by not learning anything, by keeping silent.

Look how your mind is thinking right now. Some of you are saying to yourself, 'That guy is crazy,' and you're right. Some of you are already thinking about lunch tomorrow, clothes you're going to wear, going to work. Your mind immediately starts to think. The lesson you have to learn is how to stop thinking. And no one can teach you this, really, because there are no teachings that can adequately stop you from thinking. You have to want it yourself.

In other words, instead of looking to me, or any other teacher, and a person who is going to give you a sacred mantra, or a person is going to tell you a certain secret so you can awaken, forget this. Look at me as a mirror for you, that's all. See me as a mirror for yourself. When you look at me you see silence, if you're looking in the mirror correctly. There's no mind, there's no movement, there's no body, there's no one home. Then you see yourself, and you're just that.

Remember, you haven't awakened to it, for there's no one to awaken. Always remember this. Many books, many teachings tell you, you have to awaken. Who has to awaken? There was never anyone asleep. There has to be somebody asleep who is awakening.

Yet, where you're coming from, you believe you are asleep. You believe you need a teaching. You believe someone has to touch you, or give you a mantra, or do something to

you. You always want something. You always think you have to get something from the outside. The outside is a total illusion, just as you are. Therefore the only thing you can get from the outside is total nonsense, foolishness, maya. That's all anybody's going to give you. You have to listen to these words and act accordingly. Just be. Do not be this or that. Do not think of just being. Just be.

Forget about your dreams, your goals, your ambitions, your future, your past. These are all illusions. If you want to look to your future, or to your goals, then the ultimate goal you're striving for is death, for that's where everybody appears to end. This is where your goals get you. This is where your future is, in the grave. This is where everybody appears to wind up.

Therefore the wise person begins to know themselves as absolute reality before another day passes. They no longer keep thinking, "What am I going to do when I leave this meeting? I'm going to go and see a movie, I'm going to go out to dinner, I'm going to go home and watch a TV program, I'm going to go home and listen to records." Instead the wise person thinks, "I have nowhere to go, and I have nothing to do." Yet, you will do some things that you have to do. You will still go to a movie. You will still watch TV, perhaps, if you want to. You will eat dinner. But you will realize you're doing nothing.

Again this is a great paradox. How can you do something, yet at the same time be doing nothing? But this is exactly what's happening. Your body will appear to go through the motions and do all sorts of things, but you are doing nothing.

When we speak of things like this, the finite mind cannot comprehend this. The finite mind wants to fight, argue, stick up for its rights. And many people forget about this kind of a teaching, and go about their business, and they say, "Well, let whatever happens, happen." It is only a very few people that can grasp what I'm talking about.

Everybody is ultimately going to come this way. Everybody is going to awaken one day. And yet as long as you're engrossed in the body, the way you are, and in the world of persons, places, and things, you will appear to come back, life, after life after life after life, after life, until you come to the conclusion I've come to.

We're all hell bound for heaven, so-to-speak. Everyone's going to get to this place, whether we like it or not. You may ask, "If this is our true nature, nothing, no one, how did I get here in the first place?" and this is a good question. Who asked that question? I did. So I'll answer it. Nothing is happening. You never got here. There is no here to get.

It's like hypnosis. Many of you have seen people hypnotized. And in the hypnosis they seem to be seeing certain things the hypnotist tells them, yet these things do not exist. So it is with this world and your appearance in it. You appear to be here because you're hypnotized. You have certain thoughts, certain feelings, certain emotions, because you're hypnotized. You feel you want to become self-realized, liberated, because you're hypnotized. Everything you feel, do or act, is hypnosis. You are not the one that's acting, or doing, or being. You are beyond all this.

You are boundless space, nirvana, sat-chit-ananda. You are not what you think you are. You are eternal happiness, unalloyed peace, joy. This is your real nature. You are the substratum of all existence, the underlying current, out of which all things come. Yet you are not those things that appear to be coming from you.

You can tell if you're getting closer to this by the peace that overwhelms you, the happiness that takes you over. It is not a happiness because there's a thing happening in your life that you favor. It is not a happiness of something you own that you didn't own before. It is not a peace because you're in the right environment and you feel peaceful. It is a peace and happiness that is always with you. You are that peace. You are that happiness. It is always there. It never leaves you. As long as you believe you're a body, it is virtually impossible to have this peace and have this happiness. You cannot, for a body is part of the world conditioning.

Therefore you have to search for peace. You have to search for happiness. You believe that if you do this, you'll be happy. If you do this you will become peaceful. And then when you do this and you do that, the happiness and peace, how long will it last? For a short while. Things change. Environments change. Conditions change. Your family changes. Everything changes. Therefore again, it is virtually impossible to have real peace, and real happiness, as long as you believe you are a body.

Consequently, we do not go searching for peace or happiness. This is a mistake. What we do is we become our real Self, by not trying to become our real Self. All this begins by quieting the mind, by not allowing the mind to react to conditions and situations. I'm not only speaking of negative conditions and situations. I'm speaking of everything that arises in the mind. When you wake up in the morning and you see the beautiful trees, the sun up, the mountains, the flowers, birds, this also is a false image. It is not the truth about you. You're not trying to exchange bad for good. For the singing bird that you listen to, will only last a fortnight. How long is a fortnight?

*SH: Two weeks.*

R: Two weeks. That's enough. All the trees you see will die in the winter time, or change in the winter time. Everything you see changes. The beautiful flowers you pick for your morning breakfast table die within twenty-four hours, or less. They're no longer beautiful flowers.

What I'm trying to show you, you cannot depend on anything in this world for your happiness or your peace. It's a false premise. Things in this world only make you happy temporarily. When you come to the realization that you're not the body, and sometime you will come to the realization that there is no world, there is no universe, there is no God, there is only that, which is indescribable.

You have to be very honest with yourself. Do I really want to become free? Am I really looking to awaken, be liberated? What am I doing about it? Be honest with yourself. Listen to those kids having a birthday party, whatever they're doing. They're so happy. Yet at the end of the party, they have to go home. And they have to go to school tomorrow, or

they have chores to do, and then they have to do things they don't like. Soon their mind starts thinking about partying again. They make more parties and they keep this up until they grow up. It never stops. Party after party after party. They become party animals, searching for happiness, searching for peace, searching for everlasting joy, yet, they do not understand that nothing outside can give you this. Nothing.

You have to jump within yourself. You have to learn to sit in the silence, to quiet the mind and it will come by itself. You do not have to pray for it, or practice sadhanas, as I said before, do certain rituals, or read certain books. You simply have to sit, quiet the mind, by observing it, inquire, "To whom do the thoughts come?" be still, and know that I am God.

That's all I have to say. (pause) Feel free to ask some questions.

*SR: Robert, what is love?*

R: Love, happiness, peace, joy, are all your real nature. It is a feeling beyond the feeling. It is a total ineffable something that you are. It makes you know that you are one with everything. Everyone is your brother and sister. Including the flowers, the trees, the animals, the bedbugs, the cockroaches, the mountains, the sky, the sick people, the healthy people, the poor people, the rich people. When you can look at everyone with one I and not differentiate. Then you're in love.

But when you pick out somebody special and you think that one you're totally in love with because he or she has the right features, the right figure, the right assets that you want, this is infatuation. This only lasts for a day until you get what you want. But true love never changes. It doesn't go away because it never came from anywhere. It's just something that is and you are that.

*SR: Robert how can one keep in touch with you when one is faraway?*

R: The Self is all-pervading therefore the Self is always wherever you are. It never came from anywhere and never went anywhere. It just is. Therefore wherever you may be, if you think of the Self the Self thinks of you. For the same Self that you see sitting here is within you. It is your essence. You may be in Cambodia or Bali, India, Tibet, anywhere, how can the Self ever leave you? It is always with you for it has nowhere to go. It is pure omnipresence.

*SZ: I have a question. (R: Sure.) I heard that the vasana are obstacles to God realization. How do we create the vasana and how do we destroy the vasana? (Dogs barking loudly) (R: How do we create what?) The vasana, the vasana. (students spells the word) V A S A N A. (R: Oh vasana!) Yeah. How do we create it because I heard that the vasana are obstacles to God realization? And what should we do to destroy the vasana?*

R: For whom is the vasana? Where did it come from to begin with? It never existed. See here is what you have to understand. If there was a real problem, if samsarra, vasana what you're talking about... (*SZ: What is vasana?*) Mental impressions, that is what you're talking about right? Vasana, samsarra and the rest of those negative things. If they really existed then we would have to figure out how to destroy them. But the reality is

they do not exist. They're only a concept, an idea accepted by the personal-I, by the little self. So do not think of destroying them for if you do you'll have a fight on your hands. Simply become still and realize that you have nothing to fight, nothing to fear, nothing to change. You are pure awareness. There is nothing you have to fight. Do you see what I mean? (SZ: *Umm-hmm*) You have nothing inside of you that is holding you back. It is all your imagination. It is all your dream. It appears to be real. It's all maya. It doesn't exist. Wake up! You are free. Do you see what I mean?

*SZ: Does this mean that I have a lot of mental impressions in my mind and perhaps through my past actions and when I sit for meditation, so this mental impressions arise. And this mean that I should not go after them and if I stay everyday in no seeking then I will realize God? Does it mean so?*

R: There is no one who has to realize God. Do not think about the past. Do not believe there are past lives where you have to sit and work and pray and do spiritual sadhana. Forget about that. Be here now! This moment, in this moment, you are awake. In this moment there are no hindrances holding you back. (SZ: *But I'm still in my body?*) Says who? That's a belief! This is the hypnotism I was talking about. This is the maya. This is your illusion that you're still in your body. If you did not believe right now that you are not in your body, you will never believe that you are not in your body. You will always appear to have a body until the day comes when you sit down and you say, "I have no body." And it's gone. As simple as that.

*SZ: Will I need some preparation for that? (R: Who says so?) Because the mental impressions in me for a long time in the past time.*

R: And again it's your belief in mental impressions that's keeping you back. There are no mental impressions. That is just a story. That is like when you watch a movie on the screen. And the movie ends and there is no more figures on the screen and there are no more images. Images are gone. And so it is when you sort of awaken to yourself you realize there never were mental impressions. There is no past! No past has ever existed! Forget about the past, now! Now is the appointed time! Right this second! In this second there is no past, there is no future. There is just now! And now is another name for absolute reality or nirvana. This is now!

But your mind wants to think about the past, wants to think about the future. It wants to think about sadhana, about spiritual practices. The mind is fooling you, it's playing its tricks on you. Because you really have no mind so how can these tricks be played on you? Do not think about all this. Just let go and awaken.

*SZ: Did the Buddha said that we should renounce all sins, so to say, because if you say I am now myself and pure consciousness but if I use my six sense organs then how can I stay in the self as my pure consciousness?*

R: The problem is that you believe in your sense organs. You believe that you're using your senses. What I'm saying is stop thinking all of these things. The pure teaching

of Buddha was no mind, no body. No preparation, nothing. Yet he spoke differently to different people. For to have a teaching you have to have different things to say.

Therefore voluminous texts have been written about the Buddha and his teachings. But in reality his teaching was very simple. Noone exists. There is no mind. There is no universe. Yet to explain this to the people he had to tell all kinds of stories and make up all kinds of things. Because the people of that time just like the people of today insist on hearing stories. They want methods to work with. They want things that they can practice and things that they can do but in truth, you are the Buddha. Right now just the way you are. You have the Buddha nature. You are that. There are no samsaras, no samskaras, nothing like that exist. You are totally free. Why not accept your freedom and be happy.

Why do you insist on thinking about all of these practices that you have to do? The practices will never stop. They will continue and continue and continue and continue and life after life after life after life after life, they will never stop. Until you vehemently come to the conclusion that nothing exists and you are free.

See you're thinking about this, that spoils it. Because when you start to think about it you come up with vasanas, about samskaras, about samaras and all kinds of nonsense. Stop thinking and be free!

In other words you do not want to become a scholar in Buddhism, or a scholar in Hinduism or a scholar in Vedanta - Advaita Vedanta. You never want to be a scholar, a pundit and learn all these voluminous texts and be able to recite them and write many books. This is all a waste of time. Those are all human concepts. What you wish to do, what you really want to do is empty yourself completely totally and be free. Empty yourself of everything. Right now this second. When I speak of emptying yourself, I'm not speaking of time. I'm not speaking of little by little, day after day, I'm speaking of right now! This moment! This second become empty, become free! Be yourself! Hallelujah! (laughter)

*SZ: I think everybody here wants to be that but it's not possible.*

R: Don't concern yourself with everybody here. You become the first one to be free, leave everybody alone. When you become free you will realize that everybody else is also free. There is no bondage. There is no enlightenment. When you realize that you are the Self you will realize that everybody is also the Self. You are the Self of all. You are not limited to your body. You are all-pervading. You are the creator of the universe. (*SZ: But why do I not feel that?*) Because you want to dream. You want to stay hypnotized. You're holding onto the maya very strongly. You're holding onto your teaching and your past and all the mind stuff that is coming out of you, you're holding onto these things. Let go of everything and you'll be free. Just let go. Drop it. (*SZ: Everything impermanent?*) Excuse me? (*SZ: Should I let go of everything impermanent...*) Let go of everything impermanent, everything permanent, let go of everything. Have no concept or reasoning whatsoever. Make no differentiation between impermanent and permanent. When I say let go I mean, Everything! Everything! Hold onto nothing!

SF: *I have a question. (R: Fred, where did you come from?) A few months ago a book came out that stated that Krishnamurti for many years had an active sex life and created quite a stir in certain quarters. And I don't see why it should have but it did. And in fact when I came out to Santa Monica to see him in 1972 and somebody asked him about his sex life, and he let the fellow know in no uncertain terms that it was one of his business. (R: Umm.) So in the minds of a lot of people apparently there is a connection between celibacy and realization. And I wondered if you want to comment on that idea which seems to be prevalent in certain circles.*

R: If you will spend you time disappearing you wouldn't have time to think about sex life or no sex life. Leave those things alone. It makes no difference. Keep your mind on losing your mind. Keep your mind on reality until your mind disappears. What is the difference if you're celibate or you're not celibate? That is not the point at all. It's the same like saying, "I'm eating or I'm fasting." (SF: *Say that again please.*) It's like saying, "I'm eating or I'm fasting." (SF: *Oh yeah. It's not doing anything.*) It doesn't matter whatever you want to do you do. Your job is to disappear. To become invisible. Leave the body alone. (SF: *Leave the world alone.*) Leave the world alone. Leave the body alone. Leave people alone. Leave Krishnamurti alone. (students laugh)

SF: *You advise us when we attempt on trying to sit in the silence but when the thought appears I don't like or seems to be serving no purpose I say, "Drop it!" And that seems to work pretty well. But it doesn't take long for another thought to appear and I have to do it again. And I heard something interesting just the other day, Ram Dass, the American Ram Dass, when he is in this position he tells the thought, "Go back to the kitchen." And I thought that's kind of a key because what it means is that thought doesn't belong in the front of the house. So I thought that was on key.*

R: Well if that helps you, do it. By all means... (SF: *I use the "Drop it." For most of the time.*) You can drop it in the kitchen. (students burst out laughing) Try not to make things complicated. Before you came in I was talking about, we do not have to learn any methods. Do not look for methods. Because when you look for methods you are using your mind and it ties you down deeper to the maya. No matter what the methods are.

Just be yourself now! And yourself now is pure awareness, boundless space, absolute reality. This is you right now, there is nothing else to think about. There is nothing to get rid of. Nothing to add. Nothing to do. Live in that moment and it's pure awareness.

SF: *Thank you. (pause) There is something else I was thinking about. Not long after I got sober I was talking to a guy that had experienced a lot of DT's. (delirium tremors) And I asked him, "Are the things that you see and feel in DT's are they real?" And he said, "Oh yes, they're more than real." And I've always wondered if that...he said that because in that experience those things appeared or were felt without going through the filter of the conditioned mind.*

R: That is a good point. When alcoholics have DT's they see all kinds of things, elephants on the walls, all kinds of visions, hallucinations and they appear real. Very real. (SF: *Really real.*) And no matter how much you tell them they're not real they will not believe you. Such is the workings of the mind.

The mind can accomplish anything do anything. This is why I keep telling you do not try to change the condition. Because it will just change to another condition. Get rid of the mind and the condition will never come back. Drop the mind, not the condition. Get right to the cause which is the mind, the ego. The I-thought. When this goes everything else will go with it. But it's a good question because it shows you what the mind can perceive. An illusion. This is how we see the world. We see this world as being real but it's an illusion.

Look at a beautiful sunset. We all think it's so beautiful but it'll be gone soon where did the beauty go? The beauty is gone with it. And then you feel sort of sad and you say, "I wish I could see that sunset all the time." But you can't! In the morning you watch the sunrise, same thing. It's beautiful. You can't wait for the sun to come up you see it over the ocean, it looks so gorgeous and when it gets to the middle of the sky, which doesn't exist, you feel hot and bothered. And you say, "God damn sun, I wish you would go away." So what is the truth what is going on? All the beauty, all the joy, all the things you like turn into something ugly soon. Forget about all these things. They're coming out of you. You are the creator of all the suns, the sunsets, the moons, the planets, the universe, that all comes out of you. You are the instigator, the culprit, the boss.

You may stop playing the game anytime you wish. By pulling everything back inside of you. The whole universe pulled like a rubber band snaps back inside of you. And then you are the Self. So again do not rely on anything in this world to make you happy because everything is temporary it turns into something else. Rather turn into the truth, become the truth, reality, the absolute reality, the pure awareness.

(long silence then Robert continues)

Om shanti, shanti, shanti, peace, peace.

Remember to love yourselves, to bow to yourself, to pray to yourself, to worship yourself. For God dwells in you as you. God bless you, I love you.

We've got prashad. Remember the whole teaching is in the prashad. If you wish to awaken eat some prashad. And Norman brought some fruit.

*SV: What does the word prashad mean Robert?*

*R: It means blessed food.*

*SV: Blessed food, thank you.*

(prashad given out as tape ends.) [TOC]



**ANNIHILATING THE MIND**

*28th June, 1992*

*Robert:* Good afternoon. Happy earthquake day. I am glad you can join us today on this auspicious occasion. [There were two earthquakes that day.] It shows you how fragile human beings are. You can be here today and gone tomorrow. From Arnold Schwarzenegger to Woody Allen, when the earthquake comes, whoever you are, it doesn't matter, whatever you've built, doesn't matter, whatever you've saved, does not matter. It makes you humble, doesn't it? It makes you realize you can be here now and gone in a couple of seconds. Something to think about.

Of course if you realize the truth about yourself, that you were never born, you never die, you are consciousness, you are pure awareness, then you don't even think about these things. You just watch, observe, and enjoy.

There was once a great king who heard of a Sage who was traveling through the kingdom, a famous Sage. This Sage was known for his great compassion, his great love, and his great humility. He didn't speak much. The king called his wise man to him and said, "Quick, go and find the Sage and bring him here, so that he can give us a talk on spirituality." The wise man obeyed.

He inquired as to the whereabouts of the Sage and finally located him. He related to the Sage what the king had said. The Sage said, "I'm not interested." He beseeched the Sage again and again to come to the kingdom. The king would give him bags of gold, fine meals, beautiful women. The Sage said, "Sorry, not interested." Finally the wise man left the Sage and returned to the king and reported the story, what happened. The king became furious. He said, "I want you to go back and use whatever means you can to bring the Sage here. Otherwise I'll cut off your head and use it as a hockey puck." The wise man said, "Yes, OK," and again left.

He searched for the Sage. He found him, fell at his feet admonished, "Master, please come and give a talk on spirituality for the king, or he will cut off my head and use it as a hockey puck." The Sage, having a great compassion, a great love, a great humility, said, "OK, I will come. Make all the arrangements. I will give a discourse on silence."

The wise man was so happy, he returned to the king and told what had happened. The king became ecstatic, joyful. He ran to the royal ballroom, had his servants put out 300 chairs in preparation for the Sage, invited the entire council, all of the ministers, their families. Hundreds of people attended.

The Sage appeared at the promised time. He sat down on a chair, turned his head slowly to the right, slowly to the left, looked at everyone, got up, and he left, and left the

palace and the kingdom. The king became furious. "This is an insult," he shouted. The wise man came over, and he said, "How can he do this to me? He has insulted me in front of all of my friends. Why was he so disrespectful?" The wise man said, "Sire, don't you get the point? He said he was going to come and give us a discourse on silence. What better way to give a discourse on silence than to be silent?"

This story is the truth about us also. It shows us that in silence there is power, in silence there is the highest truth, in silence there is pure awareness. When we talk too much, when we get involved in too much discourse with people, when we talk too much about philosophical teachings, spirituality, it loses the essence of the teaching. When you hear about your self, you hear me telling you, you are pure awareness, boundless space, sat-chit-ananda, you are the Self, when you've practiced observation, observing, being the witness, when you've practiced vichara, self-inquiry, and you've done this for many years, it is then time to be silent. It is then time to keep quiet, not to allow your thoughts to go any further.

When I say to keep silence, I do not mean just keeping quiet, when your mind keeps thinking, thinking, thinking, I am referring to quieting the mind. When there is no longer any noise in your mind, when the mind becomes quiescent, the reality appears by itself.

Why do you want to experience the reality? Because you have read in books, teachers have told you, the reality is infinite peace and wisdom, the reality is pure knowledge, the reality is immortality, and everyone wants this. So we practice all forms of sadhana, we go and see various teachers, we read many books. Now what all these things should lead to is the silence. After a few years it should not lead to further books, it should not lead to further running around the world, looking for Masters who can give you the secret potion, so that you can become self-realized. It means to be quiet, to cause the mind to become totally still, not to get involved in talking, talking, talking, about nonsense, to talk very little.

Notice as you keep still this way, how thoughts enter your mind, how they begin to tell you things about yourself, about the speaker, about the room. The thoughts tell you everything that keeps you back from achieving your realization. Thoughts can do you no good, no matter what kind of thoughts they are. They can only take you so far, confuse you.

You have to see this about yourself. You have to be totally honest with yourself, see where you are coming from, examine your feelings, your emotions.

Again, what is going through your mind. Most people cannot sit in the silence even for a second. The mind waves begin to move.

As long as your mind keeps feeding you information, you can never really awaken, for what you call the mind is merely a bundle of thoughts about the past, and about the future and about the present. That's all the mind is. The mind keeps you earth-

bound. That is its job, to make you part of this earth, to attach you to person, place and thing.

Therefore the wise person, from the very beginning, begins to do things to keep the mind still, to quiet the mind. What is the highest thing you can possibly do to quiet the mind? And the answer is nothing. As long as you're doing something you're using the mind. Therefore the highest teaching is, do nothing. When you learn to do nothing, the mind will stop thinking all by itself, but when you do something, the mind will accumulate more knowledge, of things that you are doing, and become ever stronger, and stronger and stronger.

Remember you are not trying to acquire more knowledge, and add on to the knowledge you already have. You want to empty yourself totally, absolutely and completely, of all so called knowledge. You're afraid to do this, for you think you will become a vegetable. It's hard to imagine a person with no mind. But, when you begin to realize your mind is only an accumulation of thoughts, thoughts from past lives, thoughts from this life, only thoughts, then you begin to see that the mind has to be totally transcended and transmuted. And those of you who have been practicing sadhana for many years, have come to the point where now you can do nothing. You no longer have to meditate. You no longer have to practice atma-vichara. You no longer have to practice being the witness, vipassana meditation. Those things are no longer necessary. They have taken you to a certain point, and here you are. You now have absolutely nothing to do. You are free.

If you think about this aright, you will see that your body, what you call your body, will still function very well without your thoughts. This is sort of a hard one to grasp, for you have been taught you have to use your mind to function. You've been taught that your mind uses the body to function on this earth plane. That's how it appears. But in truth there never was a body, there never was a mind and there was never anyone to function.

When this is understood properly, you become the epitome of compassion, of loving kindness, of peace, of humility, simply by understanding what I just said. You do not have to earn these virtues. Some of these virtues are actually yours already, they've always been yours, compassion, loving kindness, peace, happiness. Since they are already yours and you have them already, you simply have to sit still, quiet the mind, and they'll come up to express themselves.

It's similar to the sun covered by clouds. When the sun is covered by clouds, you think there is no sun, the sun has disappeared. Yet once the clouds dissipate, the sun shines once more with all its glory and splendor. And so it is with the mind. You have believed that the mind causes you to function, to shine, and this is not necessarily true. The mind is here to keep you earthbound. When you stop thinking, the mind becomes the infinite, becomes God, becomes boundless space, nirvana, pure awareness. It doesn't really become that. You've always been that. The mind merely disappears, as a mind, and your true nature is expressed.

Many people try to develop virtues before they try to remove the mind. This is impossible to do. If you have anger, fear, and many of these negative conditions, it is very difficult to make them disappear. It is very difficult to get rid of them, to transcend them. No matter what you do to try to transcend them, to try to give them up, they just become stronger. It is only when you work on the removal of the mind, by quieting the mind, then all of these things we discussed, the fears, the frustrations, the anger, disappears of its own volition.

It's so easy and yet so hard. The reason it appears hard is because you have become attached to your way of thinking, you have been attached to person, place and thing for so many years. You're attached to your memories, to your body. This is the reason it appears difficult. But when you begin to understand and realize there is no body, there is no attachment, there is only total freedom, the mind becomes totally annihilated.

This is something you have to work with yourself. This is something you have to talk to yourself about, something you have to see for yourself. Seeing is being. As you begin to see the great truth, that you are the imperishable Self, the mind will automatically run away and become dissolved.

Why wait any longer? Why not simply awaken now? Why continue to play all these religious games, going through eons of so called incarnations, trying to become free and liberated? Why not smile at yourself and say, "I am that, I have always been that. All is well. There are no mistakes. I am in my right place." Why not accept this?

Do not try to change the world or change other people. Do not even try to change yourself, for it is most difficult to do. All you have to do is to realize you are not the mind.

You're becoming a little more peaceful now. All the thoughts are leaving you. You are no longer bound by your mind. You have become absolute freedom. Your mind and your body are melting away. The true Self alone remains. You're experiencing this, emptiness, no mind. There is nothing that can disturb you any longer. You are free from all outside influences.

(silence)

(Q - Mary reads the question and A - Robert answers)

*Q: Please tell me more about the love that you experience and feel.*

A: There is human love and there is spiritual love. Human love is possessive love most of the time. In human love you want something for yourself. So you give out love to somebody else. You want a gift, you want a person, you want something. So you learn to love so you will get it. There are a very few people who just love for love sake.

Spiritual love is your Self. It is consciousness and is what you really are. It is a love that just is. Not something that comes only at a certain time when you see something you want. True love, spiritual love is your very essence. It is all-pervading. It is consciousness.

When you awaken to your true reality, who you are is love. When you love the Self you love everybody else and everything else. The Self is your true nature, it's all-

pervading, omnipresent. This love again comes by itself as you awaken. It is not something you have to develop. It is something that has always been with you. And as you keep awakening more and more you feel it for no reason whatsoever. You can be in hell and you will see heaven and you will love it. You can be going through every agonizing experience on this earth yet if you are an instrument of love, you will feel joy and peace. For love, joy, peace, reality, consciousness, are all synonymous. They are one and the same. Therefore awaken and love will come by itself.

*Q: What is beauty?*

A: What is beauty, it's the same thing. Beauty is what you behold as your Self. It's not something you see and you want it for a time. It is God or consciousness or the Self. Just like love there is no difference. As you see love you see beauty. All of these words are for human beings to differentiate and make separate. Because you think you're separate.

So you have words like beauty and love and truth and joy and happiness but it's only one. Not duality, not three, not four but one and you are that one. To the realized person those words have no meaning any longer. But if you become an embodiment of this there is no one left to do it. For the reality takes up all space. This is what is meant by all-pervading. It takes up all time and all space. There is no room for anything else. It is only when you are asleep and you think you are mortal man that you have to love something or see beauty in something or see joy or happiness in yourself.

But again when you wake up you have become those things, therefore there are no words that you use to describe them. There is nothing you have to say, it just is.

*Q: Please give me examples of lying that is okay?*

A: An example when lying is okay? Lying is okay when you think you're human. When you're human being you naturally lie. When you want things for yourself. When you want yourself to be better than other people, you compete with others. You want to make yourself look great. If you're not you exaggerate the position you're in. If anybody asks you a question about yourself you do not want to tell them something is wrong with you. You exaggerate yourself so the person can think you're a wonderful person.

When you fall in love you see all the qualities and everything in the present in the other person and you try to make yourself loving. You put on airs, you lie about yourself. To make yourself look important, look good, look big. So every human being is really a liar. So when you are in yourself, your true Self those words do not exist. Words like truth or lie they no longer exist. For there is no one left to experience them. Only in your human self do you experience all these words. Self-realization, liberation, moksha, delusion, ignorance, lying, those are a part of the ego, the mind. This is why it's so important to work on the mind to remove it, to get rid of it. Then you will be your true Self and there will be nobody to do anything. (pause) Anyone like to ask a question or say something?

*SV: Robert, this came about...this came back into my memory when you were saying that we should say, "I am that." And there is a time factor involved in it. Something similar, maybe six months ago I was sitting up in bed, I was meditating or something and all of a sudden I knew I'm*

*free and have always been free with total certainty. It lasted maybe twenty-seconds. And I got a feeling if it lasted twenty minutes it really would have been coming. And another thing was on three times the "I" has totally ceased and the first time maybe twenty-two years ago. Now there was no time involved then and there was nobody there who knew at the time. But if it's longer I think would it be strong enough to stay permanently? I don't know where the questioner is...*

R: Well you are apparently having certain experiences and you had experiences... (SV: *No nobody was there to experience this, there was nobody to remember, there was no memory, there was no witness. There was nobody there. Nobody to experience anything.*) How did you come back? (SV: *I don't know, at one time, in time so-to-speak I recognized there was nothing.*) But you came back. (SV: *Yes.*)

R: One who realizes the truth that there is absolutely nothing can never come back again. One who has a glimpse of the reality you're referring to can come back. It's like nirvikalpa samadhi. In nirvikalpa samadhi while you're meditating, you lose the body consciousness and you experience the reality. But you experience the reality up to a point. If you experience the entire reality you would never come back again you would have sahaja samadhi. Which means you will be conscious but be realized 24 hours a day.

But when you have to sit in nirvikalpa samadhi, it's temporary but you have a feeling of what is going on. It's sort of like taking LSD. When somebody takes LSD or some other psychedelic they experience some reality perhaps. They're able to go deep inside and see the reality. But not the entire reality they have a glimpse of how it is. Then they come back again.

SH: *I thought that was savikalpa samadhi and nirvikalpa was the real thing.*

R: Nirvikalpa is close to the real thing but it's not the real thing. (SH: *Savikalpa is when they are still doing.*) Savikalpa is less. When you are in the dualistic state. But nirvikalpa is when you are one with the infinite but not all together there. (SH: *You're one but not all together one.*) Yes. There is a piece missing. For if you're all together there you would never come back again. You would be that forever.

See this is something most people do not understand. When you touch the reality, the reality totally you have destroyed the ego and the mind. There is nothing to come back to. But when you come again, doing meditation or whatever you think you're in and you're a human being again, you have not touched the reality 100%. There is something there to come back to.

SH: When you touch 100 percent the ego is burnt out?

R: You are all cooked. Kaput.

SN: *Robert isn't nirvikalpa samadhi just an experience of the mind?*

R: Everything that is not reality is an experience of the mind. (SN: *So if you say it's a glimpse it's almost a kind of a contradiction. Then isn't nirvikalpa samadhi just another facet of the illusion?*) Nirvikalpa samadhi takes you closer to reality than anything else. But the mind of course is experiencing nirvikalpa samadhi. (SN: *That's what I'm saying so how can it be reality?*) But it's close to reality but it's not the whole reality, that is what I am saying.

SH: *But in sahaja samadhi the mind is burnt up?*

R: Totally gone. You never come back.)

SN: *I mean it seems as though many people experience something, if you want to call it nirvikalpa samadhi. They themselves become teachers thinking that they've awakened. But it seems obvious that the experience that they've had is just an experience of the mind. It's like everything else, in a sense the mind will always find another way to fool you. Do you hear what I'm saying? (R: True.) And it seems...I mean I understand what you're saying, it's the closest thing but it seems like a contradiction to even say that because the Self is the Self, the mind is the mind.*

R: In order to explain it... (SN: Right.) ...you have to use words. You have to make people understand what you're talking about. (SN: *But actually the Self is not any experience at all?*) The Self is nothing. (SN: *Exactly.*) So you experience the self. You know you are the self. (SN: *Kind of like what you were getting at. As long as we experience it that is not it.*) True. (SN: *In a higher sense.*) If there is somebody left over to experience it then that is not it at all.

SN: *But as I said it seems to be somewhat persuasive that a lot of people have had what they call spiritual experiences, of course that too is just the mind.*

R: It is the mind. But we're not really here to judge people, talk about different teachers, who knows... (SN: *Well I'm not naming any names.*) ...who knows what people are doing or what they are not doing. We have to be interested in ourselves first. And we're interested in our self first when we become free. Then we will know what to do to make this world a better place in which to live. But until then we have to work on ourselves. And become sort of simple and quiet and peaceful. And not judge others and leave everybody alone, leave everything alone. Become happy within yourself.

SD: *Robert could these glimpses be a sign of progress or is there such a thing as progress toward enlightenment?*

R: If we're speaking about these things there is certainly a sign of progress. Because it shows you that you've gone further than you've gone before. If you are able to experience this feeling and have total joy for a while, total peace, total happiness and you begin to know there is such a place that you can go and stay forever.

SF: *What part does the body play in this scenario?*

R: The body doesn't really play any part. (SF: *Sir?*) The body doesn't play any part at all. The body just appears to exist. As long as you believe that you are a human you are a person, place or thing. But once you get beyond that there is no longer a body to experience. The body is only here when you are here as a person. But once you transcend the personality for whom is there a body?

SN: *But really we're not after any experience at all though? I think that is the point?*

R: True. There is no one to experience stages of development. We want to be the Self that we've always been. This is the meaning of the biblical statement, "Be still and know that I am God." Be still! That is all you have to do. All the teachings in the world are simply to tell you to be still. All the books you've read, the voluminous texts, the bibles of

the world, the Vedanta, everything. Just be still is all that means. All those writings. Just to become still. To become quiet.

*ST: Robert I read a statement in the transcript the other night and I didn't quite understand it and was wondering if you could say something about it? You said that we come into this world to find out who we are and what we should be doing. And I understand that to find out who we are, is to become free from the illusion, from the dream. But what does that imply to find out what we should be doing?*

R: What I mean by that is we should become quiet. We should become still. We should be doing our spiritual quietness. We should be doing what has to be done to realize the Self. They're both the same thing. We come into this world to find ourselves and to be still. That is what we should be doing. To become quiet. Not to get too involved in things.

*SZ: Robert please tell us some of the tests which some realizer imposed upon themselves on the way to God realization. (R: Say that again.) Please tell us the tests which some enlightened beings imposed upon themselves on the way to God realization. I heard about that.*

R: I don't really understand your question.

*SV: I think that the gentleman said that the people who are on the way to enlightenment impose a test on themselves. (R: Oh.)*

*SH: It shows that you're on the way.*

R: What you call a test is an illusion. For whom is there a test? Why look for tests. Today right this moment you are free. You are bright and shiny, you are reality, right now! So why do you want to have tests in your life? There are many people in this world who believe that they have to go through tests. And they go through tests after test after test, suffering after suffering after suffering. All this is unnecessary. You do not have to have any tests whatsoever. If you believe in tests you will be given tests. Because your mind is believing that you have to go through tests. It's all in the mind the mind makes all of these things up. It plays games with you, it fools you. Do not think about this at all. Do not say when something happens I'm going through a test, God is testing me. There is no God to test you whatsoever. You are the God and your mind is creating whatever you feel is true.

Therefore be here now. Awaken this moment. Understand your true nature now. You are the Buddha. You have the Buddha nature now! Not next week or when you go through tests, when you go away to a monastery. Now is the only time there is. And right now you are free.

*SZ: But I can see that I am free but sometimes some event or some crisis happens then I feel unhappy. (R: Yes, of course.) Then I should not deceive myself. (R: True.) Because I can practice this in spiritual...and I can think that is alright but when some crisis happens then my mind will not be in balance. (R: That's a good question.) I must know that I do not deceive myself now. Not in the future but now.*

R: That's a good question. What you do as you practice spiritual disciplines, self inquiry. And you begin to realize the truth that we're talking about here. Your reactions to things will change. You will find that the things that used to bother or annoy you no



longer bother you. What you call a test will no longer disturb you whatsoever. You have become higher than you have ever been before. By practicing your spiritual disciplines, by what you've been doing. And the things that used to hurt you before no longer have the power to hurt you again. You will look at something that used to make you mad, angry and you will laugh.

Therefore what you believe was a test will no longer be anything. Will have no power over you. You have overcome. By not reacting, by not giving it power. Whatever you react to, you give power to. You say, "You have something powerful that can make me feel mad? That can make me angry, that can make me upset?"

But as you work on yourself, as you understand what we're talking about in this class, the time will come when you look at this whole world, this whole universe and there will be nothing in this universe that can upset you or worry you, or bother you. You will be totally free. Then you will not think of tests any longer. That role will not come into your mind. It'll be finished. Thinking of tests, of deluding yourself, of fooling yourself.

Now if I'm talking to the average person on the street, I cannot tell that person this. But when they know nothing about spiritual practices they haven't done anything for themselves therefore they will be deluded and they would have to take right action. I'm not telling you to imagine that something doesn't exist. I'm not telling you to fool yourself and say, "This doesn't exist."

For instance if your house is on fire. You do not say, "It's not really on fire." Or if you break your arm, you don't say, "I didn't break my arm." When you're felling tremendous pain, when you realize that your belongings are burnt in the fire.

But as you grow spiritually, your house is on fire, you may see your house burning. You will not deny it's burning but you will not be affected by it. You've transcended, you've come above that. You've risen above that. When you break your arm you will feel some pain and you will realize your arm is broken but you will not respond to it, you will not give it any power. You will be above that. You become a new person completely.

So there are no tests. It is the mind that gives you tests. Work on the mind and there will be no tests for you to go through. Get away from me and then you will wake up. It's gone, it never happened, it never existed.

And so it is when you awaken to the truth of your being you will understand that this is a dream also. In this dream all kinds of things happen, it will always happen. People will always be tortured, it will never stop. There will always be wars. There will always be man's inhumanity to man on this planet. That is how it appears. There is duality on this planet. You cannot have perfection for the whole world, it will never happen. There is duality, only duality on this planet. For every good there is a bad, for every up there is a down, for every amount of pressure pushing forward there is an equal amount of pressure pushing backward. This is the way of this world. The pendulum has to swing both directions. The pendulum swings in this direction and all kinds of good things are happening to you then it swings backwards again and you're suffering, going through all kinds of

negative experiences. Therefore I say to you, "Wake up! Awaken now!" When you awaken these things will not exist for you.

*SZ: I had a test but I deceive myself.*

R: Work on yourself. Practice sadhana. Inquire "Who am I?" Ask, "Who deceives myself? Who is the one that deceives themselves?" And realize that it's the ego. The ego or the mind is saying all of these things. That you're deceiving yourself that you're doing all kinds of things. If you are not deceiving yourself according to your thinking, then what you see in the world will be reality. Then you're not deceiving yourself, true?

Everything will be real. The whole world will be real to you. Yet a simple test will show you that it's not. Everything must change. The person who is being tortured today can become the President tomorrow. Can become the head of the country tomorrow. Everything changes.

So when you see something that you're trying to change, it will change automatically by itself, sooner or later. If you go through this world you will see there have been times that countries possessed other countries and then the countries that were possessed became the possessors and they became tyrants. And then the country that they possessed after hundreds of years they became the possessors.

The whole world is a joke, a cosmic joke. You can't take anything in this world as being real. So when you deceive yourself as you say, realize, "Who is deceiving myself? Who is doing this?" And you will see it's the ego who thinks this way. Remove the ego, remove the mind and there will be no one to be deceived.

*SZ: Did you say that if I do not relate to this world then I will be in myself? Will be the Self?*

R: You cannot just not relate to the world even if you say I'm not going to. If you try your best not to relate to the world you're going to relate to the world. What I want you to do is to forget about the world. And go deep within yourself. Dive within yourself. Find out who you are. Discover your true Self. Then see if that question arises.

Would you like to read the Jnani Mary?

*SM: Yes Robert.*

(tape ends abruptly) [TOC]

## **THE HIGHEST TEACHING IS SILENCE**

*2nd July, 1992*

*Robert:* Good evening. I welcome you with all my heart. It's good to be with you once again. I love every one of you. All is well. Everything is unfolding as it should. There are no mistakes. Everything is in its right place.

There are certain principles we should always remember, if we wish to be happy all the time. The first one is, the highest teaching in the world is silence, to be still. There is no higher teaching than this. Silence is Brahman. Silence is grace. Silence is absolute reality. I'm speaking of real silence, not just keeping quiet for a while. Real silence is when you go deep within and you become totally oblivious to your surroundings.

There is no disturbance, even though things may still be going on all around you. The telephone may ring, people may knock on your door, the dog may bark, yet if you go deep within, you'll be silent.

True silence has absolutely nothing to do with the world. True silence is omnipresence, is all-pervading. Your real nature is silence. Always remember, it is different than just keeping still. Anyone can keep still for a while, maybe a couple of seconds, before the mind starts attacking you. But true silence is when you go deeper, where you forget about your body, you forget about your affairs, your mind, your world, and you enter that atmosphere where there is bliss-consciousness.

True silence is the nature of creation. The planets turn on their axis, the galaxies spin through space, they hurl through space, galaxies, billions of galaxies. Everything is in a state of flux. Everything moves. Yet, it's all very silent. You do not hear a thing. If you get up at four o'clock in the morning and go outside and look, what do you hear? You hear silence, deep silence, total silence, beautiful silence.

It is not hard to get into that type of silence. You simply begin to sit still and become oblivious to everything. It will happen by itself. You will go deeper, and deeper, and deeper, and deeper, until you're no longer aware of your body or your surroundings. The true silence can be kept up at all times. You do not have to sit to go into the silence any more. In the beginning stages you do, for you're learning how to keep silent. But as time goes by, you can be shopping in the market place, you can be working in the factory, you can be washing dishes, you can be doing all kinds of things, and you will be in the silence.

The silence is another way of saying to keep your mind stayed on God all the time. God is the silence and you are that. Feel the silence right now. You can feel it. It's a thing of beauty. You know when you're getting into the true silence, you begin to become happier, and happier and happier for no reason. It makes no difference what's going on in

the world. The world is in one place and you're in another place. In the deep silence you are identifying with the substratum of creation. Always remember to go into the silence. A Sage is always in the silence. A Sage may be talking, listening, partaking of activities, but to the Sage there's only silence.

The second principle you should always be thinking about is when you feel feelings such as, "I wonder if I should leave my family and go to India to search for a guru. I wonder if I should give up my job and go to a monastery. I wonder if I should become a Buddhist monk or a nun, and give up the world." When you think about your anger, your frustrations, pain, lack, limitations, sickness, when these things seem to be falling down on you, grabbing hold of you, this is what you should realize. If these things were external to you, then you'd have a hard job getting rid of them. You'd have to get an Uzi submachine gun, a tank, all kinds of weapons, to get rid of these things that are external to you, to go to a monastery, become a nun, feelings of impoverishment, feelings of lack, limitation. If these things were external to you, you'd have a hard job getting rid of them. Then you'd have a battle on your hands. But these things are you. You are giving birth to these things. These things are your thoughts. They're not external to you. Just like a dream. A dream may appear to be external to you, but upon awakening it all took place within your mind, no matter what you dreamt.

What I'm trying to say, is, there is nothing in this universe that is external to you. You are the universe, and everything in it. For instance, if you try to move to a cave where you think you'll find more peace, you have to take yourself with you, and if you are not at peace before, nothing will change, new conditions, same feelings, same thoughts. You are the universe. You are everything. Think of this. There's no world apart from you. There's no condition apart from you. Why worry? Why be fearful? Why believe something is wrong somewhere? You are giving birth to all these thoughts. You yourself are doing this. You have to think of these things.

Consider the dream world again. When thoughts of depression or insecurity strike you, or you want to move away from LA because of earthquakes, the earthquake is within you. Depression, the anxieties are within you. There's no cause for these things. There's nothing in this world that can cause you any problem. It is your acceptance of these things. It is your belief that something outside of you is hurting you.

Therefore you must turn within, and you inquire, "Who am I? Who am I? To whom do these things come? Who's experiencing this pain and suffering, the fears?" And you say, "I am. Who am I? Where did this I come from? Who gave birth to it? What's the source?"

As you inquire this way, the I will finally dissolve and disappear, and the reality of your being will come forth. The truth about you will be revealed. But if you accept these conditions, the wanting to go on a vacation, to a monastery, the wanting to leave Los Angeles because of earthquakes, the desires, the passions, the lust, all these things are part of you. They're part of the ego, the mind.

You begin to see yourself as omnipresence. Everything is taking place within you. I keep reiterating, because I want to make sure that you get this. There is nothing outside of this universe or this world that is not you.

After all, what happens to the universe when you go to sleep? When you are in deep sleep there's no universe, there's no world, there's no body, there's no mind, there's nothing. It is only when you awaken that the world begins for you. Therefore inquire who you are. "Am I this pain? Am I this desire? Am I the person who's going through this experience? If I'm not, who is?" Always inquire within yourself. Inquire, inquire, inquire.

Something will happen. As you continue to inquire, something will give. You'll become happier and happier. You will become your Self.

The third principle you should remember always, is everything is right, just the way it is. Everything is right, just the way it is. Now what do I mean by that?

This second in which you now live is right, just the way it is. There's absolutely nothing wrong with this second. This second is perfection, pure awareness, ultimate reality. But we do not live in the second. We live in the past or in the future. This is why the problems arise. But in this very moment, this very second, all is well, extremely well. You may be going through the most dastardly experiences in life, yet your mind dwells on these things, they get worse. But if you draw in your mind to the moment, to the second, everything will stop, and you'll be in perfect peace.

Learn to live in the now. There really is no past and there's no future. There's only this moment, and in this moment all is well. I know it appears sort of rough to some of you. You're thinking of what you have to do next week. You have to pay your bills, you have to go to the doctor, you have to get married, you have to get divorced. Your needs, your wants, your passions, all these things go through your mind all the time. But if you would only learn to live in the now, in the moment, nothing is ever happening in the moment. The moment is eternal peace, eternal love, joy, happiness. Feel this. Feel the moment I'm referring to. How beautiful.

When your mind begins to wander, creation begins for you. You lose the moment, and the world begins for you. According to your karma, your consciousness, your samskaras, you start creating this world, as soon as you begin to think. Thoughts are not your friend. They do not really belong to you. Do you feel the perfect silence?

As you breathe and you inhale, feel as if you're sucking in the whole world, the whole universe, and as you exhale, you're letting it out again. This exercise makes you feel that the whole universe comes from you, goes out and comes back. Like when you're sleeping. In deep sleep the universe is not here, the world is not here, your body is not here. As you awaken, everything is here. Do this with your breathing. You inhale, there's absolutely nothing. The universe has gone back into yourself. You exhale, and the universe is out there again, external to you. There is only the one Self, and you are that. You have no body. You have no mind. You are like boundless space.

The old you is beginning to disappear. The old you is thousands of words, millions of thoughts, reacting to everything that comes along. This you no longer exists. You are fresh and new. There is no longer any karma that can hurt you or do anything to you, no longer any samskaras that you have to experience. You have already crossed the ocean of samsara, and you are already the Bodhisattva. There's nothing you have to earn. There's nothing you have to pray for. There's no one you have to see. There's absolutely nothing you have to do. You are already free.

You are beyond freedom, beyond liberation, beyond delusion, beyond ignorance. You are neither wisdom nor ignorance. There are no words for you whatsoever. There's no description of what you are. There's no one to say.

You are that pure awareness that has always been and will always be. There is absolutely nothing you have to do to earn it, for you are awake from the dream.

Feel this freedom you've never felt before. Feel the joy, the happiness, the love that you have become. Feel the reality.

(silence)

Om shanti, shanti, shanti, peace.

Feel free to ask questions.

*SF: I have a question. The world comes to an end when I go to sleep. And it comes in again when I wake up. But there seems to be something in relativity that remains in deep sleep otherwise I might go to sleep as Fred Burnel and wake up as somebody else, can you comment on that?*

R: Yes, when you got to sleep as Fred Burnel why would you wake up as somebody else? You will wake up as Fred Burnel because that is the same Fred Burnel that went to sleep. (*SF: The rest of the world vanishes in deep sleep, but I don't vanish?*) As far as you're concerned there is no you, there is no world, there is nothing. But when you wake up again you're Fred Burnel. Because you woke up the same person that went to sleep. If you woke up enlightened you wouldn't be Fred Burnel. But because you wake up, you wake up as Fred Burnel.

When you awaken from this mortal dream called the world you will not be Fred Burnel any longer. But when you awaken from the dream, you awaken as the same person that went to sleep. There is nobody else that went to sleep but you. And because you woke up in the same consciousness you're still Fred Burnel. See what I mean? (*SF: Not exactly.*) You went to sleep as Fred Burnel. The only change that was made was during deep sleep, you have no idea who... (*SF: Everything just disappears except the person...*) During deep sleep you have no idea who you are or what you are. There is no world, there is nothing. But if you wake up again you will wake up as Fred Burnel. Because that is the person who is dreaming, that is the person who is sleeping and you have that type of consciousness, a mortal consciousness. So you awaken at the same place that you went to sleep. (*SF: It's not clear again, but...*) Why should you awaken as someone else?

*SF: Because if the world comes to an end and I'm part of the world. When I fall asleep the world comes to end...* (R: Yes.) *...including me.*

R: Yes, but when you awaken again the same way that you went to sleep, why do you awaken again? Why do you wake up again? (SF: *It's not clear in my mind.*) If you didn't wake up you wouldn't be Fred Burnel but because you wake up you're still Fred.

SF: *I'll have to wait on that one, thank you. (pause) Another thing, a week or two ago you mentioned pranayama as one method a person can use to help still the mind. Could you give us a simple safe method that might appeal to some of us as a means of trying to still the mind?*

R: This is what we talk about all of the time. You can use the "I am" meditation. When you inhale you say, "I," when you exhale you say, "am." You may do that or you may inhale the universe and exhale the universe. (SF: *Not that one, they were talking about breathing in one nostril and breathing out.*) Well those things are not too necessary. Those things are part of the mind. (SF: *I just thought of this anyway.*) And you go beyond the nostril breathing. Beyond the pranayama you were just talking about, you go to "I am." It's a very high state of meditation. If you have to meditate use the I-am method. Inhale say, "I," exhale say, "am." Or practice the existence...dissolving of the universe as we did before. Inhale the universe and exhale the universe. This makes you feel that you are in control, that you're in charge. You are the universe. (SF: *Thank you.*)

SK: *Robert for someone who has awakened they seem to have, when they got to sleep, when they wake up they're a different consciousness but there is still a remnant of the old self there? Is it the ego, or there is no...?*

R: What are you referring to, the Sage? (SK: *Yeah.*) A Sage does not sleep like an ordinary person does. A Sage is aware of himself or herself during sleep, during dream and during wake. There is the one Self that is dreaming. The one Self that is in deep sleep and the one Self that wakes up. And the Sage is the witness to all three states. Even when the Sage is sleeping he's awake. Even when he is in deep sleep he is awake. Even when he is dreaming he is awake. And even when he's in this world he's awake. The witness to this world.

SK: *Well in connection with that I have something else to ask you. Would you say that you have...or someone like you, a Sage has as many preferences or dislikes than an ordinary person? (R: No.) Because all of the teachers that I've been around and I assume yourself included, they prefer to be away from a lot of problems, hustle and bustle, a lot of noise that a lot of ordinary people have to go through. So in that sense they would probably be more bothered by a stressful life than other people. Maybe they would be in a position where they wouldn't have to deal with those things but would you be in as much trouble with that sort of thing as any of us?*

R: As I mentioned before, there is an appearance of going through certain things that a Sage does. But a Sage doesn't go through anything, a Sage does nothing. A Sage has no body, there is no world, there is no thing. There is nothing going on. Therefore the Sage is only alive because you see him that way. But the Sage himself knows he is not the body, he is not the world, he is not the universe, he is not the experiences. A Sage is always at peace, whether in the market place or in a cave or anywhere else. It is the ajnani or igno-

rant that sees a Sage going through certain things. The Sage himself is free of everything. There are no experiences left in the Sage. There is emptiness.

SD: It seems that the description of the Jnani that you sometimes have Mary read goes into that completely. (R: Umm.)

SK: *Robert I'd just like to expand on what you just said. It's like one not having any interpretation or perception of what seems to be going on. There is no personal attitude or...*

R: There is no personal I left. (SK: *...acceptance or a denial or there is no more interpretation to...*) Because there is no mind to interpret. The mind that has interpreted has been totally annihilated. The ego does not exist. So there is no faculty to really interpret anything. Except what the Sage does momentarily, from moment to moment. Besides that there is nothing else.

SP: *Living without reflection seems to be a process.*

R: Living without reflection? Are you speaking of yourself? (SP: *When you are living without thinking...unclear...it feels like a process.*) Is that the experience you're having? (SP: *On occasions.*) That's good. (SP: *As you say, mind is ...unclear..*) Yes. (SP: *Mind is quiet when truth...*) In reality there is really no mind. Again we should never really think that the mind is a real entity and has to be destroyed. Those are just words. In reality no mind ever existed. This is why this teaching is a contradiction sometimes. We talk about destroying the mind but there is no mind to destroy.

SK: *What about the truth so-called?* (R: *The truth?*) *Well, I mean what he said that in silence you could see a truth.*

R: In the silence the truth will present itself. (SK: *Silence is the truth.*) Right, if you can really get into the silence that is all you have to do. (SK: *Yeah, I mean but who is there to interpret anything or create anything if there is nothing happening?*) Of course, that's right.

SP: *I can only speak from where I-am as far as getting into an intellectual discussion which is not the truth.*

R: Umm, true, the best bet is to keep silent. You can't go wrong if you do that. You can't make a fool out of yourself. (SP: *That's why I said the you're ahead of ??? there really is no mind.*) There is also nobody trying to get rid of the mind. It's all a game, an illusory game. We get involved in trying to get rid of the mind, get rid of the body. Get rid of the things that never existed to begin with. (SP: *If I'm trying to get rid of something I'm not living in the now.*) Exactly (SP: *It's much more fun being now, to live now.*) Of course.

SZ: (question unclear then student repeats for Robert)

R: I didn't quite understand what you said. Do you want to repeat that again? (SZ: *Should I repeat the question again?*) Yeah. (SZ: *In our lives there are many things arising.*) Yes. (SZ: *The things of the body or the things of the mind. Or things of the world. And it gives us this tendency to follow such things because these things are impermanent.*) Yes. (SZ: *And our Self is permanent. And if we give up the permanent things we can abide in our unborn Self.*) Yes. (SZ: *And therefore I think if something arises through the operation of our senses or of our mind then we*



*should abandon the seeking of these things. But in our daily lives we have to use our senses. Then how should we...*) (R: function.) (SZ: *Yes, how should we not fit in this thing and give up our senses.*)

R: What happens is this. As you keep giving up all the reactions to life. As you begin to surrender everything to the one Self. The one Self which is the absolute reality, the pure awareness takes over. And will do whatever you have to do, even better than you can do it yourself. This power that knows the way will take you over completely. And it will speak for you. Do everything for you that you have to do and yet you will feel that you are not the doer. Yet everything will be done perfectly.

Many people are afraid to give up their senses. For they believe that they will turn into a vegetable. But this is not true. You will always function. You will always do what you came to this earth to do. And you will even do it better than you ever can imagine. So do not concern yourself about these things. Simply go within, surrender everything to the Self. Give up everything.

*SZ: But in our daily lives we have to also sometimes pay attention to many things. Life requires us to solve many practical problems.*

R: Yes of course. But as I said the Self will take over and do all these practical things for you without you believing that you're the doer. Everything will be done. You will see. (*SZ: We have to pay attention to many things therefore we cannot give up the tendency to follow the arising things.*) As you follow the arising things as you say all of the senses will become destroyed and the Self will take over. And the Self will do the things that has to be done. Everything will be okay. You don't have to worry. (*SZ: Do you mean, when I abandon the tendency to fix the things by my attention, the Self will take over and will automatically fulfill all the functions?*) Yes, exactly. (*SZ: And when things are arising, I follow them or not by my senses?*) No, the idea is to get rid of the senses. You do not want to use your senses to do anything. What you should do in your case, is to inquire, "To whom do these things come?" And as they come you say to yourself, "They come to me. I feel these things. Then who am I? What is the source of the I that feels these things?" And the I will disappear one day and you will be completely free.

*SZ: Another question is that, our body must be prepared to receive the grace of the liberation? If the body is not prepared then the shock of the grace will cause great harm to our bodies? And does that mean our growth for liberation will take time?*

R: If you inquire correctly. Every time a thought comes to you, just like the thought that you just had. If you ask, "To whom does this thought come? Who is thinking these things? To whom do they come? Who do they come to?" and you say, "They come to me." The me you're referring to is the ego, the mind. So you ask further, "What is the source of this ego or the mind? What is the source of the I that thinks all these things?" And you keep still, then slowly but surely the I will begin to be dissolved and the one Self will take over and there will be no problems. (*SZ: But when I think about the practical problems of life I must think to solve the problem. Is that true?*) You think what about the problem? You have to

solve the problem? Do you think you have to solve the problem? (*SZ: Yeah.*) As long as you're speaking as you are, you're speaking from the senses. So you will have to solve the problem. But if you go beyond the senses by inquiring, "To whom do the senses come?" You will realize that you have no senses whatsoever. And you will be free of solving problems by yourself. Things will come easy for you. Everything will happen like it's supposed to.

See all the questions you're asking is from the sense of your ego, your mind. Get rid of all this and everything will take care of itself.

Mary would you like to read the Jnani? (*SM: Sure Robert.*)

(Mary reads the Jnani. Refer to beginning of the book for text.)

R: Thank you Mary. We have some prashad?

Ultimate chocolate chip. Mary would like to pass it around?

(passing around prashad as tape ends) [TOC]

## **PONDER THESE THINGS**

*5th July, 1992*

*Robert:* It is good to be with you once again, on this wonderful July weekend. I'm so happy you can come.

If you only knew who you were, if you only realized who you really were, what you were, who you are right now, who you've always been, it would make all the fireworks seem like nothing. If you realized your real nature, all of the gods and goddesses would bow to you, would pay homage to you, would worship you, would come to your aid. Krishna, Vishnu, Shiva, Buddha, Jesus, Mohammed, all the Saints throughout the ages would come to you, would bow to you. When you understand that you are the Self, the imperishable Self, the absolute reality, then you realize that all of these things, the goddesses, the gods, comes from your mind.

You are the one. Everything, everyone, is a part of you. When you do not understand your divine nature, you think you are a frail human being, and you worship many gods and goddesses, you pay homage to Saints, Sages. But when you understand who you are, everything changes. You become all-pervasive, infinite like the sky. You are the universe. You are that which has always been.

Do not believe what the world tells you, what the newspapers tell you, what the TV tells you. Separate yourself from all these things. Become free from attachments. The world in itself is neither good nor bad. It is an appearance. You can play in the universe, you can suffer in the universe. It's all how you see it. Do not react to it, whether you're going through good times or bad times. They're both impostors. Look to your Self. You are the one. Everything the senses behold is of the mind. And there is no mind. The mind never existed. Therefore who are you? There are no words to describe who you are, for if I use words to describe it, it would not be that. You are beyond words and thoughts, beyond gods and goddesses, beyond everything and anything that you can ever think about.

Love yourself. When you love yourself, you love the whole universe. Do not think about the world and all of its manifestations. Think of the Self, the one reality, the pure awareness, the sat-chit-ananda. You are that, free.

Forget about the past. It never existed. It cannot hurt you. Forget about karma, samskaras, samsara. Those things are all of the mind. And remember the mind doesn't exist. You are ever so free, so bright and shining.

Yet, what do you think about yourself? What do you believe about yourself? Ponder this. Look at all the years that have gone by, when you've looked at yourself as a person, going through experiences. You've been taught in spiritual life that you have to suffer,

work out your karma, go through several experiences, several lives, hundreds of lives, thousands of lives. Yet, to whom does karma exist? To whom does suffering exist? To whom does the world exist? Only to no mind. For you can come to the conclusion yourself that there is no mind, there never was a mind, there never will be a mind, you will see who suffers? No one. All is well. There are no mistakes. You're in your right place, right now.

When I say you are in your right place, do not think about where you appear to be, whether rich or poor, sick or healthy, sad or happy. This is not your right place. Your right place is devoid of all these things. Your right place is boundless space, choice-less awareness. You are the God that you've always been looking for. You and you alone are the Sage, and the saint, and the awakened being, that you've been striving to attain. You are that right now. This is your right place, and there is no other place.

Yet you say the world appears, conditions appear, situations appear, and I ask you again, "To whom do they appear?" To your so called ego, to your mind. But in truth you have no ego and you have no mind. Therefore nothing appears. It is said that Brahman appears as the world. God appears as the world. Yet why would Brahman, God, want to do this, to appear as the world? The truth is there is only Brahman, the absolute reality. There is no world.

Yet you say, "I experience the world every day. How can you tell me there is no world?" To understand this you have to go back to the dream experience. When you have a dream, good or bad, as far as you are concerned this is reality. The dream is your reality, no matter what it is. And no matter who in the dream tells you that this is not a real world, you will argue with them.

You will say, "Yes, this is real. I'm going through this experience here. I'm getting married. My whole family is here, hundreds of guests. There's a big reception going on. How can you tell me this is a dream? I'll even pinch you and show you this is not a dream." Yet, this is a dream pinch. The whole thing is a dream. And even though you do not believe it you awaken, and it's gone.

The question is, where did it come from to begin with? Where did it go? Was it external from you? It was not external. If it was external you would have a battle on your hands, to overcome the dream world. But the dream came out of your mind. It is your creation, so it appears. But if it were a real creation, it would last. It wouldn't vanish when you awaken.

Now take this world. Most of you here would argue with me and you'd tell me, "The world is real, because I see it, I feel it, I go through certain experiences." Yet you do the same thing in your dream. There's no difference. You would argue with me here just like you would argue with me in the dream. You can walk over right now and pinch me, and I would feel it. But this is all part of the dream.

Therefore you have to inquire within yourself, "If the dream world is a dream, if the real world is a dream, so-to-speak, then who am I? Where did I come from? What am

I?" There is no answer to this question, for the answer is an experience. The answer is an awakening. The answer is liberation. The answer is realization. The finite mind cannot comprehend this, so all the words we use are fruitless. All of my talking is a waste of time. Everything I say is nonsense, for you are merely listening to words. What good do the words do you?

You will leave when I'm finished and go home, and continue your life as it has always been. And you'll either say, "That was a nice talk," or "I don't believe a word he said." But where will you be? In the same old place, in the same old maya. Playing your games. Going through your experiences that you always go through. Saying, "This is good and this is bad. This is right and this is wrong. This I like and this I hate. Of this I'm afraid, of this I'm not afraid." And all of your prejudices, all of your obnoxious living, all of the things of this world will be carried on your shoulders.

Some of you will believe you have to bring peace to this world, and you join peace organizations. This is commendable to an extent, but it's virtually impossible to bring peace to the world. You cannot. Has anyone ever brought peace to the world? The only way you can bring peace to this world is through awakening. As you awaken yourself, you will see you are the Self of the universe. The whole world is your projection. It is you who caused the homeless, and man's inhumanity to man, and the dastardly things that go on in this world. Where else do they come from if not out of you? Otherwise they would just appear. But remember nothing is external. Everything that happens is a part of you. You are the one.

Find your Self. Look to your Self. Dive deeper, deeper within yourself. Try to understand who you are by diving deep within yourself. Do not look to man. Do not look to the universe. Do not look to things. Look to your Self. Only you can know yourself. No one can really help you. In the last analysis you have to give up all reactions to this world. Whether you are enjoying yourself in this world, or you are having problems with the world, you have to look at it as a dream, as something that appears.

Surrender yourself totally. How do you surrender yourself? By letting go, letting go of all the concepts, letting go of all the ideas, letting go of the beliefs, letting go of all your prejudices, all of your emotions. Just drop it. If you can do this, all of your sadhana, all of your meditations, all of your prayers, are no longer necessary.

To whom are you praying? What is the meditation doing for you? If it makes the mind still and quiet, that's good. Yet if you simply awaken to your true nature, to your swarrupa, there's no need for meditation, there is no need for prayer, there's no need for anything, if you live in the moment, spontaneously, and hold on to the truth, the truth being I am Brahman, I am the absolute reality, I am nirvana, I am that.

Ponder these things. You have never been what you appear to be. The sky appears blue, but upon investigation you will find out that there's no sky and there's no blue. The rope appears as a snake. Upon investigation you will realize there's no snake. It is only a rope. The water appears in the mirage. Upon investigation you will find there's no water.

In the same way you appear as a body. You appear as a mortal. But upon investigation you will find that you are not a body, you are not mortal. You are beyond mortality. You are beyond anything that you can think about. You are beyond all concepts, all ideas.

Consequently the best course for you is silence. There's absolutely nothing to debate. There's really nothing to think about. There's nothing to argue about. In the silence everything will be revealed to you. All you really have to do is to keep still. I know that's hard for some of you, for you keep chatting away all your life. Yet if you would learn to keep still, you would make tremendous spiritual progress.

Feel the stillness within you.

(silence)

When your mind begins to think, stop it, catch it, put an end to it.

Many of you are still under the impression that you come to hear lectures, talks. Let me ask you, how many lectures, how many talks have you been to all of your life? And what has it done for you? It simply adds more confusion. Always remember what you are trying to do. You're not trying to add more knowledge to your ignorance. You're trying to empty yourself of all your knowledge, all of your ignorance, everything that you have accumulated. You want to become empty.

Yet most people seem to go to different teachers, read many books, and they add on. They keep adding, adding, adding, adding, adding. Yet the day must come in your life, when you stand naked before God, so-to-speak, when you have no crutches to hold onto. All the books are gone, there are no more teachers for you, there's no one to ask for help, there's no one to ask if you're on the right path. It is then that your sadhana actually begins.

Ponder this very well. Your sadhana, your spiritual practice does not begin when you've gone to many teachers, and you've read many books. It actually begins when you give up everything. That's when real sadhana begins, when you have surrendered everything, when you've emptied yourself of all knowledge, all desires for liberation. When you have become an empty shell, then your spiritual life begins. Until that time you're only playing games with yourself.

You and I know so many people who can recite scriptures backwards and frontwards, quotations from everybody on this earth. They're walking encyclopedias. But do they have moksha? Do they have liberation? How can you, when you're so full up with garbage?

When you have no one to turn to, nothing to read, you will turn within yourself, and you will begin to inquire within yourself, "Who needs to read all these books? Who needs to go to all these teachers? Who needs to ask other people for help? Who am I? What is the source of the I? What am I?" Remember you're asking yourself all of this. "Where did I come from? Where was I before I was born? Where do I go after so called death? What is the purpose of life?" All of these answers are within yourself.

Yet there are very few of us who are sincere enough to completely let go of everything. We're afraid to do this. We think if we let go, we will turn into a vegetable. We will lose our friends, our families. We will become worthless. Nothing can be further from the truth. Your real Self is no thing at all. The real you is nothing. I use the term nothing here to denote it is not something. It is no thing. You come from nothing and you're going back to nothing.

Absolute nothingness is your real nature. Rejoice.

Ponder these things.

(silence)

We will now play stump the guru. We have written questions in the bag, I think?

I forgot to pass the basket around. (students give questions to Robert) Thank you.

(Q - Mary reads, A - Robert answers)

*Q: Only one question Robert. Okay: Why do you use the word "refuse" as in, "As long as you refuse to awaken," because refuse to me seems a deliberate action and noone is doing this knowingly, deliberately?*

*A: It's a semantical term. What difference would it make what word I use, refuse, don't want to, it's all the same. What I really mean is you were more eager to play in the world of attachment than you are to let go. This is what I'm talking about when I use the word refuse. You have a choice. As a matter of fact the only choice you really have. Everything else is preordained. You have the choice to either surrender, let go and dive deep within the Self. Or not to do it and play in the world and get involved in things in places and people. The choice is yours.*

So once in a while I'll tell you, "Why do you refuse to let go? Why do you refuse to become enlightened?" and you say, "I'm not refusing to become enlightened." But take a look at your life, see what you're involved in. See what you're attached to. See how you're tied down to this world of maya. The things that you really believe about the world and people and places and things. Therefore you refuse to let go.

Again it's only when you give it all up that something will happen to you, not by adding to yourself. You don't need any more experiences. You want to free yourself from experiences. Become totally empty. Totally clear and when you do you will be free.

Is that another question?

*Q: This isn't a question Robert. I think someone's just put a number of these in the basket and it says, "I realize that everything, everything, excluding nothing is nothing, I realize this in my heart."* (R: Good.)

*SM: There are a number of these in the basket. (SV: That is from a transcript, it's a beautiful transcript.) Oh is it. Did you put it in there Fred? (SV: Yeah.) Oh right, Fred put it in.*

R: If you would like to ask a question feel free to do so. Feel free to say anything. Make a loud noise.

*SY: Robert can you explain the I-am meditation and how does one know if one is ready for that?*

R: The I-am meditation is for everybody. You do not really have to be ready for it. It's a very simple thing for you to do. What you do is you relax. Surrender your mind to the Self by just letting go, watching the mind. You begin by practicing vipassana meditation. You observe your mind, your thoughts, your feelings, your emotions, just watch, for a couple of moments.

And then you ask yourself the question, "Who is watching? Who is the witness?" and you say, "I am." With your respiration, you inhale you say, "I," you exhale you say, "am." What this does it quiets the mind. Makes you very peaceful. Makes you go into the next step. Makes you one pointed. It's a very powerful meditation.

It's for those people who wish to meditate. Whenever you meditate there is an object for your meditation. Either a saint or a Sage or a guru or a flower or a mountain or a blade of grass or a candle. Meditation always needs a subject and an object. Yet the highest form of meditation is the I-am meditation because I-am is the first name of God. "I Am That I Am."

Consequently when you practice I-am meditation you become very quiet and peaceful and wonderful things ensue.

(tape ends) [TOC]



**THERE IS REALLY NOTHING YOU CAN DO**

*9th July, 1992*

*Robert:* Good evening. It is good to be with you again. I hope you were meditating instead of thinking. Most people like to think. It is your thoughts that keep you back from reality. There's absolutely nothing to think about. All is well forever.

To attain self-realization, there is really nothing you have to do. It does not require puja, it does not require meditation, it does not require prayer, it does not require yoga. It does not require anything, for self-realization is your natural state to begin with. Therefore there is nothing you have to do to attain it. It's simple. Yet there are three things that you should remember. One is just to be here. Two is to listen to the words with discrimination and intelligence. Three is to listen to the silence between the words, which is the highest and best teaching.

When I say just be here, this is exactly what I mean. Just be here. You are already enlightened, you are already realized. There's nothing to think about, no one to see. Just be here. When you are here, the no thing of the Sage becomes the no thing of you. In other words all things dissolve. All things evaporate. By things I'm referring to thoughts, emotions, fears, doubts, superstitions. They all evaporate when you're here. There's really nothing you have to do.

When you hear me speak the words, try to discriminate correctly. Try to understand what the words really mean. If you are able to discern the words and discriminate correctly, you will be awakened, liberated. And of course, the silence between the words are the most important. For it is in the silence that reality exists. Reality is the silence. There's nothing else.

You believe you have to go through rituals and perform spiritual disciplines, practice yoga, meditate. For whom are these things? These things are not for you. They're for the ego, for the mind. Forget about all that. Simply do not think about the past or the future. Stay centered in the now and be yourself. There is nothing profound in the whole universe that you have to learn. There are no special classes, or special meaning to words, or sacred hymns, anything else you have to remember. All you have to do is be your Self. When you are yourself, fear and doubt leave you. When you are yourself, superstition melts away. When you are your Self you are extremely happy all the time. You have peace. You have joy, forever, unending.

This is what you are really looking for, isn't it? We're really searching for peace and joy and happiness, that does not come to an end. Yet when I tell you this is your real nature, this is what you really are, you do not quite understand this.

The substratum of all existence, the source of all creation, is consciousness. Consciousness is simply another word for eternal happiness, for eternal peace and joy. That is you. You are that. You never were anything else.

Yet, because you think, you continue to express certain emotions, you always want to take some kind of action and do things, this is what keeps you back. Desire for anything covers self-realization, hides liberation, like the clouds hide the sun. A mirror cannot see itself. It can only see its reflection. Therefore you cannot see yourself, but you see yourself in others. When you look at your world, you're seeing yourself. It is simply a reflection of you, nothing more and nothing less. Therefore, if you're feeling love, if you're seeing peace, if you're seeing and feeling harmony, you're seeing yourself. You can only see in the world what you are, nothing else.

So think for a moment. What kind of world do you see? What kind of world are you involved in? It is always you, for you are the only one that exists. No one exists but you. There is only one, and you are that.

Now you ask, "But what about everybody else? How can I be the only one when I see millions of people? I see all kinds of animals, everything. How can I be the only one?" Well, when you go back to the dream state, there's only one person dreaming, isn't there? And in the dream you see thousands of people. You're involved with millions of people perhaps. You are involved with places, persons and things, but you're having the dream, aren't you? When you wake up, they're gone and you are yourself.

Liberation is like that. Right now you believe there are many people, there are others, all kinds of things going on in this world, good and bad, right and wrong, happy and sad, rich or poor, healthy or sick, and what is happening is you become attached to these things. You're identifying with the wrong things. You are identifying with the external dream instead of identifying with the Self.

Identifying with the Self is like waking up from the dream. When you're having a dream, and people are getting killed in your dream, perhaps you're a soldier or a nurse, or doctor, or a maid, they have all kinds of experiences. But when you awaken it was all a dream.

Such is this kind of life that you're living now. You believe this is your life and you're living an external life. You're involved in all sorts of things. You react to these things, as if they were real. The greater you react to things, the greater you're pulled into maya and the illusion of this universe, and you get deeper involved, deeper involved, deeper involved, until the time comes when you become tired of this whole game. You start to search. You start to look. You search within yourself. You begin to inquire, "To whom does this illusion come?" You begin to inquire, "Who's having these experiences? Who's going through all these things?" And you inwardly realize you are, "I am." So you inquire further, "Well, who am I? Who am I? Am I these experiences I am having? Am I my work? Am I my body? Am I my mind? What am I? Where did I come from?" As you in-

quire deeper and deeper, you will one day feel something deep within you as an ineffable light, where the whole world will be gone, and you will be home free.

When I say you'll be home free, I mean you will appear to be the way you are now today, but your entire reasoning system has changed. You no longer feel yourself as being the person you were, even though people see you as the same person. You have become the mirror instead of the reflection. You are identified with the mirror or with the Self, knowing beyond the shadow of a doubt that everything in this world, everything in this universe, is a superimposition upon the Self.

It is like paper and the print on the paper. When you read a newspaper you look at the print. You do not think of the paper which the print is on. You were concentrating on the print only, the words. Yet without the paper, there would not be any print, don't you see? So it is with the Self, with reality. Reality is like the paper. The print is like the people, places and things on the paper. Only you are the paper and you identify with the paper, you know you're the paper, and the print has nothing to do with you. It cannot influence you or do anything to you, for you know without you there's no universe, there's no ink, there's no words, there's no alphabet, no alphabetical letters. You have become free.

Now why do we want to become free? Again look at the experiences you've had in this world, good and bad, happy and sad. You're growing older all the time. There will come a time in your life when you give up the body, and you have no idea what's going on. But when you know who you are and you realize this truth, you will know, not believe, but you will know you were never born, you've never had any experiences, and you do not dissolve, when you die, so-to-speak.

You'll understand that you are pure awareness, effortless, choice-less, pure awareness. You are consciousness, the absolute reality, the Brahman, the ultimate reality, the I am that I am, bliss. You will feel an ineffable bliss that is beyond description, an unalloyed happiness that you can't even imagine exists. Yet all the words that I'm using will not really come into your mind, because you'll have no mind. There will be no words. You will just be these things that I am talking about, and you will be that forever.

When you drop your body, as far as you're concerned, there never was a body to drop, a body never existed for you. But to others they'll see a body dropping. Others will see all kinds of things, human things, physical things, mental things, but you have overcome. There's no longer anything that you have to experience. You are free, totally, absolutely free, free in beauty, free in love, free in joy, free in happiness, total freedom. Yet you will not use these words. I'm using the words because I have to explain to you what happens, but these words are inadequate. You are God, omnipresent, omniscient, omnipotent.

I'm not referring to the you that you feel you are right now, the human being. Never think of yourself as a human being, being God, for a human being can never be God, it's impossible. But the truth about this is you're not human. You're inhuman, and you take the mind off yourself, your body, and its manifestations, and you start to identify

with consciousness. And you do this by inquiring, "Who am I? What am I? Where did I come from?"

Yet as I started the meeting today, I said there's really nothing you have to do. There's really absolutely nothing you have to do. All this talking is to make you see that. It is only when you do not understand what I'm saying to you, "There's nothing you have to do," that you have to practice self-inquiry. You have to practice going within. But if you could only listen to my words when I say you're already free, there's absolutely nothing you have to do, it is effortless, choice-less.

Feel this right now. Feel the nothingness which you are. By nothingness I mean there's no thing going on within you. There's nothing happening. There is no you, there's no mind, there's no body, there's no thoughts, there's nobody wanting to become enlightened, there's nobody wanting anything. Feel this. As you let go, let go of all your thoughts, that have been hounding you for years, past experiences, karma, samskaras, doesn't exist any more for you. There is nothing. Feel that nothing.

(silence)

Feel free to ask questions.

*SF: I had an observation I'd like to check on. It seems that everything in duality is a creation of the mind, since the mind is unreal, all creation is unreal. And of no great value. And if this is so my observation also is in duality. The creation of the mind, it's unreal has no value and so that puts me right back on square one?*

R: On the contrary. As you begin to observe and watch yourself thinking about these things, as you observe yourself and doing what you just said, you will begin to realize that there is something watching you doing what you're doing. There is something beyond that in other words. It allows you to do what you do.

That something is consciousness. It observes you reacting in this way to the things we're talking about. But in reality there is only consciousness. And you do not exist, nor does the object exist. There is only one. Which is beyond words and thoughts. There is only the one who appears to be the witness. So your reaction, it sees the objects of your reaction. So when you get the mind thinking about consciousness by not thinking at all, by just being, everything clears up, everything is transcended and you become totally, absolutely free.

Every experience that comes to you is of the mind. Everything that comes into yourself is the mind. We want to annihilate the mind. We want to destroy the mind. The mind has to be completely annihilated, totally transmuted and destroyed. And you do this by doing nothing, just being yourself, by spiritual discernment, by discrimination. By pondering the things I'm talking about. And if that is too easy for you, then practice self-inquiry.

Inquire, "Who thinks this way? To whom do these thoughts come? Who wants to know these things?" And you will say, "I do." Then inquire, "Who am I?" What you are

really saying is, "What is the source of the I? What is the source of I who has these experiences?" As you inquire this way the I will disappear, dissolve and you will be home free.

(silence)

Mary would you like to read the Jnani? (SM: Sure Robert.)

(Mary reads the Jnani refer to beginning of this book for text)

R: Thank you Mary. We have prashad. Who else? The entire teaching is in the prashad. So anything that you didn't get you will get when you eat the prashad.

*SH: Here have some, have the entire teaching.*

R: We have chocolate orange snaps...

(general prashad talk) [TOC]

## INTRODUCTION - IT'S ALL A COSMIC JOKE

*by Edward Muzika.*

*Ed:* Robert was a very unusual spiritual teacher. He did not want to be one at all. He liked being left alone to walk with his little dog Dimitri or sit in his backyard doing nothing. Yet he was forced to teach. His Parkinson's disease progressed to the point he could not do physical work any more. And needed more and more to be taken care of.

Twice a week we'd have satsang. This talk occurred sometime during July of 1990. We were meeting at the house of Henry Denison in hollywood hills at the time. Robert's satsangs had grown from maybe 7 or 8 people in 1989 to approximately 30 at the time of this talk. Satsang never got much bigger than that until the year before he left for Sedona in 1995. The following talk is a mere shadow of the actual satsang. As many as 4 or 5 people would be recording Robert's talk at the same time. He would be covered with microphones and wires. He once joked that he felt that he was an electric chair.

Several places in the tape you will hear several tape recorder popping sounds as tapes are being changed.

Each satsang usually had the same format. A twenty minute period of Hindu style chanting which Robert loved. A reading from the Ashtravakra Gita. The talk itself, usually on a theme. A question and answer session which robert called, "Stump The Guru." Then more chanting and another reading from the Ashtravakra Gita or from Roberts own, "Confessions Of The Jnani." Finally there would be Darshan. Where each attendee would go up to Robert in traditional guru-disciple fashion, as was done around his own teacher, Ramana Maharshi fifty years before. During darshan desert would be served called prashad.

None of this non-talk period was usually recorded. We were recording to make transcripts without thoughts in mind to preserve the ambience of the entire satsang as a whole. However, as words in Robert's mind was the enemy in a sense what is preserved here is only the outer teachings. Not the immediacy of his presence in immersion in the silence and sweet chanting of the satsang. Nor does the tape provide any indication of the power of darshan and looking into Robert's intense gaze.

Robert's talks would vary from being intensely serious to intensely humorous. One never knew what might happen. This is one of his more humorous talks which I entitled, "Cosmic Joke." It is shorter than most of his talks which would only mean that not all of the question and answer section was recorded.

Usually satsang lasted about two hours. The talk that you are about to hear is forty five minutes long and to me in retrospect this is not the most powerful or interesting forty five minutes of that satsang. The transcript of my introduction can be found on:

<http://www.itisnotreal.com>.

You can find other talks there as well as his biography.

by Edward Muzika

*Transcript 170*

## **IT'S ALL A COSMIC JOKE**

*12th July, 1992*

*Robert:* Good afternoon. It is good to be with you once again, this lovely rainy afternoon. Isn't it wonderful to live in LA? Earthquakes, rain in July, where else can you get this? It's all free. I welcome you with all my heart.

There is no real purpose for you being alive. Ponder this. There's no special or real purpose for you being alive. What are you here for anyway? What has man actually done for this earth, or for the universe, or for anybody? Who do we think we are? We're nothing. We have no reason to exist. And, as a matter of fact, you do not exist. You have never really existed. But when you take a look at history you will see, what has mankind really achieved, with all its Saints and Sages and everybody else? Nothing has happened. Civilizations have come, civilizations have gone, and where are we now? No where.

We think we're so important. We're born, it seems, we go through experiences, we have a profession, make a lot of money perhaps, then we get old and we die. But go deeper than that. What is the real purpose? There is no purpose. It's all a cosmic joke.

There's no reason for you to be alive, to be here. This may sound strange, it may sound like an insult. It is, it is the truth and the truth hurts. Really, you think you're so important, that you've come to earth to do certain things. You ask somebody, "Why are you here?" and they say, "Well I've come here to accomplish great deeds. I've come here to get enlightened, to find myself." That's not true. The enlightenment is already here. It doesn't need you. You are not wanted by anything or by anybody. You're a complete failure. There's no valid reason for being.

If you think this through you'll see I'm right. In truth you do not really exist anyway. But the illusion of your existence makes you think that you're important, that you're somebody. This is why we talk about being nobody so much, for there is no body. Yet, no matter how I may state this, you appear to be real. You appear to have a body. You appear to go to work. You appear to get up in the morning, you appear to go to sleep, you appear to eat, and you're going through all these rituals and all this nonsense, and this is going to last, and continue. But as you know, soon you'll be six feet under, or you'll be burnt, or whatever you do with yourself.

So what good are you? What do you want? This is why it's important to wake up, because you are never asleep. So who wakes up? Therefore nothing is important, but you think it's important. As long as you think it's important, you give it power, and it increases the intensity of humanhood, making you feel more and more, so called, alive. Making believe that you are living in this world, accomplishing great deeds, doing things.

Therefore, the beginning of wisdom is the understanding that there's no wisdom. There's no body to have any wisdom. Can't you see, the more you try to analyze things, the more you use your brain to function on this plane of existence, the more you put into what we call maya, into nothing, into illusion, all of your dreams, all of your hopes, all of your ambitions, are down in the toilet? There's nothing left for you. There is nothing that you have to become or be. Think of all the people running around looking for liberation, looking for realization. Who wants to be liberated? The ego. There is no ego. There is no one to be liberated, but you continue doing it. You continue carrying on your deeds, you continue believing that you exist.

Remember, never put lion's milk in a clay pot.

So why are you here? You want a teaching. You want a lesson. You want a mantra. You're looking for a way out. All this keeps you back. Your searching, your seeking keeps you back. It doesn't make you fulfilled. It doesn't do anything for you. Awakening is a joke. Liberation is a joke. My sitting here talking to you is a joke, for you think you have to find something, you think you have to achieve something, you think you have to become something. This is what the scriptures mean by attachment. You're attached to your mind, and its false beliefs. The so-called mind tells you that something is this way and something is that way, this is good and this is bad, this is right and this is wrong, and you react to it, bringing more problems into your so called existence.

But, wouldn't it be beautiful if you could just awaken one morning and realize you don't exist, that you never existed, and no one exists, there's no existence whatsoever? Then where would you be? Who knows? But as long as you believe that you exist, you're going to stick up for your rights, you're going to fight for survival, you're going to seek wisdom. It is all very funny to me. Even when I tell you to wake up, there's really no one to wake up, for no one's ever gone to sleep. To wake up you have to be asleep. Who sleeps? You may say, "The body, the mind sleeps," but there is no body, there is no mind. There never was. All the teachings you've been through are a waste of time, the struggling, running all over the world looking for Masters and teachers, reading all these scriptures in detail, to what avail? Why do you think you need these things?

All you really have to do is understand what I am talking about. Ponder what I say. And then forget it. Do not hold on to thoughts, to words, to messages. The reason the bird sings beautifully, and exists so beautifully, is because it doesn't know it's a bird. It doesn't know it's anything. It has no idea what it is. We give it a name, bird. We could have given it the name cow. We call a bird a bird and we call a cow a cow. We give names to all these things, but these things just are. They aren't here, they aren't there. They aren't good, they aren't bad. They just are, and the same with you. You are not this and you are not that, you just are. There is nothing you have to do, absolutely nothing you have to do.

Think of all the years you've spent studying. Where's it all going to lead? What will become of it? You may have altruistic attitudes, believe that you're doing good for the world, for the future of this world, but this world has no future. It never did, it never will.



As I mentioned in the beginning, we have had millions of civilizations on this earth, they've come and they've gone. Civilizations that surpassed where we are now. It's all gone.

What I'm trying to say is you can't do any good for anybody. Everything is right just the way it is. Nothing in this world needs improvement. The improvement idea comes into your own mind. You believe you are a person, you believe you think, then the ideas come to you, what you can do to improve the world, and you try, and you try, and you try, to no avail. You must know yourself as no thing. Do not look at yourself as something.

Always bear in mind, there is absolutely nothing you have to do. This is how you become happy, peaceful, joyous, for when there is nothing in the mind, happiness itself becomes prevalent. Awaken from this mortal dream. When I say this ask yourself, "Who has to awaken? Who is there who has to awaken?" The way you make progress, if there's any progress to be made, is by contradicting everything I say.

Again, when I say, "Wake up," ask yourself, "who is there to wake up?" When I say, "Drop everything," inquire, "who's to drop everything?" In other words, what you're doing is you're saying there never was anybody or anything that has to wake up or to drop. Nothing like that exists. There's no one who exists like that.

Can't you see now why there is nothing to say, really? Can you see all the words are redundant, superfluous? We can play all sorts of games if we want to, do all sorts of mantras, tantric techniques. We can do all of these things, but for what, to what avail? You just have to know that you are nobody, there's absolutely nothing to do, and no one exists. This relieves you of everything, doesn't it? It relieves you of all responsibility to yourself and to the world.

Again, what I'm telling you will not turn you into a vegetable, where you just sit on a log and contemplate your navel. If you're listening to me correctly, you will do whatever you're doing now but you'll be happier than you've ever been in your life, because you'll realize that it doesn't matter. You'll know there's nobody really doing anything. Yet you will be doing the work that you usually do, if you want to do that. You will appear to be living a human existence, but you will know there's nobody left to do anything. The doer is gone. There's no doer. The doer has been completely wiped out.

Some of you still believe that if you become this way you'll become so sarcastic and belligerent, you will not care, you will not be loving and kind, but this is not true. On the contrary, as you drop everything, as you let go of all your preconceived ideas, your dogmas, as you forget all of your rituals and all the things you've been doing all your life, what we call love begins to function as you. What we call compassion begins to function as you. Loving kindness, peace, these attributes will automatically take over, for you have lost all fear. When you have lost all fear for existence, love automatically takes over. But as long as you fear existence and you think something's wrong somewhere, then the mind blows up all kinds of pictures, and you have to go out and defend yourself and do things, for your own self-aggrandizement. (pause) Never put goat's milk in a wooden pot.

(silence)

It's time to play stump the guru. We have many stumpers today.

*SD: We're stumped people.*

*(Q - Mary reads, A - Robert answers)*

*Q: You have said that we are creating the dream both sleeping and waking. In the past 24 hours I have started to live that. Not just know it intellectually. And really see that everyone in my life is really me. It is totally freeing, thank you. Love Howard.*

*R: You're welcome. That's not a stumper. (SM: It's a statement.) Next case.*

*Q: Alright. When you refer to the entire universe as disappearing when one is asleep don't you mean for him or her only? Another person could walk in and see you sleeping or whatever. The same universe that the one who is sleeping witnessed are created, any comments?*

*A: Yes, how do you know this is happening when you are asleep? When you're asleep you're not aware of anything. There is no universe. You say maybe a cat may come in or someone may observe you sleeping or life is going on while you're sleeping. You don't know this. For there is no one to say when you're sleeping this is happening. When you are in sound asleep, as far as you're concerned you are dead. There is no universe, you're out of it completely.*

*The cat that may walk in or the person that walks in does not exist as far as you're concerned. You are not alive to this universe, to this world when you are sleeping in deep sleep. This is the way death appears to be. When you decide to leave your body, people are still doing things but it has absolutely nothing to do with you.*

*(someone makes a sound)*

*Thank you. (Students laugh) For everything is your dream. And when you're in deep sleep you're in between dreams. So there is nothing happening for you. You see what I mean? When you're dreaming you create a new world. With all kinds of people and all kinds of conditions. And you wake up, you wake up to this world and this world appears real to you. But when you go to sleep again you do not dream you usually wake up to this world. So they're both gone, they don't exist, they never existed.*

*The difference between the Sage and the average person is the Sage is living the waking dream. The Sage appears to be dreaming just like you do only the Sage is in the sleeping state, so-to-speak. Where there is no dream going on in either world. There is no dreamworld, there is no this world. This is also a dreamworld. The Sage is able to see this clearly. That there is only the one and there is nothing else. There is no dream world and there is no waking world, which is also a dream world. You have that experience too every night when you go into deep sleep. Only you're not awake to deep sleep. Whereas the Sage is awake to the deep sleep state and the fourth state of existence. After waking, sleeping and deep sleep.*

*Q: Beloved Robert, could you talk about the necessity of the teacher for full self-realization and how the relationship between the teacher and the student works.*

A: The teacher is really yourself. You have created the teacher to wake you up. The teacher would not be here if you were not dreaming about the teacher. You have created a teacher out of your mind in order to awaken you to yourself to see that there is no teacher, there is no world, there is no universe, there is no God, there is nothing. You've done this all by yourself, congratulations. So this is your dream. This is what you're dreaming right now. There is a teacher sitting in front of you, explaining all these things to you. That you have to awaken sooner or later. But if you go further than that you'll see that in truth you are already awake. Then all of the rest will disappear. But while this is going on there is a relationship, a sacred relationship between the student and the teacher.

For the game that you're playing, that you've created yourself is again; You have created this teacher to be your teacher to teach you to wake up, but you're already awake but you don't know it. So you have to have a teacher to wake you up. The teacher gives you teachings and gives you grace and lets you understand that you're already awake, that you're at peace and you take care of the teacher, physically, financially and otherwise. It's all a reciprocal game. But it's your game, it's your dream, it's what you're doing. Therefore awaken now and be free. Next case.

SM: *That's it Robert.* (R: *That's it?*) *Umm-hmm.*

R: Nobody has stumped the guru yet. Does anybody have anything they'd like to say or add? (SF: *Yeah I've got something to say.*) Good, you're a lot of fun Fred. (SF: *For a long time after I got myself sober I had dreams where I was drinking. And they're really, they're bad dreams. They can be nightmares. But when I woke up, I'd say, "Thank God this is just a dream." And I wonder when we really wake up it'd be a similar feeling about the waking state?*) (R: *Exactly.*) *Oh thank God. (students laugh) Last time I had one I was shaking like this. It took ten minutes to realize that it had been a dream. But I had a feeling it would be a semblance...*

R: That is a similar experience you awaken to this. But while you are here do not think the world is good or bad. It's okay to be in this world dreaming like you are, there is absolutely nothing wrong with that. Enjoy it. Take the good out of it. (SF: *It's like differentiating between good and bad, it's judging?*) But what I mean by "take the good out of it," I mean take the sat-chit-ananda out of it. (SF: *Oh yeah.*) Discernment, but do not hate the world. All is well.

Mary would you like to read the Jnani.

SM: *Sure thing Robert, I'll have this memorized one of these days.*

R: *Then we'll change it.*

(Mary reads the Jnani refer to beginning of this book for text.)

R: Thank you Mary. (SM: *Thank you Robert.*) We have some delicious prashad.

Prepared by our own chef.

(general prashad talk as tape ends) [TOC]

## WHO WERE YOU PRIOR TO CONSCIOUSNESS?

16th July, 1992

*Robert:* Om shanti, shanti, shanti, om, peace. Good evening. It is a pleasure to be with you once again. All is well. Everything is unfolding as it should. There are no mistakes. Everyone is in their right place.

The question arises, who were you prior to consciousness? Who were you prior to relative consciousness?

If you search deeply within yourself you will see that you were pure awareness. Pure awareness without a body, without any form whatsoever. And yet like the screen and the images on the screen an image appears on pure awareness which is relative existence.

Where does the image come from? It comes from your karma, from your mind that doesn't exist. Yet somehow you've been mesmerized into believing you're an image rather than the screen or pure awareness. You therefore forget about the screen or pure awareness you appear to take on body after body after body after body. In this realm of relativity everything is preordained. Everything is predetermined.

You therefore appear on earth as a new born babe. You may last one day, a week, a month, a year, ten years, twenty years, fifty years, eighty years, ninety years. You don't know. In other words you don't know when it will be the last day on this earth plane. Therefore the question is, what are you doing with your life while you seem to be breathing? As long as you believe that you are human, that you are the body, the mind, you call this your life. What are you doing with it? What do you do with yourself everyday? If you understood that what you call the material life does not really exist. It's phenomena, superimposition, on the Self, on pure awareness.

If you were able to comprehend this you would immediately drop the body as it appears and become your true Self which is consciousness pure awareness. Yet when I say, "Drop the body," you would drop it. But to others you would appear to others the same as you were before. By dropping the body, in this instance I mean you would realize and know beyond a shadow of a doubt that you never were a body to begin with. You are not the body nor the mind. Yet simultaneously you appear to be a body to others. They refer to a person like this as a Sage or a Jnani. One who has transcended the world, transcended the bodily form, yet still appears in a bodily form. But the average person does not know about these things. The average person only identifies with the bodily form and that is where the trouble begins.

For if you identify with a bodily form you have to go through the sufferings, the longings, the trials and tribulations of the world in which you think you live. Which is the earth plane as far as this is concerned. You have forgotten, you do not realize that what you call the earth plane is only an extension of yourself. If you did not exist as the body there would be no earth plane, no universe. There would be no God, no one longing for realization, no one illusioned, no ignorance, no enlightenment. You would be pure awareness, effortless, choice-less, pure awareness. This is what you really are.

You are not where you appear to be. You never were and you never will be. But I must tell you again that as long as you identify with the body and you identify with the body by reacting to things. You identify with the body when you feel fears. When you feel frustrated. When you feel disillusioned. When you feel there's anything wrong anywhere or anything right anywhere. Then what you feel you create. And they call this a creation of the mind.

You have created a mind for yourself that you believe is real. And this mind appears to be very very powerful. That is why things appear real to you. This is the reason why you feel things and you see things and you react to things. For the mind appears to be very powerful. But all you've got to do is to remember that the mind is creative but you are not the mind. Therefore nothing is creative and creation doesn't exist. If you begin to see this for yourself even just a little bit things begin to happen within yourself. Changes begin to take place. You notice the things that used to disturb you no longer have the power to do this. You begin to see that people, places and things that you reacted to have stopped you begin to slow down. You find that you're becoming happier within yourself for no reason whatsoever.

You find that you're at peace. At peace with the mineral kingdom. With the vegetable kingdom. With the animal kingdom. And with the higher kingdoms. You have no problems with anything. But everything still exists to you. Therefore you go deeper. You turn within. Dive deep within yourself. And the deeper you dive the greater the freedom that ensues. The point I'm trying to make is use your time allotted to you in this body wisely. Use the time that you have here very wisely. You should act like this is the last hour that you have on this earth. What would you do with your time if you knew you only an hour left on this earth?

All of you here have spiritual training of some kind. So you'd make peace with your maker. You would sit down in meditation and spend the last hour going within. Those of you who are in this room. We're not talking about the average person in the street who would buy one more lottery ticket. Because you never know in an hour they can win the lottery even though they are not going to be here anymore. Or one more bottle of beer. But I'm sure most of you, or all of you would sit in meditation for that hour, the last hour on this earth.

What I'm saying to you is this. You must begin to do these things anyway. As if it is the last hour for you on this earth. You must become intensely joyous, happy, passion-

ately god conscious, by turning within with passion, with love. For you realize if you do not have a semblance of God realization karmically you will be drawn again and again and again to bodies. Perhaps in different planets, different dimensions you will take on a body of some kind and you will go through experience after experience after experience.

You have to vehemently make up your mind to remove all the doubts and suspicions and aggravations and nonsensical thinking, trying to understand your divinity. Trying to realize the truth about yourself. Of who you really are, what you really are. In reality none of these things exist. In reality none of these things are really happening. In reality everything that I've been explaining to you doesn't even exist. Yet it exists to you. You believe it strongly. Therefore you've got to do something about it. This is the most important thing you can do with your body on this earth. As long as you believe you are a body and you have a mind that thinks you have to use your mind that thinks to go deeper, deeper within yourself. Where there is no mind. You can use any method that you like to do this.

You can use pranayama if you so desire. There are two types of pranayama. One is controlling the breath and the other is watching the breath. You can do this. You can practice witness consciousness, being the witness to all the happenings and not reacting to it. And if you're so inclined you can practice self-inquiry. You can practice a mantra. You can practice japa, repeating God's name over and over again. What I'm trying to say is it doesn't really matter what you do. What matters is that you do something to get you out of this mess you're in. Believing that you are human and that you have a body and a mind and that you exist. Of course my favorite method is self-inquiry. Self-inquiry goes right to the heart of the matter and frees you totally from the belief that you are a body. It is inquiring, "Who am I? How did I get this body? How did I get this mind? Where do my thoughts really come from? What is my real nature?" As you inquire this way you go deeper and deeper and deeper within yourself. What appears to be a material self begins to dissolve slowly but surely, until only consciousness is left, absolute reality.

As problems arise as questions arise as thoughts arise you simply inquire, "To whom do these come? Who is thinking these thoughts? To whom do they come? Who is going through this experience? Who feels frustrated, unhappy? Angry? To whom does this come?" And of course you say, "It comes to me. I feel this." Then you inquire, "Who am I? What is the source of this I? Where does this I come from? Who gave birth to this I?" What you are really trying to do is find the source of the I-thought. The I-thought is only a thought. As you follow the I-thought to the centre of the heart one day the I-thought will burn up completely in the centre of the heart and you will be totally free. But by all means you should practice some form of sadhana. Sadhana is like going to school. You have to start in kindergarten, go to the first grade, the fifth grade, junior high school, senior high school, college to university. This is true of sadhana. You practice one form of sadhana for years perhaps and then you may grow out of it to other forms, to higher forms. Until you come to the realization that there is no sadhana. All these years I've been spending stand-

ing on one foot with my arm in the air, chanting mantras, doing pranayamas has been unnecessary. Now you can only say this when you've arrived a certain place in life. The stronger you're attached to this earth the more sadhanas you have to do. But as you begin to lose attachment to this earth your form of sadhana changes. Your spiritual practices change. They become less and less. Since you're beginning to realize that you are the pure awareness. Does the pure awareness have to do sadhana? Or does God have to do spiritual practices?

You begin to feel your reality. The more you feel the reality of who you are the more the body keeps dropping away. Until again that day comes when you know beyond a shadow of a doubt that you have no body. Yet the body appears. This part becomes a paradox when you try to use words to explain it. You have no body and at the same time you have a body. You appear to be demonstrating a body. Others see you as a body but you realize that this is a cosmic joke. For there is no body, there is no world, there is no universe there is only consciousness, effortless, choice-less, pure awareness, boundless space.

Prior to total enlightenment you feel this about yourself. That you are consciousness that you are not the body, you're absolute reality. As you go deeper into that you become like boundless space. You no longer are confined to a place. There is no longer confinement. Now the body appears like a jail for you. You appear confined to your body. It's like you're in prison. There is no freedom. As you come closer to enlightenment you begin to realize you are not the body but you still feel confined without a body. Then the final stage you become the Self of everything.

You realize that you are in the trees, the ocean, the planets, the stars you are everything. You have become all-pervading, omnipresence. Yet when people look at you, you seem to be a body. So you keep silent. You do not try to explain yourself or prove anything. There is no longer anything you have to do. You are completely out of it. Now why would you want to become like this? What is the purpose of being this way? If you've heard about bliss. The peace beyond understanding you have become that, total happiness. The substratum behind all existence is total joy, total happiness, total peace, bliss consciousness. This is your real nature this is what you are. Just by hearing these words something begins to stir within you to make you understand that you never were a body. Do not think about your body too much. It will take care of itself.

Remember as I mentioned in the beginning, when you came into this plane of existence everything was preordained, everything. Everything is predetermined. Therefore every move you make, everything you do is supposed to happen. If you will just realize this you will stop worrying. This is what I meant when I said in the beginning you are in your right place right now. Going through those experiences that are necessary for you. The worst thing you can do is to condemn yourself and your lot. This just pulls you deeper into maya. Be happy where you are. Never compare yourself with anyone. Be yourself just the way you are. Be thankful for what you are and where you are. It is only

by being thankful, by acceptance that you begin to let go of your humanity. Every time you resist you're accruing greater karma to you. Every time you try to stick up for your rights you are accruing greater karma to you. And you will always have rights to stick up for. Only the nature of them will change. But you will be sticking up for your rights all of your life. And then you will take up another body and continue doing the same thing it'll never end.

Finally, try to remember that the powers that be loves you just the way you are. It doesn't love you when you do certain things. It loves you just the way you are, unconditionally. And you are unfolding in your own inimitable way. There is absolutely nothing wrong with anything. Collectively the earth is going through its karma and is doing what it's supposed to do. Your job is to become realized and totally free. You do this by accepting yourself with the way you are, accepting everybody else. Accepting the world the way it is. Accepting conditions the way they are. Realizing that none of these things exist they're only temporary. And what is temporary cannot be reality. Understanding that the true reality is yourself. There is no true reality outside of yourself. There is nothing going on outside of yourself. You are the creator of the world and of the universe. And that all is well.

(short silence)

*SG: I met you two weeks ago for the first time. And the past two weeks it seems like my consciousness is just expanding very rapidly. And my sense is that it isn't just the words that you speak it's the life that you live, the expanse that you live is the most powerful transformer.*

R: What do you want me to say? You're doing well. It is true the best teaching is the silence. The space between the words is where all the real power is. If your heart is pure it has to affect you positively and things do happen. See the important thing about this is what do you put first in your life? What comes first? This is where the problem arises. If you put your work first, your family first, your house first, your car first, then you will progress accordingly. I'm not saying you have to give up these things. I'm just saying put first things first. If you're truly looking for a spiritual life and you want to become with the Self that you really are, you want to awaken, you want to experience moksha liberation then you have to live this twenty-four hours a day. This is not a part time job. If you make this a part time job then what ever you make a full time job will be your god. If you only remember that you can never take anything with you when it comes time to leave your body so-to-speak. Therefore what do you put first in your life? Those of you who have put spirituality first in their lives know what I'm talking about.

(long silence, then tape starts abruptly) ...om shanti om.

Mary would you like to read the Jnani? (SM: Yes Robert I would.)

(Mary reads the Jnani as tape ends) [TOC]



## **I HAVE COME TO KILL YOUR EGO!**

*19th July, 1992*

*Robert:* Good afternoon. Welcome. I welcome you with all my heart. It is good to be with you again. There are a few new people here. Let me remind you, I am not a preacher, I do not give lectures, I am not a philosopher, I'm a nobody, a nothing. Yet some people call me Robert, the ego killer. You've heard of Jack, the giant killer? I have come to kill your ego. What do you think of that? You never needed it anyway. It's nothing but a bunch of trouble.

All of these years you've been motivated by your ego. You've had all sorts of problems, confusions, living a haphazard life, for you have looked to your ego as God. You have allowed your ego to lead you astray, to make you believe that you came to this earth to become prosperous and rich and happy.

Who wants to be happy? What is happiness? Happiness is when you achieve something that you want. This makes you happy. Yet when it wears out, when it's taken away from you, when you get used to it, it makes you miserable. Therefore the same quality that made you happy made you miserable. And this is how you've gone on since the beginning of your existence, sometimes happy because you get what you want, sometimes miserable because the happiness never turns into what you desire, what you thought it would be. In other words, you're like a yo-yo. You go up and down looking for happiness, searching for happiness. You think you find it, then it betrays you, and you become miserable.

So the question is, is there a way to have real happiness that is unchanging? Is there a way to have unalloyed happiness, uninterrupted happiness, that has absolutely nothing to do with person, place or thing? The answer is yes. As a matter of fact, the happiness that I'm referring to is your real nature. This is what you really are, happiness, true happiness, that has absolutely nothing to do with the world, or your body, or other planets, or anything else. That happiness may be called bliss, total joy. All you have to do to achieve this happiness is to kill your ego. It sounds like a hard job, but it's not. You destroy your ego by beginning to live in the now. By letting go of the past, not concerning yourself with the future, and living in the eternal now.

Prove this to yourself. Look at the second you're living in. Is there anything happening in that second? Is there something annoying you, something bothering you? There is no time for this to happen, because you're living in the second. In the second in which you live right now, there is absolutely nothing happening to make you miserable, to make

you happy, according to human standards. You're living in the immediate second. Now what if you were able to take that second and expand it, expand it, into eternity, into infinity. This would mean that you would be forever happy, forever at peace.

But most of you begin to think about the past. You begin to worry about the future. You think about your past experiences, you bring it into your present, and spoil that second.

Why do you do this? Because you've been brainwashed. You've been hypnotized. You've been led to believe that you are a body, living in a world, having to make things happen for survival, going through the life, working in a job, coming home, watching TV, can't wait for the weekend to come so you can get drunk, or you can go see a movie. This is your life. This is the kind of life most of us live.

What if I told you there was another life? A life of such peace, a life of such bliss, that will always be yours. Yet what do you have to do to achieve this? Again, you have to kill the ego. You kill the ego by stopping the thoughts. You have to stop thinking, stop thinking forever. If you investigate yourself, you will see that your true Self does not have to think. Your real Self, which is consciousness, just is. It is not this or that. It is pure being. There's no interpretation for this. It has nothing to do with you, and your affairs and your life. It is the substratum of all existence. It is the background of all of your ideas, your feelings, your emotions, your beliefs.

It is like a chalkboard. You draw pictures of images on the chalkboard, and you get involved in the images. The images always change. When you get tired of them you erase them from the chalkboard.

You draw new images. Yet the chalkboard never changes. The chalkboard remains the same. And so it is, there is something within you that never changes, that is always the same. This is your true nature, your swarrupa. It is called the ultimate reality. It is called pure awareness. It is called by many names. You may also call this God. This is the substratum of your existence. When you let go, when you begin to forget about your image as a human being, when you stop thinking about your

affairs in the world, and its affairs, the true Self, which is the substratum I'm talking about, comes into existence, comes into play. It begins to make itself known, and you begin to disappear. What you believed was important, your meager existence, begins to take a backseat, and the true you, the true Self, prevails. This is what ensues when you begin to drop your thoughts, your belief system, your preconceived ideas, your concepts. All of these things must go if you want to be your Self, the happy Self, the uninterrupted, happy, blissful Self.

What are you willing to do about it? You cannot go on the way you've been going on if you wish to experience this beauty, this unparalleled joy. You cannot continue the life you've been living. There has to be a total and complete change. Everything that you have picked up since you were born has to become transcended and transmuted. You must begin to understand that it is your mind which has created the universe, the world and

your body. What you call your mind is only a conglomeration of thoughts, ideas, beliefs. This is what we call the mind. It is this mind that makes us forget our real nature. The mind and the ego are synonymous.

Yet you ask me can you exist without a mind? Can you function without a mind? Where were you before you were born? You had no mind then, and you functioned very well. Now you've picked up the body you have, and you have forgotten that you are not the mind, nor the body, and you live a bodily existence, wanting things, having unnatural desires, thinking you have to become a certain way, in order to be totally happy.

Really there's nothing to do, nothing to become, in order for you to find total happiness. It's not finding something new to add on to yourself. It's letting go of everything you've been holding onto, becoming virtually empty, total emptiness, total emptiness, becoming a no one, a nobody, a nothing. Allowing all of your preconceived ideas, your conceptual thinking, to dissolve. Letting go of everything that you've been holding onto, your desires, your emotions. Becoming a simple person. Not worrying about the future. Being your Self, absolute reality, the Self which is God, allowing that to take place. Forgetting about time and space. Not trying to change the world or anyone else, not even trying to change yourself, but rather going deep within yourself, diving deep within yourself, deeper than you've ever gone before. The deeper you dive, the more the ego disappears.

Remember, the ego, the body, the mind are one. They never existed really. This is the amusing thing of this whole teaching, for when you get to that place, when you get to that space, where the mind seems to be destroyed, you start to laugh at yourself, realizing you never had a mind to begin with. There never was an ego or a mind, yet you've been spending hour after hour, day after day, week after week, trying to quiet the mind that doesn't exist. Why do you do this? Who knows? Why do you do anything that you do?

It is your business to do the right things in order for you to become self-realized. You begin this when you get up in the morning, when you first get out of bed, you first open your eyes. You can ask yourself the question, "Who am I?" What you're really saying is where did the I come from? Where did the I come from? When you're referring to this I, you're referring to the I that says, "I got out of bed, I slept well. Now I'm going to get dressed." That is the I I'm referring to.

Inquire within, "Where did this I come from? Who am I? Am I my body? If I were my body, really my body, it would never change. But yet when I was a little baby, I changed into a little person, then to a big person, here I am now, and I keep changing every day. Therefore how can I be real? For when I look up the word real in the dictionary, it means something that is unchanging, something that never changes, something that stays the same. So I cannot be my body. Am I the mind that thinks? Again I cannot be the mind that thinks. For the mind keeps changing itself every second, bringing me different thoughts, good thoughts, bad thoughts, fear thoughts, happy thoughts. Again this is not real. So I cannot be my mind. Am I part of this world? Well the world is the same way.

Keeps changing, changing, changing constantly, constantly changing, so I cannot be the world. Therefore who am I?"

Do not answer that question, just ask it. As you keep on asking this question, things take care of themselves. As you go through your day, remember to ask the question over and over again. Keep inquiring over and over again, "Who am I?" And when the answer comes to you, say, "No, not this. I am not this." All kinds of answers will come to you. Your mind will tell you, you are a man, you are a woman, you are a working person, you are retired, you are going to school. And always catch yourself and say, "No, I am not this, for it is not permanent. How can I be something which is not permanent?"

As you keep inquiring this way, something profound begins to happen to you. As you keep doing this day, after day, after day, you start to feel joy for no reason at all. You start to feel happiness for no reason whatsoever. You start to feel peace. Where there is conflict in the world, man's inhumanity to man, there may be conflict in your life, but you begin to feel peace, for the inquiry that you are doing is putting an end to the mind, to the ego, little, by little, by little.

You have to keep this up. You have to keep doing this without ever stopping. As the thoughts come to you, as your mind is filled with thoughts, you ask yourself, "To whom do these thoughts come?" You inquire, "Who is thinking these thoughts? I am. Then who am I?" Do not try to analyze this, for you're using your mind to analyze it, and it is your mind we are trying to destroy. Therefore you cannot use your mind to become free. Otherwise it's like a thief becoming a policeman to catch the thief. He will never really catch the thief, because he is the thief himself. So even though he appears as the policeman, he will never catch the thief.

And so your mind, that has been giving you all these problems and making all this trouble for you throughout your existence, should not be used in order to destroy itself. For the mind does not wish to be destroyed. Therefore it will bring up everything to keep itself from being destroyed. It will tell you all sorts of things. Do not react to them. Do not be frightened of them. Merely observe them, smile, ask yourself the question, "To whom do these thoughts come? I am thinking these thoughts, they come to me. Then who am I? Where did the I come from, for the I is responsible for everything?"

This I is only a thought. This I is an idea. It really does not exist. If it really existed, it would not be able to be destroyed. But because it doesn't exist, by inquiring where it came from, it will go away, it will disappear, and only the Self will remain. Do not worry or be concerned how long this takes, whether it happens immediately or it takes time. Just do it. Remember it's taken you many years to be where you are now. Therefore do not question time. Live in the moment. Forget about everything else.

It's like the story I tell once in a while. There was a monk who was meditating beside the road, and he apparently had been there for many, many years, for his hair had grown out into the ground, birds had made nests in his hair. He was sitting there meditating. All of a sudden he felt the presence of a great Sage coming by. He knew immediately

this was a great Sage. He opened one eye, and looked, and he said to this Sage, "Holy Father, where are you going?" The Sage said, "I'm going to see God." The monk replied, "Holy Father, when you see God would you please ask him for me how much longer I have to sit here in meditation before I become absolutely free, before I become liberated?" The Sage said, "Yes my son, I will."

He walked down the road and there was another monk about a mile away, also sitting in meditation. He apparently had also been sitting year after year. His hair had grown into the street. He was in total silence. He felt the presence of the Sage also. He opened his eyes and he said, "Holy Father, where are you going?" The Sage said, "I'm going to see God." "Will you please intervene for me and ask God how much longer I have to sit like this before I become liberated?" The Sage replied, "Yes my son, I will."

Six months pass. The first monk was sitting in meditation as usual. He again felt the presence of the Sage. He opened his eyes and he smiled, and he said, "Have you seen God?" "Yes, my son." "Did you ask him for me how much longer I have to meditate this way before I become free and liberated?" "Yes, I did." The monk became excited. "What did he say? How long do I have to sit here?" The Sage pointed to a tree. He said, "You see the leaves on that tree. God told me that you have to reincarnate as many times as there are leaves on this tree, before you become totally liberated." The monk became upset. He became hysterical. He said, "What? I've been meditating like this all these years and now you tell me this? To heck with this. I'm going to town to get drunk." And he brushed himself off and left for town.

The Sage came to the second monk. Again the second monk felt his presence, opened his eyes and asked him, "Holy Sir, did you ask God how much longer I have to sit here?" The Sage told him the same thing. "Yes," he said, "Do you see these leaves on this tree. You have to reincarnate as many times as there are leaves on this tree. But this monk reacted quite differently. He started to dance and to sing. He said, "Thank you God. It's only one tree." And the Sage said to him, "My son, you are already free."

The meaning of this story is, do not look at time. Do not look at space. Do not look at other people. Do not wonder about how many times you will have to come back to this earth, whether you're going to be reborn as a frog, or a tree, or go to a different planet. Forget about all these things. Your job is to dive deeply into yourself, forget about the world. Why do you forget about the world in this teaching? For when you discover your Self, you'll see that you are the world. You are the world. You, your Self, are this world, this universe. The Self is all-pervading, omnipresence, and you are that.

Therefore when you become a peaceful person, a happy person, a real person, a true being, the Self, what will you see? You will see the Self. You will see a mirror. You will become a mirror, and the world is a reflection of you. Consequently wherever you look, you will see your Self. And what is your Self? The happy being I was referring to. The peaceful person I'm talking about. You are that. So wherever you look, you see your Self. And this makes this world a beautiful world in which to live. We are creating a world of

peace and harmony, such as your Self. This is why in Advaita Vedanta we do not look at the world, for we realize we are only seeing ourselves, where we are. If you see problems in this world, if you call this a mean world, something wrong with this world, you're just seeing your image. This is you. So change yourself, not other people, not the world, but yourself. Do what is necessary to become totally free and liberated. For I fool you not when I say, "You are the absolute reality. You are sat-chit-ananda. You are ultimate oneness, nirvana. You are the Buddha. You are God. You are free. You are that."

We now play our usual game of "Stump The Guru."

Do you have a stumper Fred? (SF: Sir?) A stumper question? I forgot to ask to you, do you have a question here?

*SD: It's not too late. If anyone who writes a question down or has a verbal question you can ask Robert.*

R: Do we have any questions? (SM: No, there is not a single one in here. Nobody has any.) (laughs) We have to remind you to do this. So feel free to ask any questions you like. If you stump the guru you get to go to heaven immediately. You pass go. (students laugh)

*SD: You don't even have to drive home. (more laughter)*

*SY: I'd like to know what question I have to ask you in order to stump you? (laughter) (R: Say that again?) (laughter)*

*SH: You didn't hear, right? He wanted you to give him a question that would stump you.*

R: Oh. (laughter) Okay, here is the question.

(silence)

R: Fred is there anything interesting happening in the bible?

*SF: How do I know? You accuse me of being a bible student. (SH: Oh come on.) The only Christian scripture I know I got from Swami Paravananda who was head of the southern California Vedanta society, other than that I don't know anything about that, I know some of the things Christ said. But I don't quote them because you don't like me to quote them. I won't say you don't but most of them don't.*

R: They don't like you to quote them?

*SF: Alright, "Be ye perfect even as thy father in heaven is perfect," which was just what you were talking about. Is it not? (R: If you say so.) Thank you.*

R: I love you Fred.

*SF: Thank you. When I was a Unitarian we had a wonderful minister. I remember some of the things he said. One of which was, "To the extent that an individual feels apparently superior to another he reveals his own insecurity." (R: Of course.) And another thing he said that I always remember, he said, "Blame is the most cursive word in the English language." (R: True.) Thank you. I've been thinking about myself a little bit. I've always been inclined to maybe feel a little different than people, say who belong to the Jehovah's witnesses or the Southern Baptists or the Disciples of Christ. And that would put me in a position of feeling superior which is no place for me to be.*

R: Well why would you feel superior. You used the right words, you feel different. You feel different not superior. (SF: *In other words to feel different is in-apprehensible.*) Sure to feel different is good. (SF: *Thank you for that.*) It has nothing to do with being superior. You want to feel different. You have a right to feel different. You are different. (SF: *Thanks again.*)

SH: *You made his day. (laughter)*

SL: *Robert when you have the two periods of meditation which you encourage us to do with you. Can you talk to us about that?*

R: That is a good question. When I sit at those hours, the grace, the harmony, the joy which exists travels to those people who are sitting with me. There is only one Self. When the Jnani is that Self and sits in those periods of time anywhere in this world or this universe, whoever sits at that time and thinks of the Jnani becomes the Jnani themselves. All the power flows at that time and people call it grace. It flows throughout the universe wherever you are. It's just like a radio set. When you turn on the radio, you tune into the station and you get the station you tune into. You do not get a bunch of static, you do not get other stations, you get the station that you tune into. So the power of that particular transmitter comes forth and you pick up that station on your receiver. The same thing happens when you sit with me.

You may look at me as a transformer. Do I look like a transformer? (laughter) I transform souls. And as you tune into me, you pick up I-am. I am That I am. Absolute reality. There is only one. So the people who sit together at that time make a lot of progress on the path when they tune into the divine being, into the Jnani, into reality, which is themselves. The one Self. Does that make any sense?

S: *Does it accelerate the evolutionary process? (R: Does it what?) Does it accelerate the spiritual evolution of the soul?*

R: Yes it does. When you're tuning into it. A power. Again, another example is like going into the sun. If you sit under the sun you get all of the power of the sun. If you sit in the shade, the sun is still shining but you're not picking up all of the power of the sun, the same thing.

We have a beautiful reading today. We're going to try to have a reading every Sunday, from some form of truth book. So you can get another idea how things are. What Mary is going to read is from the Ashtravakra Gita.

(Mary reads)

R: Any announcements? Announcements?

SM: *Oh yes I have. I have some transcripts to hand out...*

R: Explain what you want them to do. (SM: Yes.)

(student explains to the newcomers what needs to be done with the transcripts)

SF: *I know one thing about the Bible. Sri Ramana says the same thing. (R: Says what?) The Bible is the same as the Gita. (R: Oh, yes.) Somebody asked him, "Should we read the Gita,"*

and he said, "Always." and they said, "How about the Bible?" and he said, "The Bible is the same as the Gita." And the guy said, "Well the Bible teaches that man is born in sin?" And the Master said, "The man sense is sin."

R: The I-thought, the ego. (SF: Separation.) Thank you Fred. (SF: Thank you.)

R: We have no prashad today, so we can't eat.

(someone brings in prashad, it is blessed as students partake in it.)

SU: How can there be a Master or a fool?

R: The appearance to others, others see the person as a Master or a fool. It's what people see. To the one involved there is no such thing. (SU: There is no Master nor fool?) In reality there is no Master, no fool. There is nothing like that. But to most people they see a fool they see a Master. But the truth is that there is no Master, no fool. There is only the Self and you are that. (SU: It seems to me that there is not even a Self?) Then there is nothing. (SU: Is that good Robert?) Whatever it seems to you that is the way it is.

R: Well this is it. The end. Repent.

Thank you for coming I enjoyed being with you. Remember to worship yourself, to pray to yourself, to bow to yourself, to love yourself. For God dwells in you as you.

Om shanti, peace.

(tape ends) [TOC]



## TURN WITHIN ALWAYS

*26th July, 1992*

*Robert:* Good afternoon. I welcome you with all my heart. It's good to be with you once again. Many of you are waiting for me to say something, to talk, to give a lecture, to give a speech. Always remember, the highest teaching in the world is silence. We learn to shut up, to keep still, to stop talking. Remember when you talk, you spoil the truth from your heart that wants to express itself. When you come just to hear me talk, the same thing happens to an extent. When you come to satsang, being in satsang is the thing. It has nothing to do with lectures, or speeches, or preaching, or anything else. These things are secondary. Just to be here, to keep still, to keep silent. This is where things happen.

There is no human being, so called, who has ever become liberated, so called, that has said a lot, that had a lot to say. It is when you forget yourself completely, when you let go of all of your preconceived ideas, your concepts, when you forget all about your past life, prior to coming here, then things begin to happen.

Remember, those of you who are struggling along, finding problems, this is because you do not become still enough. When you can become still enough, your problems will vanish, there will be no problem. There will be nobody to feel a problem. There will be nothing. There will be peace and happiness. When most of you speak, you speak about your problems. You speak about other people. You speak about places and things. You just talk, talk, and talk. Talking is the only problem you've got. Of course talking comes from the mind. It is the mind that does the talking. The words seem to come from your lips, and your lungs and your talking apparatus, but it is the mind that keeps the chattering up.

If you can only remember, that I am with you always. When I say I am with you always, I'm not referring to Robert. I'm referring to I am. I am is with you always. Loving you, protecting you, taking care of you, leading you. I am is consciousness. I am is absolute reality. I am is pure awareness. And that is always with you. How can it not be? For after all you only exist because I am exists. Or you may call I am God, if you desire. The only reason you seem to appear is because God appears, as eternity, as omnipresence, which is really yourself. You are that. There is no God or I am apart from you. You are a wonderful being, a pure being, a spiritual being, a God-like being. Yet, what do you think of yourself. You worry, you fear, you think you have problems. What kind of problems can God ever have? The appearance may be there, but to whom does the appearance come?

Many people do not understand this path, saying we have no compassion, no love, no understanding of what's really going on. It's just the opposite. What do you think is really going on? Would the senses tell you that there's man's inhumanity to man, an

AIDS epidemic, wars, earthquakes? Is this what you identify with? The only life you're ever going to have, is the life that you identify with. So we are told, since a period of time, by great spiritual Masters, to lift up your eyes to the mountain top, to see that which is real, to behold Brahman, to behold the reality, the truth, that which is. Yet most people on this earth refuse to do this. They identify with person, place and thing, and then wonder why they suffer. You have to learn to let go, to be still, to have faith, to trust.

Do not be concerned about this world. The power that grows the oranges on the orange tree, takes care of this world. The power that knows the way, knows how to maintain and sustain this world. And since you appear to be part of this world, your needs will always be met from within. This is the truth. You will be saying to yourself, "Well, there are many times when my needs have not been met from within. I have suffered. I have gone through that experience and that experience." Yet who is it that has gone through these experiences? Not you, you are the one, you are the life, the love, the joy, the bliss. You have never suffered. Yet you feel something has been suffering, and you call this me. Some of you may think back to the past, to times when you've suffered, you had hard times, when things appeared to be wrong. You have to separate the two. There is the one who suffers, which is an illusion, which doesn't exist, and there's the reality. The question is, whom will you follow this day? With what will you identify? The choice is yours. It's up to you. You have all the power you need. You have everything you need within you.

There is nothing in this outside world that can change things or help you. Never look to the external world for relief. You will find temporary relief in this world, but the problem will come back in another way.

Learn to turn within always. Whenever something happens in your life, do not keep looking at this situation, and telling everybody how bad things are, so they can feel sorry for you. Rather immediately turn within, and inquire, "To whom does this come? Who is going through this experience? Who's feeling this?" It is only the I-thought. The mind is really the I-thought. That's all the mind is. It's a thought, called I, the first pronoun. This I has to be investigated. This I has to be scrutinized. And you will begin to understand that only the I suffers, only the I appears to have problems, only the I goes through experiences. But you must ask yourself, "Is this I me? Am I this I?" Always ask yourself. In the last analysis you cannot find the answers in books or from other people. You are the answer. You are the answer. What is the question? There is no question. Subsequently there is no answer. When you're looking for an answer to the mysteries of life, there has to be a question. If there's no question, you do not need an answer. Therefore look at yourself and ask yourself, "Who asked the question?" Say to yourself, "There is something within me that knows everything." And that is all-pervading Brahman, pure awareness. There's no question. There is no answer. There is only that, and you are that.

It's so beautiful when you understand this. It's so grand, so peaceful, so joyous, to understand, I am God. Not the body is God. I am, is God. I am that, is God, is Brahman, is absolute reality. Why not just identify with this and forget the whole thing. Why go

through all these stages. You talk about stages, this stage, and that stage, and every stage. Why think about stages? Why think about grades, and keep identifying with the level of understanding that you're at? Forget all these things. These are the things that keep you back. These are the things that keep you back. Thinking at this level or that level, comparing yourself to any human being, so-to-speak, comparing yourself to people, talking about what stage they're at, whether they're enlightened or whether they're an idiot. What difference does this make to you? You will gravitate to where you are supposed to be.

As you stop reacting to person, place or thing, as you stop judging, as you stop bothering people, as you stop asking questions, everything will unfold at a fast rate of speed. You will find that you're already free. So to be liberated you just have to know that you are already liberated. And you know that you are already liberated when you have an empty mind. When there are no thoughts going on in your mind. When there are no questions going on in your mind. When you're not looking for answers. When you stop looking for anything. You no longer care about looking, searching, seeking. You become the epitome of compassion, of love. Everything happens by itself. This is one thing you should never forget. Everything happens by itself. You begin with the truth, that you are absolute Brahman, the only reality, nirvana. This is where you begin, by knowing the ultimate truth about yourself. And then everything will take care of itself.

But if you begin by trying to resolve your problems, by thinking, "If I win the lotto I will be able to sit in the silence, and nothing will bother me," on the contrary, if you're disturbed in your mind now, if you ever won the lottery, you wouldn't be able to sit still for a moment. The mind would be going a thousand times a second. People always imagine that if they were somewhere else, or they had something else, things would be different. Things will never be different, because your mind is going on the same way it always is going on. Only the conditions change. But the conditions appear to be at the level where you are in your mind. So if you feel fear, if you had ten million dollars, you would be ten times more fearful, a thousand times more fearful, because you would be feeling the fear that somebody is trying to kill you to take your money.

Whatever you feel, as your humanhood increases, those feelings will be magnified a thousand degrees. So forget about all these things, and dive within yourself where the reality subsides. The reality subsides because you keep thinking, and thinking, and thinking about your body, person, place and thing. But if you dive deep inside, the reality will never subside. You will become that yourself. Stop searching. Stop looking. Try to understand to an extent, that you are the one. There is nowhere you have to go. There's nothing you have to do. There's nothing you have to change. There's no one who has to come into your life, and no one to go out of your life. Everything is right just the way it is.

Why is everything right just the way it is? Due to the fact that you are all-pervasive. You are omnipresence, so how can anything be changed? Whom will change whom? What will change what? It's like trying to change a dream. You cannot change a dream. Only when you find out you're dreaming, will you awaken. It's the same thing

with your life now. When you finally understand that you are not the body, or the mind, or the phenomena of the world, you are not the doer, you will awaken.

Take a look at your life. Think of the worries, and fears, and things you go on with every day, some of you, how you're trying to straighten things out, how you're trying to make things right. There is no need for you to do this. Things are already right. Things are already straightened out. Things are just the way they are supposed to be. Your job is to completely surrender. Surrender everything. Surrendering is another way to quiet the mind. When you begin mentally to give things up, you'll notice your mind becomes quieter and quieter. The mind stops fighting, stops arguing, stops needing and wanting.

Feel the presence. Feel the presence. Feel the presence.

Feel the bliss. Feel the bliss. Feel the bliss.

Feel the peace. Feel the peace. Feel the peace.

Feel the happiness. Feel the happiness. Feel the happiness.

With your respiration, inhale, slowly, say to yourself, "Who am I?" Before you exhale, say to yourself, "I am consciousness." Exhale with the feeling, "I am not the body." "Who am I?" Inhale. "I am consciousness." Exhale. "I am not the body." Begin to do this.

(long silence)

It is that time again, to play stump the guru.

Will you be so kind as to bring the stumpers?

*(Q - Mary reads, A - Robert answers)*

*Q: I made a decision to go 100% for awakening. I was ??? when I found that everything is the same and I haven't dropped it all. Please explain what to do.*

A: Well, by making a decision like this, that you're going 100% for awakening, it means that you're 100% screwed up. Because after all, you are awake. So when you go to 100% awakening, it means that you're 100% fouled up. There's something wrong, because you have to go for 100% awakening. You don't have to go for 100% awakening. You are already awake. What you have to really do is to know it, and let go of everything and stop complaining.

We always look at time and space as if things have to be done now, and truth is only now. But from where you are coming from, the person who has this question, try to remember, it's taken you so many incarnations to be where you are now. It may have taken you fifty-million incarnations to be where you are now. Therefore do not think, I'm going for 100% awakening and something's keeping me back. What you have to do is to gently let go of those thoughts. Let go of those beliefs. Let go of wanting and needing to be awakened. Forget about percentages. Forget about everything. Just live in the moment. Live in the now. Live in the present.

Do not be concerned about awakening at all. If you just quiet your mind by any method you can, then everything will take care of itself. It's like saying I'm going for 100% to be a brain surgeon. And you have to study, you have to go to school for a long time, you

have to practice, you have to do all kinds of things before you become a brain surgeon. And even when you become a brain surgeon, it doesn't mean you're going to be the best brain surgeon or the worst brain surgeon. But when you try to awaken, it's different. Since awakening is your real nature, this is what you really are. There is no one, in other words, who has to be awakened. There is nobody left to be awakened. Stop living the mortal dream. Empty yourself out. Start being happy, joyous, by realizing you are Brahman, you are pure awareness. Have no goals. Have no limits. It's all happening right here, right now, this moment. See it. Feel it. It's already happened. You are already free.

*Q: Robert, how can I become more loving?*

A: By understanding who you are. By realizing you're not the person who is not loving. That person does not exist. By realizing you are God. Your real nature is God, and God is all love. The one you are referring to who is not loving does not exist. Do not feed that person energy. You are feeding a non-entity energy. Do not do this. Love is your real nature. Love is what you really are. Get rid of the other by not giving it power by thinking about it, by not responding to it, by not looking at it as a real person. Lift up your eyes. Stand up tall. Know who you really are, and you will see that you are already love. Next case.

*Q: Robert, how do we know if we are doing spiritual progress?*

A: You will know. You will find yourself becoming more peaceful. You will find yourself not reacting to things any longer, to things which used to disturb you, make you angry, upset you, will not be any longer. It will not matter where you are, or what you are doing? You will be peaceful. You will be happy. It will all happen by itself. You will see it. Do not try to remove anything from you. Simply change your mind. Change your mind from a thinking mind to a non-thinking mind. Try to be still, quiet. When your mind gives you thoughts, inquire, "To whom do they come?" and realize you are thought free. You are no-mind. You are nirvana, the ultimate reality. Identify only with the higher things. Next.

*Q: Robert, are siddhis a good sign, or is it better to ignore them?*

A: Siddhis keep you from becoming enlightened. Siddhis actually keep you back. Some people, because of past lives and past experiences, as they progress on this path, they develop certain siddhis. They can ... read the future, look into the past, be able to do astrology, the I Ching, become a Master of occult powers. In the Upanishads it clearly states, occult powers will keep you back for thousands of incarnations. Do not rest on siddhis. Leave the siddhis alone. Go beyond them. Go beyond everything, until there is no one left to do siddhis. To do siddhis, there has to be an entity. There has to be a person to experience these siddhis. In Advaita Vedanta, the person becomes obliterated. Therefore for whom are there siddhis? So when you see a person with great siddhis, really that person has a mind. His or her mind is still working, and they will not be free. Only when you give it all up, and you destroy the ego, the personality, do you become omnipresence. If you are everything, why do you need siddhis? Forget about siddhis.

*Q: Why do spiritual groups always seem to turn into cults, and teachers into cult leaders?*

A: Ask yourself, where does this happen? To whom does this happen? Remember every religion in the world began as a cult, what you call a cult. Christianity, Judaism, Islam, everything began as a cult, for there was a teacher, whether the teacher was Jesus, or Mohammed, or Moses, or Abraham. And this teacher had followers. And it went against the modern way of doing things, in those days, against the system. So they were considered a cult. So why does this disturb you? Know yourself. Go within yourself. Be yourself. Find yourself, and then see if you'll be disturbed by cults. What have you got to do with cults? Leave all the cults alone. Leave everything alone. Work on yourself and you will not have time to think about cults. The person who is always practicing sadhana, always thinking of the highest, has no time to think about things like this.

If your mind is always in your heart, and you're always peaceful and happy, always looking at the highest, trying to realize that you are Brahman, that you are the absolute reality, where will this question come from? How will a question like this get into your mind? You have nothing to do with cults. You are freedom.

What are you writing, Mary?

SM: *I just thought of a question. (R: So you want to stump the guru, huh?) I want to stump the guru, yes. Are you ready? Yesterday, Robert, you mentioned something about only 80% of the people leave the spiritual path, and only about 20% continue. And there are very few out of that, that go on with it. And I wanted you to maybe elaborate a little bit on that.*

R: Well, on this particular plane of existence, approximately 80% of the people who pursue spiritual life, drop out. Why? Because they become disillusioned. They want something to happen today, this week, right now. They have no understanding that while they are on the spiritual path, the real spiritual path, things may appear to become progressively worse, at first, for all the karma's are coming up, and being destroyed, so you feel this, you experience this. But all the great spiritual books tell us not to pay attention to this. Not to respond to this. Just let go, and let whatever happens, happen.

And the example I give, is when you're building a new building, the old has to be destroyed. So there comes this big iron ball, breaking down all the old structures, destroying everything it sees. And if you look, you will say, "Why is this destruction going on?" If they didn't want to build anything new, they would have left it alone. So the destruction is there in the beginning. Then it's all cleared away, it's swept away, and a beautiful new edifice is built. And so it is in your life. When you get on a real spiritual path, everything comes up, at a fast rate of speed. Things may seem very bad, terrible, to some people. It doesn't happen to everybody. It is because you are accelerating your karma. It's all coming out of you. It's all being totally dissolved. And then if you hold on, become still and quiet and do not react to these things, all of a sudden you will start feeling a profound peace, a profound happiness, a profound joy. You will finally feel freedom. But this is not explained in most teachings. This is the reason why 80% of the people usually drop away.

What do you think of that, Mary?

SM: *I think that's very good. That answers a lot of questions for me.*

R: Anyone have anything else to say?

SY: Robert, what is the purpose of Bhajans?

R: Bhajans, Kirtans, singing, it makes the mind one-pointed. It causes the mind to become still. You know yourself when you chant a lot, you become peaceful, you become still, you become quiet. So this is the purpose. To make you one-pointed. To prepare you for what's going on. Bhajans are good. Kirtan is good.

SY: So when we have an opportunity to do it, we should do it?

R: Of course, yes. This is what we do Saturdays, about two hours of it. Everybody feels so happy, so blissful. These things have been known for thousands of years, chanting, singing. Takes you away from everyday experiences. Lifts you up. It's good for you. Good for the soul.

SC: I have a question. I've asked a number of times, to be made to be aware of the consciousness, rather than of the mind? The mind seems to take over, and I'm not aware of who I am. (R: Yes.) I know there is no techniques, but is there some way that I can be aware I'm not my thoughts?

R: Of course, I've been telling you this for years, Nate. Inquire to whom do these thoughts come? That's all you've got to do, so simple. To whom do these thoughts come? Who is thinking this? Who has this problem? I do? Well, who am I? It's a simple technique and it works. By realizing the I is a thought, it is not you, and by inquiring, "Who am I?" and following the I-thought to the heart, the I-thought dissolves and you become free. But you have to do it.

This is the greatest psychotherapy that's ever been invented. Whenever something disturbs you ask, "To whom does it come? Who's feeling this? I am. What is the source of this I that is feeling this?" In other words you're saying you're not feeling this, the I is feeling this. The I, feels this, not you. Nate is the I. Your thoughts are the I. The I has to go. And by inquiring, "Who am I? What is the source of the I," the I will become weaker, and weaker, and weaker, until it disappears.

SC: It just seems that at times, the I or the thoughts are very powerful. It just seems to take over even when I do inquire.

R: At that time observe, become the witness, watch. Try never to react to those feelings or those emotions. Do whatever you have to do. Ask from where do they come, where the thoughts come from, or become the witness to the thoughts by keeping still and watching the thoughts disturb you. Another is to take a cold shower. Seriously, you take a cold shower. It changes the molecular structure in your mind, in your brain, your neck, and you feel better. Ice cold shower will do it all the time.

It's time for prashad. Oh, we have announcements...

(tape ends) [TOC]

## THREE POINTERS TO MOKSHA – LIBERATION

30th July, 1992

*Robert:* (tape starts abruptly) ...it's about time you sat in meditation for a while, without moving, without squirming, without thinking. It's wonderful isn't it, to be able to sit still and be with your Self.

Good evening. (Students: Good evening Robert.) I welcome you with all my heart. It's good to be with you again. Always remember all is well. All is well. All is perfectly well. Never forget that. Do not think about it. Do not try to analyze it. Just accept it in your heart. All is well, period, end.

Most of us are here because we want to become self-realized. We want to experience moksha, liberation, awakening. There are three points that you should always remember. If you remember these three points you will be already awakened. You have to remember these three points in your heart. By assimilating these three points, by digesting them, by becoming a living embodiment of these three points you will become consciousness, pure awareness. What you already are.

**The first point:** Whatever appears to happen to your body or your mind. Whether you have cancer, AIDS, the D.T.'s, bubonic plague. Whether you're the strongest person on earth. Whether your mind feels depressed or disillusioned, or your mind feels happy or reassured. Whatever befalls your body or your mind remember this is not happening to you. You have absolutely nothing to do with that.

It makes no difference what is happening in your life. You can be materially, relatively the happiest person on earth or you could be miserable, sick. It has nothing to do with you. It has absolutely nothing at all to do with you. This is your body and your mind not you. You are Brahman. You are nirvana. You are the absolute reality. The goings on in your body and your mind has nothing to do with you. This is the first point.

**The second point** that you must always remember is that all of your karma's, your samskara's, your sins of omission and commission, the sinful acts that you're responsible for, none of these things can touch you if you centre yourself in the here and now.

In other words the here and now is omnipresence. The here and now is all-pervading, omniscience. The here and now is consciousness. The here and now is boundless space, effortless choice-less pure awareness. When you hold onto the here and now, when you identify with the here and now the past is no longer valid. There is no past and there is no future in the here and now. There is I am. There is the ultimate reality, ultimate oneness and you are that.



When you are living in the here and now your karma's do not exist any longer. Samskaras stop dead in their tracks. Sins are abated. You are born again so-to-speak. You become a new man, a new woman. You are free.

**The third point** you must always remember is that you have absolutely nothing to give up. Nothing to surrender. Nothing to let go of. You are already liberated. How can you believe that you have to let go of something that never existed? You believe you have to let go of your attachments. How can the Self have attachments?

You think you have to surrender all of your fears, all of your depressions, all of the things that have been bothering you. Surrender to whom? Those things are not yours. They do not belong to you. You are pure reality. You are the imperishable Self. Never were you born, never did you prevail and never will you leave. You are the one. The all-pervading one.

Consequently you have nothing to give up. For you never had anything to begin with. It's really egotistical to believe that you've got something to give up. There is nothing you have to surrender. It is only the ego that believes that something has to be surrendered, something has to be given up. You have to let go of something. Who is the one that had something to begin with? There is no one. There is only the one reality and you are that.

If only you can remember these three points by assimilating them, by digesting them, by becoming a living embodiment of them that is all you have to do. If you remember these three points you do not have to practice any sadhana. You do not have to do mantras or meditations of any kind for you will already be awakened.

Again it is the ego that has to meditate. It is the ego that has to do sadhana. Are you the ego? Who are you? What are you? Where did you come from? What are you doing here? Where are you going? The answers to all these questions is I am. I am. I am not this and I am not that. I am. I am that which has always been. I am that which will always be. I am that. I am.

Your swarrupa is absolute reality. You are not the person that you identify with. The person who goes to sleep and wakes up. Goes through experiences, worries, thinks, frets, sometimes happy, sometimes sad. That is not you. No longer think of yourself as that person.

When you get up in the morning take a deep breath and realize the truth about yourself. First thing upon awakening, you can say to yourself I am Brahman. I am the imperishable Self. Bullets cannot kill me. Fire cannot burn me. Water cannot drown me. I am that, and rejoice in your true Self. Feel the happiness in your heart, feel your reality in the stillness, in the quietness. Where there is no mind, no thoughts, no words. Who are you then? You just are.

There is no thing you can think of in this universe that can tell you what you are. It is beyond words and thoughts. You can never with your finite mind understand who you are. Do not try to do this. It works in reverse. It is actually when you stop thinking about

who you are or want to know who you are, and you stop analyzing and trying to figure it out that the truth about you is revealed. It is beyond all the thoughts and feelings you ever have. It has absolutely nothing to do with you as you are now. It is the substratum of all existence. You may call it God if you will.

Do not think of yourself as an anthropomorphic deity apart from God. Because God is you are. Therefore what God is you are. There is no separation. Awaken to this truth.

If I say anything else it will be redundant. There are so many words, so many stories, so many teachings. Yet if you only remember the three pointers that I shared with you that will suffice. Why talk any further than this. The more words you hear the more confused you become. Actually the first hour that you sat in the silence was the best time for you. There are certain words, very few words that you have to hear and then there is the silence that you should always be in.

It is interesting that the words that I speak to you are really the silence. Those are the words of the silence, truth, infinite truth, reality, consciousness, bliss, pure awareness, ultimate oneness. All this is the Self and you are that.

Feel free to ask questions.

*SY: Can I really remember that everyday? (R: Excuse me?) Do I remember what you said all the time?*

R: There is something within you that remembers. Something within you knows. If you sit still put a smile on your face these things will come forth. Then we always have the transcripts where you can review everything. That's an interesting question. A sincere student has an open heart and the highest truth that is revealed may sometimes not be remembered by the brain but the heart never forgets. And when you rest in the silence, you sit still and you remain quiet something begins to work within your heart. And you become the living embodiment of the realities of the truth, of the Self.

Always spend time by yourself sitting alone in the silence being quiet. Be still and know that I am God.

*ST: Does meditation serve a purpose in the spiritual quest?*

R: Meditation serves a purpose in the spiritual quest for the beginner. It quiets the mind to an extent and it makes you one-pointed. It makes the mind one-pointed so you can concentrate on one thing at a time. It does help. But as you advance it actually becomes a hindrance. For whom are you meditating on? To meditate you have to have an object and a subject. You are the subject meditating on an object. But in truth and in reality there is no subject, there is no object. There is only the one Self there is only Brahman. Therefore you have to ask yourself the question, "Does Brahman have to meditate? Does God have to meditate?"

*ST: Isn't meditation modeled for us for the mode of our natural thought? Can you show me meditation for us?*

R: For the person who believes they are separate from God, yes. If you believe you're separate that Brahman is up in the sky or someplace else. That God is someplace else. That Shiva is someplace else. That Krishna is some place else. And yes you have to meditate on these deities. But when you remember that you are that, tat-tvam-asi, who is to meditate on whom? You have become Krishna yourself. You are Shiva. You are Brahman. You are that. All you have to do is be aware of the truth. Then again when you believe you're separate then by all means you have to meditate.

This is why Jnana Marga teaches there is only the one and I am that. There never was two of you. There never was God and you. But as long as you believe this or perhaps somebody has told you this before then you have to meditate, you have to pray. You have to do all the rituals. You have to perform bhajans, sing kirtans, do puja. All these things are necessary when you believe you are separate from God. So why not start from the top.

*SF: The unmanifest and the manifest are one in Christ?*

R: Yes, same thing. I and my father are one. If you have seen me you have seen the father, same thing.

*SG: Sitting in the silence is different than meditation? (R: Yes.) But sitting in your chair with your eyes open looking at your garden or sitting with your eyes closed without an object, just sitting there... (R: It doesn't make any difference.) ...and ask, "Who am I?" and so on?*

R: Of course you can always practice atma-vichara. Inquire, "Who am I?" And as soon as thoughts come to your mind inquire, "To whom do these thoughts come?" Realize the I is not you and you look for the source of the I. Which is in your heart again. (*SG: Then the source of the I will gradually start to remember that like there is something lost that comes back to us?*) You can say that, yes. The I becomes the real I. (*SG: But as you remember it more and more, you're more aware of it and you remember it for longer times and you forget everything else?*) Yes.

*SS: In the meditation, when you sit down in meditation do you try to stop thoughts or do you try to be distant from them?*

R: Never try to stop the thoughts. If you try to stop the thoughts they will become bigger and greater and they will win. Because the mind appears to be very powerful. Yet in reality the mind does not exist. There is no mind. There is no such thing as a mind. So when you sit in the silence you observe, you watch, you become the witness.

You can do many things. You can watch your breath by practicing the Vipassana meditation. Watch the feelings in your body. Observe the breathing. Yet the better way is still to inquire, "Who am I?" You never answer that question. You just ask the question and keep still. When you keep still thoughts will come into your mind. Simply inquire, "To whom do these thoughts come? They come to me. I think these thoughts. Then "Who am I?" "Who am I?" simply means what is the source of the I? From whence did the I arise. You follow the I back to the source which is the heart centre. And one day the I will disappear and you will be totally liberated.

It is the I that makes you human. Everything in this universe is attached to the I. Do you not say, "I feel this and I feel that? And I am this and I am that?" All day long you're using your I. All day long you're saying, "I am this. I am happy. I am sad. I am sick. I am well. I am tired. I am everything." But when you practice atma-vichara you become aware of this. Totally aware that you're always saying, "I am this and I am that." And you question this by saying, "Well who am I? Who is this I? Who gave it birth? From whence did it arise?" Just by asking this question you will find peace.

SS: *Is the mind exist, really exist? (R: Say that again?) Is the mind exist in the real world? Mind itself?*

R: Is what in the real world? (SS: *Mind. Our mind.*) Does it exist? (SS: *Yeah*) It appears to exist. It's an appearance. (SS: *It's not there?*) There really is no mind. (SS: *This is just a belief?*) The mind is a belief but it is really the thoughts. All of your thoughts are the mind. Your thoughts come from out of the mind. It is really your thoughts that you have to get rid of, to remove from yourself. So the mind is a conglomeration of thoughts. Thoughts about the past and worries about the future. This is all the mind is. When you really understand the nature of the mind the mind will disappear.

The mind is like a rainbow. The rainbow seems to be real. But when you get close to it, it doesn't exist. It's an optical illusion. Such is the mind. The mind is the same thing. The mind makes you believe that you are a body. And that you have to go through experiences with your body. And the mind continues to fool you by making you believe there is karma and reincarnation and samskaras. And the whole mess of things that you have to get rid of. But when you inquire, "To whom does the mind come?" The mind will flee it will run away and you will be free.

SK: *Robert when you're referring to the mind in that question what about things like cooking or electronics or driving your car on the freeway, don't those things enter the mind?*

R: When the mind is gone then those things are spontaneous. What we call the Self, consciousness motivates you. You will do these things spontaneously. All the things you have to do will be done. But will no longer be the mind doing this. It will be consciousness, the Self. (SK: *So those things and the mind are different things.*) The mind is really consciousness but appears to be a mind like a dream. When you give up the mind only consciousness exists. And then you'll be motivated guided by consciousness. (SK: *Then what would you call these practical things. That they're not mind they're just objects out on their own? Inanimate objects?*) What you call practical things... (SK: *Yes.*) ...is also like your body. As long as you believe you are a body then there will be practical things for you to take care of. But when you realize that you are not the body, you are not the mind then there will be no more practical things for you to take care of. Yet you will appear to be taking care of them. But they will be taken care of better than you could ever do before. At the same time you will know beyond a shadow of a doubt that it's not you that are the doer. You are not the doer. Yet everything will be done.

SG: *Your stand on bhakti and puja and things of that sort perpetuate duality but it also feels to me sometimes that self-inquiry itself does the same thing. Sort of presupposes a questioner and that which is being questioned. And sometimes when I try to practice self-inquiry it actually feels annoying like I'm being mental when I prefer just to be silent.*

R: Then by all means you should be silent. Self-inquiry is good for many people. And there are many people who cannot do this. So by all means do what you have to do. Keep silent. Keep still. All roads lead to the same goal. All roads lead to the summit. Therefore do whatever you have to do to become free and liberated.

SX: *Many years ago when I was working ??? one day I'm just here and I didn't remember anything what I did ??? and everything that would've been a problem dissolved. (R: Umm.) and all the way home and when I got home I ??? and the absolute, the totally of it frightened me and I turned right back off again. (laughs) And I think I'm probably not ready for this yet.*

R: You have nothing to do with it and you have nothing to say about it. When it happens to you it will happen totally and completely. You got a glimpse of it. And apparently you got a good glimpse of it. But who are you to say you're not ready for that? (laughs) (SX: *Well because I turned around right out of it.*) You speak as if you are an authority on God. (laughter) That you have something to do with it. When God is ready for you God will take you over completely and you will have nothing to say about it whatsoever. But that was a good experience. If that happens again surrender to it. And have no fear. It's beautiful. Nothing can ever hurt you. It's all bliss. It's all love. Joy. (SX: *That is what I mean by that and I really remembered it.*) It will remember you. (SX: *It will remember me? I won't have anything to do with it?*) No.

SZ: *Robert when you die what happens?*

R: When you die what happens? What do you want to happen? (laughter) Who dies? The ego dies, the body dies. But you never die. You live forever. So nothing really happens. I know you've heard all kinds of different stories about going into different realms, planes of existence. This is all part of the dream. You created these things yourself. You created all these different planes. The subtle plane, the mental plane, the causal plane, all these things you read about in the yoga texts are of the mind.

They all belong to the mind. So when you believe in these things you go accordingly to what you believe. It's all created by you, you create your world after you die. But the ultimate reality is noone ever dies and there is no where to go. You're already here. This is it. You are eternity. You are fathomless space. You are the essence of the whole universe. You are the sky, the sun, the moon, the flowers, the animals, the insects, human beings you are everything. This is your real nature. Noone ever dies.

SG: *Robert when our lady friend said that she had this experience and she turned back or couldn't handle it. Does that mean that the mind can't handle all that? It's kind of a new energy or a new perception so the mind can't handle it so the mind has to be coaxed slowly into accepting reality.*

R: No, on the contrary, all these experiences come from the mind. Reality is reality. And this is your very nature right now. So what is there that cannot handle reality? This is your nature. This is what you really are. The things that you're dealing with is the mind. The mind makes all these experiences up. It makes you believe you can't handle it, it's too much for you. This is why work on destroying the mind on inquiring, "To whom does the mind come? Who is this mind? What is this mind? Where did it come from? Who gave it birth?" And you will experience there is no mind. When you see there is no mind there is no longer any experiences you've got to go through. All experiences cease. But be aware that all experiences come from the mind.

In reality there are no experiences. For who is to have them? There is no you. There is no one to have any experiences. The life you're living now is an experience. The false life we all live, this is the experiences I'm talking about. It is all of the mind. And the average person believes in the mind so strongly that when they seem to drop the body. They go forward in the plane of existence that they've created for themselves out of the mind. And then they come back and take on another body. It is all from the mind. So rather than to go all through these things transcend the mind and be free.

*SG: How long does it take to get another body? Is that a stupid question? How long does one after they die before they...?*

R: Why worry about this? (laughter) Why be concerned about another body. There are no bodies. Try to find out who you really are that you never were a body to begin with and be free.

Mary would you like to read the Jnani? (*SM: Yes Robert.*)

(Mary reads the confessions of a Jnani refer to beginning of this book for text.)

(tape starts abruptly)

R: ...love yourself, to worship yourself, to pray to yourself, to bow to yourself for god dwells in you as you. Om shanti peace. Until we meet again God bless you. Be happy. Don't worry. All is well. Good luck. (students laugh)

(tape ends) [TOC]

## **STEPS IN SPIRITUAL LIFE**

*2nd August, 1992*

*Robert:* Good evening. It is a pleasure to be with you again. I welcome you with all my heart. I love you. All is well. Everything is unfolding as it should.

While I was sitting in the silence. I sort of reverted to the days when I was in Arunachala. I usually do not discuss this too much with other people but since it just came to me I will sort of briefly touch the subject.

I had been living in Ramana ashram for about a year and a half. This was the end of 1948. I stayed with Arthur Osborne, in his house. In those days when foreigners came they were put up with Arthur Osborne most of the time without him knowing.

And on one particular evening about 4 o'clock Sri Ramana walked into the cottage and he brought me a mango. And he sat down on a stool in the corner of the room. I sat on the bed. We looked at each other and we smiled. He gave me one of his beautiful grins of his. And I knew that we should keep silent we should say anything because there is nothing to say. But all of a sudden he asked me a question. I asked him, "Ramana what is more important to be in the presence of a Sage or to practice atma-vichara by yourself, self-inquiry?" I had already known the answer but it seemed the right thing to do was to ask him the question.

And he knew that I knew the answer. He waited a few seconds ??? and then he said, "The Sage is atma-vichara. The Sage is the Self, your Self." Therefore when one is in the presence of the Sage all of the sadhana is being done at an accelerating rate. Everything that has to be done is being done. When one is in the presence of a true Sage.

So again I asked him, "How come so many people have come to you and only certain people feel it. Some people feel nothing. Some people go away disappointed. And some people get all of their dreams fulfilled?" Again I knew the answer.

So he waited a minute or so and he said, "This depends on the maturity of the seeker. It depends on the sincerity of the seeker. As you can see many people come here to visit me. To make a judgement and then they go look for another teacher. They go somewhere else. They travel all through India. And then they go back to England or to Holland or to the United States and they tell their friends that they have seen 10 Sages. Yet nothing has happened to them. But if one is sincere and surrenders totally to the Sage then the Sage, the grace of the Sage will automatically is felt by this individual and this individual makes tremendous progress. But the person really has to be sincere." By sincere he said, "I mean he has to be a devotee. To forget about him or herself totally, completely and merge in the Sage."

I then asked him another question, "What is the easiest way and most effective way to do atma-vichara, self-inquiry?" Again he smiled and waited a few seconds and then he said, "To always be aware consciously in all situations of the I-am. No matter what you're doing where you are be aware of the I-am in your heart. This is the most effective practice."

His head started shaking and I also asked about this. "Why do you have this weakness?" I found out later his head was shaking for the last forty years. He again explained to me that when he had his experience when he was sixteen years old it was like putting an elephant in a hut. What happens when you put an elephant in a hut? The hut shakes all over. It breaks to pieces. When he had his near death experience he told me his body shook to pieces as-it-were and left him weak. This is interesting to remember.

I asked him, "Why didn't this happen to me at the time?" And he explained to me that I had an experience not of death but of life. Which is a little different. I asked him, "What determines these experiences?" He said, "Karma." I then left it alone. He walked with a cane, with a stick. This was 1949 he was very sick. That is how his body appeared. And his attendant came in took him to his toilet where he was supposed to go about 4 o'clock and he left.

Now these things are very interesting so we'll discuss them. When I say you have to be sincere to make spiritual progress I'm not speaking of sincerity as a longing or a wanting or a needing to become self-realized. In this case sincerity means total honesty, total humility, total love. This is what sincerity means in this case. When you have total honesty, total love you do not think of yourself any longer. You do not think about your problems or your humanhood or your self in anyway whatsoever. This doesn't matter try to understand this.

It doesn't matter what situations you are going through in this life. Whether you're experiencing good or bad, riches or poverty, sickness or health these things are totally irrelevant. The idea is to take your mind off yourself, your little self, off the I-thought and merge you mind with the I-am consciousness. Forget about your pettiness. Forget about your personal life. In truth you have no personal life. You must always remember this. There is nothing personal about you.

You're always so worried about your affairs as if something can hurt you in this world. This world is a world of god. It is a spiritual world. Everything in this world is Brahman. How can Brahman hurt you. How can god cause you misery or pain. These things are the false I. You have for some reason or another become hypnotized into believing you have pain, you have lack, you have imitation, there is something wrong with you. This is an optical illusion.

You do not really exist as a body at all. There is no body that you have to get rid of. Some of you are still meditating on the fact that you have to get rid of your body somehow. Some of you even believe and think that you would like to so-called die to the body. So you can be free of it. This is a false premise. How can you be free of something that you



never had? The body is an appearance like the world. Who's appearance? Nobody's appearance. But for some reason you have become attached to the thing called the body and to this manifest world. This is the only reason you suffer. Because of your attachment to the body and to the world. If you were not attached to your body or to the world who would be left to suffer? It is the body that suffers. It is the body that goes through experiences. Not you.

If only you could understand what I'm saying. And go deep within yourself. Beyond the body. Beyond the experiencer. Beyond the witness. Beyond everything. If you can only feel this you would always be in bliss, always. You would always be totally, completely, absolutely happy. For no reason whatsoever.

Do not look to the world to solve your problems. Do not believe and think that if you change conditions that you would be better off. Some people believe that if they didn't work they would be better off. They would be happy and peaceful, blissful. Some people believe that if they had a job that they liked they would be blissful and happy. Everybody believes something else. All of these beliefs are wrong. They're wrong because you are looking to a condition to make you happy. You're looking for an experience to give you peace. You're doing this again because you believe you are a body.

There is no condition, there is no experience in this world that can bring you peace and happiness. For peace and happiness are your rightful nature. This is your natural state. It is only when you allow the mind to think that trouble begins.

So the first step in spiritual life is learning to control your mind.

You learn to control your mind by inquiring, "To whom does the mind come?" This makes you realize that the mind comes to your body. It's part of your body process. But in truth you have no mind. You are mindless. When you are mindless you are Brahman. You are god. Where the mind is limited. You have to always go beyond the mind. You stop paying attention to the thoughts. Let the thoughts do what they will. Allow the thoughts to frighten you if they will. To tell you all kinds of stories. To tell you all kinds of things. Do not pay any attention. When you ignore your mind it will go away.

The second step in spiritual progress is to develop humility. And humility means you do not judge people. You do not feel slighted when someone talks about you or tells you something rude. You do not get angry or upset. You just remain yourself.

This sounds like a wimp. But a wimp is a person who believes in this world and sticks up for their rights. They're always defending themselves. What kind of a being can go through all of that. Go beyond it and see the reality. A wimp cannot do that. A wimp is the same as a coward in this world. But a person who has developed a tremendous humility. Has total love forgiveness and compassion for everything and everybody. Therefore they do not have the slightest hint for retaliation or revenge or anger.

For part of the humility is realizing that there is only one self. You are the self of all, of every person, every animal, every vegetable, every mineral. You are that self, all-

pervading. Therefore you become angry with yourself. You take revenge on yourself. You've hurt yourself. Learn to leave everything alone. Especially yourself.

Understand that when one door closes another door opens. The universe is on your side. Life is on your side. Nothing is against you. Always try to be cheerful. Do not tell people your troubles or your problems for they have got their own. Stop feeling sorry for yourself.

If you only became aware of the power within you. The universal essence. Then all the gods that you've been worshipping will come to your aid and worship you. They will all be within you. When all of these years you've been worshipping the Buddha or the Christ or Shiva or Krishna. All of these gods are really you. You are that. When you are happy sure of yourself then the gods become you totally and completely and you become a powerhouse of joy and love. You are already free. You are already liberated. There is nothing you need. There is no thing you have to become. Do not think about this. Just be it.

You think you may be in need of something but who is in need of something? The ego. It is the ego that has fears. That they ay lose something or something my be taken away from them. If you can only understand the deep power you have. It will always take care of you and watch you and look over you and protect you. You have to learn to feel this in your heart. This is what Ramana meant when he said, "Always be aware of the I-am." Under all conditions be aware of I-am. Not I am this or I am that, just I am. The first name of god.

When Moses was freeing the children of Israel from bondage in Egypt and god spoke to him and told him to go to Egypt and set his people free. Moses inquired, "Well who shall I say sent me?" And God said, "Say I am that I am." Meaning the power of god is Moses himself or anyone who utters this statement. This used to be a very sacred word, "I am." But in this age people use it very loosely. And they get so used to it that it has no meaning to them any longer. I am is almighty power. I am is god. I am is pure awareness, absolute reality. I-am is.

If you can only remember this and feel it in your heart. That is all you have to do. Feel the I-am in your heart and you will become totally free. Whatever you're doing during the day whether you're working or washing dishes or driving the car always say, "I am," to yourself. An realize what you're saying. WHEN you utter those syllables I-am the whole universe becomes you. You awaken to the reality of life. You true nature. The self.

Do not believe or think that you will lose interest in life or lose interest in your husband or your wife or your family. Ramana was a typical example of this. He would get up at 3 o'clock in the morning and chop vegetables with the cook. Make breakfast for all the people in the ashram. He kept himself very active when he was able to. This shows you that you can be a Jnani and partake in the world also.

When you think of a holy person do not believe they have to live in a cave or in a jungle retreat. It so happens that Ramana went to Arunachala and stayed there all of his

life. But he could have gone to the market place and worked. He could have been an engineer, a book keeper, a scientist, a garbage man. Realization does not make you into a babbling idiot. It makes you into a quiet idiot. It keeps you from talking too much.

Your life is your responsibility. What are you going to do with the days you've got left on this earth. If you're interested in all of these things of the world when you realize they're subject to change continuously you're foolish. All your so-called troubles. All of your affairs, the affairs of the world, everything going on in this world today are all subject to change, everything changes. Nothing is ever the same. Therefore you become disillusioned. Totally disillusioned when you give yourself to this world.

Surrender to the self. Become totally free. Do not fear this world any longer. Do not become bamboozled by the things you watch on TV. When you hear about the wars all over, mans' inhumanity to man. And watch the TV you see people getting killed all over this world. Realize what this is. Maya, a cosmic joke. Illusion, an appearance. Like the water in the mirage. The more you dive within yourself the more you will be able to see the truth about this world and you will laugh.

Therefore spend your time going into the I-am. Into the self. If you want to solve your problems do not think about your problems at all. Think of I-am. I-am is omniscience, all-pervading, omnipotence, omnipresent. I-am is god. Absolute reality peace. Therefore when you really put your faith in the I-am your whole world will change to perfection.

Now let's practice the I-am meditation.

Make yourself comfortable. And really feel this. This is what you should be doing by yourself. Close your eyes to remove obstructions. Focus your attention on your breath. Observe your breath, your respiration. Do not emphasize your breath, breath normally. Observe the feelings of your body. All the feelings that you have in your body. Observe them watch them.

You are now the witness to your thoughts and your bodily feelings. Do not try to stop your thoughts or change your thoughts. Just watch your thoughts. Remember you are the witness. No matter what your thoughts tell you just watch them.

Now ask yourself, "What is the source of the witnessing? I am." With your respiration dive deep within yourself as you say, "I-am," to yourself. As you inhale you say, "I," as you exhale you say, "am." With every breath of I-am feel your self diving deeper and deeper and deeper and deeper within the self. Within the heart.

With every breath. With every "I," with every "am." You are going deeper and deeper and deeper and deeper and deeper. Deeper than you've ever gone before. Transcending your thoughts and your bodily functions. Your mind. Your samskaras. Your karma. It's all being transcended. It's all being transmuted. And it's turning into nothingness. You are becoming absolutely free. As you go deeper and deeper within the I-am. Do it!

(silence)

SK: Robert in the books that I've read about Ramana there is not that much about him saying things about witness stuff. Did you hear him say stuff about witnessing?

R: No witness is usually from buddhism, from zen. It's a zen tradition. But it's also a hindu tradition. In some aspects of Hinduism. He said to some people about witnessing. He mentioned it, yes. He didn't give it too much praise but he talked about it. He used words like to be aware rather than to witness.

SU: What's the difference between being aware and witnessing?

R: It's the same thing. They just use that terminology. In buddhism you use witnessing alot. It's all the same.

No questions no prashad. (students laugh)

SF: I have a question. (laughter) I remember back when I was in therapy. Sometimes we tried to analyze dreams. The doctor would always insist that in the dream there was nothing outside of me. Out of nothing I appeared along with everything created and transpired in the dream. So there was a creator in the dream and a creation in the dream. And they're equal thoughts of one whole. So the creator and the creation are one. And when the dream is over there is no more dream. That's it, nothing. And of course apparently in the dream time it's also together also a creation or is created in the dreamer. And it's a different type of time that we have in the individual experiences in the waking state. It occurred to me that the waking state is really no different than in the dream state. You want to comment on that?

R: Well you know this is true already. (SF: Sir?) You realize this is already true we've discussed this many times. There is no dream state. There is definitely not a waking state. They're both the same. The only difference is that the waking state is longer than the dream state. It appears to be like that. But in the dream state you are asleep and the dream is coming out of you. You are creating the whole universe. Everything comes out of you as a dream. Comes out of your mind. The same thing is happening in the waking state. This whole world, this whole universe comes out of your mind. This is the reason we're told to transcend the mind. To kill the mind. When the mind is killed the whole universe is also killed. With all the gods and the goddesses and the devils and everything else including your body. It's all gone. (SF: Earthquakes and the riots and...?) And you're awake. You are truly awake. Just like in the dream. When you awake from the dream you awake as you are today. But when you wake up from this dream you will be totally aware and you will still be. You will not disappear. The real you will still exist.

SF: To the Jnani there is observation even when there is nothing to be observed. In other words, there is a book called "conscious immortality," and apparently it's the state of the Jnani.

R: The Jnani has nothing, is nothing, wants nothing... (SF: He is no more an individual.) And has nothing to do with anything else. The Jnani is complete nothingness. (SF: Nothingness?) Yes. There is no more states of any kind for the Jnani. (SF: He has transcended the whole silliness?) Exactly.

SG: Robert you were talking about the sleeping state and the waking state. They apparently seem to be almost the same or very similar, correct?

R: No the sleeping state and the waking state are different. (SG: *Well in the sleeping state people have dreams and in the waking state they have illusions. So it's almost like, I mean I think in the waking state people walk around in kind of a daze. And in sleep they are just totally asleep.*) When you are in the deep sleep state without dreaming you are the self unconscious. When you dream you become the witness to the dream. In this waking state you're also the witness. So there is a witness who is functioning while you are dreaming, while you are awake and while you sleep. Which is the I-am. The I-am exists as the witness. So when you're dreaming, when you're sleeping in deep sleep and when you wake up to this state they're all illusions. The I is the reality. Therefore identify with the I or the real I and the other three states will disappear and you will be free of them.

SG: *For me the witness state with me it's I feel it but then regularly the ego comes in and it seems to be more predominant. I go in and out of these states when I'm aware for a while and I'll get a lot of flurry of thoughts will come and I have these problems that I think I have to solve and then I'll come back to the present moment.*

R: That's how it is in the beginning. Simply observe it, do not judge yourself. Keep thinking you're going deep within and let whatever happens, happen. But do not judge yourself or feel something is wrong or something is right.

SG: *I mean what I wanted to ask you was about sleep. People, they look forward to sleep to having a real deep the more depressed they are - at least in my case - the longer I want to sleep I don't want to get up or I look to sleep as kind of an escape. (R: Yes.) But there is a different kind of sleep that I experience, I sleep less and I don't seem to get so much pleasure after sleeping or it's sort of a function you have to go through to rest your body.*

R: And when you wake up you say, "I slept well." (SG: *Sometimes, yes.*) When you sleep through it when you do not dream. When you sleep continuously without dreaming you get up and you feel refreshed. You feel good. This shows you that in deep sleep you were your original self. That you were not the body you were your self. And it shows you the self always is happy. It is only when you become cognizant of the world that the problems begin. (SG: *So in the sleep so the waking state is mixed with the sleep state when you're dreaming?*) The waking state? (SG: *Yeah.*) The waking state as nothing to do with the deep sleep state. In the deep sleep state you are not waking, you are not sleeping. You are in deep sleep. But it's not really a sleep. You are the self unconscious. The self without consciousness. When you awaken to the true self, reality you are the self with consciousness.

But when you are in deep sleep it gives you an idea how real awakening is. For you feel wonderful when you wake up from deep sleep. You say, "I slept well I feel wonderful. When you awaken from this dream you'll be totally free of everything. You'll feel total happiness, total joy, total liberation. But in the meanwhile you are the witness to all three states. Just by thinking of that gives you progress in your sadhana, in your spiritual practice. (SG: *The awakened state is beyond the witness state?*) Yes of course. When you awaken there is no more witness. There is nothing to witness for you're totally free.

SK: *It sounds to me kind of like the metaphor of vishnu the cosmic dreamer dreams the universe and also dreams the self. It's kind of like a metaphor for all of us. All our consciousness is that kind of a...?*

R: You can say this. You can say it's a metaphor. But it is you who thinks of a metaphor. It is the mind that thinks of a metaphor. Therefore when you are in the true state there is no longer any metaphor whatsoever. It's all finished. You are beyond metaphors. Beyond waking, beyond sleeping, beyond dreaming. You have become all-pervading consciousness, emptiness, nothing. But while you're practicing it appears to be like a metaphor. When you are awake who is left to have a metaphor. (SK: *Can you run that by, again?*) When you wake up to reality who is left to have a metaphor of any kind. It is the mind that compares. The mind that metaphorically sees something says, "This is like this and this is like that." But when you awaken to your true self there is nobody left. Nobody home. You're finished, cooked.

SF: *No more individuals.* (R: Exactly!)

SI: *From a separate state how can that be the Self?*

R: (laughs) It's beautiful. It's not terrible, it's beautiful because you're totally free, totally liberated. (SI: *I'm not an actor in this?*) You're not an actor on the contrary. You do whatever your body came here to do. But you are not attached to anything any longer. You're not looking for credit. You're not looking for anything. You're totally free and beyond everything.

SI: *A friend of mine speaks several languages. She's Swedish and she says that in Swedish they don't have a word for mind.*

R: That is interesting I didn't know that. (SG: *What was the question?*) In Sweden they do not have a word for mind. (SG: *They don't have a word for mind?*)

SV: That's hard to believe.

R: That's hard to believe yes. (SI: *But she is really good with languages.*) Yet every human being in this world if they're not enlightened they have a mind. They have to think of their mind because what thinks? (SI: *I'm sure they have thoughts in the brain.*) Of course. They may just use a different name for it or all Sweden will be enlightened. (laughter)

SV: *And they're not. Been there.*

R: So they must have a mind they probably use a different word.

SK: *Robert it's hard to follow the belief systems that the mind has accepted. You were talking about just transcending them rather than - you know - it's like feeling in the end you're looking at more illusion that I have. Looking at my false beliefs just going through them all and finding that there is nothing there and they're all false. All false beliefs as if my. It's like living my life under a false pretense.*

R: Yes but you do not have to go through all your false beliefs. Simply drop everything and wake up. (laughter) (SK: *Yeah. But it's tough.*) For whom is it tough? Do not use words like it's tough or it's hard or something is heavy. Your self is pure, your self is abso-

lute and you are that right now. So identify with that. Not with the problems or trying to get rid of problems because it is the mind that tries to get rid of problems. Don't even transcend the problems because you're admitting there is problems that have to be transcended. The reality has no problems. Never had, never will. Therefore there is nothing to transcend reality and you are reality.

*SG: Robert in the talk you said about surrendering your life to the guru? Could you elaborate on that?*

R: Not to the guru. The guru means teacher. We're talking about a Sage, a Jnani. (*SG: Yes.*) There's a difference. A Sage to be a Sage has to be omnipresent. A Sage is no longer confined to a body. Even though he or she may appear to look like a body. But the Sage realizes or knows that they are not the body at all. So when one surrenders deeply, reverently to the Sage they're really surrendering to themselves. Because yourself and the Sages self is one. So when you truly surrender and have humility you have grace because grace is the same as the Sage and it's all-pervading. But you can only feel it when you come into conscious contact with the Sages grace by total humility and total surrender. Therefore to the extent you surrender to that extent will you feel the grace and this will lift you upward. (*SG: What you're implying like accepting the teaching. Really considering the teaching seriously and not resisting and so on?*) You're always surrendering to something. (*SG: Um-hm.*) Many people are surrendered to buying lotto tickets. Surrender to the house. The house worships you, you worship your house. Your car, the world, to your job. Whatever you feel deeply that is surrender. So what we're saying here if you surrender totally to the self which is within yourself, the real you, the form of yourself as a Sage. So when you surrender to a Sage you are not surrendering to a human being. YOU're surrendering to yourself, to god. Which is you. There is only one. And then all knowledge comes to you. All freedom comes to you. All liberation comes to you.

Mary would you read the Jnani?

*Mary: Yes, Robert. (R: You always come prepared.) Always. (laughs)*

(Mary reads the Jnani refer to the beginning of this book for text.)

R: Thank you Mary. (*SM: Thank you Robert.*) Do we have any announcements? (*Mary: Yes*) Let me say something first. I've had an unusually heavy amount of calls this month. So some of you have called me and I have not returned your call. Do not feel slighted. The call alone answers your question. Therefore if you call me about a problem the answer is already forthcoming. So keep calling. (students laugh)

*SM: We have more transcripts to be handed out to be xeroxed. And this is "Return to the Source." I do really like this one. (SG: What number is it?) It's number 80.*

R: It is prashad time. You have been good little boys and girls. So you get your reward...Australian ginger. Boy I always buy this kind of stuff, it's good...

(tape ends) [TOC]

## **FORGET ABOUT SELF-REALIZATION**

*6th August, 1992*

*Robert:* I welcome you with all my heart. It's good to be with you once again on this beautiful Sunday afternoon.

Many of us have the erroneous belief that if we get in a path sort of like this, Advaita Vedanta, we will become self-realized overnight. And as the days pass and as the weeks pass, the months pass we become sort of delusioned...disillusioned. We tend to give up thinking, "What's the use? I have to go through another million lives before I become self-realized." This is a wrong concept. Of course most of us understand that we are already liberated. We are already self-realized. And what we're trying to do is simply let go of all of the concepts, the preconceived ideas, the habit patterns, the karmas, the samskaras. We have to let go of these things and so-called self-realization will shine all by itself. In other words there is really nothing we have to do except to quiet the mind. Do not allow your mind to tell you anything good or bad. Yet as we're doing these things wonderful things do ensue on the path. We find that we become more peaceful. Fear leaves us. The world doesn't frighten us any longer. People have no hold on us. We obtain a certain amount of freedom even while we're practicing the non-duality and this is what you should see in yourself.

You should ask yourself, "Do the things that really used to bother me previously still bother me? Do I still get angry as I used to do? Do I lose my temper? Become obnoxious?" If you see that you're making improvement you're doing the right things.

Forget about self-realization. Forget about becoming free, liberated. This is a fairy tale. There never was anybody who had to become liberated.

When we speak of words like liberation, pure awareness, the self. This is really the natural state. This is your swaruppa, your reality. This is what you are and what you've always been and what you'll always be and noone can ever change this. It is the superimpositions the images of the world the universe and your body that you have to deal with. It is up to you to rid yourself of these attachments. To stop being hurtable. To stop crying in your beer or in your milk, whatever you drink. And stop feeling sorry for yourself.

Understand once and for all that you are in your right place, right now. Right this moment. You are where you belong right this second. You are where you're supposed to be and there is absolutely nothing wrong anywhere. This sounds strange to some of you for I know that you can give me an entire litany of problems. Things that disturb you, things that are wrong in your life. But are these things really wrong in your life? Or is it



you, your ego who thinks you should be living a certain way, with certain people in a certain country, having certain possessions? It is always you.

It is true when we look at this world and we observe man's inhumanity to man we become sort of disappointed, discouraged. We say, "What is happening to this world? What can I do to change it?" The only thing that you can really do in this world is to understand the truth about yourself.

This again is why people think that this path, Jnana Marga is sort of selfish. I've heard people say, "Those people think only of themselves. They only care about their own self-realization they're not interested in the world. What's going on with people." Of course this is not true. For if you understand the self, the self is the self of all. The whole universe is the self. So certainly you don't want to see things in the universe that are dastardly, horrible. Yet as long as you're working from your ego, from your mind you will see such horrible things. But the secret is to realize who sees this. This is a great secret.

Who observes these things. Who sees these things that are so wrong and so dastardly. It is the ego. The mind that has been trained and brainwashed since you were a little person from previous lives and you are a conglomeration of all your thoughts, beliefs, dogmas, samskaras. That is all you are and nothing else. The idea is to let go of all of these things. To become nonjudgmental. To develop loving kindness. To look at everyone as yourself. Always remember there is one self and you are that self. In other words there is not me and you or you and the world. Peace comes when you realize that you are everything. Everything is you.

When there is no longer any separation you will feel peaceful. You will feel at ease. But as long as you believe you are separate troubles ensue. For when you feel you're separate you believe someone has power over you. Someone can hurt you or do something to you, someone can cheat you. Take away your possessions. Do something to you. But when you realize the truth about yourself. When you realize that whatever your are doing to someone else you're doing to yourself how can you possibly hurt anyone. For you realize you are they. When you help the homeless you're helping yourself. When you help anyone in strife, distress you're helping yourself. Whatever you're giving to anybody else you're only giving to yourself. This is a hard lesson for most of us to learn because we feel separate.

When you see a homeless person on the street most of you think, "Poor guy I'm glad I'm not like that. I'm glad I have this nice car to drive and a home to live in and food to eat. I feel sorry for that person but I'm glad I'm not that person." In truth is you are that person. That person is you all this is going on within you and your beliefs, your thoughts simply are about yourself. Everything that you think about others is about yourself. For there is only the one self and we are all that self. So the beginning of wisdom is when you stop seeing the world as separate from yourself. For you begin seeing yourself as all, as everything. Then you will inquire, "Then to whom do these things come?" In other words then who is seeing these things, who is feeling these things? And one day you will realize

it is the I. "I feel these things. I see these things. I feel hurt. I feel confused. I feel upset. But what is this I? And where did it come from?" You will begin to understand that by only getting rid of this I you will become free. It is the I that is giving you all of this trouble over these years. Not the condition that you behold. Not other people. Not other places and persons and things. It is the I that has caused you all of the problems in your life.

You say, "I see this. I do not like this. I hate this. But I like this." Notice it's always the I. It is always the I that is interfering with you. If there were no I would you be able to say these things. There would be no one to say, "I like this or I hate this," would there? The only reason you are able to make these remarks is because you use the pronoun I but if the I disappeared from your life what would you say? It would be ridiculous to say, "Hate this. Like this. No good. Good. Bad," for there would be no I.

Therefore it wouldn't make sense when you say things like this. This means you would automatically stop saying these things and you would automatically turn within. If the I disappeared you would turn within to the self. There would be no I to interfere and then you would be in your right place. You're always in your right place but what I mean is you will be in a realization place, a liberation place, no place, emptiness, nirvana. Nirvana is God. effortless, choiceless, pure awareness is God.

Yet where is this God? What is this God? This God is the substratum of all existence and what we call God is the absolute reality which we call perfection. So how can there be sickness and strife and lack and limitation when the substratum of all existence is what we call God, the absolute reality? In truth those things do not exist. That's right I'm telling you that sickness, lack, limitation, man's inhumanity to man does not even exist. It is the I that believes it exists. Don't you see? It is the I that you have been believing in all of these years. That believes it sees as sick person or has a sick body or a body that is lacking something or a world that's in pain. It is the I that makes you feel this.

I cannot emphasize this often enough. If you had no I you would be free and happy all the time. After all what is happiness? Happiness is when you're free from pain, from distress, from disease, from lack, from limitation, from all these people that make you unhappy. But it only the I that identifies with these things. Try to get this picture. If there were no I there would be no identification with these things so it wouldn't happen to you.

When I say, "it wouldn't happen to you," I do not mean you would be free from all of these things. These things would appear to be happening to the world and to your body just like they are now. Do not think that when you become self-realized that you will see a different world. There is no different world. The world will be just like it is. Your body will be just like it is. But to you the liberated one will not see this or feel this or go through anything. This is something you have to think about. What I am saying, if you are liberated and you see a sick person dying who just got hit by a car, the sick person who is dying, you will see this but you will not see this. You will see it on one instance and you will

not see it on another instance. This is sort of difficult to comprehend. How can I see it and yet not see it.

We go back of the illustration of the chalkboard. The chalkboard is covered with all kinds of figures, images, people dying, people laughing, babies being born, traveling in airplanes all of these images are on the chalkboard. But the chalkboard is totally free and undisturbed. Nothing is happening to this chalkboard. Then you erase the figures and put new figures on the chalkboard yet nothing happening to the chalkboard. The images are merely superimpositions on the chalkboard.

And so it is with us. When we become liberated the game of life as it appears to you right now takes place on your consciousness. Yet you are pure consciousness itself. So you know the things are there but at the same time you do not know the things are there, confusing isn't it? We can never understand the infinite with our finite mind for we're programmed to see things a certain way, to believe things are a certain way. And we're going out of our dimension when we try to think this way. But yet this kind of thinking will come to you by itself. Where you can observe a dying person and see only eternal life or you can look at yourself, you maybe dying from a disease but who is the you that is dying? Who is the person dying? That person has disappeared. That person has become the self. The imperishable self.

You will not have to think about this. You will not even think about dying or living or any of the things I'm talking about. I am using words right now to try to convey to you a message which is virtually impossible to comprehend, to convey. That you are eternal life. You were never born you can never die and you never prevail inbetween. There is no you as you appear. You do not exist. You never existed. You are a non-entity. A good for nothing.

Yet something in you is fighting this. There is something in you that is saying this is impossible. I feel hurt. I feel depressed. I feel this way and I feel that way. Sometimes I feel happy, sometimes I feel wonderful. Do you see what you're doing right now you're going back to the I aren't you? Don't you see the problem? Can't you see what you're doing? You're going back to the I. After all that has been said and done you're going back to the I. You're saying, "I don't feel the truth. I'm not feeling what Robert is saying because it sounds impossible." You didn't say that I did. Not I Robert but I, I. Do you see? You are totally free. If you only got rid of the God damn I. The I has been giving you all these troubles you keep saying I, I, I. How long will you go on this way?

The time has to come in your life when you begin to understand that I has never existed and I will never exist. This is the reason we practice atma-vichara, self-inquiry. This is the only reason we practice this because the more you practice this the more you will not get caught up in the I. Now you know that the only thing you have to do is to remove the I from your life and you will be totally liberated.

Try tomorrow not saying "I" for the whole day. See if you can do this. Most of you will not be able to have a conversation. You will have absolutely nothing to say and that

will be wonderful. It would be the best thing you've ever done. To shut up. For you have been talking all of your life and where has it gotten you? Since you were born you've been talking, talking, talking, talking, talking and where has it gotten you? This is why you hear about some Sages who are totally silent and never say a word. For the voice has been given to the I. It is the I who talks. It is the I who has a chip on it's shoulder and always has something to say. The voice box is connected to the I. But if you practice not saying I, removing the I you'll have very little to say and everything will take care of itself.

This is why self-inquiry works so wonderfully and why we should all practice it. The best time to practice it is when the I overwhelms you. When you start to say all kinds of things to yourself like, "I feel rotten today. I feel bad. I feel this. I feel that." Catch yourself and inquire, "Who am I?" That is what you must do. What you are really asking is, "Where does this I come from? Who am I? Who am I?" Never answer that question. For it'll be your ego answering. The ego, the I, the mind are synonymous. They're all the same. If there is no I there will be no mind, no ego. So the practice is to remove the I, to eliminate the I. At the same time we're killing the ego and the mind.

So every time the I shows it's head you inquire, "Who am I? Where did you come from I? What gave you birth? From where did you originate?" You have to talk to yourself this way but not loud. Somebody hears you, you'll be sent to the funny farm. Keep this to yourself. But do it! "Who am I?" The mind will start thinking again. Thoughts will come, "What am I doing this for? I must be crazy?" You're back to I again. If you can only catch yourself this will be a great start and it will take you further. Catch yourself when you say, "I." Keep catching yourself always. "Who am I? Who is this I?" That is all you have to do. Is search for the I, the source of the I. And you search for the source by inquiring, "Who am I?" That is how you search for the source of I. When the source reveals itself to you there will be total liberation. For the I will be gone. And so to be liberated you simply have to get rid of the I. But the good news about this thing is as you practice this it has positive results in your life, in your personal life. As I mentioned earlier you will find that you're becoming more peaceful. The things that used to disturb you will stop disturbing you. You will develop power within yourself. You will feel happy and good. This is a side effect of practicing self-inquiry.

The mind is so powerful in some of us it will make us practice for a half hour for ten minutes or for five minutes and it will stop and it will go back to being I again. You have to catch yourself continuously, continuously. Whenever you use that word I, remember to remember I doesn't exist. I is my only problem then, "Who am I? What is it's source?" As you practice this you will be amazed at what happens to you.

But this is your choice. This is your freedom. This is what you have to do for yourself. Most of you have been through the ropes. You've been through life's experiences and you're coming to the end. Why do you waste your time with the world? When I talk like this I am not referring to giving up this world physically what I mean is why do you react this way to this world? Why do you keep reacting with fear and animosity and the rest of

these things most of us go on with. Save yourself from coming back again and again in different bodies. Save yourself totally, completely. Inquire, "Who am I? To whom do these thoughts come? Who thinks? What is the source of my I?" If you do this I can assure you you will become absolutely, totally free.

Let's do this together now. Close your eyes and observe your thoughts. Do not try to change your thoughts, observe your thoughts. As thoughts come to you ask yourself, "Who am I?" As you keep thinking about this and about that, something tells you, "I'm hungry. I'm thirsty. I'm this. I'm that. I have to go to work tomorrow," ask yourself, "Who am I?" And remember what you're saying, "What is the source of the I?"

(short silence)

It's that time again to play stump the guru. So if you pass the stumpers. We always have a question box on Sunday.

(Q - Mary reads, A - Robert answers)

*Q: Do I have a fear of being God?*

A: Why do you ask me? Ask yourself. If you have fear you will have fear for everything. Who is God? Is God separate from you? Where does God live? First find out who God is then ask the question if you will be afraid if you call that you are a God. If you were God you would be eternally happy. Have peace and love within you always and you wouldn't ask that question.

Your real nature is God. You are God already but you don't know it. You think you're human you have to ask questions like this. But your real nature is really God. Right now. Right this minute. The reason I think you're asking this question is because of your upbringing. You still believe in an anthropomorphic deity, a God up in the sky who punishes or throws lightening bolts. When you realize there is no such God then you'll be happy and free. God is of your own imagination. It is your imagination that is God. See God as yourself. Feel God as yourself by getting rid of the I. When there is no I only God remains. What you call God will be the self. So do not separate yourself from God. There is only God as you. No matter what you maybe experiencing. No matter what you maybe expressing. You are still God. But not the way you're expressing or feeling. You are the God within without words or thoughts. That transcends your body, your mind, your experiences. You are the God rejoice and be happy. (pause) Next case.

*Q: How critical is it to realize your true self this lifetime?*

A: It's not critical at all, who cares? (laughter) This is your ball game. If you don't care about it why should I, why should anybody else? It's critical to the extent that if you do not become self realized you will come back again and again and again or go to some other planet or do something as an ego. Your ego, your mind will survive until you realize there is no ego, there is no mind. But until then your ego will be in control so if you realize this or if you understand this you will begin to practice sadhana now. You will practice your spiritual disciplines and work on yourself and put this first in your life. Whatever you put first in your life that is what you become. So if you put first in your life your spiri-

tual practices you will become this. Forget about time. Time doesn't really exist. It appears to exist. You appear to grow older in time but there really is no time. Put all the energy you use into thinking about other things into your spiritual practices and see what happens. (pause) Next.

*Q: Robert if you do not experience the I-thought who is experiencing this question?*

A: Ask...tell me, tell me who is answering the question. There is no question. There is no answer. There appears to be a question. There appears to be an answer. It's all ego work. It's all mind work for as long as the I persists. There will always be a question. There will always be an answer. But when the I goes there will be no question and no answer but yet words will appear to be spoken. As I explained before it's like living in two worlds. You are the one yet you appear as many. So the person asking the question is your ego and the person answering the question is also your ego. It is only one that asks and answers. It appears as many but there is only one. It's all going on in your dream. This is your dream. But you are the witness the observer of the dream. In that dream you're asking a question and you hear an answer but it's all a part of your dream. Awaken and be free.

*Q: If everything is nothing why the hell does it all look, smell and feel so good. Why did the absolute give us this imagination that is so hard to give up?*

A: The absolute never gave you anything. The absolute remains absolute. It is you who feels these things. It is you who feels separate again. It is you who feel that you are mortal. The absolute has nothing to do with it whatsoever. Find out who you are. Discover your true identity. Ask yourself, "Who gave me this body?" By inquiring, "Who am I?" all of these things will become clear to you. You are the absolute. You are the self. You have always been the self. Everything else is like images on the screen. Go within, dive deep within, deeper than you've ever dove before by inquiring, "Who am I? Who gave me this mind? Who gave me this body? Who gave me these thoughts? Who gave me these questions?" If you are sincere enough you'll realize nobody. There is nobody home and you are total consciousness, the absolute. In other words there is nothing going on here at all. There is no class like this happening. There is no body that appears to be your body. There is no experiences that you've ever gone through. Nothing exists the way it appears. Again ask yourself, "Then where did it come from? I don't want it, where did it come from?" So again you say, "I don't want it." It is the I that gives it to you. It's better to work on the I, removing the I than to feel sorry for yourself or to feel something is wrong or obscure. Work on getting rid of the I, eliminate the I and then see what you become.

That's it Robert.

(students ask questions)

*SB: Robert when you feel a great joy like when listening to music or when things are going well how do you know whether that joy is from the mind or is seeping in from the self?*

R: Do not concern yourself with it. As long as you are doing your home work enjoy the joy. Be happy in the joy. Rejoice in the joy. Do not ask yourself where it came from. The only question you ask about where it came from is the ego, the I. But as far as

the joy is concerned rejoice in it, enjoy it. Again if you're doing your homework then the joy will be the right joy. The one who wants to analyze this and tear it apart is the ego. The ego wants to question, "I wonder if this joy is real or things are really bad and this is a phony feeling. It is the ego that does all of this. But if you're feeling a semblance of joy bask in it, enjoy it, love it. Never mind where it came from feel this joy is real, feel it's absolute reality, it is God. It is the real true joy. Enjoy it.

*SH: How can something that doesn't exist at all exist as though it did?*

R: Well look back in your dream. When you're having a dream at night. Everything persists as if it's real. You go through all kinds of experiences in that dream. In that dream you may be working on yourself trying to become enlightened. And you're working and working and all kinds of things stop you and wake you up and make all of these things happen to you... (*SH: I don't do all of that in a dream. That's your dream not mine.*) (students laugh) Whatever? it makes no difference what you do. You can dream it, I said imagine this. Dream anything you want in the dream but it's all a dream. So this is the same thing. There appears to be a persistence... (*SH: It appears?*) Of course it appears. But it doesn't really exist. (*SH: It has no wit of reality it's all nonsense.*) It's all nonsense. (*SH: It's all a put on.*) Exactly. (*SH: A put up. A fake.*) It's all false. (*SH: Yeah.*) The whole thing is false. (*SH: Well why doesn't it just disappear then?*) It does but you insist on seeing it. (*SH: You think I do?*) Of course or you wouldn't be here. (students laugh) It wouldn't be here if you weren't looking for it. (*SH: I just like to hang out with you.*) (laughter) You're doing that. (*SH: Yeah. You're a good guy.*) You're a good guy too Henry. (*SH: Thank you.*) Where does this get us? (*SH: Nowhere. Gets us where we always were.*) (laughter) Exactly. All is well. (*SH: Okay.*)

R: We always go back to the examples of the sky is blue. When there really is no sky and there is no blue. The water in the mirage. There is no water but appears to be so. The snake in the rope or a rope appears to be a snake. And so it is with this world. It appears to be but nothing is going on there is no world. It never happened. It appears to be so real to some of us. The day will come when you give up this world totally and you will be alive and well. (pause) We have a reading from the Ashtravakra-Gita...(corrects himself) Ashtravakra-Gita, a good Gita, a wonderful Gita.

(tape break for reading)

R: I do not see any prashad. We can't eat today. No food. Why'd we come here? (laughter) Oh well. Remember to love yourself. To worship yourself. To pray to yourself. To bow to yourself. For God dwells in you as you. I love you om shanti. Until we meet again...until we meet again.

Wasn't that a song "until we meet again." Isn't there an old song, until we meet again. (*SD: It was on that tape I gave you of Jim Reeves.*) Oh. (laughs) Okay folks this is it...

(tape ends) [TOC]

**THE ONLY SPIRITUAL LIFE YOU NEED  
IS NOT TO REACT!**

*9th August, 1992*

*Robert:* Hello. (Students: Hello Robert.) Greetings. It is good to be with you once again. We have a few new people here, welcome.

Some of you have come here to hear me talk or to listen to a good sermon or to some philosophy. I do not do these things. I am not a preacher or a philosopher or a sermonizer or anything like that. I am merely here to tell you that you are insane... (students laugh) ...to believe in this world the way it appears. To believe that you are a body going through these experiences. I'm here to tell you that all of your beliefs are nonsense. Everything that you've believed since you were born that has been brainwashed into your head is all a bunch of nonsense. And unless you free yourself from this you're going to go around and around and around never knowing what's going to be next, like a leaf in the wind. Coming back life after life, fighting for survival. Not knowing what is going to happen tomorrow. Watching the news on television seeing all those dastardly things happening in this world, man's inhumanity to man. Worrying, fretting going through the whole thing as most people do.

The good news though is that you do not have to do all this. The good news is that you do not have to suffer in any way, shape, manner. You can become free if you want to. You can awaken to your true Self which is perfect harmony, peace and joy if you want to. You can become perfectly happy without any change in the happiness. To have total unalloyed happiness forever if you want to but you have to pay the price. The price is giving up your ego, killing the mind. Getting rid of the dogmas and concepts, preconceived ideas that you've had for years and years.

How do you do this? By becoming calm, just by becoming calm. If you can truly become calm you will be able to overcome every handicap you've ever had. You will be able to find the peace which passeth all understanding. If you truly learn to be calm the whole world will be yours.

What do I mean by calm? I'm not referring to supplementing your feelings or your emotions. I'm not referring to holding it in, not liking something but you have to be happy about it and putting on an act of happiness or peace. I'm referring to becoming totally calm in your heart. Totally calm in your heart is when you feel that all is well, that there are no mistakes. To be perfectly calm is to feel something divine within yourself, a joy, a love. No thing can upset you any longer. Your whole body is perfectly calm, every cell, every tissue, every atom is at peace. This calmness you cannot even imagine. With many



people who say they're calm until someone rubs them the wrong way. Then what happens to their calmness and their peace it's gone. They become agitated, excited. Perfect calmness is when you do not change. No matter what you see, no matter what is going on around you, you stay relaxed peaceful. You may say this is impossible to do, on the contrary, it's not! You can make yourself this way for this is your true state to begin with. Perfect calmness, perfect happiness, perfect peace.

There is an interesting story about Ramana Maharshi that illustrates this point.

When he was living in askandha ashram which is up on the hill in Arunachala. In those days there were many people or sadhus living in the other caves above him. Before he arrived at askandha ashram the so-called sadhus were visited by devotees, disciples, seekers. People would come to them give them food, give them money. But when Ramana Maharshi occupied the cave he was different. He didn't care if anybody came to see him or to give him food or anything else. So with that attitude he attracted more people. People wanted to see this person who needs nothing, who wants nothing, who is still and calm all day long. Flocks of tourists came to see him.

Now the sadhus lived above him about fifty feet above him in the cave became jealous. They decided to kill him. So they rolled boulders down on him. And he would be sitting on a rock outside of the cave looking at the paper and a boulder would fall by the side of him. He never looked up. He never glanced he continued reading the paper. He didn't care. Another boulder came this side of him, same response. The boulders always missed him. This went on for about a week. At which time he got up and went upstairs to the other cave — upstairs as if it's a two storey house...(students laugh) ...he climbed the hill and he looked at the sadhu right in the face who was throwing these boulders and he said, "What are you doing? Why are you doing this?" Just stared at him and left. Something happened to the sadhu by the look Ramana gave him. He changed his mind and never bothered...

(tape break)

...also there is another incident that Ramana told me personally. In 1948, I was at Arthur Osbornes home near Ramana ashram. And Ramana used to walk in there every once in a while. He came in one day, sat down and he started to talk about not reacting to things. He said, "The only spiritual life you need is not to react." And he smiled and he told me this interesting story, that happened to him again.

Back in the 1930s some pundits who lived in Madras decided that Ramana should not remain at Arunachala that he should come to Madras, where many people can see him and be with him. Twelve of them approached Ramana and said, "Ramana we would like you to come to Madras. We're going to take you to Madras where you can be with more people. You are left in the jungle here where hardly anybody knows where you are. Most people do not know about you. We will take you to Madras in two days time." Ramana didn't say a word. In times like this he always kept silent, totally silent, he never answered. His devotees became very worried, very upset because they knew he would never

answer, he never does and yet they were going to come in two days and take him away. These were scholarly people. When they left they asked Ramana, "What have you done. By not answering you've agreed to go to Madras with these people?" He just smiled and said, "Don't worry." Two days passed the devotees were biting their fingernails they wanted to lock the doors of the ashram. Some of them wanted to take physical action against these people. For the people from Madras said a group of twenty of us will come in a bus to take him to Madras.

They were supposed to be there at 4 o'clock but they never showed up. Ramana called the cook and he said, "Prepare a meal for twenty people, they will come soon." And all the devotees said, "What are you talking about? Are you going with them? You can't leave us." They were crying and screaming and doing all kinds of things. Ramana said, "Do not worry, prepare food." And they did. At about 6 o'clock the group from Madras entered the hall. They were disheveled. Some of them were bleeding. They sat down in front of Ramana and just looked at him and didn't say a word and he didn't say a word.

What had happened when they were on the bus two miles from the ashram the bus turned over three times. Nobody was seriously hurt but they were in bad shape. They sat on the ashram floor looking at Ramana. After about an hour he said come let's go to the kitchen and eat. He took them into the kitchen, they ate then they came back into the hall and sat down again. After two hours of sitting they got up and went home and nobody ever heard of them again.

Ramana ended the story by telling me that to be calm is the greatest asset in the world. It's the greatest siddhi, the greatest power you can have. If you can only learn to be calm you will solve every problem. This is something you must remember. When you are perfectly calm, time stops. There is no time, karma stops, samskaras stop. Everything becomes null and void. For when you are calm you are one with the entire energy of the universe and everything will go well with you. To be calm means you are in control. You're not worried about the situation, the outcome. What is going to happen tomorrow.

To be calm means everything is alright. There is nothing to worry about, nothing to fret over. This is also the meaning of the biblical saying, "Be still and know that I am God." To be calm is to be still.

If you have a problem right now, think about this problem for a moment. If there is anything wrong with your life, think about this for a moment. As you become calm, peaceful the problem will dissolve of its own nature. There cannot be a problem with a person who is calm. It makes no difference how strong your problem may be if you remain calm throughout it, you will come out smiling, laughing, at peace. To be perfectly calm is the same as self-inquiry. When you ask the question, "Who is upset? Who feels discouraged? Who feels disillusioned?" (Robert asks student) Did you raise your hand Bob? I thought you felt disillusioned. (Robert continues) When you inquire within, "Who feels this?" the feelings begin to disappear, just from the inquiry, which is really interest-

ing. This is why self-inquiry is the best psychotherapy around. Cheapest, because you can do it yourself. Whatever happens in your life it makes no difference what it is, how serious it may be, merely inquire, "To whom does this come? Who is going through this? Who is feeling this?" It's the same as being calm. But once you inquire and ask this question something happens within yourself. There is a shuffling that goes on within yourself. The nervousness, the stress that has been annoying you most of this time starts to back off and you feel good. So even though some of you are not using self-inquiry for liberation or realization. You can use it in your everyday life to become calm, peaceful and happy. If you're doing it for this reason you do not have to go any further.

In other words if you're doing it to solve problems, to get rid of depression, sadness, unhappiness, all you have to do is ask, "To whom does this come? Who is feeling this?" That's all! And become still. You'll notice you're feeling more peaceful, all of your worries are melting, but of course if you wish to become liberated you go all the way with it. You ask, "To whom does this come?" The answer comes, it's happening to me, "I feel this sadness. I feel this stress. Then who am I? Who am I?" All of the time understanding and realizing that this I we're talking about is not you. This I is the ego, the mind, it's not you.

The ego is a knot in your heart that separates the mind from the Self. When you follow the I-thought back to its source the knot becomes untied. When the knot is untied the ego and the mind rush into the heart. They both drown in the heart centre, which is the Self and you become liberated. When you say, "Who am I?" you're really asking, "Where does the I come from? (pause) Where does the I come from?" If you do this correctly you will soon discover that there never was an I to begin with. That the I does not exist whatsoever, at all! And you will be free.

So take an honest look at yourself. Examine your thoughts. Realize that you've been thinking like this for years and years and years. It is your thoughts that bring you problems and troubles. You have believed all this time that thoughts are necessary, you have to have thoughts or you couldn't exist, you couldn't function. On the contrary, when your thoughts are transcended, transmuted the pure awareness takes over. The absolute reality and you will function much better than you did when you think. (Baby makes a noise.) As an example, that little baby does not have to think, it knows somebody takes care of it. Somebody will always take care of it it's got nothing to think about. It has an inner faith that is unconscious that it will always be taken care of.

An apple tree cannot think, yet beautiful apples grow. Imagine for a moment if you will, an apple tree that can think and it's like us. It'll look around and it would say, "I don't want to be near this tree it's a different color than I am I don't like it. I don't like these flowers around me. I don't like the color of my apples. I don't like this and I don't like that." It would become fussy and irritable. And the tree would die by those very thoughts. But because the tree does not think the powers that be take care of it. And it grows into a beautiful apple tree with luscious apples.

This is true of all of nature and babies.

It is only when we grow up and we become babbling idiots. And we start judging, choosing, coming to conclusions about good and bad, right or wrong, this or that. We start comparing and go through the whole nonsense. This is what keeps us back. This is what prevents us from waking up, our thoughts. If only we were like the tree, like a flower, it grows wherever you plant it, it doesn't say to you, "I'd rather be planted across the street. Somebody else's garden." It accepts whatever is done to it and grows into a beautiful flower.

Take a look at yourself, all of your prejudices, all of your dislikes, all of the things you believe are wrong with the world. Who are you to believe anything is wrong with this world? Did you create this world? You had absolutely nothing to do with it. You find yourself as a guest. We have to co-habit with the trees, with the flowers, with the animals, with the minerals, with the people. We're not here to change anything one iota. It is because of man changing things that he suffers. You have to learn to leave things alone, to leave ourselves alone. Do not be harsh with yourself. Start practicing this, being calm, peaceful, relaxed.

Close your eyes for a few moments feel the peace and calmness everywhere. Understand the whole universe is simply a reflection of you. Your eyes are closed there is no universe. You're making up your mind this instant that nothing in this world will ever disturb you again. You have overcome. You understand who you really are now. You are the imperishable Self, all-pervading joy and bliss. The past is dead the future is not here. In this moment all is well. In this moment you are peaceful. You are one with all there is. Whatever needs to be resolved is resolved.

(Silence)

It is now time to play stump the guru. Do we have any stumppers?

Remember to write questions down when you come in. Feel free to ask questions.

*SB: Robert what is the role of spiritual experiences. Most of the spiritual paths, the yoga paths they all seek experience as a goal of realization are a means to a goal and yet there are some paths that say all experiences are not the goal they are just a distraction.*

**R:** In truth and in reality there is no goal. For whom is there a goal? Only for the mind to work itself out. But if you can use the wisdom that you already are and just unfold immediately and spontaneously there would be nothing else you have to do. All you have to do is wake up. Awaken to the truth that you're omnipresence, that you are absolute reality, that you are pure awareness. There is no goal. When you search for a goal it never ends. There is no end to a goal.

It's like when you have a goal to buy a house. You save your money, years pass you finally have the nice house that you wanted all of your life. And then when you're in the house you have to buy furniture, you have to decorate it. You have to pay taxes. You have to all sorts of things with your house. So that was only a short goal. And pretty soon you want a bigger house, so you have another goal. It never ends it goes on forever.

Human beings are never satisfied. No matter what they achieve or what they have. We are taught to go after one goal and then another goal and another goal, this is life. But there is no happiness involved, there is no peace. So I say to you do not look for goals. Know the truth and the truth will make you free. The truth is, you are already that. Everything that you are looking for externally is already within yourself. Like when you're having a dream. In the dream you have goals as you're growing up to buy a new house, to buy a new car, to buy land, to get married, to have children. You have one goal after the other and then you wake up. There were no goals at all. It was all a dream you're awake, you are pure, you are consciousness.

And so it is with us in this life. We strive, we go searching for goals. To meet our goals for what? It doesn't bring us happiness. It doesn't bring us peace. It may bring us temporary happiness, temporary peace. Then we always have to look for more and more goals. Instead of searching for goals awaken. Wake up and be free, by inquiring, "Who needs goals?" (*SB: So experience doesn't play a part at all or experiences come along the way but they should be more or just...*) Experiences seem to play a part for the human being. You learn from experience. But you go through other experiences they never stop. (*SB: What about spiritual experiences?*) Spiritual experiences makes you go from one path to another path. It makes you study one thing and another thing. It makes you run here and run there it makes you do all kinds of things.

The only spiritual experience you should have is total freedom. And when you have total freedom you don't need any other experience. Wake up entirely and there would be no more experiences. Wake up now. Do it! (*SB: Wake up to what?*) To the Self. To nothing. And you will be filled with joy and filled with happiness and peace. (*SB: It seems to be a grace that has to come because you say to wake up but I don't know - I can feel I'm consciousness but I still don't really realize the status of consciousness what consciousness really is.*) Consciousness is really you when you're quiet and still. When you are calm and there are no thoughts then there is consciousness. When there are thoughts, when there are irritations then this holds consciousness back it appears. So try to quiet your mind. Try to be still for long periods of time and you will be yourself consciousness. (*SB: And then whatever has to happen from there on it'd be God's business or consciousnesses business.*) When you are consciousness you will forget about whatever has to happen. Because whatever has to happen is gone has been transcended. Whatever has to happen is around when there is no consciousness. When there is consciousness there is nothing to happen. What else is to happen, nothing.

*SF: If I have a goal it means I want things to be different than they are and there is no way for something to be different than it is at any one time.*

R: True it may appear to be different for a while but it always reverts back to something else. Goals never cease. Goals do not bring you happiness or peace. They usually bring you problems.

SH: *In consciousness then there is nothing so whatever occurring or happening.* (R: Exactly.) *It's a tabula rasa?* (R: Yes.) *It's very simple isn't it?*

R: Of course. We're already that. Why do we seek it? This is our true nature and the way to go about it is to keep quiet. Stop the mind from thinking. Do whatever you have to do to quiet the mind. (SH: *Who is it that is supposed to stop the mind?*) The ego that doesn't exist. (SH: *How can something that doesn't exist be a destroyer.*) For it appears to exist. (SH: *If it doesn't exist it can't do a damn thing?*) Of course not. It can't do anything at all it never has to do anything. (SH: *Well then why do you say that you have to stop the mind with the ego's action?*) For I'm speaking as a human being to a human being which doesn't exist. (SH: *Thank you. (laughter) You look pretty good too.*) As long as I'm talking I have to use these terms. They do not exist, I don't have to. You're just here to hear me talk and say something. So I say something. (SH: *Silence would be better.*) Silence, I get a lot of complaints. (SH: *You have a tough job.*) (laughter) The last two Thursdays ago when we sat for about an hour I had about seven telephone calls. (laughter) (SH: *That's your problem.*) It's okay.

SF: *I have a question. I've been a devotee of Sri Ramana...* (R: Rama Krishna) Sir? (R: Rama Krishna?) No Bhagwan. (R: Oh.) *For a long time about twenty-four years. And when I finally got to go there in April of 1989. I was there for three and a half days. It was already hot and sticky, over 100...* (R: Should have gone in November.) Sir? (R: You should have gone in November.) Well I was in India for another purpose but I wanted to go anyway. And what my question is, when I got there I didn't have this feeling that so many people write about that the feeling that the Master was there in the body. And a lot of the writings make it sound as though if you don't have this feeling, these real strong vibes that you're lacking in spiritual growth. But I did not. But I didn't feel bad about it because I realized if I were to have those feelings I would have and what happens, happens. And there were two statues of black marble - I think it's called black marble - I found them very moving. And I also walked up to askandha ashram... (break in tape) ...a warm feeling from just being in there. And I should have gone down to was it, Virapacha? The other cave farther down but I didn't. That is the first thing I haven't done in my life that I wished I had. And well my question is I shouldn't feel bad should I that I didn't pick up these strong vibes from the overall experience? I wouldn't take a million dollars for having had it. But I've had lots of warm feelings at other places. When I went waiting at Dr. Ganeshwar and I felt really good. So most things happen because they're supposed to happen. It's not a reward or anything like that. Those things happen when they're supposed to happen and they're not necessarily indicative of spiritual growth or lack of it. Is that a fair way to state it?

R: You are correct. The trouble is we compare ourselves with others or we compare what we read in books. We read about people who go there and become enlightened all of a sudden, they awaken, they have all kinds of good feelings. We shouldn't judge these things. Everyone is divine. Everyone will eventually awaken. Do not look at any body else, at the feelings they have or they don't have. You are unique in your own imitable way. You are you. Even when Ramana was alive people came to see him and they said, "Who is this old man. I don't feel a thing. He's just a silly old man." Many people went

away with that notion. Therefore do not judge yourself. Do not condemn yourself. You are good just the way you are. (SF: *Everyone is.*) Of course, again the main problem is we compare ourselves to others. We had a person going into all kinds of Krias, having all kinds of emotional fits and nothing happens to us and we look at ourselves and say, "I must be doing something wrong I'm not holy enough," on the contrary.

I remember one time I visited Muktananda, Swami Muktananda in Fallsbrook or Falls something in New York State. He had a big ashram there, a tremendous hall. And people were in there having all kinds of Krias. Screaming, crying, going into all kinds of postures and Muktananda would walk over to some of these people and look at them and tell the monitors, "Throw them out." Because they were all faking these things. They were all going on with all kinds of nonsense. Everybody's different, as long as you are true to yourself you'll be okay. That is all that matters. Be true to yourself. (SF: The little self is feeling things) Yes. Everything will happen by its own volition when the time is ready.

SH: *The self you're referring to is yourself or it's just both.*

R: Both selves. The little self, the big Self, the no Self. (SH: No self?) Pick a self.

SB: *Is it a special blessing to go to Ramana ashram if ever you have the opportunity?*

R: Not really, it depends on the maturity of the person. It depends on the background of the person. If a person is a Christian it would be better if they went to see Christ some place. They may visit a Catholic church someplace where there was a statue of Christ. (SB: *I mean a person who is into Advaita?*) Advaita and Ramana are one. It's the same thing. But it's a special blessing for you to be yourself. Just being you is a special blessing. Just being who you are. (SB: *So it's not anything that's special to visit Ramana?*) Yes and no. (SB: *That's a direct answer.*) Yes, it's beautiful to be there to see everything. To see the shrines, the samadhi, who is interned, to sit in the hall of meditation. This is good for some people. For some people it's not necessary. Everybody is different. Again do not compare yourself with anybody else. Imagine that you're the only person alive in the whole world. There is nobody to compare yourself with. What would you do then? You would just be you. So be you right now. Be yourself and you'll be free.

SK: *There is no I who awakens?* (R: There is no what?) *There is no I who awakens?*

R: There is no I who awakens, no. That I never existed. But there is the I-am which is the Self, the absolute reality and even that is doubtful. (SK: *Is what?*) Doubtful.

SH: *Throw it all away.* (R: Do not get caught up in words. Go beyond the words into the silence where true reality exists.) *Self awakens itself but there is nobody to see?* (R: Exactly. There is no one to awaken.) *Uh-uh.*

R: We have a reading from the Ashtravakra-Gita.

(Tape restarts after reading as Robert continues)

It is now prashad time. The reason you all came here. We have almonds.

(tape ends) [TOC]

## **THE IMPONDERABLES**

*13th August, 1992*

*Robert:* All of your desires, all of your needs, all of your wants are already within you, waiting to be fulfilled and expressed. - Ponder this.

All of the Masters, the teachers, the Saints, the Sages that you have worshipped all of your life, whether it's Buddha, Christ, Muhammad, Moses, whomever, have always been within you, waiting to be expressed. - Ponder this.

The only problem you have, that does not allow these Sages, your desires, your wants to be expressed through you, is your noisy mind. - Ponder this.

Whatever you see in your life right now, good or bad, is a result of your thoughts and your belief. It has no other reality. It is not permanent. - Ponder this.

There is absolutely nothing in this universe that can hurt you, or cause you physical harm, or cause you pain, except when your mind is trained to believe these things. - Ponder this.

You have absolutely nothing to do with this world, this universe, or with others. Yet, at the same time, you are this universe, you are places and things and others. - Ponder this.

No one is responsible for where you are right now, whether you like your position or you do not. This is where you are karmically. This is where you're supposed to be, and all is well. - Ponder this.

You are not what you appear to be. The world is not what it appears to be. The universe is not what it appears to be. Your God is not what it appears to be. - Ponder this.

The substratum of all existence is absolute intelligence, choice-less pure awareness. Therefore how can there be evil, so called, on this earth? How can there be sickness, man's inhumanity to man, lack and limitation on this earth, if the substratum is pure consciousness? - Ponder this.

Everything that you behold with your senses is an optical illusion. - Ponder this.

There is only one intelligence, one consciousness, one awareness, one ultimate reality, one life, and you are that. - Ponder this.

To free yourself from this optical illusion, this maya, the mind has to be controlled, by finding its source. - Ponder this.

You find the source of the mind by following it to its original place of origin. From where did it arise? Who gave it birth? How did you come by a mind? By inquiring into the nature of the Self you attain unconditional freedom. - Ponder this.



When one intelligently investigates the source of I, one then ultimately becomes free from the bondage of I, and becomes all-pervading, omnipresent consciousness. - Ponder this.

Your past only exists because you think about it. Your fears, your frustrations, only exist because you think about them. Where would they come from if you didn't think about them, if you didn't bring them into play in the present? Where would they come from? How would they be there? You are the cause of all of your problems. - Ponder this.

The so-called good things of your life are equal to the bad things of your life. They are both karmic, and you have created these things at one time or another. You are now experiencing them. The only way to remove them from your life is through inquiry. "To whom do they come? What is their source?" - Ponder this.

Who is the one that is pondering all these things? That one must go! - Ponder this.

You have absolutely nothing to do with pondering anything, for the truth is already present, shining in all its glory and splendor, and you are that. - Ponder this.

There is really nothing you have to do to become self-realized, only to get yourself out of the way. - Ponder this.

Since there is no one to ponder, why are you pondering this? You are beyond pondering, beyond trying to change conditions, beyond trying to improve your humanhood, beyond trying to get along in this world. Since you are already the world, there is nothing else to do but to awaken to the truth. - Ponder this.

To be yourself means not to be the body, or the mind, or the conditions in your life. - Ponder this.

To be always happy, to be always contented, always at peace, and not to think at all, are the marks of a realized being. - Ponder this.

What you see in this world is only yourself. You can never see anything else. Wherever you look, you will see yourself. If you have troubles, you will see troubles everywhere. If you are at peace with yourself, you will see peace everywhere. You are the cause and creator of your particular world, and yet you have the power to change it, by turning within and not reacting to the things of this world whatsoever. - Ponder this.

You are born into a certain situation, with certain parents, a certain religion, a certain environment. This is all right, and this is all good, and this is how it should be. Use the opportunity to awaken. Instead of feeling sorry for yourself, and comparing yourself with others, use the opportunity to awaken, to become totally free, by negating all these things and understanding the truth about yourself. - Ponder this.

There are no situations or conditions that come into your life that you cannot handle. You have been given the power to handle everything that comes your way. The wise person does not feel sorry for themselves, but rather transcends and transmutes their environment, their conditions, by turning within, and realizing the truth, "I am Brahman. I am

absolutely pure awareness. I am consciousness. I am sat-chit-ananda. I am that" - Ponder this.

It is a rare privilege to be born as a human being, even though it is an illusory birth. But to be born as a human being is the only way you can find yourself. An animal, a tree, a mineral cannot do this. You have been given the rare opportunity of birth so that you may find self-realization, and unfold into your true nature. Do not use your time for anything else. This is the purpose of being in this birth, to become absolutely free and liberated. - Ponder this.

You do not know how much time you have left in this body. You may be called home tomorrow. You may leave your body tonight, this very hour. What have you been doing with your life? For it is this which determines where you go from here. This life is a continuum. It doesn't end. It merely continues from where you left off. This is why people who commit suicide make a grave mistake, for they think they are going to become totally free and liberated. On the contrary, you will take a short rest, on one of the astral planes, and then you will continue where you left off. Your job is to find total realization, to become absolutely free, and not come around the circle again and again. Rebirth, problems, trying to get off the wheel, this is for children. Become free by inquiring, "Who is it that's bound?" - Ponder this.

Do not believe that anything that has happened to you, to your body, to your affairs, has been erroneous. Everything that's happened to you has been necessary. You are in your right place, going through the right conditions. You are with the right people. You are where you're supposed to be. The wise person does not complain about their lot. They rise higher by self-inquiry, by explaining to themselves, inquiring within themselves, "How did I come here? What is my source? Who am I?" and becoming totally free and liberated. - Ponder this.

There never was a time when you were not, and there will never be a time when you disappear. There is no birth for you, there's no prevailing of the body, there's no disappearance. There's only eternal life. - Ponder this.

The mind cannot destroy the mind. Pondering cannot destroy the mind. Thinking cannot destroy the mind. The only way to destroy the mind is to inquire, "To whom is there a mind?" - Ponder this.

You are already free and liberated, and there's really nothing you have to do. Just be yourself. - Ponder this.

To be yourself means that you're nothing else. To be yourself means that you're not the body, nor the mind, nor the world, nor its things. To be the Self means that you are the imperishable Self, which is all-pervading. Water cannot drown it, fire cannot burn it. You are that Self that has always existed. Some people call the Self "God," some people call the Self "Brahman," some people call the Self "choice-less, effortless, pure awareness." It makes no difference what you call the Self. Just to know you are that, will free you immediately. - Ponder that.

There is really no one who can do anything for you. I cannot really do anything for you, because I am really in yourself. There's no difference between myself and yourself. There's one Self. Therefore, when you look at me, you see your Self. What do you see? - Ponder this.

Ponder the one who has been pondering all this time.

Ask yourself, "Who am I? Why is it so hard to become the pure unblemished Self? For whom is it hard?" Ask yourself, "Why do I think I'm human, and have to go through experiences? Who is human? Who has to go through experiences?" Ask yourself. - Ponder this.

That's enough pondering. Feel free to ask questions. You've pondered yourself out.

*SL: Robert when you say, "Follow the I-thought to the source, is there a source?"*

R: Apple sauce. (laughter) There is a source as long as you are human. When you are human you are a person, you're a lady. Then when you're working on yourself then you have to follow yourself to the source, the I-thought. But when you awaken there never was a source. That is why I always say, "Apple sauce." Because the source only exists like the body exists. Like the world exists. Like the universe exists. For whom is there a source? For the person who has to find it. Therefore as you find the source, as you go towards the source and you do it endlessly, the source and all its manifestations will disappear totally and completely. (*SL: So there is a moment when a person is on the verge of enlightenment will say, "Oh there's the source, " and then the source disappears?*) No. They will not say, "There's the source." For there will be nobody to say that, left. As long as you say, "There's the source," there is a semblance of the ego left, of the mind that says that. When you really awaken there will be nothing left to say or do or be.

*SF: The source itself is a creation of the mind? (R: Yes.) (SL: What?)*

R: The source itself is a creation of the mind. But as long as you're using your human faculties to find yourself, we have to talk about a source. (*SL: It feels like you're chasing a ghost through an empty house that doesn't exist.*) (laughter) That is what you're doing. But who is doing the chasing? The one that is doing the chasing does not exist either. Yet you have to do all these things to awaken. Not really, you don't have to do these things but you want to do these things. Otherwise you would just awaken and be free. Right now!

Think, "what's holding me back from awakening right now?"

*SV: (student laughs to himself) (R: Right Fred, that's it.) Thinking.*

*SF: Thinking I am an individual.*

R: Of course, thinking anything. Who gave you permission to think? (laughter) (S: You did.) (laughter) I'm trying to stop you from thinking. To pull your mind away and be free of it. Many of you think it's so important to think. You believe if you didn't think your world will fall apart. On the contrary, if you didn't think you would become one peaceful happy person. You would have total peace and total happiness and you will always do the right things. But because you think you have to think, the problems arise, problems come

and go. You exchange one thought for another. And you keep playing these games with yourself. Until you get down to facts and you get down to the place where you want to stop thinking and be liberated, you put this first in your life. You have to be totally honest with yourself by asking yourself, "What is first in my life?" Do not fool yourself.

The first thing in your life is what you think about most of the time. If you believe there is something wrong someplace you are holding yourself back tremendously from being liberated. Just by that thought, that something is wrong, either with me or with the world or with somebody else. That thought alone keeps you back. Bounds you, keeps you bound. Break the bondage by removing the fear of stopping your thoughts. Feel deep in your heart that nothing in this universe can ever hurt you or wants to hurt you. Everything has been necessary in your life. It's all good. As you see yourself this way your consciousness will expand and you will make tremendous progress on this path.

*SR: The main thing I've gotten out of tonight Robert, is a feeling of hopelessness. When I see what a gaol that I've created for myself with all these thoughts or perceptions or opinions. It seems like a vice the I gets used to this. It seems so strong. It seems like you can't open the door, like a lock, and every new perception or every new thought is another lock on the door with a million locks on the door. Can you comment on that?*

R: Of course. Inquire, "To whom does this come? Who has this problem?" As long as you think yourself as George, then George has this problem. When you begin to see that you're not George or you never were George, George is just a name given to you at birth. You really are all-pervading consciousness. There is no lock, there never was a lock. You're not bound, there never was bondage.

It's like the story of the person who was thrown into a dungeon. And he was in the dungeon for many years. They forgot all about him. They would just sort of put the food under his cell everyday. And he just sat there crying to himself year after year saying, "How did I get into this bondage? How did I get thrown into this dungeon?" Feeling sorry for himself. One day after being in prison for many years he became very aggressive with himself. And he said, "I no longer care about being alive or dead. I no longer care about being here. I no longer care about anything." And he went to hit his head against a wall. He hit his head against the door of the cage, of the dungeon. And low and behold the door was open. The door had always been open, it was never locked.

For twenty odd years that he was in prison the door was never locked. It was only when he had the courage to stand up tall and all fear was gone that he found out the door was open. So he simply walked out of the gaol. Noone recognized him. Noone knew him. Noone had seen him in twenty years and he was completely free. So it is with us, we are in a gaol of our own making. We limit ourselves. We feel limited to a body, circumstances. We think we're a human, real and subject to disease, karma, all kinds of problems. This is your gaol. It is in your belief system.

In truth noone was ever bound. There is noone to become free. You are Brahman. And you've always been pure awareness. This is your reality, this is you. (break in tape)

And the fellow opened the door and walked out. When you realize that you are that you will become omnipresence, all-pervading consciousness.

*SK: This may be a good point, I don't know. At the museum of industries, science they had all these galaxies on the wall and they were explaining all the different galaxies in there. One star was twenty-million years old or something and it stated that this star is made out of exact same properties that human beings are made out of. It was kind of...puts you in awe, you know. It makes you feel good, all this stuff.*

R: This simply means that human beings are the microcosm in the macrocosm. Within yourself is the whole universe. The difference between two atoms are the equivalent distance between two planets. And if you go within the atom within yourself you will find comparable universes. And they have atoms and go within that atom and there are more universes. There is no end to it. Infinite, mind boggling. But the question remains, "Who are you that experiences this?" That is what you have to find out.

*SG: Now Robert are the thoughts that we have linked just inside the brain? Or do these thoughts exist like atoms outside the brain and the brain is an antennae that picks up thoughts?*

R: The brain is part of the body. The body itself is a thought. Therefore what you call the brain is a thought. It doesn't really pick up anything. It appears to be a thought that you are able to think about other people, other places, other things. But in reality it's only the result of the mind, or the ego, or the I-thought. All these things are synonymous. We can say something like the ego, the mind is like a knot between the I-thought and the personality. When the knot gets cut everything merges in the Self, in the heart. You become totally free. Therefore, all the thoughts that you think with your brain come from the mind. When the mind goes the brain will just be a simple function of the body that will be keeping you alive like you are now. Only you will know the reality that you are not that at all! Yet you will be able to function beautifully. Everything will be done the way it's supposed to be done. And you will be at peace.

*SS: Robert in deep sleep does the mind exist or not? Who remembers I'm in deep sleep?*

R: In deep sleep I exist. The mind does not exist. In deep sleep the witness of the sleep exists. This is why when you get up you can say I slept well, I slept good. Think of what you're saying, you're saying, "I slept well. I slept good." If you had any dreams, you will say, "I dreamt." And when you are awake like you seem to be now, you will say, "I am awake." But notice the I was the witness to all three states of consciousness. To the waking state, to the dream state and to the deep sleep state. When you discover who the I is, you will realize the I is really Brahman. Sat-chit-ananda. And there is no one to sleep, no one to dream, and no one to be in this consciousness that seems to be real.

This waking state is just another dream, that's all. So find out who the I is who sees this, who witnesses this and you'll become totally free of the whole ball game.

*SR: I just had an insight Robert that might be helpful to someone else. I just saw that every time I stop myself from doing something or saying something because of a fear of being embarrassed, that all I'm doing is strengthening my ego. (R: True.)*

SK: *Also what you're saying is that the I is really independent of everything that is going on in my life?* (R: Yes) *But it gets identified with it and it thinks it's really happening to me?* (R: Exactly) *And it really isn't.*

R: It's happening to the I. (SK: *Thank you.*) But it has nothing to do with you. The I is going through all of these experiences, the I-thought. But if you can really separate yourself from the I, you will see that you never had any... (SK: *This is the I that witnesses?*) The I is the witness but in reality the I is the I-am. The I is really Brahman. And we think the I... (SK: *But we identify with it?*) We identify with the I and we think the I is us. I have a body, I have a pain, I feel this and I feel that. So we have lowered Brahman into a material world, so-to-speak. (SK: *Yes.*) But as we continue searching for the I and following the I, the I will turn into Brahman. The I will become I-am.

SH: *Which it always was?* (R: Which it always was, yes.) *It just took a little vacation?* (R: Exactly.) *Why does it do that? Such a stupid process.*

R: It didn't really do that. You should question yourself, "To whom does it do that to? Who believes this?" (SH: *Well the notion of the separate I arises from pure consciousness. Where else can it come from?*) No. (SH: *Where does it come from?*) Where does the water in the mirage come from? (SH: *It doesn't.*) Exactly. (laughter) It's an optical illusion. We are talking about these things. We have to use words to explain these things and we get into all kinds of nonsense. If you can only understand that nothing exists, there is no-thing that actually exists the way you think it does. Then you'll realize that consciousness cannot do anything to anything. Consciousness is self-contained pure awareness. It only knows itself. It knows nothing but itself. It knows itself as absolute reality. (SH: *Does it act as a screen for all these scribbles of the...?*) That is a stage we go through too. We use a screen image. (SH: *That is just an image?*) Yes.

SH: *It really has nothing to do with consciousness but we attribute consciousness is the screen that all this is written.* (R: Yes) *But that isn't true?* (R: No, not really.) *Why do we say it like it is true?*

R: Because we refuse to sit in the silence. If we would sit in the silence we would realize that all this is a lie. When I try to sit in the silence with you people for an hour or so, you complain to me. You call me on the telephone, you say, "Robert why don't you say something?" (laughter) (SH: *Why don't you lie to us some more.*) That is what I've been doing all this time. (laughter)

ST: *But the people who are for that are being silent are you counting their vote also?*

R: Well fortunately there are more people who want me to talk than there are more people who want to keep silent.

SH: *But you're a big boy you don't have to follow what those people want?*

R: Well I'm here to be of service and while I'm here we'll talk a little, keep silent a little. We'll do whatever we have to do.

SG: *We can have one night of total silence for those who are interested?*

R: I suppose we can.

SU: *If silence is within ourselves how do we maintain it if we don't maintain it? (R: If the silence is within yourselves then how will you maintain it if you don't maintain it?) I maybe in the wrong silence?*

R: And even the wrong silence will turn into havoc. You will hear scratching and moaning. (laughter)

SH: *It'll give a wonderful opportunity to watch your monkey mind, objectify it. (R: Sure) That is what we do anyway, in any case. Watch...the witness of the mind's shenanigans.*

R: Of course, we're doing the right things.

SG: *If a person is meditating or sitting in the silence he can only know I mean...I think in my mind there is always something going on, there is always this stuff going on. That is what I think the world always is, right?*

R: Umm, sure, but you think and believe that is the world. You create the world. Always remember everything is in a state of flux. Nothing is solid in this universe. (SG: *Nothing is what?*) Solid, everything is in a state of movement. The mind is the energy that causes the change to take place. That moulds the energy into what you believe.

That's why certain metaphysical organizations teach you about mind. They tell you that mind is the most powerful tool you've got and you can become anything by thinking about it. And you can! But what you're doing is you're pulling yourself back into maya by using your mind. It is true you can do all kinds of things by using your mind. But in the highest truth you will be downgraded, you will pull yourself down. The highest teaching is to destroy the mind, to get rid of it completely, absolutely. Then the absolute reality becomes prevalent.

SK: *Robert, the pure witness, whatever that maybe is a pretty neat thing in this part of the duality.*

R: The pure witness is beyond duality. But it is not realization. (SK: *Is there not a witness that is experiencing witnessing objects. Isn't that a dualistic situation?*) Yes you can call it dualistic, sure. (SK: *This is a two part question.*) Sure what's the other part? (SK: *Okay maybe the word pure witness is...let's assume there is some kind of a witness that can be an experience of witnessing others in a kind of wonderful, magical detached way as compared with normal human experience. So I guess you already answered the first part of the question. On the way to reality I guess eventually that has to go to?*) Yes. (SK: *And that dissolves?*) The pure witness can be compared to the screen. (SK: *The second part of the question is sort of speculative I guess, but on the way to this reality business whatever it may be. Could it be that some people maybe hang out more in that witness space than others?*) Well of course, it's all very possible. People hang out in all kinds of places. (SK: *Do I have to spend a certain number of days in the witness before you can...?*) Is that a question you asked? (SK: *It started to be one but I stopped in the middle of it so that I could make sense of it. I'll be quiet now.*) (laughter) The screen is the witness of all the images superimposed on it. The screen is also like the paper on which typeset is imposed upon. You type on the paper, but if you were not the paper you couldn't type on it. You

have to have the paper in order to be able to type on it. So what we do is we read the words, the images and forget about the paper in which it's imposed. The words are superimposed on the paper. So it is with us. In reality you are like the screen or the paper. And all of the world images are imposed on you, superimposed on you. So in a way you can consider that duality but it's a very high state of duality.

*SK: I can be noisy again. (R: Umm.) Can you talk about a few kinds of witnesses experiences. You can surely talk about a witness experience whether it was an experience of being a witness or witnessing objects, be they thoughts or physical things or sensations. You can talk about that kind of experience. But isn't there another kind of witnessing that you frequently refer to that doesn't have that particular division between witnesser and that which is witnessed.*

R: As long as you are witnessing there has to be something that you witness. There has to be an object to witness or you couldn't be the witness. (*SK: Somehow there is some kind of awareness that happens that includes the same sort of thing even if there are no objects so-to-speak.*) You are speaking about the time I talk about the paradox of being the Self and also seeing the images, which is a paradox. Where you realize your Self as the Self, the way that a Jnani that is embodied sees the world. The Jnani sees the world as the Self. Everything is the Self and that is never forgotten. Everything is the screen and all the images, people, places and things are superimposed on the Jnani. The Jnani is aware:

1: That he or she is all-pervading omnipresence.

2: There is nothing else but the Self which is the Jnani in expression.

3: The Jnani is able to see both, the objects like the average human being sees them, but sees them as the Self.

So it becomes a little mind boggling when you get to that stage because you can't explain it. There are no words to explain this. The finite can never comprehend the infinite. But suffice is to say, that only the Self exists and all is well.

Mary why don't you read the Jnani?

(Mary reads the Jnani refer to beginning of this book for text)

R: Now let us sit in the silence for a while. We are not meditating, we are simply sitting in the silence, observing our thoughts. Watching what goes on inside. Do not try to change your thoughts or push them away. Just observe, watch and everything will take care of itself.

(long silence)

R: Om shanti, shanti, shanti, om peace.

Do we have any messages?

*SM: No, we do have some of the new transcripts that came in today on the table.*

R: We have prashad to eat. These look good. Pass it that way. We have...

(General prashad talk as tape ends) [TOC]



## IS THE WORLD REALLY AN ILLUSION?

16th August, 1992

*Robert:* Good afternoon. It is good being with you again. You're very brave souls to come out in this heat. Many people can't take it but you're here, this means something. I don't know what it means but it means something. It's good to see you. We'll discuss two topics today. One is...one is what let's see. I'm trying to pick up what I should talk about. What you have to hear. So we'll go back to the two topics. One is why do some people practice spiritual practices, sadhana for many many years and nothing happens. And some people do not practice perhaps, never practice become enlightened so-to-speak.

**The second topic is:** Is the world really an illusion? It's so hard to comprehend the world as being an illusion. It seems ludicrous to say something like this, "The world is an illusion. That this world does not exist. Here it is facing us. So am I crazy?" Yes, we'll see where we go.

**The first topic:** Why is it that so many people practice sadhana for many many years and nothing really outstanding happens to them? They may feel better about themselves to an extent. Things may improve in their humanhood to an extent but nothing drastic happens like waking up, becoming liberated. And yet all of you have read about people who have been illumined by doing absolutely nothing. They just awoke.

You have to remember that this life in which you are appearing right now is only a split second in eternity. You believe so much in your humanhood that you think you live a long time and you're important and what you do matters. You don't see that your life is but a split second in eternity.

It's like this keyhole example that I always give you. You look through the keyhole and you see a certain situation happening and that is all you see. You therefore react to that situation which you see through the keyhole. But if you saw the whole picture if you were able to open the door you would see really what's going on. That's how it is with this body in this age. Your time allotted to you in this particular body is like looking through the keyhole. You're only seeing partially what is going on. Therefore if you understand this and you know what I'm talking about why would you react?

You look through the keyhole and you see somebody stabbing somebody. And you get excited, "Look what's going on. There is a murder going on." That's all you see. Yet if you open the door widely you would see that in a previous life the person being stabbed, stabbed the person who is stabbing. What goes around comes around. And if you continue looking you would see that both people, the person being stabbed and the per-

son who is stabbing are laughing in the end, so-called. And nobody killed and nobody got killed. It just didn't happen.

Another good example of that is when you see a movie. The same thing happens. There is a beginning a middle and an end. But you see the whole movie, you see the beginning the middle and the end. Yet your life is like the middle of the movie. You don't know the beginning. The beginning is not when you are born. That is not the beginning. The end is not when you leave your body so-to-speak. Life is a continuum. There was never a beginning and there is no middle and there is no end.

Now remember something else as I share these things with you. I'm not speaking about anything I read in a book or what some wise teacher told me. I am speaking of my own experiences. It's not hard to sit with you and tell you something somebody else told me or something I read in a book. I wouldn't be worth anything. I would never be able to help you to unfold and become free. I'm just relating to you what somebody told me or something that I read. Always bare this in mind.

That when I had my illumination which was uncalled for when I was fourteen years old. I went through the whole experience of life in an instant, birth, growth, death, astral planes, causal planes, different planets. It all happened instantaneously to me it was very clear. And it left me in a state of consciousness where I can explain this to you. To share this with you and make you see that this is the truth. Even though perhaps you're not yet feeling anything like this. So to get back to the subject.

Everything that has happens to you in this life has been preordained. As long as you believe you are a body-mind and you do not awaken yet, everything is preordained, everything. Nothing happens by chance, nothing. The best thing to do if you are on the path is not to pay too much attention to these things. Because it will drive you crazy if you think about it too much. You'll be thinking, "How much time do I have left? Will I be awakened in this life? Is there any bad karma coming to me?" You'll be thinking, thinking, thinking all this all the time and you will not be able to function or focus.

This is why the Sage tells you, "Live in the moment. Do not think of the past. Do not worry about the future." If you look properly in the moment you will be taken care of correctly. For in the moment no thing is happening. In a split second nothing is happening. It is only when the mind starts thinking, starts moving. When the energy of the mind starts to move then the universe moves. Things happen when the mind moves. The mind is all karmic. And the mind does things that is supposed to happen to you because of prarabdhic karma... (tape break) ...you will be awakened in the right time. Do not worry about this. Do not concern yourself about this. I hear from so many people who have lived in India, ten years, twenty years and they're sort of disillusioned because nothing is happening. They lived in the great ashrams where great Saints used to live. I hear from christians. I hear from muslims. They all tell me basically the same thing.

A girl called me yesterday she's been a sufi for fifteen years. She told me it was exciting when she first got into it and the teaching is wonderful. But she is becoming dis-

couraged, disillusioned for nothing is happening. When you talk like this it's a big ego trip. For it is your ego that says these things. It is the ego that tells you all of this. That tells you what state of consciousness you're in. That tells you why it is taking so long. Let's change teachers. Let's go to India. Let's go to Tahiti. Let's go here, let's go there, let's read this book, let's read that book. This all has to do with your ego. If you could only comprehend that everything is preordained you would not worry. There would be absolutely nothing for you to worry about. Nothing for you to fear. Nowhere for you to go. You just look at this world and not react. Then you will make progress.

As I was emphasizing in yesterdays class the idea is not to add new techniques to the old techniques. Never practice new yoga's, new Zen movements, new sufi movements. Not to add anything on but to subtract. To remove the karmas, the world. Just like you peel an onion. To get to the juicy onion you have to get to layer after layer after layer. Not add layers after layer after layer. Yet no matter how many times I say this to people they're always reading a new book, find a new method they look for a new teacher, they're adding, adding, adding, adding, adding. This is a grave mistake. You want to remove those things that have been hanging on to you including the teachings. Including what you know about the teachings. Awakening does not come to a person that knows the most teachings. Many of us believe that the more I know about the teachings the sooner I will awaken. This is a fallacy. It has absolutely nothing to do with how many teachings you know. How you've mastered them. It has to do with how many teachings you let go of. You see it's in reverse.

Many people talk to me to show me how intelligent they are, in yoga, in christianity, in all kinds of teachings. They recite the Kabbalah to me; they tell me all kinds of things. They know. I do not have the heart to tell them to let go of it because they have been studying these things for years and years and years. Yet the truth is you have to drop everything. Let go of everything even what I'm sharing with you. Do not hold onto it, empty your mind of it become free of it. There is something there that will take care of itself when the time is ready for you. Everybody is completely and totally different.

Before you came into this body — if you were meant to be liberated in this life — the time has been planned for you. June the second 1994, 3 o'clock. It's all been laid out, all been planned. There is absolutely nothing that you have to do. There's really no action you have to take. The only thing you really have to do is be calm, peaceful, practice loving kindness, forget about the past — that's an important one — never mind how old you are or how many years you've been practicing, how many teachers you've had, how many books you've read. Drop it! You have to act sort of as if you were just born every moment. Everything will unfold by itself. You have to get yourself totally out of the way. It is you who cause the problems in your life whether you know it or not. And some people are so stubborn, so stubborn and they're holding on to stuff. Hurts from twenty years ago. Things people did to them. They went to prison for five years perhaps for something they didn't do and have hate inside of them. We're here on this earth to go through these expe-

riences so we can drop them and let them go and go forward. It's up to you to do this to yourself. To let go of your entire past and stop thinking of the future. Again you may say, "If I don't think of the future how can I plan? How can I make things happen?" It's already been planned for you. The happenings have already been made for you.

Does a tree have to plan when it's going to grow apples? Does the grass have to plan when it's going to grow? Does anything in nature plan anything? The food that we eat has anybody planned this food for us? All this food has already been here on this earth when we came to it. We have been totally provided for. Everything has been provided. But you think you have been estranged from everything. So you have to fight for yourself. You have to stick up for your rights. You have to do this and you have to do that. You step in somebody's shoes, you hurt people because you think you have to survive. All of this causes suffering. A true devotee forgets about all these things. Stays put in the now, in the here and now, in the moment. Realizing all is well.

So look at your life what you're going through. Do not condemn yourself but realize that you're responsible for everything that has happened to you. Who else can be responsible? And remember if you react to it you're just causing new problems for yourself and keeping yourself earthbound again and again and again. And the appearance of that you go through life after life after life after life playing games with yourself. You're doing the whole thing. Therefore trust the power within you. Realize everything you need, your wants are within you. The kingdom of heaven is within you.

That's the first part. As I mentioned there are two parts that we're going to discuss.

The second part: How can this world be an illusion? It seems so real. I'm affected by it. It shows me all kinds of things. But notice what you're doing you're referring to yourself continuously. It's always me it's always I. I'm affected by it, I go through all these experiences, I see this world as it is. And this is a big ego trip again, because what you're really saying is I know. And the world affects me and it must be real. Isn't that what you're really saying? You are saying that you know. You are sure because I feel this way and I feel that way. Who are you? Where do you come from who feels this way and that way? You think you're so important. This is what is called ego of course.

And you tell me, "Robert I broke my arm last night don't tell me the world is an illusion look I'm in a cast. Don't tell me that nonsense." Even science tells us today that the world is an illusion, mighty science. Science agrees with this now. Why? Because everything is subject to the law of change. If nothing is permanent how can you say the world is real? Or this tree may live about three, four hundred years but it will go sooner or later. Elvis Presley may be around for another two hundred years but he'll fade away sooner or later and people will forget all about him. A mighty mountain even Arunachala will only last so long and be gone and disappear.

Remember this earth has been around for billions and billions of years. We have had many civilizations on this earth that have come and gone. Civilizations mightier than ours, more advanced. And there have been high teachings, spiritual teachings, it's all gone.

Everything is gone. So here we are we appear as we appear and we start to act as if we know something. We sort of think that we are smart. "Whatever happens to me is an experience," we say, "therefore I know." In other words we are reacting to person, place and thing.

Again you look at the dream state. This gives you a clue. In the dream everything appears so real. If we were having a dream right now and we were having a class like this. I'm sitting here talking to you and you're telling me, "Robert you're crazy. The world is not an illusion. We're sitting here. I behold you, I behold the trees, I behold the mountains. I come over and pinch you and you say, "Ow!" I try to explain, "This is a dream pinch. It's a dream observation but you don't believe me." You say, "He's crazy." But the time comes when you wake up from the dream doesn't it? And then you laugh and you say, "What a dream I had?" The dream is gone and here you are in another dream, the waking dream so-to-speak. Yet you take everything seriously. You try to fix things. You're always seeing something wrong. You're always believing you have to correct something. You have to straighten somebody out. You have to make somebody know the truth and preach to them and tell them your truth. You debate, you argue hour after hour, week after week, month after month, year after year. And pretty soon your hair turns white and you become seventy, eighty years old you're still arguing, you're still contradicting, you're still fighting.

What has become of you? You have become totally disillusioned, disenchanted. And then the time comes for you to leave your body and you do it all over again. Same thing all over again, different places, different faces, different people maybe a different planet. So how can this world be real? Again, let's get back to science. Everything from science comes from the same source, everything. If I take your body, the chair, the microphone, the cup and I started to break it down I would get molecules, atoms, subatomic particles, pure energy, no human being can go further than that. But from the pure energy you get the void. The void you've heard about in Buddhism, in zen, this is not the end. From the void you get absolute reality and from absolute reality you get yourself, you. This is the way it works. I've been there I've seen it. The end result of everything is you. Nothing else exists.

I don't mean you as your body as you appear now with all your troubles and problems and frustrations. I mean the you, the I-am, the one. Now the I-am, the oneness, the pure awareness is so far out that I shouldn't even talk about it. It is something the finite mind can never comprehend. It is really not an experience, it is nothing. It is something beyond all comprehension. It is something we waste our time by talking about it but you can become it! That's the good news. When you become it, whatever it may be, there is a feeling that is ineffable. There is a knowledge. A knowledge that there is no birth, nothing was born. There is a knowledge that nothing prevails. By nothing prevails I mean we do not go through any experiences after we're born at all. And there is a knowledge that you never disappear. What can you be? Don't ask yourself this question you will never find out in your present state. This only becomes clear to you when you awaken.

But yet the contradiction, the paradox is do not think of awakening. For by thinking of awakening keeps you back. It keeps you back because you have a preconceived idea of what awakening is and you keep saying to ourselves, "Boy I want to be that. I want to be that. I can't wait to awaken I want to be that." I want to be what? There is nothing to be. When you awaken so-to-speak there is noone to be anything. So can't you see by saying, "I want to be that, I want to awaken," you're pulling yourself backwards. You're going backwards. This is why I talk so much about having a peaceful mind. It all begins in your mind. When the mind becomes quiescent, quiet it can go deeper within itself. But when you are making a lot of noise debating, arguing, trying to put people down, trying to discover faults in people, doing all the things you do, you are just being pulled backwards.

So the world is an illusion to the one that is not the world. As long as you are the world and you feel things of this world you shouldn't walk around saying, "The world is an illusion," because that sounds ridiculous. You can't prove it. You shouldn't walk around telling people, "I am not the body or the mind." If somebody tells me that I say, "Show me." This is why the greatest saint keep still. The greatest Sage keeps quiet. People come to the Sage they argue about this they argue about that they complain about everybody. The Sage just keeps quiet. Where are you coming from right now? You have to be totally honest with yourself. What's going on inside of your head? It is you who has kept yourself back all of these years. By arguing, by fighting, by trying to prove points, by doing this and doing that. How should you live? In an atmosphere of loving kindness.

You should have loving kindness for every human being. Never mind who they are, what they've done. Your job is to have loving kindness for them. I'm not saying you have to live with them. Just have loving kindness. Your job is to make your mind peaceful. Do whatever it takes to make the mind quiet, peaceful, relaxed, harmonious. Your job is to do unto others as you have them do unto you. Look at everybody like yourself. Whenever you're going to take an action against anybody ask yourself before you do, "Would I do this to myself?" Because there is only one Self. Whatever I give to someone, whatever I take to someone, whatever I think of someone I'm only thinking about myself. I am the one. This is where you should start.

If you can practice self-inquiry by all means do that. If you cannot do whatever you have to do to become free and liberated, whatever that means, by not reacting. By leaving people alone. By not coming to any conclusion. It's up to you.

You have any questions?

(Q - Mary reads, A - Robert answers)

*Q: Robert, how can I get rid of this desire for liberation? The myth that there is something I can attain in the future.*

*A: We talked about that, stop wanting it, stop desiring it, stop thinking about the future. Work on yourself in the now. Go out and help the poor the homeless. Do something good for someone. Forget about liberation, delusion. Forget about the past, about the*

future. Live today as if it was your last day on earth. Be happy, love everyone and everything will take care of itself.

*Q: I see one thought is telling one thought what to do?*

A: So what do you want me to do? (laughter) Punch out the thought, kick it. One thought is telling another thought what to do? Be the observer of the whole thing. Be the witness of that game. Just watch it don't do anything. Watch it. Watch one thought telling another thought what to do. If you are really able to watch this and observe this the thoughts will become weaker and weaker and weaker they have to. Because you're not responding to them. You are not giving them any action. Thoughts like action. They tell you, "Somebody called me a dirty son of a so and so. I'm going to call that guy up and give him a piece of my mind." That's what the thoughts like they like action. They want you to do something. When we observe and you just watch those thoughts they become weak and run away. (pause) Next case.

*Q: Do you think that people is decided what will do in their life when they was born? (R: That is nearly as bad English as I speak. What was that question?) (laughter) It says do you think that people is decided - probably they mean - do you think that people are decided what they will do in their life when they were born.)*

A: Yes we discussed this. Everything is preordained, everything is decided for you. You have nothing to do but to be yourself, be happy. Everything that you're supposed to do and supposed to go through in this life you're doing right now. Your job is to turn within, seek the kingdom of God by becoming quiet and still and all these things will be added unto you. Which means your life will have whatever it needs to go through this sojourn peacefully, happily but you have to never react to anything. Just turn within. See the one life. See the oneness in everything. Bless everyone, love everyone, condemn nothing, especially not yourself. Forgive yourself of past sins of omission and commission and forgive everybody else of their sins of omission and commission. Leave the world alone and you will be happier than you've ever been in your life.

*Q: If I don't read books on spirituality my mind will fill up on other books.*

A: If you do not read books on spirituality why should you read other books? If you're going to read, read spiritual books. But if you do not read books on spirituality do not read other books either. You are a book yourself, there are many stories in you. Look at the stories in yourself. If you investigate yourself you will not have time to read too much. Take a good look at your greed, your lust, your hate. All these things that keep you back. Look at these things intelligently. See what's going on within you, that's your book, removing those traits, becoming kind and simple and peaceful. If you're doing this work on yourself you will not have time to read pornographic books or fairy tales or fiction or the best seller in the New York times, you'll be too busy getting rid of the stuff that keeps you back, working on yourself. That's it.

Anybody like to say something? Make a comment? Have a question? Or an answer? (SC: *Yeah.*) Nate?

SC: When I first came here, a year ago more or less I wasn't into it. Now that I want to be into it...like I came a little late because of circumstances, it was really...what you said really struck home and I know there is nothing I can do yet I feel helpless that I can do nothing. It's frustrating. When you said that you took this mathematical test and you woke up and you were free apparently that's not the only way for it to happen. I'm not saying take a mathematical test but...now that I can see where I'm coming from, the mind's coming from and there is nothing that I can do because whatever I do will be the mind...let's say it could be, it is more peaceful, more satisfying but at the same time it's more frustrating because knowing whatever I'll do will be the mind.

R: See Nate you're doing the same thing I was talking about. You're judging yourself. (SC: I'm sorry?) You're judging yourself. You're saying anything I can do it's all I, I, I, Nate. (SC: I understand that I see, what I'm saying is I see what I'm saying which is frustrating.) Then stop saying it. Stop thinking about it. Inquire, "To whom does the I come?" Who says all these things. Even if you have to say, "Who am I?" forever, why not say it? It's better than saying, "I hate you." (SC: You're right. Very good. Or I want to be free of "who am I?" or "where do these thoughts come from?" just...not that dialogue rather than - I know it's a technique but at least it's...) Exactly. Do it and don't try to figure it out. (SC: Yeah, got you. Okay.)

R: Anyone else like to share anything? Glen.

SN: Robert is the idea that everything is predetermined that isn't really congruent with non-duality right or Advaita?

R: In Advaita Vedanta as you are aware there is no such thing as karma. There is no such thing as predetermined. (SN: But that is just a technique to help us?) Yes. (SN: But it's not the true reality.) Of course not, but what is the true reality? Nobody knows. (SN: Well is it helpful for us to hear the true reality I mean that you can say that the true reality is a mystery wouldn't you think that that is helpful for us?) Well I say that many times. (laughs) (SN: Yeah.) It is a mystery. But what happens to us, to some of us is we get a hold of this especially for new people. They hear that they are Brahman, they are God, they are the ultimate absolute reality and they feel good about it. But as the months go by all their stuff is coming to them they're still experiencing all kinds of things going through all kinds of situations perhaps losing their job, losing their family, losing their money, going through this going through that. Those people become frustrated. They become disillusioned. They're saying, "If I'm absolute reality why are these things happening to me?" Because they don't know that they're absolute reality they're just voicing it. They're talking about it. They know it intellectually. That's also these people who read all the books. About 90 percent of all the people here have read all the books on Advaita Vedanta, Nisargadatta and everybody else.

SN: Well it's like you're spoon-feeding some people though are you assuming that other people know...already know that well this is nonsense so don't even pay attention to what you're saying?

R: What I do is a certain technique that new people can take care of things in their way and old people can take care of things in their way. (SN: Right.) So everybody is different. (SN: Right.) Everyone unfolds differently. This is why if you can come in here and



really have an open heart then what you have to do will be revealed to you as we talk and as we go through this. But if you come here with preconceived ideas or dogmas and all kinds of stuff then you have a hard time in life.

SC: *I went to a metaphysical church on Santa Monica day and a man was talking about universal love and he was saying, love yourself first before you can love anybody else. And I know I've been having difficulty doing that.*

R: Because he is telling you to love yourself as if to love the ego. He is not really explaining that when you love yourself you love God. You love the God Self the higher Self. The I-am. That's what you love. When they say, "Love yourself," they don't go any further. So you love the person that does all the nonsense. The person who gets in trouble. The person who is a jerk. (laughter) They begin to love that self and they have a hard time doing it. For they start thinking, "I'm a jerk and I'm supposed to love myself?" They can't do it. (SC: *I thought he was talking about self-esteem he said he was speaking to the audience there he said people with low self esteem to raise their self esteem and they would be easier to love themselves.*) When they raise their self-esteem they become CIA agents. (SC: *They what?*) (laughter) Become CIA agents, they become lawyers, doctors. (laughter) They're a nation of the world. That's what happens when you have high self esteem. What we want to do is go beyond self-esteem. Self-esteem is only to build up your ego. That's what self-esteem is.

SC: *Nothing wrong with that it was, it's very interesting and they had a...more than a hundred people there and they formed two circles and they're playing in the garden there or something...* (R: Umm.) *...and women and men were going around putting their hands up for about fifteen minutes and then I got so...it never happened to me before I started...then tears started coming down my face, I was so moved and apparently one of the women who was one of the healers and she put her arms around my arms and I started crying and she kissed me and she said it was good that I could let go like that.*

R: It was a moving experience? (SC: *Yeah.*) Good. (SC: *This seemed contrary to ???*) It's not really contrary, it just makes you see who you really are, what you really are all about. (SC: *Well it's a good feeling I tell you when you let go and start crying like that I just feel like a freedom.*) Yes it's good. There is nothing wrong with that at all.

Do we have any prashad? We don't eat today. (laughter) You'll have to go home with hungry tummies.

Thank you for coming. Remember to love yourself. To worship yourself. To pray to yourself. To bow to yourself. For God dwells in you as you. All is well, peace.

And away we go.

ST: If there are new people there are transcripts on the table that are free...

(tape ends) [TOC]

## **YOU DON'T EVEN EXIST!**

*30th August, 1992*

*Robert:* I welcome you with all my heart. If you came here to hear a profound lecture, by an eloquent speaker, you came to the wrong place. If you came here to hear a fool speak a bunch of nonsense, you came to the right place. For after all what can I say to you? What can I possibly tell you? You don't even exist! You're all an optical illusion. Nobody exists. So what should I say to people who do not exist? There's absolutely nothing to say. Yet most of you came here dressed in your finery, wanting to hear the speaker speak something intelligent for you, to speak something eloquent, but you're not going to hear that, so get used to it.

I'll tell you this much. We've all been totally brainwashed since birth. Everything we believe is false, everything. Everything we have faith in, everything we've been told in school, in churches, everywhere, it is all false. You are false. I am false. There is no reality. If there were a reality, you'd not be able to express it, for it would be beyond human conception. If there were a truth, we would not be able to understand it, for it would be beyond the finite mind. The finite mind cannot understand anything, cannot know anything. Yet there's no finite mind, so there's no one to know anything.

When you look at me, what do you see? You see whatever you've been programmed to see. You do not see reality. You see your programming. For instance, if you grew up a Christian, you may say, "Well, Robert is sort of Christ-like." If you were brought up an agnostic, you may say, "Well, I don't know what the heck Robert is at all." If you were brought up Jewish, you would say, "Robert is a great Rabbi." If you were brought up Buddhist, you would say, "Robert is a Bodhisattva." If you were brought up in a family of thieves, you would say, "Robert is a con man." You're seeing yourself. You're seeing your programming. You're seeing the way you've been made to think, all of these years since you were a little boy or a little girl. It's all false.

In reality Robert is neither this nor that, neither up nor down, neither backward nor forward, and you are the same way. In other words, we're all nothing. But what is this nothing. Is it really nothing? No thing? We see the whole world before us, and the whole world is subject to the law of change. Everything changes constantly, constantly. What is real can never be changed. Therefore what is real? Where is the reality? There is no reality. There's really nothing that changes. There is only that what is. What is, is something you can never understand. People call it by names like Brahman, absolute reality, consciousness, the Self, pure effortless, choice-less awareness. These are all names. Most of you have heard these names again, and again and again. You've read many books. You've

been to many teachers. You've seen many lectures. And yet, where are you now? Have you come any closer to self-realization? Is there really anybody who has to become self-realized? Is there such a thing as self-realization? You don't really know. You're only speaking from books you've read, from sermons you've listened to, from lectures you have heard, from tapes, teachers. You've heard certain words, certain phraseologies, certain so called truths. Yet what good does it do you?

The only effort you'll ever make is when you keep silent. When you are silent, everything is done through you. The tree outside is totally silent, yet it grows beautiful leaves all by itself. It doesn't have to talk to grow leaves. It doesn't have to become anything to grow leaves. It doesn't have to do a thing. Yet we all believe we have to do certain things to become self-realized. We believe we have to practice certain sadhanas, spiritual practices. We have to meditate, year in, year out. We believe we have to get rid of some things and add some things to our selves. But the ultimate reality is, you have nothing to get rid of, for you have never become anything. It is all your hallucination. It is all an optical illusion.

How can you sit there and say you're an optical illusion, when you can feel yourself, you can see, you can hear, you can smell, you can touch? Think about a time when you're dreaming. In the dream you're doing the same thing, aren't you? You have certain experiences, you go through certain situations, you meet certain people, you travel to certain countries, yet you awaken in the morning, and all that's disappeared. The entire dream world has gone. This is a dream world you're in now. You are dreaming the mortal dream, that you are a man, you are a woman, you are a child, you have a job, you go through certain experiences, things happen to you in your life. Yet this is not true. This is a lie. In reality, you've never been born, you do not prevail, and you do not die. There's no one who ever dies, for there's no one who was ever born.

How can you see yourself this way? By remaining silent, by not reading so much, by not remembering anything. By not trying to be profound and thinking you have to remember this passage from this book, you have to remember what I said. You should never remember anything I say. You should not believe a word I say. Why should you? You should understand yourself, that you are the one. You are the only one. There are no others. There is only that which has always been, and that is you. When you realize you do not have to practice sadhana, or meditate, or go through spiritual practices with yoga, life becomes easy, wonderful. There's no striving for anything. There's no trying to become somebody or something. You are your Self. You have always been your Self, the Self which is bright and shining, the Self which is. You are that Self.

Can you feel this? Can you feel that you're not your body, or your mind, or the world, or words, or books? Can you feel that you have no needs, no desires, no wants? Can you feel that you cannot be hurt, in any way whatsoever, that you are perfect and pure, just the way you are, there's absolutely nothing you have to surrender, for you never had anything except the pure Self that you are? Can you feel your emotions, the anger, the

self-destructive emotions you've carried along for so many years, the animosities, the hatred? Can you realize this is not part of you that this never existed? Can you feel this, that right now you are pure intelligence, right this moment, right now? You are the ultimate, right now, just the way you are. When I say just the way you are, I am not referring to your body, the way you appear to be. Just the way you are is absolute Brahman. Just the way you are is the Self. Therefore when I speak words like this, with what do you identify? When I say you are perfect just the way you are, you think of your name, and your body, and your mind, and the person you appear to be.

That's not who you are. That's not just the way you are. Just the way you are is God, what we call God. When I tell you to stay just the way you are, I'm referring to your true Self, your real nature, your reality, swarrupa. Stay just the way you are, never change. But when you start thinking, you spoil it. As soon as you start thinking about it, you spoil it. Yet you can stop the mind from thinking, if you want to. You may practice self-inquiry. You may ask yourself, "Who am I? Who am I who thinks? Who am I who appears to exist? Who am I who appears to have problems? Who sees the world as a threat?" And the answer is right in the question, for you are asking Who am I? This I is not you. This I you are inquiring about is not you at all. It is really your ego.

So when you practice self-inquiry, you begin to understand, basically, that you are not the I, the I that's always in need, the I that feels frustrated, the I that believes something is wrong someplace. "Who am I?" means, "Where does this I come from? Where does this false I originate from? Who created it? Who gave it birth? Who am I?" When you ask the question, "Who am I?" you're never referring to the higher consciousness, the absolute reality, to pure awareness. This is not I. The question is meant for your ego, to try to see, to understand, that the I-thought is the only enemy you've got. The I-thought has always been the culprit, that's caused you eons of misery, karmic affliction, reincarnation, samskaras.

All of these things are attached to the I. Not to you, but to the I. Not to you, but the I. Can't you begin to see now that you are totally free? It is the I that has the problems? By seeking the source of the I, all of your problems, all of the world, your body, everything will disappear. It will all dissolve into the source. What is the source? I'm not speaking about applesauce. The source is your Self. You are the source, and you are nirvana. The I has absolutely nothing to do with you.

Think about this. Those of you who wish to practice atma-vichara, start doing this in the morning when you first wake up. Inquire, "Who am I?" and keep still. Never answer that question. As thoughts come into your mind, you begin to think, inquire, "To whom do these thoughts come? To whom do these thoughts come? Who's thinking these thoughts? To whom do they come? Why, they come to me of course. I think these thoughts. I, I, I. Who am I?" You continue the process. You remain still again. As more thoughts come into your mind, you inquire, "To whom do they come? They come to me. I think these thoughts. Well, who am I?" As you continue to practice this method, you will notice that

the space in between "Who am I?" becomes larger and larger, more extensive. There is a vast gap between "Who am I?" whenever you say it. That gap is your reality. The day will come when you say, "Who am I?" you will keep silence for hours. The mind will no longer move. The thoughts will no longer come. The feelings will become transcended, and you will be totally free and liberated. Yet, some of you do not have to do this at all. Some of you may just awaken, by being at satsang, by hearing me talk about nothing. It's up to you. That's right. It's up to you.

I realize some of you are saying, "Robert, if I could only awaken, I would do it. How could it be up to me? I want it. I want to become free and liberated." But do you? What's the most important thing in your life right now? And you'll see why you're not liberated. There's something you're attached to, that you'll not let go. This is what keeps you in bondage. The word liberation simply means to be non-attached to person, place or thing. When you're not attached to person, place or thing, nothing binds you, and you are totally free. Now I don't mean that you have to leave your family, you have to leave your job and go away on a mountaintop. I'm speaking of mentally. It all happens in your mind. And then, in the end, in the last analysis, the mind has to go also. And then you're free.

So those of you who are saying, "Why am I not free now? Why am I still bound?" I say to you, when did you become angry last? When did you become annoyed last? When did something irritate you last? When did you become upset last? When were you worried about your body, about your circumstances last? When did you concern yourself about the world last? These are the things that hold you in bondage. This is why we talk about bondage, for you are in bondage when you believe the world can do something to you, can turn you on this way, and turn you off this way. When you take the world seriously, you are in bondage.

Yet, you're saying to me, "Robert, how can I not worry about this world? I cannot be inhuman. Look at the dastardly things going on in this world? Look at man's inhumanity to man, the wars we have going on." My answer to you is to whom does this come? If you want to change the world, you've got to become enlightened. You've got to awaken, for when you awaken, you will see the world in a new perspective. You will see the world as your Self. Now this becomes paradoxical. You will be able to look at this world, and you will see your Self, just as right this moment, you are seeing the world as yourself. If you're seeing hard times, if you're seeing trouble, affliction, this is because you're seeing yourself. You're seeing what you feel. But a realized person does not see this. A realized person observes this, but sees the reality, perfection.

Just as a screen is covered with images in the movie theatre, when you watch the movie, you identify totally and completely with the movie, with the images that are going on on the screen. You never think of the screen at all, do you? You think of the images. It has a beginning, a middle, and an end. When the picture is finished, it is the screen. The screen has always been there. The images have changed. In the same instance all of the conditions of life are superimposed on consciousness, which is your Self. In other words,

all of this is going on within you. All of the world's trials and tribulations are going on within yourself. You are the creator. It's all happening within you. You are the one who gives it power by sending it forth from yourself. Where else would it come from? Again we go back to the dream analysis. Who would ever believe that a dream comes out of yourself? A person who has never dreamt would laugh in your face, for he would say, "How can a different world, that appears to be like the same world, exist? How can I have other experiences besides the experiences I have now? How can the entire world become real to me?" But it does, as you know you've all dreamt. You do not pay any attention to this. When the dream is over you awaken, you forget about your dream.

The world is the same way. The world is a cosmic dream. It is up to you to awaken from this world dream. The idea is to keep the mind quiet and still, and not follow the I-thought out into this world, where it causes havoc and pain, but to keep the I-thought centered in your heart where it belongs, in your spiritual heart, where it can never come out again. There is an exercise we do to make this happen. It is called the I-am meditation, very powerful exercise. If you have to meditate, if you want to meditate this is the most powerful meditation there is. You will find many changes taking place in your life as you practice this meditation. So let's do it all together, shall we?

Make yourself comfortable. Close your eyes to remove obstructions and focus your attention on your breath. Listen to your breathing, to your respiration. Do not try to alter your breath, just listen to it. Observe it, watch it. If your mind wanders gently bring it back again to watching your breath. Feel the sensations in your body. You have become the witness to your respiration. You are witnessing yourself breathing. This alone makes you very quiet and still and peaceful.

Now ask yourself the question, "Who is the witness that is watching the breath? Who is this witness?" Say to yourself, "I am, I am." With your respiration as you inhale you say, "I," as you exhale say, "am." Inhale say, "I," exhale say, "am." As you are doing this realize that as you inhale, you're inhaling the entire universe. As you exhale the universe becomes alive again through you. You inhale the universe everything, all of life is sucked into your consciousness. You say, "am," you exhale the universe again. "I am."

(long silence)

It is now time to play "Stump The Guru."

I forgot to give you the basket to ask questions. Tom is there any questions in the basket? (ST: These are all blank.) (laughter) Like your mind.

R: Well feel free to ask anything, to say something you like.

ST: *Sir how can such tenderness come to an optical illusion?*

R: Tenderness is part of your seeing. It's how you observe. It's what you see. It's your life, your projection. You feel and see tenderness because you're tender inside. You are not well done yet you're still tender. (laughter) When you become well done you will become free of all of these things. But we always observe ourselves. We always see our self as the world. **Always think of yourself as a mirror.** The mirror can never see itself but it

sees its projection in the world. Therefore whatever you see is yourself. What else can you see but yourself.

*SY: The conflicts that you have with people is just your ego stuff? (R: Exactly.) It's yourself. Your ego that you're seeing.*

*R: You're projecting the whole game. You are creating the whole thing. (SY: So to get rid of the conflict then you just...) Not to join in. No, you draw it in. (SY: Not register it?) You don't run away, you don't try to change things. (SY: Right.) Because wherever you go you've got to take yourself with you. (SY: So what is...?) You draw it in. You ask, "To whom does this come? Who is experiencing this? I am. Who am I?" And you will notice as you keep inquiring, "Who am I?" the I is leaving the brain going into the heart centre where it belongs. Once the I is out of the brain and into the heart everything becomes peaceful and quiet. There is no more conflict. (SY: So this is all it's mimic? You don't need it?) Exactly, it is your I that has the conflicts. Once the I is gone, with whom should you have conflict? But not as the ego, same thing. (SY: So it doesn't matter what you do, I mean, get rid of...) It matters what you do due to the fact, as long as you still believe that you are the body you are under the laws of cause and effect and under the laws of karma. (SY: As long as you're in a body?) Yes, because you feel you are the body. (SY: Oh while you feel you are the body?) Yes, so you have to be careful what you do because it will all come back to you. What goes around, comes around. Because you believe you're human, you're a body. But when you realize that you're inhuman then you will be totally free. Who wants to be human? (laughter) (SH: Not everyone)*

*SX: Sir it's so wonderful that you can use your freedom, your Self to be here before us and to illumine the situation this way.*

*R: Well I didn't ask for it voluntarily. (students laugh) It just happened. (SX: Well it's just wonderful the way it just happened.) I don't know whether it's wonderful or not. It just is who we are. Perhaps next time around you'll be sitting here and I'll be sitting there, who knows? Who cares? (laughter) All I can tell you is all is well. Everything is beautiful, everything is God and you are that.*

*SP: Excuse me sir can I ask a question? (R: Of course.) As you were saying before that since everything is an illusion and you were saying there was no benefit practicing sadhana, is there anything at all in prayer and meditation and visiting holy places?*

*R: Again as long as you feel you are a body then these things are necessary for you. When you have a glimpse of you not being a body at all there is no need to do these things. When you feel you're separate then prayer is necessary, visiting holy places is necessary, doing sadhana is necessary for you feel you are somebody that has to do these things. But when the somebody disappears and no longer exists who will do these things. When the I is gone, when the I is transcended and transmuted there is no one left to do anything. Then you are totally and completely free. But as long as you feel that you are a body you'll have to do things for the body, to appease the body. Get rid of the notion you are the body. (SP: What do you do when you are totally free?) You do nothing, there is nothing*

you have to do. Yet again it's a paradox, it'll appear to others as if you're doing something. But this is their outlook this is what they see. But you know darn well that you are not doing anything. For there is noone left to do anything. The body may appear to be doing things, yet you're doing nothing.

*SH: Who is the you, you are referring to then that you know darn well that you're doing nothing.*

R: I'm referring to your humanhood because I'm talking to you. (SH: No, but from your point of view.) From my point of view I'm not doing anything, not saying anything, nothing is happening. (SH: There is no you there. There is no you doing anything?) Nothing is going on. There is no you... (SH: That's simplified enormously?) (laughs) There is noone doing anything. That is why having a dialogue it appears as if we're doing something. Yet I can assure that nobody is doing a thing.

*SX: Okay so this is about everything again being meaningless and that's okay?*

R: Don't say it like that. (laughter) (SX: Why not, it doesn't matter, I mean...) It does matter. (SX: Why does it matter?) It matters because you're just saying that with your voice. (SX: No I'm not done though.) But you don't feel totally empty and totally free. (SX: That's right.) So therefore you've got to pay attention to the rules and regulations of the world. (SX: To what?) The worlds rules and regulations. (SX: Right.) And do whatever is right. You have to feed the poor, feed the homeless, help the needy. Develop loving kindness, compassion and all the rest of that stuff. (SX: Because we're being human?) Of course. (SX: I mean you can't really transcend humanness when you're human, you're still human?) Yes, but when the body is no longer yours and you realize that you are not the doer then you have become all-pervasive. (SX: You what?) You become all-pervasive. (SX: When you're unstuck within the limits of a body?) When you're not the body. You become omnipresence. Then you are everything, you're the whole universe. (SX: That's great, meanwhile... (laughter) ...here we are and we have the limits of this stuff here, you know...) Then you've got to do the best you can. (SX: And there is no right way or wrong way to do that. So just don't worry about it so it hasn't decided to do something right?) You don't worry about it, that is right, but you have to practice what you have to practice and do what you have to do to eliminate the idea of a body.

*SX: Okay and meanwhile while life is going on and there is these rules and regulations that I will explain - is it okay if we talk like we're not enlightened here and just talk like a person? (R: Sure.) Let's be a person. (laughter) Let's just be a human a regular old human. Not someone who is enlightened or trying to look enlightened. (R: Okay.) I'd rather not. You know like, that I can't get in any scope but there is still the stuff you do while you're being human. (R: Yes.) You care for your children, you do the stuff you do to pay the bills, get along with people in your family or the people that you're married to or lovers or whatever, all of that.*

R: You will find that as you practice these things. You practice self-inquiry, practice being the witness, you will find you will become more mellow and things improve in your life. Because you get rid of all the stuff. It all pours out of you, it all goes away. (SX: So I



*always taking the moment to see that it's you, that it's the mirror stuff, it's you.*) As you practice this discipline, spiritual discipline and you become mellow, you become kind, peaceful and all the stuff that has been bothering you goes away. (SX: *What spiritual practice? The I-am stuff?*) Yeah. (SX: *And being in that inquiry "Who am I?"*) Yeah. (SX: *And in the silence.*) Yes. (SX: *In the no answer?*) Yes. Always being the witness. (SX: *So meanwhile you could just go ahead and just have a great time being alive if you look at it that way.*) Again if you stop saying, "I'm making a mess or I'm doing something," your body will know what to do by itself. It'll appear to do things that will make it beneficial for you. (SX: *Could you do that part again please?*) You will appear to be as you're working on yourself, you will appear to be doing the thing that you have to do without even thinking about it.

In other words your body karmically came here for a purpose and your purpose will be fulfilled whether you like it or not. You have absolutely nothing to do with it. So your job is not to react to the purpose of whatever is happening to your life. You just go within and dive deep within yourself. Find out who you really are. Discover your true Self and let your body do what it will. (SX: *Let your body do what it will. The humanness will?*) It knows what to do by itself. (SX: *You mean you aren't even in charge of this body you mean?*) Yes. (SX: *When you just keep getting to empty and meaningless you have to keep getting into humanness at the same time?*) Yes there is a power that takes care of everything. The power that knows the way. (SX: *So you just get out of the way. You don't have to make a big deal about it.*) Exactly. Just keep calm, peaceful, relaxed. And see what happens you'll be surprised. Or you get excited, you worry, you fret, you attract the negative conditions to you and causing the situation to become ultimately worse. Just keep calm, peaceful, relaxed. Trust the power that knows the way, then you'll find peace. Everything will take care of itself.

See we're so egotistical we believe we have to make it happen. We believe if I don't do it nothing will happen. I've got to go out and get a job, I've got to work, I've got to do this, I've got to do that. But in truth there is a power that knows exactly what you have to do, where you have to be and whom you should be with. You have nothing to do with this. Your job is to get yourself out of the way and allow it to happen. Then you'll have total happiness and peace.

*SX: I want to talk about the notions of parity and a plan and discipleship and practice with discipleship. (R: Umm.) Not to contradict anything you're saying but in addition to what you're talking about... (R: You can contradict anything I say.) I don't want to, but I wonder why you would say, all of that. You said there was nothing to do, I understand that but the frame of which you would say there is nothing to do but then in another frame you can talk about discipleship...does that match what you're talking about? (R: What do you mean by discipleship?) Well this whole notion that there is such a thing and that there are people here who want to bring in people and head them down to earth that in a previous eon that we think of looking outside and we are meant to bring us in, and there are people who are to do this as models and as teachers or leaders, to lead the way for everyone to transform. I'm not making that up, that is out in this so called world.*

R: If you feel that way about it, do it. (SX: *Yeah.*) If that is the way you feel about it, do it. But try to see and realize the reality, you're not the doer. (SX: *Yeah, even in that training for discipleship that is the same thing isn't it? The I-am and the emptying, but with this notion in mind that you're here for service.*) Because ultimately you are the one, who are you serving but your Self. There is one Self. And you serve your Self. Always realize that you are the one. Do not be mad at yourself or angry at yourself or upset with yourself. Trust the power that knows the way.

SX: *I've actually been doing some work for work lately. Something that I ...unclear... for a process called focussing.* (R: *Umm.*) *And what I really like about it is that it sets up a relationship between the big self, the eternal self and these femoral negativities which come by which the fundamental practice or understanding is that the big self has an acceptance for all the rest. That seems to be a key of getting to where it is you're talking about going.*

R: It sounds more complicated. (laughter) The whole idea is to make it simple.

SX: *But this is very simple. The minute a negative feeling comes you just accept and because you've chosen to do so you have compassion for it. The way you would do with another being you would inherit it. Just do it yourself. I mean you don't even have to do anything beyond that, there is just a fundamental stand. To be in an accepting, compassionate attitude toward yourself. It seems to be very free in my experience.*

R: Again you do not wish to sublimate your feelings.

SX: *No, no you can still actually be pretty angry or upset or whatever at the same time as you're accepting it compassionately. And you get very high, the self that is accepting it compassionately, gets pretty high on that.* (R: *That's good.*) *It really is good. One of the most useful things I have ever learned.* (R: *Keep it up.*) *Thank you.*

ST: *Would you say that compassion has any fundamental function in your view of things?*

R: Only when you believe you are a body. (ST: *So the Dalai Lama, do you think he forces himself to believe he has a body just enough to have compassion for the world?*) The Dalai Lama doesn't even know what he is supposed to be doing. He is in his right place doing the right things. Do not concern yourself with the Dalai Lama. See in your self where you are or where you're going. The Dalai Lama is in the right place doing the right things. (ST: *I think we're here in the right place doing the right thing too.*) Yes we are. We all are. When we start thinking of others and start comparing ourselves to other people, thinking about the Dalai Lama whether he has compassion, whether he is forcing himself. These things are of no importance to us. The only thing that is of importance for us, what I'm trying to say is, "Who am I?" And you will realize that you are the Dalai Lama. (ST: *So you must have unbearable compassion for all beings?*) You do. You certainly do. What I'm trying to say is the Dalai Lama is not separate to you or me or anybody else. There is one entity and there is no separateness.

ST: *So when we're thinking like you which we do often I'm sure, by thinking about you we're really thinking about ourselves?*

R: Exactly. As I explained yesterday what you're doing is always to yourself. Whatever you do to another human being, good or bad you're only doing it to yourself. For there is one energy. And we're all endless and atoms and all energy. If we can keep this in mind, we'll think twice before hurting somebody else. Because there is one Self and what goes around comes around. (*ST: I'm so happy to meet my Self.*) So am I. (*laughter*)

*SX: You said something else about not to sublimate feelings? Could you say something about that?*

R: I said when you have hatred or pain or anguish or depression, do not say to yourself, "I can't keep these feelings, I'm not supposed to have them I have to keep happy, happy, happy. What did I say to bring it up?" If you do this you will blow up one day and hurt a lot of people. (*SX: Yes.*) What you have to do is to realize what is going on. See yourself where you're at, what is happening to you. And you have to inquire, "To whom do these feelings come? Who has these feelings? I do..." (*SX: The ego I?*) Yes. "Who am I?" (*SX: And then again not make such a big deal about it, it's just that ego stuff?*) Yes, and you keep inquiring, "Who am I?" One day you'll come to the realization that I is not you at all. You are not the I.

*SX: It doesn't matter how anyone goes, I don't mean to cut each other up and rip each other off, I don't mean like that but what does it matter who you love anything or does it? You know just love anybody because it's all the same thing anyway so...*

R: No it's not up to you. It's all been preordained. (*SX: Okay so when the conflict stuff is coming out of the I?*) The conflict stuff is the I.

*SX: Alright when the I is doing its conflict thing, the concept that is I, is there and present, and again not enlightened, in a relationship with a human being you just, again it's just "Who am I?" back to that. Get the I out of the way and then it doesn't matter you can go ahead and not have the conflict with that person, supposed to be, right?*

R: As long as you think you're a human being you will always have conflicts and no conflicts. (*SX: For all I know we are human beings?*) Therefore when you're a human being, you believe you're a human being, take it easy, relax. Just go within yourself and inquire, "Who am I?" and realize that I has the problems not you. (*SX: Okay.*) And inquire, "Where did the I come from?" Just sit alone and let it happen. Everything will take care of itself. (*SX: Quiet down the I and just let it take care of itself instead of trying to do something about it?*) Yes. The only way to quiet down the I is you inquire the nature of the I... (*SX: Oh I feel like I'm not where it's supposed to.*) That is when things begin to happen. But in the meanwhile just understand everything is predetermined. Before you came into your so called body it was already decided what is going to happen to you. Who your friends are going to be, who your people are going to be, experiences are going to happen everything has been decided. The only way to stop that is to inquire, "To whom does it come?" (*SX: To whom does it what?*) To whom does this come? And realize that you're free from this completely. Then everything will be transcended.

*SX: Why do people ever leave each other. Why does there seem to be lot of divorces all of a sudden? Is that all the I ego things bashing each other.*

R: This is part of the cosmic joke. (*SX: Okay.*) Of lovingness. It appears to be going on this way. We appear to be fighting with each other, leaving each other, divorcing each other, loving each other. It's all part of the dream. Do not react to it. See it from a different standpoint. Observe it watch it, but do not react to it. Inquire, "To whom does this come? Who is having these experiences? Where do they come from?" And go right back to I. "I have these experiences. I'm going through this. But who am I?" And keep still. (*SX: And just wait and see what happens?*) And as soon as more thoughts come to you, inquire, "To whom do these thoughts come?" Keep doing it again and again and again and again. And you will notice that you keep slowing down. Everything slows down. Everything becomes easier and easier and it all slows down. Until one day it will just be empty space and you'll become good for nothing. (*SX: You know when you have acceptance and compassion to the self they ???*) If you just observe your thoughts, yes. (*SX: Acceptance and compassion is the real key?*) You can say that. (*SX: Yeah.*) (*laughter*)

*SG: Robert I've been doing lots of self inquiry and there are beliefs that when faced they dissolve away as if imaginary and they're just thoughts. Why does it seem like...why the potency of the beliefs? And why, is it possible there is a key, belief or something that is believing in the potency of the beliefs that keep them there? If they're all imaginary anyway why does pain and all that stuff even still stay there? It's just like really really real. (R: Of course.) It seems really, really, really real until it fades.*

R: When you're having a dream doesn't that seem real? It seems very real doesn't it. Yet when you awaken... (*SG: It's wake up out-able?*) And so is this. (*laughter*) (*SG: But it's just like that (flicks fingers) wake up out of all of this.*) That is how it seems but it is not true. If you're having a dream that you're a baby and you grow up and you go to school and you get married and you have children and you get old and you die. You go through your whole lifetime in the dream. And you wake up. So one day you will awaken from this in an instant, it'll be the same thing. Everything that you have gone through is just like one day. And it appears long to you because you're dreaming. But when the dream is gone it never happened. There is no time or space involved. Time and space is only in the dream.

When you awaken from the dream you didn't get any older, you didn't die. You never had children to take your place in the world, it's all in the dream. So it is now, the same thing. One day you will awaken and you'll laugh.

*SG: Does the Self laugh?*

R: The Self can do anything it likes. It laughs, it cries, it does all kinds of things. (*SG: Okay.*) Become your Self and find out.

(tape ends) [TOC]

**YOU EXIST AS TOTAL BLISS!**

*3rd September, 1992*

*Robert:* Good evening. Welcome. It is wonderful to be with you again. I welcome you with all my heart.

Some of you do not like to sit in the silence. You want to hear me talk right away. But I say to you to sit in the silence is a thousand times more powerful than words. The silence at satsang is pregnant with love and grace. All you really have to do is to tune in like a radio. You tune in finally to the channel to the station you receive clear reception. So it is with satsang.

When we are quiet and the mind is still we're tuning into the grace and the love. And what happens? You feel a presence within you. You feel a power. You feel a joy well up within you, a happiness that you've never experienced before. Words are alright but there is nothing like the silence.

There are many of us who have been practicing Advaita Vedanta, non-duality for many years. And yet we seem to be caught between the devil and the deep blue sea. Devil and deep blue sea. I know there is a deep blue sea but is there a devil? Is there really a deep blue sea? What I mean by this is simply that...this.

We learn all the wise spiritual sayings. We learn in books, satsang I am effortless, choice-less, pure awareness, I am the ultimate reality, I am Brahman and then on the other hand we feel the opposite. We say to ourselves, "I feel lonely, I feel depressed, I feel there is something wrong someplace. I feel this, I feel that." So we're caught in the middle. What to do?

If we really tune into satsang and to our inner powers we will find something very interesting happening. There is one word common to both feelings, the high spiritual feelings in the relative world. And that word is I.

When we say, "I feel like Brahman," or "I feel like I am choice-less awareness," or "I am absolute reality," or "I am wonderful," we're making a mistake because we're saying, "I" and we're identifying with the human body. The human body can never be choice-less awareness. The I which is the human body as far as your concerned can never be absolute reality. So when you say I am Brahman or I am choice-less awareness nothing will ever happen because you're referring to yourself being that. It cannot be that way.

Again when you refer to being depressed you say, "I am depressed. I feel terrible. I feel this and I feel that." You're using the same I. To understand this is the beginning of

wisdom. You're using the same I for both sides of the same coin. Therefore you'll never get anywhere. So what to do?

You begin by realizing that the I is only a thought and it is the I that feels all of these things and not you. It is the I that expresses all of these things. It is the I that exclaims, "I feel sick. I feel sorry for myself. I feel like I'm God. I feel like I'm Brahman," and yet you don't feel anything really. Life goes on, nothing happens because you're using your I to identify everything. But when you come to the conclusion that I is experiencing all of this. Not you but I.

When you begin to realize that I thinks it's Brahman, I thinks it's absolute reality. I also thinks something is wrong with my life. I also believe I was born and I die. I've got problems. I believe that all is well. I believe everything is going to be beautiful in my life forever. We're always using the I. This is the important part.

We want to separate the I from reality.

And you do this by understanding that you are not I. You have absolutely nothing to do with I. I'm not referring to I as God. I'm referring to the way you use I in everyday life.

Again let me reiterate.

The reason some of us do not make much progress is because we use the I-am like an affirmation. You're saying, "I am choice-less awareness." When you say, "I," you're referring to the material self. To the body and the body is an illusion it can never be anything else but an illusion. Therefore when you say, "I-am Brahman. I-am choice-less awareness." Realize that I-am has the same meaning as Brahman or choice-less awareness. I-am is consciousness, it is God. When you say it this way you have an all new perspective on this thing. Don't you?

You're looking at I-am as reality not as your body or as your experiences. And if you can understand this and hold onto this when you say, "I am sick, I feel terrible." You will catch yourself because you will realize that I-am is God and I-am can never feel sick or terrible. I-am can never be anything else but itself, absolute reality, pure consciousness.

But first you have to see I as the I-thought, as the mind before you can do the other. You have to realize that everything is attached to the I-thought, all of your emotions, all of your feelings, your body, your mind, the world, the universe everything you believe is the I. If there were no I available there would be nobody to believe anything. You'd have hardly anything to say. And it is true it is only when you say, "I," that you can say everything else that comes after it. I am poor, I am healthy, I am sick, I am rich. Everything is attached to the first pronoun I.

All you have to do is catch yourself. Try to understand this completely then you'll become free. And you'll become totally free just by doing this alone. By realizing the I is a thought, the I-thought and is not you and by realizing the I-am is God itself. The I-am is total liberation, total consciousness. Think about this, it's very important. This alone will take care of everything for you. If you can only awaken to this fact. Whenever you say, "I,"

catch yourself. Do not go any further. Remember to remember to catch yourself. You may also inquire, "To whom does this I come? Who is thinking of this I?" By following through on these things you make tremendous progress.

If you only knew and if you only understood the tremendous power that is within you. You think you are a frail human being going through many experiences, going through karmic experiences yet if you were able to identify with the power within you, the fantastic power within you, you will become completely free.

What is this power within you?

It is the same power that maintains and sustains the whole universe. You have to admit something is taking care of this world. No matter how things look. There is a reason for everything. Something is taking care of this world. I call it the power that knows the way.

Yet you may say to me, "If something is taking care of this world how can we have these terrible cataclysms. Hurricanes in Miami, earthquakes in Los Angeles, catastrophes all over the world, man's inhumanity to man?" Yet if I told you, "All is well," you wouldn't believe me.

There is a reason for everything and it's all wonderful, wonderful, wonderful. As horrible as it seems, as horrible as it looks the earth is being purged. The power that knows the way knows what it's doing. I know this sounds kind of terrible but when there is an over population on this earth cataclysms will come, wars, to lower the population. Let us say that so many souls have been allocated to this planet. Let's say four billion souls. As the earth becomes over populated people have to be wiped out, removed. I tell you this sounds terrible when you hear it. But it's not. For in reality nobody ever dies. How could it be terrible? Nothing really happens to anyone. This is what I'm referring to when I tell you, "Everything is a cosmic joke."

When things seems so horrible when you look in the paper, watch the TV, see what's going on in this world. Yet I say to you in the highest teaching, "All is well. There are no mistakes."

When there is a certain amount of evil on the planet the planet becomes purged. When there is an over population on this planet there are earthquakes, hurricanes everything is happening the way it's supposed to.

Another way to awaken is to trust the power that knows the way. In other words you have to have faith in the goodness of life. You have to have faith in supremacy of goodness. When you have faith in supremacy of goodness you move upward. In other words what I'm saying, when you look at the dastardly things happening in this world and you can look through it and see glory and joy and happiness and peace then you've made tremendous progress.

This is why I can only speak of my own experiences and it's hard for people to understand this. When I give you the illustration of a mirror cannot see itself therefore when I look at the world I'm seeing myself.

Now since the Self is consciousness and pure awareness and absolute reality this is the only Self I can see. I cannot see any other Self. This is the reason why I can say these things and tell you that all is well and everything is unfolding as it should. This is the truth. This is what I see, honestly, truly. I see such joy, such love, such harmony, such peace and I see yourself as myself. In other words I do not see anything else that separates yourself from me. The love that I see is you. The absolute reality I see is yourself.

Now I'm a mirror and I cannot see myself so I see myself as the world. You are a mirror also and you cannot see yourself. But what do you see when you see the world. Your mirror is covered with dust. You see man's inhumanity to man. You see terrible cataclysms, wars and you become upset, you become worried, you become frustrated. Not realizing that when you become like this it clouds your mirror even more.

You see when you are living in the relative world and when you believe you are the body, the mind is a very powerful instrument. The mind appears to be a very powerful instrument. It becomes very creative to you. You can do very many wonderful things on this earth with your mind. They will not last but you can accomplish great things with your mind. So in the same instance when you feel terrible because of the things you see in this world all you are really doing is propagating the situation, the condition. What you're really saying is I want to see more of this. Why? Because your mind is creative. Your mind will create anything that you believe. Anything that you feel, anything that you see with feeling. The mind only knows to return to you in proportion what you feel, what you see and what you believe.

This is what happens to the average human being. That is why there is so much change in your life. Why nothing is really steady all the time because the mind so-called, works on your belief system and creates for you what you think is true. Therefore even though you are a human being you have to be very careful what you think, what you see, what you believe. For you will get whatever you see and believe.

Consequently when you feel hurt because of the world situation you are one of the millions of people who feel hurt and you're causing the situation to be completely worse. You're causing the situation to be totally worse than it's ever been before by thinking this way. First the mind has to think and then the mind becomes creative and makes things happen.

This is what I meant last week when I said, "Maya isn't that bad." For you can take the good things out of maya and use them while you're working on yourself. Of course you have to realize that you're playing around with illusions. None of it is real. It appears to be real. It appears to be happening for a while and like all things of this world it must change sooner or later.

So if you're wise you will not play around with the mind to create things for you. What you will do is try to annihilate the mind, to transcend the mind, to destroy the mind by becoming the witness behind the mind. By going further and further deep within yourself until you become Brahman, the absolute reality.



But again as long as you believe you are a human being you do have a mind so-it appears to work with. So why not use your mind for the supremacy of good. Start to feel and believe that everything happens in this world for a reason. You can say to yourself, "I do not understand right now. I do not appear to understand it. I do not appear to understand what is going on. But yet I know there is a reason for everything and the reason can only be good because the substratum of all existence is God or reality. The cause beyond every phenomena is excellence, peace, wisdom." And start identifying with the peace and wisdom and excellence and the joy and the love.

I know it's hard to do when you go home and you watch TV and you see all the things happening in this world. You want to kill the bad guys and love the good guys. Yet you have to see within yourself that what we call God cannot make any mistakes. There are no mistakes. If you feel something is wrong with this world then you're believing that God makes mistakes and if God made mistakes there would never be the real harmony there is in this world. By real harmony I am referring to the way you do things.

When you plant a carrot seed it's going to turn into a carrot and not an apple or a pear. When you plant a cabbage seed you do not have to think about it you know that it has to become a cabbage and not a strawberry or a tangerine. Everything is in its right place. Everything is unfolding the way it's supposed to.

I admit it's hard to see this sometimes. But the beginning of wisdom again, is having faith in the supremacy of goodness. Even if you do not understand it. You cannot make any further progress unless you do this.

If you try to practice self-inquiry you will find as many of you tell me, "It's so hard because there are many things happening in this world." So many people are getting killed. So much man's inhumanity to man and you cannot hold onto "Who am I?" So go the other way. Begin to reason this out for yourself. Begin to see that there is a power within me that knows the way. I surrender to this power. I surrender my feelings, my thoughts, my emotions, my frustrations. I surrender everything to this power that knows the way.

In other words get yourself out of the way. To the extent you can get yourself out of the way to that extent will you start feeling something else. You will start to feel your divinity. It will just come by itself. You will feel that you were never born. That you've always existed. You can never die, nobody dies. You will feel that this world is an illusion. Yet it appears very real. You will begin to see within yourself all of creation and you will know that it is you who have created this situation that you see.

How have you created it?

We go back to the mirror illustration. Just as a mirror cannot see itself but sees itself as a reflection as the world. So you as a creation as the creator see yourself. This is why two different people can look at the world and see two different things.

As an example, two of us can look out the window over here and if I ask, "What do you see?" I get different answers. One will see the beautiful lake, the reservoir and one

will see the pollution in the lake. One will see the birds singing and chirping and singing beautiful songs. Someone else will see the birds as a nuisance making too much noise and so forth and so on.

What we see is ourselves! Nothing else. Try to remember this, you are seeing your own reflection. That is all you can see you can't see anything else. Try to remember this and you'll think twice before you make an opinion or judge anybody or anything. For you're only judging yourself. The opinion you have about this world is about yourself. What you believe about this universe you believe about yourself. You are the self! And the whole universe is not away from yourself you are creating the whole universe everyday by the way you look at things, by the way you see things. You are that! You are the self! And the whole universe is your emanation. But! When you become the true Self, the absolute Self, how can you see anything else but love, joy, peace, nirvana, bliss.

It's not that you will not see the world. You will see the world as a superimposed image on yourself. It has no power, no reality, no substance, no value. You will be able to see right through this to the Self. This becomes a little complicated to some of you I know. This is why we use these illustrations again over and over.

When you look at the screen in the movie theatre. The screen has the opinion of itself as the screen. It only knows of itself as a screen. That is all it knows, it's a screen. It knows nothing else. Then they show the movie on the screen and the screen is colored by various images. All kinds of things are happening on the screen. Yet the screen is still aware of itself. Even while the images are being shown on the screen, the screen doesn't know the images, it only knows itself. The images keep changing and changing and changing, the screen only knows itself. Yet the images are appearing. And so it is with you.

When you get to the place when you become the Self, the whole world, people places and things become a superimposition on yourself. And because you are the Self and you are omnipresence, you are all-pervading there is really no room for anything else. If you are all-pervading how can there be room for something else. There cannot be the images and you for you are all-pervading. Therefore you are the Self, omnipresent and nothing else can exist even though the images appear to be there.

Now you exist as total bliss, total harmony and peace and love, this is your real nature, this is you.

In conclusion, do not use your mind to improve your life or subconsciously to make things happen because you're feeling deep inside certain things about this world and your life. And it will happen by themselves you don't even have to think about it. If you've been brainwashed if you've been thinking for many eons certain things about this world you become subjective. Therefore you don't even have to think about it. Things will happen in your life and ask, "Why do these things happen to me?" because your subjective mind has created these things for yourself since you feel these things deep inside even though you're not feeling them right now. They're subjective, they're deep inside of yourself.

And even the good things in your life come from your subjective mind. All the wonderful relative things in your life all come from your subjective mind, where else would they come from? And since your subjective mind is

not real, it is only a phenomena, it will all change continuously. It will keep on changing, changing, changing continuously.

This is why for one year you may have good things happening in your life. The next year you may have terrible things happening in your life. For you're not in control. You are allowing the subjective mind to be in control of you and create its own destiny for you by the way you feel about things.

**Number one:** Realize that you are not that mind at all and you're sick and tired of making things happen in your life. Playing the game of good and bad, off and on, up and down.

**Number two:** Realize your real nature is not your mind. You're not really your mind at all. You are the I-am, Brahman, bliss, consciousness and you are all-pervading. Consequently nothing can ever touch you but love, pure love, absolute love, unqualifying love.

**Number three:** Understand that you have created this whole universe out of yourself like a moving picture and to free yourself from this you must not be attached to the images. In other words you must not have any feeling for the images. For if you have feelings for the images you get pulled into the game, into the cosmic joke. And you believe you are also an image and you have to go through different experiences.

**Number four:** Learn to trust the power which knows the way. Which will take care of everything for you.

**And Number Five:** Which is the most important one. Realize that everything that I'm telling you is a lie.

Nothing exists. You are beyond everything that you can imagine. You are beyond any words you can say or utter. You are beyond any thought that you can ever think exists. You are that and all is well.

Feel free to ask questions.

*SG: Robert, like this big lie that you told us about the screen and the images comes where we identify where it seems like... (R: Seems like what?) ...pick one little bitty image on the whole big screen and sort of identify with that one. From the point of view of reality does it make any difference whether you manage to identify with more images than that one little bitty one?*

R: There is something in the subjective called the mind which will pick the images for you. You think you're doing it yourself but you're not. This is all directed by your karma. What you are going to pick, where you're going to be, what's going to happen to you, it is all karmic. Therefore you think that you're the picker. (*SG: I mean the picker of the image usually there is only one body that gets picked.*) It has nothing to do with you in both ways. It has nothing to do with you as a person and it has nothing to do with you as a

God. For everything has been preordained. So whatever you pick whatever you're doing is preordained anyway. Therefore surrender completely and do not make things worse by thinking you have to pick something or somebody is picking. You are not doing anything by yourself. There is no personal self that does anything. You are not the doer. Everything, everything is preordained.

*SH: So then choice is sheer illusion?*

R: Choice is sheer illusion. The only choice you have of course is to not react to what's going on and when you do not react to what is going on you begin to drop everything. Then you find your way back home. But it's a hard thing to say when you say, "Choice is an illusion." It is an illusion and it's not an illusion. It's an illusion when you think of it as yourself as being the doer and you have a choice to make. It is not an illusion when you realize there is no one to realize anything and everything is already that. Everything has already been done. (*SH: Then the question of choice just doesn't come up at all?*) No, you're right. All these words we're dealing with are totally irrelevant. We have so many words in our vocabulary. Do you see how the world moves us, since we were kids we try to build up a big vocabulary and want to know many words and every word has a meaning to us. It is the words that have pulled us down. It is all the phraseologies, the sentences, the beliefs, they're all in words. And we try to be eloquent and make big speeches and talk so people can appreciate us. We're total fools.

This is why all of your higher Sages never say anything. Hardly ever say anything. When they do say something they sound foolish, for they know! Yet if you're working with people you have to use some words. But always try to realize that the words are meaningless, the thoughts are meaningless, your life is meaningless, everything you do is meaningless, yet you are God. What a contradiction. But it's the truth. You are beyond anything you can ever imagine yet when you think about it you are a nothing. If you have to think about it you're a nincompoop. (laughter) Try to stop thinking and just be yourself.

*SV: Robert, ...so-called mind and all the things which were before called good or bad - good or bad because I call them that way - and from tomorrow I'm going to consider is good everything I consider is bad before, from tomorrow I'm going to consider everything that is bad everything I considered as good before. There is nothing good or bad because I call it that you know. No thing to choose, nothing desirable, nothing undesirable.*

R: But why do that just get rid of both of them. Don't even think about them. Why call everything good, bad and everything bad, good? You're just continuing playing the game. Rather get rid of both of those impostors. Drop them both. Don't even think about them. Don't play with them. Leave them alone. Go beyond good and bad, where there are no words and no thoughts. (*SV: There is nothing good and bad it's only that way because that's the way I think about it.*) Yes but don't change good for bad or bad for good like you were going to do, just drop it completely. Do not even consider it. If you consider something that does not exist it grows and becomes bigger and bigger. If you have to consider anything, consider, "Who am I?"

SS: Robert when I observe the silence I try and sometimes a thoughtless mind comes into deep sleep, how can we go to the fourth state?

R: As you continue to practice you do fall asleep sometimes, but that is okay. While you're sleeping the Self is awake. The I is awake while you sleep, while you dream and during this waking state right now. The I is awake. The real I never sleeps. Therefore while you're asleep the work will continue.

If you're practicing spiritual disciplines and you're questioning, "Who am I?" or you're questioning, "To whom do these thoughts come?" and you fall asleep it will continue to go while you're sleeping. The work will be done. And when you wake up again it will continue where you left off.

In other words when you practice Jnana Marga there is no difference between sleeping, dreaming and the waking state. The difference is only in your mind. Therefore do not concern yourself about falling asleep. If you're really sincere about doing the work it will continue while you're asleep, while you're awake or while you dream.

SS: Another far off question. You know I observe the breath at that time I have practiced "Who so-hum?"

R: You observe the what? (SS: So-Hum practice I have.) What do you observe? (SH: The breath.) The breath. (SS: As I observe the breath.) Yes. (SS: But you teach me to observe I-am. What I have to do? I have to observe I-am or so hum is alright? Meaning is the same?) The meaning is the same. For most Westerners I-am is more powerful. So hum is also very good being a Hindu yourself this is very meaningful to you. So you can practice so-hum. That's good, whichever is more meaningful for you.

(silence)

Mary do you have the Jnani handy? (SM: Yes Robert.)

(Mary reads the Jnani refer to beginning of this book for text.)

R: Thank you Mary. (SM: Thank you Robert.)

R: And now it's time for the real reason that you come here, prashad.

We have some wonderful prashad today.

(prashad given out as tape ends) [TOC]

**THE HEART CENTER**

*6th September, 1992*

*Robert:* It is good to be with you once again. Welcome. Happy Labor Day. Do we have any laborers here? One.

There's a way to tell if you're making progress on the spiritual path. One way is the importance that you give to holidays, Labor Day, Thanksgiving, Christmas. As these holidays become sort of irrelevant to you, for you're feeling within yourself an intense happiness, an intense joy, that a holiday cannot give you. When you begin to feel this way, you know you're making progress. But when you think the holiday itself has any power over you, especially Christmas. Many people become despondent, they commit suicide during Christmas, such a high suicide rate at Christmas. I suppose these people remember their childhood, when they used to receive a lot of toys, goodies. And now perhaps they have no one to spend Christmas with. They become totally depressed.

But those are the people of the world. I'm speaking to you fine folks. You are the power, not the holiday. A holiday should not have control over you. If it does, then you believe that the holiday is important, the relative world is important, the material world is important. And of course, as we learn, the responsibility of the world is yours. You're responsible for the world, the universe. It all comes out of you. You are the creative principle as far as this world and universe is concerned. Therefore how can you give any credence to a holiday? Think about that. All of the power is within you. All the power that exists. You are that. The holiday in itself cannot do anything for you, unless you allow it to, unless you respond to it, react to it. So many people say, "I do not like holidays," but yet they get so involved in the holiday. They start preparing weeks ahead for Christmas, and do all sorts of things, which shows them, that you feel like you're just an infantile person with no power. The power is in the holiday.

I don't mean that you have to do absolutely nothing. You can enjoy yourself. You can exchange presents if you like. You can do all kinds of holiday things. But do not believe the holiday has the power. In other words, do not feel hurt if you do not get a present. Do not feel hurt if no one invites you for dinner. You are the power, not the holiday. So as you examine yourself and you see where you're coming from, you can tell the progress you're making on the spiritual path, by the way holidays affect you. And then we go further. How does the world affect you? What does the world show you? How do you react to this world, to person, place and thing? Ponder this. It's important for your progress. If we've been working on ourselves diligently, practicing self-inquiry or practicing other forms of meditation, we will first become calm and peaceful, and then we will feel

the power within us. We will feel a total happiness and peace that we generate. The things of this world will not be able to harm us or hurt us.

No thing of this world will ever be able to hurt us again, whether the appearance is lack or limitations of some kind, poverty or sickness, whatever. Or even the so called happy things of this world, getting promoted on your job, receiving a raise in salary, getting married, getting divorced, having children, going through the various vicissitudes of life. These will just become instances to you. It's not good, it's not bad, it's not right, it's not wrong. It's just something you're watching, just like you're watching a movie.

And so it is you begin to watch life unfold before you. You realize inside of yourself, everything is subject to the law of change. Therefore everything in the world will keep changing, changing, changing, constantly, consistently, yet you'll not react to these things. You'll not react to anything. You will be at peace with yourself. Harmony will prevail. You will begin to see through situations to the source.

We follow the I-thought to the source. We trace the I-thought to the source. You've heard me say this many times, but I never really discuss the source with you too much. When I speak of the source, the source of energy within us, is our spiritual heart, not the physical heart, the spiritual heart. The spiritual heart is not a chakra. It has absolutely nothing to do with chakras. The spiritual heart is on the right side of your chest, two digits from the center. This is the source of universal power. We can compare it to the source of the universe. There is a central source that maintains and sustains the whole universe. I spoke of this previously. The central source makes our sun look like a particle of dust, comparatively speaking. The central sun is so tremendous, that you cannot even describe it. It's mind boggling. If it makes our sun look like a speck of dust, you can imagine how big this source must be.

Now not to go into many details, but just briefly to remind you of what's going on in this apparent universe, all of the galaxies, the entire cosmology, revolves around the central source, all of the solar systems. So when you take our solar system, our sun and all its planets revolve around the central source. It takes approximately 24,000 years for the earth to revolve around the source. 12,000 years are descending, and 12,000 years are ascending. In other words, the closer the earth, in the solar system, comes to the central source, the more enlightenment comes upon this earth. Man is at it's highest peak. It takes 12,000 years to get to this peak, and then the descension ensues. The earth starts moving away from the central source, and the earth declines again to the dark ages. It takes 12,000 years for this to happen. It's a 24,000 year cycle. We are now on the ascending scale. We're approximately 3,000 years into the ascending scale.

Now think of your heart center on the right side of your chest. This is also the central source for you. Remember your body is a microcosm of the macrocosm. You are equivalent to the entire universe.

You're a replica of the universe. The body is another universe. And as you voluntarily focus on the central source in your body, on the right side of your chest, enlighten-

ment ensues. Similar to the whole universe revolving around the central source, it's all cosmology, ascending toward the age of enlightenment. You as an individual ascend towards self-realization, as you focus on the central source which is on the right side of your chest. Now the idea is, for all of your beliefs, all of your thoughts, all of your ideas to go back into the central source in your heart. Everything should return to the heart center. You have to become clear, no thoughts, no ideas, no opinions, no beliefs, no karmic leftovers, no samskaras. All of these have to return to the central source.

How do you do this? For it takes centuries, eons upon eons, for the average person to get rid of all the stuff they've got, that they've accumulated upon thousands and thousands of incarnations. We begin to understand that the I-thought encompasses everything. All of your karma, all of your samskaras, all of your fears, all of the stuff you've been carrying around for years and centuries is attached to this I-thought. It's a thought, the ego. As you trace back the ego to the central source, the ego merges in the central source in the heart center, and you become self-realized, liberated. Now you realize what you have to do. This is what has to be done to become totally free.

So, since the beginning of time it has been most difficult for a person to do this by themselves. Therefore Sages have appeared on this earth plane, to give you the push you need to return to the central source. You can only go so far by yourself. You may practice meditation for centuries and not get any further than you are now. When you become sincere, and as you let go of everything and everybody, you will ultimately be attracted to a teacher, a Sage. Yet there are a few people who do not need a Sage. There are a few people who use the mountain as a teacher, the river, the trees, the sky. There are a few people who look at these things as a Sage and become self-realized. But this is far and in between. The average person needs a Sage.

Why do I use the term Sage? I'm not speaking of a preacher, or a minister, or a philosopher. Those are people who have head knowledge. Those are people who have studied text books, have received a Ph.D. in philosophy, have studied religions, and have been able to recite these things backwards and frontwards, but have never had a spiritual experience. It is therefore written in the textbooks, that only a Sage who has had a spiritual experience himself, can lead you towards the goal, can bring you home all the way. It is up to you to do your part, by being true to yourself, being honest with yourself, looking at your life, and seeing the things that are holding you back, beginning to work on yourself diligently, removing these obstacles, so you may go forward. You begin to learn about atma-vichara, self-realization, self-inquiry. You begin to practice these things.

Now where do you go when you practice atma-vichara, self-inquiry? The goal is to bring the I back to this heart, for the I to go back into the heart, the spiritual center. That is the goal of self-realization. That is the goal of self-inquiry. As long as you believe you are the doer, what has appeared to happen is the I-thought, for some reason or other, has left your heart center, and has entered the brain, through the spine. Thus you become self-aware. You become aware of your real self, that your real self is the small self. You become



totally aware that you're a person, and you're living in a world, and you have to overcome problems, and do certain things for yourself to be happy. This is the I-thought at work. This is your mind at work. This is your ego at work.

So instead of trying to get rid of the ego, the mind and the I-thought, you begin to trace the I-thought back to the heart. You follow the I-thought back to the heart center, for remember, all of your problems, everything in this world, is attached to the I. Always remember this. Never forget this. All you have to do is to remove the I-thought from its existence. Remove your I, and you will be realized.

Think how many times you say I during the day. "I am this, and I am that, and I need this, and I need that. I am happy, I am lonely, I am poor, I am rich." You're always referring to this I. If there were no I left, there would be nothing to say. If you cannot use I, you wouldn't talk so much. Yet you're always using I. So the secret is to trace the I-thought back to the source and be free. You do this by inquiring to yourself, "Who am I?" This is the way you trace the thought back. "Who am I?" What you are doing is you're inquiring within yourself, "What is the source of this I?" Every time you inquire, the I begins to move back into the heart, more and more. Every time you make that statement to yourself, "Who am I?" the I begins to leave the brain and returns to the heart, slowly but surely.

Yet the I-thought does this automatically when you are in deep sleep. When you are in deep sleep you are self-realized, only you're unconscious, so you don't know it. The I has left the brain and has returned to the heart center. That's why there are no thoughts. You are free at that time, when you're in deep sleep.

The idea is to do this while you are in the waking state. The reason the I returns to the heart center when you are in deep sleep, is because there's no thinking going on. No one is thinking about anything. When the thoughts are free and clear, they automatically return to the heart center. So, you have to understand this and try to make this happen in the waking state. You're in the waking state right now, but your mind is filled with thoughts. Therefore the I-thought will not return to the center, for you're thinking thoughts. This is why I emphasize so often to stop thinking. Stop the thoughts from coming. Do whatever you have to do to quiet the mind, to make the mind quiescent. Then the I will return to the heart center, and you'll be totally free.

Now you have an idea what's going on in the heart center. When you meditate and you're not practicing self-inquiry, you can meditate on the heart center, you should meditate on the heart center. When you're doing the I-am meditation, meditate on the heart center. Feel the I-am coming and going from the heart center. When you inhale and you say, I to yourself, feel it going into the heart center. When you say, "am," feel it going out of the heart center. When you practice visualization, if you want to visualize Jesus, or Buddha, or Krishna, or somebody that you respect, see that person in your heart center. The heart center is very powerful, for it is absolute reality itself. It is the absolute choiceless pure awareness that we always talk about. This is where the heart center is.

Let everything return to the heart center. Don't hold back. When you think about surrendering, you surrender to the heart center. Surrender everything. Let go of everything. Let it all fall back into the heart center. This will give you freedom. This will give you joy. This will give you unalloyed happiness. The day will come when you understand that you are not the body, you are not the doer, you are not the mind. You are consciousness, all-pervading, omniscient, omnipotent, and you will find total freedom.

(silence)

It is now time to play "stump the guru." Stop the guru, kill the guru. We have a lot of stumpers here. Remember when you come in to write some questions down.

R: The first stumper. (*SM: Oh my goodness we have a lot of stumpers here.*) Lots of stumpers? It's going to be a long afternoon. (laughter)

(Q - Mary reads, A - Robert answers)

Q: *We do not know what anything is. How do we realize what is real or false?*

A: Who is the one that wants to know? The one who wants to know already is. The realizer is already there. There is nothing at all you have to do about this. There is no thing you have to do. Your real nature is absolute freedom. What is real and what is false are only in the relative realm. In the relative realm you see real and you see false. But as you work on yourself, as you go deeper within yourself the substratum of all existence will be revealed to you. The reality of life will be revealed to you. You'll be like the screen, where images are shown on the screen. And you will know that you are the screen. Therefore ask yourself, "Who wants to know what is real, what is false?" The ego does. Do not concern yourself with this. As you practice self inquiry, as you practice forms of meditation, as you dive deep within the self the reality will present itself all by itself.

Therefore the one who wants to know the answer to this question is the ego. For the ego is always up to mischief. The mind, it wants all kinds of answers. As the mind begins to be still or to be quiet as you learn to quiet the mind, what is real will be felt by you. You will feel the reality within yourself. Which is unalloyed happiness, infinite peace. You'll begin to feel joy and love, compassion, these traits will come out by themselves. And they will be the real. It'll happen all by itself. The false will not present itself any longer. There will no longer be a false for you. Therefore again work on removing the ego, the mind, the I-thought and the real will present itself to you all by itself. (pause) Next case.

Q: *Does being a disciple to a Sage infer a dependency? And is dependency a healthy relationship?*

A: On the contrary, there is no dependency between a disciple and a Sage. There is only an understanding. The understanding is that the Sage is somebody that you want to be like. As if you're taking piano lessons. You do not depend on the pianist the teacher. What you do is learn what the teacher has to offer. For you can't play like the teacher. But as you keep practicing piano theory, actual practice the day will come when you're able to play like the teacher. You have become a teacher yourself. You become the pianist. But you

don't beg the teacher to make you play the piano or beg the teacher for his knowledge or her knowledge. There is an understanding between you and the teacher.

You are the disciple which means it's up to you to find the truth. It is up to you to understand what the teacher has to offer and go all the way in the teaching. But never be dependent on a teacher. Be dependent on your Self. The true Sage is only yourself no one else. The Satguru, the real guru, the real Sage does not allow you to be dependent on him or her. The real Sage makes you stand up on your own two feet. He always throws the ball back to you. He makes you see that you are the power you've got everything within your Self. There is really no difference between you and me. Who sees the difference? You do. But the Sage does not see the difference. There is no difference in the make up of the Sage. The Sage is all-pervading and so are you. (pause) Next case.

*Q: Robert since I find your confessions of what you see and what you experience so helpful may I ask to describe another personal confession of an experience you've had?*

A: They are not particular experiences I've had, there has only been one experience. And that is, I was able to perceive the falsity of the universe and the reality of the Self. We go back to the example of the mirror. A mirror cannot see itself. Therefore it sees its reflection of the universe in the world. So this body here has been able to become transcended and has been able to observe the whole universes perfection as non-reality, as God, as Brahman, as nothing, as everything. For the Sage sees himself. And the Sage is part of the whole universe. The essence of the Sage is everywhere. In the trees, in the mountains, in people and bugs and insects, in everything, planets. So there is only one experience you have when you're realized or something happens to you. The universe disappears as it is, as it appears to be and the reality appears as the universe. You're always aware of the reality. Whereas the average person is always aware of the world. The average person looks at the world and believes the world to be real. Whereas I look at the world and see it as a manifestation of maya. The reality is in the Self and I am that.

So again there is only one experience I've had and that is to see the unreality as not being real, not being prevalent. And reality is being everything else. That's it. Try to understand this. Realization does not make you have different experiences. If you have different experiences it means that you were not realized to begin with. For you continue to have experiences. Reality is one infinite experience, the disappearance of the universe and the appearance as the Self. That's it. (pause) Next case.

*Q: Dear Robert, I'm learning in the silence that learning humility is my only lesson but I can't seem to learn it. Can you help by describing humility, its various aspects, how to let humility happen and etc? May be I need specifics, thank you.*

A: Humility comes by itself when you inquire "Who am I?" For when you inquire "Who am I?" you realize that you're not this, you're not that, you're not anything of this world. And as you realize this, you will also understand that everything has come out of you at the same time. If everything has come out of you, you become humble. You develop a tremendous humility.

For if you are me, what can I possibly do to you? Except love you? And that is humility, love. Reverence for all of life, Ahimsa, loving everything as is, as it appears. This cannot come by itself unless you have realized to an extent the truth about yourself. Humility will then be a part of your realization. There will no longer be a word like humility or love or peace. I use these words to make you understand what I'm talking about. You will just be. Not this, not that, you'll just be being, pure being. You will be oneness. One reality. One life. One Nirvana. One absoluteness. One, and that's humility.

*Q: You speak of sitting in silence but within the silence there is still thought. Could you speak about this silence?*

A: In the real silence there is no thought. When you sit in the silence you are freeing yourself from thought. You do certain practices, certain things to yourself so thoughts come less and less and less and less and they disappear completely. That is the object of sitting in the silence. Consequently if you sit in the silence for a long enough time, inquiring now and again, "Who am I? What is life? Where did I come from?" You will become more and more silent. Quietness will pervade. It will happen by itself. Then you will be in the true silence. But sitting down is not the true silence, until you quiet the mind. Until the mind has become totally quiescent, totally still, totally free. You consequently have to do the practices, to observe the mind in action as it moves. Observe the mind waves moving inside of you. Observe the sensations of the body. Observe what is going on inside of you all of the time. And this will quiet you. You will begin to become quieter and quieter and quieter. The more you observe the deeper you go within. The deeper you go within, the quieter the mind becomes and then you will be in the true silence. (pause) Next case.

*Q: Does the relationship between an enlightened Master and an unenlightened student help the student after his death? Even if the student is not enlightened?*

A: Yes. If you've been with a teacher for a while, a Sage, I'm not speaking of a week or two weeks or a month but if you've been with a Sage for about a year or over a year, the Sage has become a part of your essence and the Sage can never leave you again. Perhaps when the Sage seems to die, does he really die? Remember the Sage is not in the body whether he appears in the body or not in the body. The Sage is not the body at all. There is no body called a Sage. The Sage has totally and completely transcended and transmuted the body. It makes no difference to the Sage whether he's alive or not alive.

What you call life, what you call death are totally nonsense to the Sage because there is no life, there is no death, there is no birth, there is no perseverance. Consequently, when a Sage appears to leave the body to you, it's an appearance to you but not to the Sage. You continue thinking of the Sage. Seeing the Sage in your heart centre as we were talking about previously, then the Sage will always be real for you. You will even be able to converse with the Sage. The Sage will always be with you, as you. It also depends on your relationship with the Sage.

If you've been a devotee you will always have the Sage with you wherever you go. If you've been a disciple then you would have to be with a Sage a long time to be able to

feel the Sage's presence. And if you've been a seeker then you will find another Sage. So it's up to you. It's what is going on inside yourself. This will determine whether the Sage is with you or not. Or if the Sage appears to leave the body. (pause) Next case.

*SD: Robert can I add to that question? (R: Yes.) What if the devotee left his or her body and was not realized at the time, would this, in the next lifetime or reincarnation or whatever would the Sage be with that devotee?*

R: The devotee always follows him or her own progress. In other words if you've been a real devotee and you leave your body, you will continue on the path where you were. And if you've been with a Sage, a close relationship with a Sage, you will be again with the Sage. Now even though the Sage has not left the body you will still be with the Sage. You will become the essence of the Sage. You will be in the Sage, with the Sage. Even though you've left the body and the Sage has not. The Sage will never desert you. For you will be able to feel the omnipresence of the Sage, the all-pervadingness of the Sage when you leave the body. The Sage will always be with you. Never to leave you at all.

So whether you're the Sage or the devotee, it's all the same. You are in the Sage and the Sage is in you and it will always be that way. (pause) Mary?

*Q: What are the responsibilities of the Master to the disciple and what are the responsibilities of the disciple.*

A: The Master to the disciple, is to be an example of truth, an example of the teaching and to be able to transmit grace, love, joy to the disciple. So that the disciple may awaken to discover that he is also the Sage. He's always been the same Sage. The Sage takes the disciple in his heart and holds him there, forever. The disciple takes care of the Sage. It's a reciprocal thing. Looks after the welfare of the Sage. Makes sure the Sage is self-sufficient. For the Sage in the material world in a way becomes sort of dependent on the disciples and devotees. So one is helping one and the other is helping one. It's a reciprocal thing. The Sage gives himself completely to his devotees and his disciples. And again since the disciples are living in the material world the disciples and devotees take care of the Sage materially. This is the true guru-disciple relationship.

For instance, when I was running around India, when I was a young fellow, strong and robust. Whenever I went to see a Sage, the first question that was on my mind was, "How does the Sage live? How does the Sage, sustain and maintain himself or herself whatever the case maybe?" I did not come to the Sage saying, "What can I get out of the Sage? I want the Sage to enlighten me. I want to pull all the information that I can out of the Sage and then go to another Sage." This is selfishness. This is why most disciples and seekers run all over the world looking for Sages and never getting anywhere. Because they are going to the Sage for the wrong reason. They are going to the Sage to get. To pull from the Sage. They want something from the Sage and this is the wrong attitude.

When you go to a Sage you should surrender totally to the Sage or you shouldn't be with that Sage at all. You shouldn't just go there and say, "Now what can I get out from the Sage, what can I pull out from the Sage, what information? I want the Sage to touch

me, to enlighten me, to look at me a certain way to enlighten me." This is all selfishness. The attitude should be, "What can I do for the Sage? How can I serve the Sage in love and devotion and peace?" For you understand or you should understand that a Sage is not of this world. And a Sage doesn't really care what happens to him materially or otherwise. A Sage just flows with the punches. Goes along with whatever happens.

The Sage will usually never tell the devotee, "I have no food, I need shelter." The Sage doesn't really care. The Sage is always happy wherever he is, whatever he is going through it doesn't matter. But it is up to the devotee to keep the Sage in his body by maintaining and sustaining the Sage. And then the Sage acknowledges the Sage. And then the power of the Sage is transferred to the devotee. This is the true guru-disciple relationship.

Next case.

*Q: What is the meaning of life?*

A: Life has no meaning whatsoever. It doesn't mean a thing. Those of you who are running around trying to make things happen are making a terrible mistake. Everything has been preordained. Everything is happening according to a divine plan. Everything that is supposed to happen to your body will happen by itself. Life has no meaning. The real reason it has no meaning is because it doesn't exist the way it appears to exist. There is no life that really exists. The world does not exist, the universe does not exist. You do not exist as you appear to be. So life is meaningless. Any questions about, "What am I doing here?" Who says you're here? First you believe you're here and then you want to know the meaning to life. What you really mean by asking that question is, "How can I get everything I want in this world?" That is what you really mean. How can I obtain and maintain the things I desire? Riches, houses, cars, all the things of this world. Then you think life will be meaningful to you. It will only give you more suffering and more pain. Realize life is meaningless. Only the Self exists and you are that. You're all-pervading, absolute reality. You are pure consciousness, this is your real Self. You have never been anything else but That, and that's it.

*SB: Robert could you then say that that is the meaning of life or in other words the real value of life is the Self? That is the meaning of life, the value of life?*

R: You can't really say that because the ego is making that statement. *(SB: But isn't that what the person is pointing to in that, what's the meaning of life? What is the real value to life that is worthwhile to become is the Self?)* It's better to ask yourself the question and be silent. In other words ask yourself the question, "What is the meaning of life?" Do not say it's the Self. Just keep silent and everything will be revealed to you. But try not to have too many answers. For it is the ego answering. *(SB: So the meaning of life is in the discovery of our own nature.)* In a way you can say that but then who has to discover their real nature? Your real nature was never lost. If your real nature was lost would never have to discover it. Since it was never lost there is nothing to discover. That is why I said be silent. *(SB: But if it was never lost how come everybody in the world is trying to discover it?)* Ask them yourself, find out. *(SB: I really mean that the concealment is such a...the appearance of the concealment is the*

*whole nature of the illusion.*) Who's illusion, who's concealment? (SB: *Mine.*) Right you're speaking of your own experience. Do not concern yourself with others. Do not think what others are doing. Do not think that others are confused or whatever they are. Leave them alone and work on yourself. You are the one.

When you're able to see the truth about your Self, you will be able to see everyone as yourself also. So right now you see everyone as yourself, confused. You're seeing everyone as being this way and that way. They are not being the way you think the way they should be. But you're actually seeing your image. Like the mirror. When you grow spiritually, when you unfold spiritually, you rise to a higher plateau then you'll be able to see everyone as your new Self. When you become self-realized then you will see everyone else as self-realized. (SB: The concealment of the Self must have some function in this divine plan of illusion, concealment and then discovery, it must play some role even in illusion, it must play some kind of a role?) On the contrary, as long as you feel you are the body then you feel there has to be a role for it to play. But there is no role to play at all.

When you're in a darkened room you turn on the light, there is light and darkness is dissipated forever. Nothing happened in between. When you awaken you will realize that you've always been awakened. There are no roles to play, there were never any roles to play. You've always been that. But now you're speaking of playing roles, of the world being this way and that way, of people being this way and that way because you're like that. (SB: *Concealment of the Self...?*) Nobody's concealing anything there is no place to conceal it. Who is the concealer? And who is the concealee? They do not exist. It is only the I-thought playing tricks on you. (SB: If the I-thought didn't exist how can it play tricks on you?) Because you believe it exists. (SB: I must be insane?) That's the answer. (laughter)

SH: *You got it!* (R: Now you know!) (laughter) *You got to the bottom of it.*

R: That is the best answer you can always give, you're insane. (SB: *We're all insane, except the realized being?*) Never mind the realized one, we're all insane. (SB: *It's a madhouse?*) Of course it's a madhouse. Just think of the things people believe and see if you're not insane? It's your beliefs. Look at what you do all day long and see if you're not insane?

Any announcements?

SM: *Ah, no.*

R: Any prashad? (SM: *No prashad.*) On thursday we have tons of prashad.

And so we come to end of another session. Remember to love yourself, to bow to yourself, to pray to yourself, to worship yourself, for God dwells in you as you. Om shanti peace. Go forth and labor on this labor day. Enjoy yourself, be happy, all is well.

(tape ends) [TOC]

## THREE ATTRIBUTES TO SPIRITUAL PROGRESS

10th September, 1992

*Robert:* Om shanti, shanti, shanti, om, peace. Good evening.

It is a pleasure to be with you once again, welcome. Peace be with you.

Most of us are aware intellectually that we are not the body or the mind. That the world as we see it and know it does not exist. Everything that we believed in to be solid and true are a lie. Yet we only understand this intellectually. This is why we do spiritual practices. For great Masters and great Sages have explained to us that to the extent you... (dogs start barking) ...to the extent you cause the mind to be quiet, the dogs to be quiet, everything to be quiet, to that extent do you start to realize something else. It happens by itself.

In other words if the mind slows down this illusory universe slows down also and you start to pick up a new vibration. You start to feel something else entirely, something different. Yet while you're on this path something happens to you. You begin to feel different. If you've been practicing self-inquiry, if you've been practicing the other method to slow the mind down you will find certain attributes happening to you and this is when you know that you're making progress. This is when you realize that you're making progress.

The first understanding that you receive is that there is absolutely nothing to fear in this entire universe. You start to become fearless. I don't mean you become an idiot and you don't care about anything and you make a fool out of yourself and you say I'm fearless. You stand in front of a bus or you run in front of a car. I'm not referring to being foolish. But the fact is you do become fearless. You're beginning to realize that the whole universe emanates out of your mind. So there is absolutely nothing to fear because you are the one. You are the ultimate oneness, the creative energy. This is you.

Consequently there is absolutely nothing to fear. For what can hurt you? The universe becomes your friend not your enemy. Everything in this world becomes friendly towards you. You find that things begin to work themselves out. People no longer bother you, frighten you. You're beginning to understand your real nature. You were never born you can never die. Something appears to happen to you where you just become fearless.

**Everything unfolds the way it's supposed to unfold. There are no mistakes.**

You feel someplace in your heart that nothing is trying to hurt you. Even when things do not appear to work out the way you want them to. You never become disappointed again. For you understand and feel that there is a power that knows the way, that



takes care of you, watches over you, leads you on a straight and narrow path so you become fearless, not obnoxious or cynical. It's not, "I don't care" attitude. You have love, wisdom this is the reason you become fearless.

There is a story that illustrates this. There was once a student going to class and the teacher was explaining to him that he has nothing to fear. God will take care of him. The universe is his friend. And he became pretty ecstatic about this. When the class was over he was walking down the back road to go to his house. There was a narrow bridge in front of him and some man came running toward him from the opposite direction saying, "There is a herd of wild elephants coming your way! Get out of the way quick!" And he stood his ground and he said, "What are you telling me this for I have absolutely nothing to fear. Nothing can hurt me. Nothing can do anything to me." And he kept walking on the bridge fearless. Well, sure enough the herd of wild elephants came along and the first elephant picked him up and threw him over fifty yards away. He was bleeding, broken bones.

The Master heard about this one of the students came and told the Master, "Master your student is dying down the road. An elephant picked him up by his trunk and threw him against the tree." The Master ran over to the student who was lying there and he said, "What happened?" The student explained to him what happened and he said, "Master you promised us that God will take care of us. The universe will take care of us. What happened. Why did this happen to me?" And the Master said, "You foolish person, why didn't you listen to the person who was telling you to get out of the way? This was God also. Telling you to get out of the way. You should have listened." This is true with us.

When I say that you're fearless do not believe that your ego is going to protect you from harm when you cause problems. Being fearless means that you listen to the trees. You listen to the sky. You listen to the birds. You listen to some people. Everything is God. Everything is the universe helping you. You have to use wisdom to be fearless. So remember the first attribute that happens to you on the spiritual path is fearlessness.

The next attribute that you feel when working on your sadhana, spiritual exercises, spiritual practices is a sense of peacefulness. You begin to be totally peaceful. Things that used to disturb you will cease or if it does not cease you've grown higher and it doesn't disturb you any longer. People that used to disturb you, used to give you trouble they can no longer make you feel angry or upset. You feel an innate peace, the peace that passeth all understanding.

You feel very peaceful in whatever you do. It's a beautiful peace. It's a wonderful feeling. You are at peace with the world and at peace with the universe. You have reconciled yourself with the entire universe. With the mineral kingdom, with the vegetable kingdom, with the animal kingdom, with the human kingdom and you feel good about yourself.

The third attribute that you develop is loving kindness without motive. You become a loving kind person for no reason at all. You do not think about it you just become

it. Selfishness drops away. The ego becomes less and less. You leave people alone. You do not become judgmental. You live spontaneously.

A good example of this is about the two monks who are sent from the monastery to go buy supplies in the city. They were walking along the road it was raining. There was mud all over the floor. They came to a street crossing and they saw a beautiful young lady wanting to cross the street. But she had expensive shoes on and a little dress. So one of the monks picked her up and carried her across. The monks didn't wear any shoes so it didn't matter. And he put her down the other side and he went back to his other monk friend and they continued to the city to buy supplies for the monastery. They came back again and it was time for dinner and they sat down to eat. The other monk said, "You know when we took these vows of celibacy we were told never to look at a woman. When a woman comes by we should lower our eye lids and not look at a woman. And you broke the rule. This morning you picked up the girl and you carried her across the street." The other monk smiled at him and he said, "Well I put her down this morning but apparently you're still carrying her."

This is what I'm referring to. To do what has to be done and forget it. Helping others, do not make a big deal out of it just do it. Be of service to other people and not think about it just do it. As you practice your sadhana these attributes become evident in your life without you even knowing it. If you have to think about these things then you've not arrived there. If you have to think about fearlessness, peace, loving kindness you have not arrived there yet. It is when these things become natural to you, when they become automatic then you know you're making headway you're making spiritual progress.

These three attributes are the first signs of spiritual progress. If you do not have these attributes it's simply because you're putting your ego first in your life. It is because you are in your own way. You're reacting to the world. You're allowing the world to make you despondent, upset, therefore you have to practice a little harder. For you are always practicing something aren't you? You're practicing your anger or your disappointments or your judgements or to be obnoxious. You're always doing something with your life. Therefore why not practice peace, loving kindness, fearlessness. Why not understand the truth about yourself.

There are many paths to self-realization. Atma-vichara is only one of them. Whatever you have to do, do it!

Do not spend your days and your weeks and your months and your years on nonsense. Remember your body is not here for a long time. What you call your body will have to leave you one of these days. Then where will you be without a body. Therefore if you're doing things for your body it's like whipping a dead horse. You should take care of yourself, true but do not spend too much time taking care of yourself. Do what has to be done finish with it and go forward. The more you think of God the more God will think of you.

How do you think of God?

When you become peaceful, when you have loving kindness, when you're fearless.

How do you become fearless, loving kindness, peaceful? By doing spiritual practices. Choose the spiritual practice that you can live with whether it's buddhism, whether it's mystical christianity, whether it's becoming the witness, becoming the observer of the I-thought. Whatever method you have to use by all means use it or do something. You are here in this body for no purpose whatsoever. Yet you believe that you're important and there is a reason for you to be here.

Some people say, "I am here to find myself." I would say, "You're here to lose yourself." Some people say, "I've come here for a purpose, to become self-realized." Yet the truth is there is noone to become self-realized at all. Your body cannot become self-realized. This is why we have such a hard time with this because we're trying to make the body pure. This is the wrong start. We start from the top. We are already pure. We are already bright and shining. We are already choice-less, effortless, pure awareness. What we're trying to do is reveal it and you reveal it by losing yourself, getting rid of yourself. Not by adding new teachings onto yourself or learning new dogma but rather by letting go of everything. Especially words. We talk too much. This is one of the things that keep us back from making a lot of progress on the path. We have a tendency to talk too much we have to work things out. We want to explain things.

Yet in reality there is a power within you that knows what to do without your help. The power that knows the way does not need your help. It needs you to surrender to it. To let go completely and thoroughly, then everything will take care of itself. Again it's hard to understand how everything takes care of itself. For we've been taught that we've got to do it. If we do not do it, it will not happen. We believe we've got to do it and this makes you the doer. Where in reality we want to get rid of the doership that you are not the doer.

Ponder these things. There is noone to do anything. Yet you appear to be doing something. Do not be confused about this. Paradoxically you will always be doing something yet in reality and in truth you will be doing nothing. There is really noone who has to do anything.

You did not ask to be born. So what gave you birth? It goes beyond your father and your mother. The truth is nothing gave you birth. Really you were never born. See these things I'm sharing with you sound ludicrous to some of you. You were never born. You're absolute reality. You're effortless choice-less pure awareness. You're boundless space. You have no body. Nothing that you do matters at all. I know to the average person this sounds ludicrous, totally ridiculous but yet this is the truth.

This is the reason I take you down a couple of notches to show you that as you progress on this path as you're doing your humanhood find yourself becoming happier and happier, more peaceful. Things do not bother you too much. You take control of your life. And then I say, "You have no life. There is nothing to take control of. There is nobody

home." What a confusion this is. Yet when your mind does get confused this way thinking about these things, your mind becomes a little weaker. This is an important step. I'll repeat it.

When your mind gets confused thinking, "Am I not the body? Am I the body? Am I empty space?" Just by pondering these questions within yourself the mind begins to slow down and this is exactly what you're trying to do. To slow down the mind. So be confused it's good for you. It's a tremendous help for your unfoldment.

When you're not confused you are simply attached to your beliefs, your preconceived ideas, your concepts and your linear thinking. When you are confused your linear thinking begins to break up, your concepts begin to break up, your values begin to break up, everything that you believe and stood for begins to break up. Which means you're becoming free. And that is the whole idea to become free.

So when I speak to you from both levels. From the absolute level and from the relative point of view you understand why I'm doing this. To confound you and confuse you so the mind can be broken up to pieces, fragments until they disappear. Only when you have your own experience will you know that what I am saying is the truth. This is why I tell you so often, "Do not believe a word I say." Go out and have your own experience.

But yet again here is a contradiction. It is only when you come to satsang, when you find a teacher who has gone that way that you can have your own experience. There are very few people who have had a personal realization without a teacher or without satsang. Yet it's possible. But it is satsang and the Sage that really ruin your mind. Scorch your entire mind. Make you mentally deficient. Which is a blessing in disguise.

When some of you walk out of here you tell me, "You've got me completely confused now." And I say, "Good that is what my job is. To confound you, to confuse you. To break up your mind into fragments." My job is not to tell you the things you like to hear. My job is to hit a nerve someplace within you that makes you think, "That guy is crazy. He's out of his mind. What's he talking about?" That is when you're starting to make spiritual progress. When you totally agree with me this is a hindrance to your spiritual path. I am not asking to agree with me. I am asking to have your own experience and to find the truth for yourself.

Think of the experiences you've been having in your life from the moment you open your eyes in the morning until you go to sleep at night. What goes through your mind? What do you feel? What do you see? What do you believe in? What is happening to you everyday?

The worst thing you can do in the morning is turn on the TV and read the newspaper. That is the worst thing you can do.

The best thing you can do in the morning when you wake up is to ask yourself, "Who am I?" and "What am I doing here?"

The worst thing you can do at night before you go to sleep is to think about your job or your family or your finances or your sicknesses or your...all the other things that has been going on in your life.

The best thing you can do before you go to sleep or when you're sleeping, going to sleep is to inquire, "To whom do these activities come? To whom has the days activities come? Who has experienced these days activities."

So you see it's up to you to do the right thing. Wherever you go in this world you still have to take yourself and noone can transcend your mind but you. Noone can cause self-realization but you. Noone can awaken you but you. You are the one. The world really has nothing to offer you. Your dreams have nothing to offer you. Look to yourself. Look to eternity within yourself. Learn to love yourself. When you're loving your self you're loving the universe for the Self is the whole universe.

When I say to love your self I'm not referring to your small self, your ego self. I'm referring to your real Self. Learn to love your Self.

There is absolutely nothing wrong anywhere in this universe and that includes your life. Do not react to conditions. Be happy, always. Do not look for things to make you happy. Just be happy. Everything you own you're going to have to leave when you leave your body. Look to yourself. Everything begins with you. You are the one and there is no other.

Feel free to ask questions.

Noone gets any prashad until you ask questions. Say something!

*ST: That was a very profound talk. (R: What was that?) It was a very profound talk.*

R: So ask a profound question. (*ST: I must ask a profound question?*) Why not? (*ST: Good question. I think you ruined my life.*) You never needed it anyway.

*SY: Robert can I ask a question? (R: Sure.) When I think of going on the path to enlightenment it feels like a very long road of struggle. I think the ...unclear...*

R: That's a good question. And you have to inquire, "Who feels like that? Who is the one that feels that it's a long struggle? To whom is a long struggle?" See the truth is that you are already realized. In your heart of hearts you know that you're free already. Therefore it's the ego that thinks it's along struggle. The ego tries to fool you and makes you think about a long struggle and you will never get there, but hold onto the truth that you're already there. There is nowhere to get there is noone to struggle and you'll go beyond the ego. There are many ways to do this. When the thought comes to you, "This is a long struggle. This is a long path." Take a look at the question that came to you that makes you see this, that makes you say this to yourself and have a good hearty laugh. Laugh at...(tape break) ...this. "I'm not afraid of you." And keep still and laugh at yourself again. If you keep on doing this you will unfold at a very fast rate of speed.

So again whenever the question comes to your mind, the thought, "It's a long struggle. I have to do a lot of work." Immediately catch yourself. Do not continue along

that line of thinking. Catch yourself very fast. Stop that kind of thinking by immediately inquiring, "To whom do these thoughts come? Who feels it's a long job, a long journey?" And keep still, stop. That is how you overcome that.

*SF: Do you want us to share? (R: Yes.) Okay there is something I learned not too long ago. That Lord Krishna at one time or another stated that each of the three main paths, knowledge, devotion and service are the best or is the best. And it's been said that he made this statement out of his magnificent compassion. And he also said something which is especially beautiful. He said, "In whatever way men love me in that same way they find my love. For many are the paths of men but they all in the end come to me."* (R: Yes Fred, very true.)

*SK: Robert I find that that idea of the observer and the observed are the same. And just to get it clear. Does that mean that everything the observed is observing is his own projection? (R: Exactly.) So it's all coming out of my mind, whatever I see is my own thing? (R: True.) Creating all my own thoughts, creating all the thoughts...the whole is coming from me, is myself.*

R: It's all coming from you. Look at yourself again as a mirror. And the mirror cannot see itself. It sees a reflection of itself which is the world. So we're all mirrors and we're all seeing our reflection. Consequently whatever you see is yourself. So if you see hate and malice all kinds of nonsense in this world that is where you're coming from right now you're seeing this because you're seeing yourself. But as you grow and the mirror becomes polished and clean you start to see a new image. You start to see in the imperfection you see perfection. In the chaos and confusion you see love and harmony. Because the dust has been polished off the mirror and you're seeing the true picture.

*SL: (students question unclear) (R: Say that again.) Is it always the mind that says ???*

R: Yes, yes it is, it's the mind. The mind sort of becomes washed so-to-speak in the beginning. It becomes clear. And the mind causes you to see harmony and joy. But in the end the mind goes also and there is no one to see anything. Now you're in a completely new dimension. When the mind goes there is no clarity, there is no disharmony, there is no good, there is no bad, there is no God, there is no devil. The mind is the one that causes these things to happen. So when you start seeing good things in this world it is the mind that sees the good things. It's a very high step. But in the last analysis the mind has to be totally annihilated. Totally wiped out, totally killed and then there is no one to see anything. Then you become bliss, consciousness, pure awareness by confusing the mind until it breaks up into fragments, into pieces.

*SL: Is it confusion what causes people to be liberated and free?*

R: It is relative confusion, yes. But as you grow spiritually. The relative confusion goes into a higher realm. Where your mind begins to break up the relative confusion and the disharmony plus the harmony begin to disappear. As the mind sees these things disappearing you go higher and higher in your unfoldment until the mind disappears in its entirety. (*SL: So you're making progress in the beginning when there's confusion and harmony.*) Yes, when you realize that everything is from the mind, everything emanates from the mind, beauty, harmony, hate, evil, it's all two sides of the same coin. Yet beyond the rela-

tive beauty, beyond the relative evil, beyond the relative goodness and joy there lies something more beautiful and more joyous than you can ever imagine. There are no words to express it or explain it. You have to experience it for yourself. There is a joy beyond the joy of relativity that no human being can express. For the finite cannot express the infinite.

We have to go beyond words, beyond mind, beyond thoughts, beyond everything we've ever known and then we become that. Then there are no longer no explanations. There is nothing we have to do. There is nothing we have to explain. We have just become that, sat-chit-ananda, the absolute reality. But the mind has to be totally wiped out for that to happen.

*SH: How do you wipe out the mind?*

R: By looking at the mind. Watch the mind, observe the mind — what appears to be the mind. Watch what it does, watch how it thinks by not reacting to it, observing it, looking at it, but never reacting to it. Or inquiring, "To whom does the mind come? Who has this mind? Where did it come from? Who gave it birth? I did? Then who am I?" By observing your thoughts and saying it comes to you, as peace comes to you, as all these relative things come to you, just watch without reacting. Then the mind becomes weaker and weaker and weaker and weaker until it finally dissolves and you're home free. But the moment you react to anything you spoil it.

*SK: You just explained the terminology of "I and the Father are one," to get to that place where there is no observer observing it. It's just right now "I and the Father are one." ??? I sense that, you know. Once the mind is gone you're just there.*

R: The Father refers to God. I refers to the small self. When you say, "I and the Father are one," it means that the small self has merged into the universal Self and you're free.

*SY: How about, "Be still and know that I am God." That's when we're that, I mean...I'm confused. (R: Good that's great.) I came here and I'm confused now and... (R: You're making good progress.) The only thing that makes sense to me is when I'm silent by myself or when I'm silent here with you and like I just have to be still and know that I am God.*

R: Well that suffices and it's good. (*SY: Yeah.*) If you can be still and know that you are God that is great. (*SY: But I forget it, when I'm walking around I forget it.*) You forget it because you're not practicing, are you? (*SY: No, I mean I meditate and I pray in the morning and in the night you know...in my own way. I don't have any special practice, I just say what comes in my mind.*) See if we were together like in an ashram and you saw me everyday then there would be nothing at all which you have to do but sit there in satsang and that would suffice. But I only have you about four hours or five hours a week. Some of you less than that and the world has you the rest of the time. This is why you have to diligently practice self-inquiry or observation of the mind. You have to be your own teacher. That is why you have the transcripts. It is good to read these transcripts before you go to sleep at night. Also when you get up in the morning. And be with these ideas that we're talking about

here. Grab onto those ideas that you read in the transcripts and carry it with you for the day.

For as an example, You read in the transcripts that you have to ask yourself, "Who am I?" continuously. The transcript will remind you and then you put down the transcript and you do it. When you're getting dressed, when you're washing the dishes, when you're going to work, when you come home, you keep repeating to yourself, "Who am I?" Even when you're working. It will not interfere with your work. Keep inquiring continuously, "Who am I? Who is doing this work? Who feels this and who feels that? It is the I not me. Then who am I?" or "Where is the source of the I?" and keep inquiring like this all day long. Then after a while something will break and you will begin to feel peaceful as we discussed in the beginning. You will begin to become fearless, peaceful, you will develop loving kindness then you know you're making progress.

R: Mary would you read the Jnani? (SM: Yes.)

(Mary reads the Jnani refer to beginning of this book for text)

R: Thank you Mary. (SM: Thank you Robert.)

R: Do we have any announcements?

SM: Ah yes we do.

R: It is satsang time. It's time to eat.

(tape ends) [TOC]



## THE POWER THAT KNOWS THE WAY

13th September, 1992

*Robert:* Greetings and salutations. It is good to be with you once again. I welcome you with all my heart. I love you. All is well. Everything is unfolding as it should. There are no mistakes. Everything is in its right place. Just the way it is.

Ask your self the question, "What is your purpose for being here today? What is your reason for coming to satsang?" If you have a purpose you shouldn't be here. Who has a purpose? The ego, the mind. The ego and the mind has lots of reasons for being here. The ego and the mind want to become enlightened, wants to become self-realized. What a joke! (students laugh)

The personal self can never know self-realization. The ego, the mind, the personal self can never receive moksha. Why? Because they don't exist. There really is no ego, there is no mind, there is no personal self. So if you have a purpose you're on the wrong track.

Life has no purpose. The universe has no purpose. You have no purpose.

What is the purpose of water in the mirage? Does it have a purpose? You see a pool of water in the desert and you think it's real. And then you go for it and you're picking up sand. And so it is with existence. Existence seems so valid, so real, so true. Yet who exists? Have you ever existed? Will you ever exist, what exists? Nothing.

When I say nothing I mean no thing. There is absolutely no thing that has its own existence. The appearance may seem strong, may seem real. The appearance of existence may seem to be valid and yet in the highest truth there is no existence.

Then you ask me what is my purpose? What am I doing here? I don't know, I'm just here. I have no idea why I'm here. I have no purpose. I really have nothing to share with you. I'm not looking for name or fame or anything at all. For forty years I've been running around the country, the world, hiding and people always find me for some reason. And there goes my peace. (students laugh) So what am I doing here? Who knows, yet there is no difference between me and you. I'm nothing special. Again the analogy is, a mirror cannot see itself. I'm like a mirror, I cannot see myself. I see the reflection of the Self, the reflection of pure awareness. Consequently I see you as absolute reality, as pure awareness. I see you as Brahman. This is my reflection. You are also a mirror and you cannot see yourself yet you see your reflection, what do you see? When you look at your fellow man do you see love, peace, harmony, joy or do you see something else?

When you understand how this works you will realize whatever you're seeing you're seeing your self. You are always seeing yourself. You may see yourself as an enlightened being and you will see the whole universe as enlightened or you may see your-

self as a thief, as bank robber, as a gossip. Whatever you see in others you see in yourself. Whatever you see in others is yourself. There is only one Self and you are that. So, what is the reason for you being here? There should be no reason whatsoever. It's just a happening, it happens by itself.

There is a mysterious power in the universe. I like to call it, "The power that knows the way," which maintains the grass and the clouds and the sky, the trees, the food, the oranges, the wheat and also appears to maintain us and sustain us. Therefore you have nothing to concern yourself about. Nothing to worry about, nothing to fear. The whole universe is your friend. Yet the universe does not exist. Your friend does not even exist. As long as you believe you are the doer, that you are the body and the mind you will always be taking some kind of action. You will always be looking out for yourself. Seeking fame, seeking glory, seeking lust. All of these things are a part of the human experience that does not exist. So why am I talking about it? What else can I do?

You came here to hear a lecture a speech. You came here to hear profound words, they're not coming from me. I have absolutely nothing profound to share with you. It's just been my experience that nothing exists. That's it! Yet when I say those words, "Nothing exists," there is something beyond existence and non-existence, something unmutable, something ineffable. Something that words cannot describe or utter. There is a beauty, a bliss, a joy but these words are meaningless by themselves. But there is something grand which is your real nature. Remember when I tell you, "You do not exist, I'm referring to your ego, to your personal self." You are part of a divine plan. As long as you believe you are the body accept this.

If you must believe in the God, Ishvara who grants you boons and gives you karma, controls the whole universe, then put yourself in Ishvaras hands. Meaning surrender completely totally to the power that knows the way. Give it all up. Hold onto nothing. If you do you will also come to the place in life where you will also give Ishvara up. You will begin to feel, to comprehend, to understand that this Ishvara is an emanation of your mind. In other words you have created God in your own image. This is good, there is nothing wrong with this. You should become mad for God. You should become God intoxicated. You can only do this when you give up this world mentally not physically, you do not have to give anything up physically. The physical will follow the mental. When you mentally become nonattached to person, place or thing you will then begin to live a spiritual life. Until then you're not living any spiritual life whatsoever.

Spiritual life means a letting go, a giving up, a release of all the things that have turned you on up till now. All the things that seem important to you, good, bad in-between and mentally letting go. For it doesn't matter whether you live in a palace or a hut, whether you have a million dollars or five cents, whether you're dying of cancer or you're healthy as a horse it shouldn't make any difference. For after all to whom does this happen? Not to you, but to I. It is the I-thought that experiences all these things, you don't. You are totally free. Yes you are. You are totally free, absolute reality. Your nature is sat-

chit-ananda. You are nirvana the ultimate oneness there is absolutely nothing you have to do to attain this state. You don't have to even wake up. Many times I tell you to wake up because I'm using words. But in reality to wake up means that someone was asleep. Who is there that sleeps? Who is there that is disillusioned, ignorant? Is there one really who is ignorant? There is no ignorance. If there is no ignorance there is no enlightenment.

Therefore when you think of words like absolute reality, pure awareness you are saying to yourself, oh I wish I could attain these things. This makes you believe you're something else and you have to attain something else. But in truth you're never anything and you'll never be anything except a good for nothing. You have to stop trying to become something. You have to stop looking. To become self-realized, awakened. Just be. Do not be this or that. Be the pure being which you are without words, without thoughts, without explanations. It has to come from your heart not from your head. Head knowledge comes and goes but heart knowledge stays forever.

I'm speaking of the spiritual heart on the right side of the chest. Not your physical heart, not chakras, not kundalini. There is a spiritual heart on the right side of the chest that is equivalent to the source of the universe which I mentioned the other day. There is a central source to this whole universe and the whole universe spins around the central source. This earth makes a twenty-four thousand year cycle. Twelve thousand years of enlightenment, twelve thousand years of going backwards into the dark ages. But the point is the spiritual heart is equivalent to the source of all creation and this is on the right side of your chest. It is this that is the pure awareness, the absolute reality, the nirvana. It is within you. It is within you all the time. You really have to dive in it. Dive in it deeply. Go deep, deep inside the spiritual heart.

There is a story which clears this up to an extent. There was once a young girl who was a prostitute and she was born into prostitution karmically. Her mother was a prostitute before her, her grandmother was a prostitute before her. She was born into this kind of life she knew nothing else. One day she was looking out of the window she looked across the street in front of the supermarket. There was a preacher who was preaching about God, to repent, to give up sin. Telling everyone they're going to go to hell. And he would point to the house of prostitution and say, "See those people in there they're all sinners. They're all going to burn in hell. Give up your sins, accept God." He did this day after day after day. And the young prostitute used to look at him and say to herself, "How I wish I was like him. Why am I going through this life the way I am? Oh God give me the strength to carry on. Whatever you may do for me I will accept. I accept my lot in life but please help me, free me from this kind of position." And yet she did her work in prostitution which she was supposed to do and in-between jobs she would look out the window and wish she was a holy person like that man.

Now they both got older and older and older and they both finally died and left their body. They both appeared before God for judgement and God looked at the holy man and he said, "You're going to hell," and he looked at the girl and he said, "You're go-

ing to heaven." And the holy man was shocked and he said, "God how can this be? I've preached your name for years and years. I've told people to come to you. To surrender to you. While this girl is nothing but a prostitute. How can she go to heaven and I go to hell?" And God smiled and said, "My son, you have been preaching for many many years but where was your heart? In your heart was lust, greed, yet you preached to people to change their ways to become pure but you were never pure, only on the outside you put on a good show. But the so-called prostitute, her karma was to be a prostitute. She really didn't complain she just prayed for realization, to know why. With the power to continue. She prayed from her heart and I in her heart listened. This is the reason why you're going down below and she is going up above.

So it is with us. We read many books. Many of us have travelled to India, to Jerusalem, to Tibet, to Japan. We've been involved in Zen, yoga, islam, judaism, catholicism and everything else. But what are we really doing? What are we really searching for? The one you're searching for is already within you. The one you're searching for has not gone any place. The one that you're looking for is right where you are right now. You are that. Look no further. You are the one. You are the one. Yet many of us because of karma are inclined toward different paths. Everyone can't be on the same path it would be boring if everybody in this whole universe and this whole world took the same path. So God gives us variety. All paths lead to the same goal. But the two paths that are very important to realize and to understand are the paths of Jnana and bhakti, the path of knowledge and the path of devotion. In the path of knowledge you understand I-am-that-I-am. You begin to inquire, "Who am I?" You negate the whole world your body included, your mind. Neti-neti, not this, not this. You deny everything and what is left is your Self. The universal Self, the all-pervading absolute reality. You awaken as your Self.

The path of bhakti is much easier for most people. To become a true bhakta you simply have to become God intoxicated. How do you do this?

You turn to your spiritual heart and you imagine a beautiful sphere of light in your physical heart. Then you think of your favorite deity. Whether it's Krishna, Christ, Mohammed, Moses, whoever it may be and you see this person in your spiritual heart, in the light. You begin to love this person to adore this person. You think of this person night and day, day and night until you lose yourself into this person. You can pray to this being. You may pray to this deity. You can laugh from happiness. You can cry from joy. But you have to develop passion. You have to be passionate in your love. And cry out to this God within you, "Free me, oh Lord, release me. Do with me as you will but free me. Show me I'm not the body. Eat up my ego."

Keep praying this way. Keep seeing the picture of this deity in your heart and keep diving deeper and deeper and deeper. This means that the external world will become totally meaningless to you. It doesn't mean that you will do nothing. Remember the body that appears to be real came to this plane of existence to do something, karmically. So whether you like it or not your body will continue to do something. There will never be a

time when you give up doing. You are to understand that you are not the doer, you are not the thinker, you are not the body nor the mind. Yet the body will go where it has to go, do what it has to do but it has absolutely nothing to do with you. You have nothing to do with this body. So you have two paths to follow, one or the other. You can follow them both at the same time. As soon as you wake up in the morning you may say to yourself, "Who am I?" and then see the light in your heart. See the deity in the light and feel the love that you emanate. Feel the love in the heart, the total love, the total peace, the total joy. Then you can go back into asking yourself, "Who am I?" and try to understand that you are the deity. You are the one that you see. It may appear that there are two of you right now. You are the deity of your choice. But you understand in reality there is only one and you are the one.

If you continue this for of practice, a little Jnana, a little bhakti keep doing one or the other all day long something will give, something has to give! You cannot practice these things without something giving and you will become free. Again this doesn't mean that you shouldn't go anywhere or do something else. You can watch TV, you can go to a movie, you can go swimming, you can go play golf, you can go bowling but never forget who you are, that's all. Always remember who you really are. Where you have to go you're going to go anyway. Remember everything is preordained, predetermined. Everything that is going to happen to you is already planned before you came into your body, everything. Even when I move my finger like this. It's all planned, it's all preordained.

With all this knowledge what do you have to worry about? What can you possibly fear? Who can hurt you? Whether you believe that you are a body or whether you believe you're something else, you are very well protected by the divine bliss that is the centre of your heart. So be happy. You are free.

(silence)

It is time to play stump the guru.

We have questions. When you come in please be sure to write down the question you like. We use it as a stumper.

*SH: I'm waiting for you when you're really stumping. (laughs) So far it hasn't happened.*

*(R: There is one answer for everything.) (laughter) One day someone will stump you. (laughs)*

*SB: What happens when you get stumped? (R: We'll trade places.) (laughter)*

*(Q - Mary reads, A - Robert answers.)*

*R: Okay Mary. (Prompting Mary to read the first question)*

*Q: Okay, What is a soul? What happens when a person dies.*

*A: What is Kafilter fish? (laughter) A soul is the same thing. (laughter) Or could I say this is a soul. (Points to something) Take your choice. (laughter) To whom does the soul exist? Who has a soul? Who made a soul? A soul is a part of the imaginings. A part of the mental concepts of reality which doesn't exist. It's so easy just to be yourself and be omnipresent, all-pervading, consciousness, but you want to be a soul. (laughter) So a soul*

can be anything that you believe. That's a soul. Whatever you believe it is that is what it is. Only remember it's part of your belief system. It has no reality of its own. So a soul is a word that you made up. Something that somebody taught you when you were a kid that you have a soul and when you die your soul goes to heaven or some place like that. The truth is you can never die you were never born there is no soul, you are totally free. Hallelujah! (laughter)

*SH: That's telling you like it is. (laughs)*

*SM: So is that what happens when a person dies? (R: What's that?) That was like two questions, what happens when a person dies?*

R: What happens when a person dies, nothing! What do you want to happen? Whatever you believe that is what happens. But in truth if you practice sadhana, spiritual disciplines you never have to concern yourself with things like that. For there will never be a time when you have to die. You don't die! Who dies? Somebody who doesn't exist. Only the person who never existed dies. What exists can never die because it was never born and you are that. Therefore do not confuse yourself with those kind of questions. Soul, death, birth, they're all illusions, they're all impostors. Accept the fact that you are God and be finished with it. Next case.

*Q: Alright. Please give us some divine inspirations for human beings living with HIV, AIDS and cancer.*

A: Well those things are a part of the game. As terrible as it may seem it's part of the human so-called existence. Since the beginning of time mankind so-to-speak has had calamities. There used to be the black plague, leprosy. You can go back in time and find all sorts of diseases and now we have AIDS or whatever. When you believe you're a human being the planet has to balance itself out. When there is an over abundance of people on this planet people are worried about being over population. This will never happen. For the more mankind prolongs his life the more there will be diseases to take it away. We can say something like this. There have been approximately three billion souls - that do not exist - that are allocated to this planet. (laughter) And they come and go. There is a time when more come then there is a disease, a famine, an earthquake and part of the population is wiped out.

R: More than 4 billion. *(ST: Yes today we have 5 or 6 billion on the planet.)* Take or leave a billion. *(ST: I like your attitude.)* (laughter) So anyway what will happen - and this sounds terrible to an extent - It's like the millions of people who died in the concentration camps. During the inquisition millions of people that were killed. People have come people have gone. Remember this planet is billions of years old. There have been many civilizations on this planet. Some of them have surpassed us where we are now and they were all destroyed and it starts all over again. So disease is only one way of cleaning the planet. Do not worry. Do not be concerned.

Now you can look at me and say, "Well he doesn't care because he doesn't have AIDS." This body has its own disease but it doesn't mean a thing to me. Do not be afraid,

that is the thing you must know. Have no fear. You are in good hands, for your sake. (laughter) As long as you have insurance what are you worried about? (laughter) No seriously, all is well. Nothing wants to hurt you. Nothing can hurt you. Take your mind off it. Give your mind to God. Think of God all of the time not of the problem and you will be safe. There is a love that is taking care of you that is much greater than the AIDS or whatever. This love is yourself, find it, look for it, go for it. It's there. For you are that and you'll be okay. Have no fear. I can assure you all is well. Next case.

*Q: What is the process that helps us to know we're God in satsang or that the presence of God is in us even though it leaves later?*

A: We've been talking about this for two hours. Ask yourself, "Who am I?" Inquire, "To whom do these problems come?" Become passionate for God. See God in the right side of your chest at the source. And dive deep into your chest into your heart centre. Deep within where you've never been before. And you do that by letting go of everything. Diving deep inside the heart centre. Into your deity of choice and be free. Practice those things.

*Q: How can the spiritual heart be located in a specific spot in the physical body. Since spiritual means non-physical and since the body is an illusion anyway.*

A: In reality this is true. But as long as you believe you are a body there is a spiritual heart, don't you see? As long as you believe you're human then you have to have something to work with. So there is a spiritual heart that is presented to you that you may dive deep within it and become free. But you are saying the truth in reality everything is the spiritual heart. But you don't know that or you would be free already. You would have awakened. Since you have to ask this question then you will have to play with your spiritual heart. When you have reached a sense of maturity, a spiritual maturity, then you are the spiritual heart, the leaves are the spiritual heart, the mountains are the spiritual heart, Henry is the spiritual heart. But until you realize that you are not the body then go for the spiritual heart on the right side of the chest. Next.

*Q: I don't know how to let go deep inside myself it's very painful to hold on. Can you speak to me on this? Thank you.*

A: Who doesn't know how to let go? The real you has never held on. The perfect you that is absolute reality has nothing to hold onto. So you have nothing to let go of. Think about this. Ponder this. "Who has to let go of something? I? Who am I? Who am I?" You are not the I. It is the I who asks the question. It is the I who cannot let go. Go beyond the I. Trace the I back to the source, to the centre of the heart. Follow the I back. Let it merge in the soul which doesn't exist, in the heart, follow it. Dive inside. This is all done mentally first. Do these things mentally, imagine it within yourself and make it happen. Then you'll become happy and free.

*Q: Is satsang an expression of (these are capital letters) AS IS, or is satsang AS IS itself?*

A: As is, as is not. You are! You are the satsang yourself. As is, IS! It is not this, it is not that. It is is-ness. "Is you is or is you ain't my baby." Remember that song? (laughter)

So forget about all this is-ness. Go beyond isness. Become free and happy and peaceful. We make up all kinds of words. It's like putting ourselves in a dungeon. And we can't get out when the door has always been open to the dungeon. All we have to do is open the door and get out. We come up with all these parables and statements and words. Try to empty your mind totally. Do not add to the mind, empty it. Forget about words and statements and stories. You'd rather have an empty mind, no mind and see yourself as being empty, free, happy, divine. What you are anyway.

*Q: There is two questions on that, what is understanding?*

R: Understanding is understanding. Understanding is sitting here listening to me and then asking the question what is understanding? What is understanding? Nothing. Who has to understand? Does a light have to understand its brightness? Does the sun have to understand that it shines all the time? Who are you that thinks it doesn't understand? Realize that you are all pervasive, like the sun. And there is absolutely nothing to understand. There is just beingness, consciousness, that is you. Does God have to understand anything? It'd be a sorry God if it had to understand things. There is nothing for God to understand, there is nothing for you to understand. Just be. Be happy. Be filled with joy and bliss. Be yourself.

*Q: Is waking up always sudden and irreversible?*

A: True awakening is sudden and irreversible. Partial awakening is under the awakening. For instance in nirvikalpa samadhi. This is a person who goes into states of samadhi, states of clarity for a period of time then comes out again. And is back in the world with all its problems and nonsense. Sahaja samadhi on the other hand is a being who is awakened twenty-four hours a day. There is no longer any sleep for that person. No longer any going or coming. That person acts like a human being and is always in a state of bliss. So true awakening comes in a flash. It's as if you're in a dark room tripping over the furniture then you turn on the light. The light didn't come on gradually. It wasn't at first very dim and you can't see it but you're still tripping over the furniture but you're able to see it and then the light gets brighter and brighter, it doesn't work that way. The light goes on, the darkness has dissipated. Darkness never comes back. If it isn't a full awakening it isn't a real awakening. A real awakening is spontaneously and permanent.

*Q: Is it likely that we need to become fairly established in the witness consciousness before going beyond the witness?*

A: Yes and no depends who you are. If you want to be a witness be a witness. It's up to you. You're in control you're in charge. You can be anything you like. Just know that you're absolute reality that you're free. If you just can realize that you're free, total freedom, total love, total bliss then there will be no reason to be a witness. But if you want to play around with witnessing by all means do so. You can be the witness. Be the witness of what is going on here today. By being the witness your mind is in abeyance and you're witnessing you're watching without reaction that is being the witness. You're observing you're not reacting to anything you're just looking, watching. Your feelings are on God



and the Self, on reality. But you are witnessing creation in its play. So be whatever you want to be. (pause) Bob?

*SB: Advaita teaches to transcend the mind and be silent. But the highest buddhist teachings teach to remain in pure presence watching thoughts. Is one more equipped to realization than the other? Transcending all thoughts directly or just remaining as pure presence being aware of thoughts until you arrive but still identifying with pure presence.*

R: Realization is a gift of God. It is God's grace that makes you totally and fully realized. Everything else is just a coming close to God's grace. It brings you close to God's grace. All of your sadhana's, all of your practices that you do, everything you've ever done was to bring you close to God's grace. All of your practices are to release the mind, to give up the mind, to make the mind quiescent. Then you're close to God what we call God. God's grace becomes part of your being and you become totally free.

Do not make your life complicated. Do not make the teaching complicated. The teaching is very simple it's for a child. All you have to do is to look at the world with awe and realize that the world is really God in expression. Pray to the God within you say, "God this is your world that I see. This is your illusion. This is your maya. This is all you. Even my body is you. Even my mind is you, my thoughts are you. You are all and I am that." As you passionately learn to love God, as your Self, you become free and grace flows and you become the true Self. That's all you have to do.

*SB: If you have trouble keeping the mind quiet is the next best thing to just stay as consciousness and when the mind arises just be aware of the mind arising but yet remain in the pure presence of consciousness?*

R: You can ask yourself, "To whom does the mind arise?" Always question yourself. Question yourself. You question yourself, "Who has this mind? Who thinks it has to watch and witness? To whom do these thoughts come? Who has to go through all this trouble? My real nature is already perfect. I am that ultimate reality, so who has to do all of these things? Who has to go through all of this?" Keep talking to yourself like this. Question yourself continuously question yourself, question yourself and then you'll run out of questions and be free.

Remember to love yourself, to worship yourself, to pray to yourself, to bow to yourself, for God dwells in you as you.

We have some prashad feel free to enjoy. Om shanti peace.

(tape ends) [TOC]

**THERE CANNOT BE A PROBLEM IN YOUR LIFE**

20th September, 1992

*Robert:* Greetings and salutations. I see you're all anxious can't wait for me to speak so you can go to sleep. It is good to be with you again. We have a nice small group of people. This is wonderful, pleasurable. So you all look at me wondering what I'm going to say. Why should I say anything to you? You didn't pay to get in here. (laughter) I don't have to say anything. Anyway I'll say a few words see where we go?

*SH:* Don't strain yourself.

R: I won't. (laughter) Most of us believe that we have to stop the mind from thinking and when we stop the mind from thinking liberation comes. This is false. This is false because by trying to stop the mind from thinking you're causing conflicts within yourself and we want to avoid conflict. What we want to do is to observe ourselves thinking. To watch intelligently, the mind thinking thoughts, about the past, about the future and remove the barrier between the thoughts and the Self. See the difference?

You never try to stop the mind from thinking. Your mind appears to be stronger than you are and it will always win and you become disgusted and discouraged. Allow the mind to do what it wants. Never try to stop it. Just realize within yourself that there is a barrier like a wall between you and your thoughts, between you and your mind and allow the wall to disappear. Then there will be no conflict. The thoughts will actually merge into the Self and you will become free.

Always try to avoid conflict.

I know some of you are fighting tremendously within yourselves to become free and liberated. Again this is the wrong move. There really is nothing you have to do. This is why I tell you so often, "Just be yourself." By being yourself you have no animosity toward your mind or to anybody else. You have no opinions for or against. You leave the world alone and it will leave you alone. You will become peaceful just by leaving things as they are. You will not vegetate. You will not become a fool.

If you allow things to unfold by themselves the power that knows the way will take care of everything for you. There is absolutely nothing you have to do. Yet your body will perform its duties. It will do the things allotted to it all by itself and you will be in absolute peace. When you stop worrying, you stop fretting, you stop trying to change things, everything will work out. Everything always works out. This is why I always tell you all is well and everything is unfolding as it should. Did I ever tell you the story about that? I'll tell you again. Whether you want to hear or not.

There was once a kingdom in which a prime minister ruled. The prime minister was a servant of the king and he took care of all the duties of the castle. He went to a guru. And his guru always told him, "All is well and everything is unfolding as it should." That is all he ever said. He never said anything else. He would ask this particular guru a question, "How's the weather?" he would say, "All is well. Everything is unfolding as it should." "How is your health?" "All is well. Everything is unfolding as it should." "And if I put a hand-grenade in your mouth?" "All is well and everything is unfolding as it should." Nothing disturbed this guru. Well, the prime minister caught on. He became conscious of this truth. He became enlightened through this just by hearing his guru say this over and over again. Now when he went back to his kingdom he started to say the same thing to people who came to him for advice.

One day the chief of security came to him and told him, "I don't know what to do I'm totally upset. My wife ran away with another man. She's gone. I really miss her and I loved her. What am I going to do?" The prime minister smiled and he said, "Don't worry all is well and everything is unfolding as it should." The chief of security scratched his head he said, "What is this guy telling me?" He left cursing and mumbling.

At the same time the head chef came over to the prime minister and he said, "I've just been demoted to a cook and the king hired one of his relatives to take my place. This is terrible. I've been here for fifteen years what should I do?" And again the prime minister said, "Don't worry all is well, everything is unfolding as it should." The head chef was very upset about this. He was walking back to his quarters and he met the chief of security and the both related the story to each other and they were both furious with the prime minister. They said to each other, "How can we get even?"

Now down the hall was the royal barber shop and they happened to look through the window. The king was getting his royal shave. But the barber slipped with the razor and cut the king's neck, deep gash, royal blood was falling all over the floor. The two men saw this and the chief of security had a little gaze and said, "I know how we'll fix the prime minister. We'll fix him good."

He ran to the prime minister and he said, "Mr prime minister guess what happened? The king just cut his royal neck and there is royal blood flowing everywhere. What do you think of this?" And of course the prime minister just smiled and said, "Don't worry all is well, everything is unfolding as it should." That is exactly what they wanted to hear. They ran to the king's quarters. The king was sitting on his throne with a bandage on his neck. They approached him and said, "Your royal highness you know the pain you're going through what's happened to you it's a terrible thing. We advised the prime minister of this and he simply laughed and he said all is well and everything is unfolding as it should." And the king said, "What! Bring him to me!" And the guards picked him up and brought him to the king. He kneeled before the king and the king said, "Do you see my neck it has a bandage on. I'm in terrible pain. This is a terrible thing that has happened to me. What do you think of that?" And the prime minister said, "All is well and everything

is unfolding as it should." The king said, "Throw him in the dungeon." So the poor prime minister was thrown into the dungeon.

This was a Wednesday and every Wednesday afternoon the king and the prime minister would go horse back riding in the royal woods. Every Wednesday they would go horse back riding. This time the prime minister was in the dungeon so he couldn't go. The king went by himself.

Now there were a tribe of Kali worshippers who lived in the jungle and once a year they would have a sacrifice. They would catch the first person they'd see and sacrifice him to Kali and this was the day to do this. So the head of the tribe said, "God will bring me a pure person so that I can sacrifice him." They went looking and they couldn't find anybody. After a couple of hours they saw the king riding on his horse. They didn't care if he was a king or who he was, they grabbed him kidnapped him, took him to the chief and they said, "Here he is chief we're going to sacrifice him." The chief looked him over and said, "You fool this man is not pure he has a cut on his neck. We can't use him. Throw him back where you got him." And they released the king.

The king thought about this and he said, "My goodness the prime minister was right. If I didn't get this cut on my neck I would have been sacrificed." So he went back to the castle and said, "Release the prime minister. He related the story to the prime minister. The prime minister smiled and said, "Your majesty not only that but if I were with you this afternoon they would have caught me also and I would have been pure and they would've sacrificed me. So you see everything worked out."

Do you know why I tell you this story? To make time go faster. (students laugh) So you can go home and eat dinner. (more laughter)

Anyway this shows you that everything always works out. It does, really.

There is no problem within yourself that does not have a solution that goes with it. But you become so problem orientated that the solution is in abeyance it's asleep. It is only when you see a problem as not a problem, as no problem. When you realize that it comes from false imagination. It is not the truth. There cannot be a problem in your life. Ponder this. There cannot be a problem in your life. No problem, nada. There is just no problem. It makes no difference what you're going through apparently. It makes no difference how things seem. You only believe you've got a problem because things aren't going the way you want them to. Isn't that true? It's not a problem you have.

For instance when you think you want Clinton to win the Presidency and Bush is winning and you become upset and you have a problem, so you think. When you're caught with a flat tyre you become upset and you think you have a problem. But there are no problems. They're just experiences. And if you look in the experience in the right way you will transcend that experience and become free of it totally and completely. But if you react in the wrong way to the problem so-called you may win or find a solution but you will have to go through another problem of a similar state sooner or later. You will have to

go through it again and again and again until you transcend it completely by not reacting to it. This is an important point to remember.

Your problem is at a certain level. A certain level of mind. If you believe in your problem, if you're fearful of your problem, if you react to your problem you have not broken out of that level. Even though you may appear to come up with some kind of solution and you are still at that level of consciousness where the problem exists. Therefore you will have to go through it again and again and again. The idea in other words is to rise higher than the problem. To rise higher than the problem. For the problem is below you, beneath you and you are free of it completely.

You can do this by saying to yourself, "All is well and everything is unfolding as it should," when you have a problem and realize in your own mind that you may not see the solution to this problem right now but there is a solution and it's all good. Or you may ask yourself, "Who has the problem? To whom has the problem come? It comes to me. I have this problem." Trace the I back to its source. Trace the I back to its source and become free of it that way. Or you may look at your problem as I mentioned in the beginning by not being in conflict with it. You're in conflict with your problem you try to find a solution. When you're looking for a solution then you've got a problem that needs fixing. So you're in conflict with the problem. Rather you look at the problem, watch it. Do not feel anything from it especially do not feel fear - that's conflict - Look at it intelligently, peacefully, observe it, watch it. When there is no conflict the problem merges into the Self and you feel happy and relieved and you will come up with a solution. You'll know what you have to do.

So remember the way to come up with a solution to your problem is not by looking for the solution but by not being in conflict with the problem. By thinking that it's bigger than you. It has power to hurt you. There is always a way out. There is always a way out. There is no such thing as a problem that is going to be the end of you. It makes no difference what is going on in our life. Whether you're dying of AIDS, whether you're dying of cancer, whether you've been thrown in the jungle and tigers are about to eat you, you must learn to have faith in the powers that be.

As long as you've not awakened to your true Self, trust the powers that be. That is like trusting God to take care of your life, to take care of your affairs. You as a human being can never come up with the right answer no matter how hard you try. You may appear to come up with an answer. As I said before you may appear to win or overcome the so-called problem with your human effort but it will not end there.

Why? Because again you have not risen. And you will simply come up with a human solution. And you will have to go through another problem of equal consequence and another problem, it never ends it goes on eternally. Therefore it's up to you. It's up to you to see yourself. What you are, where you're coming from, the things going on in your life and leave it all alone. Turn from it. Turn to the Self. Turn to the source. Never become upset. Never become angry. There is a reason for everything and the reason is good. No

matter what you may think at the present time. Remember what you're doing you're looking through the keyhole. Where you see a partial situation you do not see the entire picture for you have not opened the door. And so it is when you see your situation confronted by a problem. It is only a partial situation. By not reacting to it, you transcend and transmute the whole thing and become totally free of everything. Now what happens when you do not have any problems at all? If you're living a beautiful life free of all problems, free of conflict. Still realize that you're living in a world of change. You're living in a world of constant change. How long will this go on before it changes? Everything must change.

So if you win the lotto, you win fifty-million dollars or the doctor pronounced you're cured of AIDS or if something wonderful happens to you to your liking this is not the end. You're still carrying karma that has to be worked out so-to-speak. So do not live in the level of the situation. You have to raise yourself higher all of the time. Whether good things are happening to you or bad things are happening to you. Always raise yourself higher. Keep inquiring, "Who am I? What am I doing here? Who feels the weight of the world on their shoulders? Who is concerned over the world situation? I am. What is the source of the I that feels all of these things? Where did I come from? Who am I?" Keep inquiring, keep looking, keep watching. Do not get involved. Love everyone, be compassionate. Become free. You are free, totally free right now.

There never was a time when you were in bondage to anyone or anything. There is no such thing as bondage. There is also no such thing as freedom. You are beyond these things. You are the source in which all forms rest and change and take their place. Like the bubbles in the ocean. The waves and the eddies in the ocean, the bubbles come, the bubbles go, the waves come, the waves break, the waves go...go back into the ocean, come out of the ocean and so it is with us. We come and we go. Humans, animals, trees, mountains, everything appears to be born remains for a certain period of time, returns back into the ocean of bliss, do not be concerned. You are the ocean not the bubble that you're involved with. Be still and know that I am God.

(silence)

(tape starts abruptly as Robert continues) ...stump the guru. Bring the stumpers.

(Q - Mary reads, A - Robert answers)

*Q: How do you know whether you're doing God's will or the ego's will?*

A: By not knowing at all. It's not for you to know anything. If you become still and stop making a lot of noise and asking yourself all of these questions, "Is this my will or is this God's will," automatically what you call God will be in operation. In other words when you get yourself out of the way and stop thinking about these things then you're doing God's will. God's will is when you rest in the Self. When you stop fretting, when you stop fearing. Stop trying to change things, change people. When you stop reacting to things then you know you're doing God's will. But when you're emotional and become angry, upset, fearful then you're doing your will. That's how you know. So again the solu-

tion is let go of everything. To the extent that you can let go of everything to that extent are you doing God's will. For God's will is peace, harmony, joy, bliss and you are God's will. Next case.

*Q: As long as one identifies with the body-mind is it beneficial to pray to the Self?*

A: (Robert repeats questions then answers) As long as you identify with the body and mind is it beneficial to pray to the self? Every time you take an action you're praying, every time you do anything in this world you're praying, this is prayer. For you are using mental power to feel hurt, to feel depressed, to feel this way, to feel that way, that's really prayer that is what prayer is. You're thinking of formal prayer. You're thinking of getting down on your knees and praying to God for freedom, for happiness, for joy, from relief of a situation but the mistake you make is you get up and you start worrying again. When you finish praying you go through the whole thing again you begin to worry about your problem, you begin to see this is wrong, you begin to condemn, you begin to criticize, you begin to curse so you spoil the whole thing.

To pray to God really means to know all is well and everything is unfolding as it should. This is real prayer to know this. To trust it to have faith in it otherwise you're wasting your time. You can't pray to God for something good to happen to you or to get rid of a situation that you have and when you finish praying you say, "Gee I hope God has heard my prayer? I hope God answers my prayer?" You are negating the whole thing. You are one with God. Therefore act as if...as God would act. God is, you are also. Stop being afraid, stop feeling sorry for yourself. Know the truth. You are that which has always been which you will always be. You were never born, you can never die, you're eternal. You are consciousness, pure awareness, total freedom.

Therefore by knowing all is well, this is useful prayer. And turn from your so-called problem focussing your attention on the source by inquiring, "Who am I?" This is useful prayer. When you are praying to an anthropomorphic deity in fear and when after you're finished having further fears is not prayer at all. You're really telling the fears to come upon you. You're bringing these fears upon you by thinking about them, by worrying about them. Be happy and you pray aright. Next case.

*Q: Dear Robert how do you use your physical body? How does your body serve you?*

A: You have absolutely nothing to do with this. Your physical body will take care of itself without your help. It is not here to serve you. What is the you that has to be served by a body? Are there two of you? A you and a body who serves it? Of course not.

**There is only one and that one is the Self, the absolute reality. You are that.**

There is no physical body. There never was a physical body. But if you believe there is a physical body realize that the power that knows the way will take care of it. Get yourself out of the way. Move out the way and let the power take care of the body. Again you do this by inquiring, "To whom do these thoughts come to? Who feels these things? Who feels there is two people a body and a self? To whom does this come? It comes to me I feel this. Who am I?" And keep still and then you will know. There is only one. The one

needs no service from anything. The one is bright and shining totally free, sat-chit-ananda, para-Brahman, you are that.

*Q: Is there anything you cannot do? If yes, what?*

A: What do you want to do? What is there to do? Whatever you have to do is already being done. There is nobody that needs to do anything. Again surrender to the Self. Let the Self take care of everything. Not my will but thine. Stop believing you're human and you have things going on in your head that you have to negate or take care of. Go beyond that! Go to the source which is bliss consciousness, your very Self. Leave everything else alone.

Listen to that bird chirping. Does a bird have a problem? Is it concerned when it's going to die? Or if another bird is going to eat it? Or it won't find any food? It cannot think this way it keeps on chirping all the time. When it's hungry it finds food. If it doesn't find food it dies. That's like the bubbles on the ocean again. The bubbles come they last for a time, they go away and merge back into the ocean. But the source of the bird is absolute intelligence which is your source also. Be spontaneous like the bird. Stop thinking ahead. Stop worrying about the past. Be free.

*Q: (tape break as the end of the question is recorded) ...if so what do you perceive as its purpose or experience or lesson next time? Thank you.*

A: There is no reincarnation. If you keep thinking about it and believing it you're creating it. Remember the mind is very very creative. It is the mind that creates all of these situations for you. So if you keep believing in your body as an entity, separate entity and keep believing in reincarnation and karma this will take place in your particular life because you are creating this. It'll appear to happen but in truth nothing is happening. As you believe it is done unto you. What you call your mind is a very powerful instrument. It can create all kinds of things for you. Whatever you think about all day long is your mind creating for you. If you're in a bad situation right now that you don't like think back in retrospect and see what you've been doing. And you will see you've been thinking about these things. You've been having fears. You fear that something bad is going to happen to you, fear that something is going to attack you. Fear of something or other.

All you have to do is start thinking of, "Who's afraid of the big bad wolf," and you'll be okay. (laughter)

*Q: Clarify the I-thought and the I-am varieties.*

A: The I-thought is the ego. The ego creates the I-thought and the I-thought creates the ego. I-am is the Self. I-am is pure awareness, Brahman. I-am is consciousness. The I-thought is when you are totally attached to the body function and to the world. You say, "I see this. I feel this. I am this. I feel sick. I feel healthy." This is the I-thought. When you say, "I-am," and you keep silent, this is consciousness. The I-thought doesn't really exist, it appears to exist. Where you appear to be a body it's because of the I-thought. When you chase the I-thought back to the heart centre on the right side of the chest, to the source, you will find total freedom then it will dissipate and you will become your true Self.



*Q: Catching the ego thoughts is becoming a habit during the day but how to dive deep in the middle of life's activities? I can dive deep in meditation. Thanks, Lockie.*

A: It makes no difference whether you're in the market place or in a cave. If you're in a cave you'll be thinking just like you're thinking if you were in a market place. People have left their families, their relatives, their wives, their husbands, their children to go live in the cave. Yet they went totally berserk in the cave. For the thoughts they had before came with them too. The idea is to get rid of your thoughts wherever you are. Never think it will be better if you got to a monastery or to an ashram, become a monk, become a nun, become a priest. Things will not be any better for you. You will bring into that position everything you are right now. Therefore wherever you are observe the mind, observe the thoughts. Do not react to them just observe them. Remove the barrier between yourself and the thoughts so the thoughts can merge in the Self and you will be free. As easy as that, do not make a big thing out of this. It is simplicity itself. That's everyone.

*SF: Sir it occurred to me that if an individual has an out of the body experience what he's done is temporarily quit his identification with the body but he continues with his identification with the mind and it is more than likely that he will go back to the body with the mind attached.*

R: You're right. All out of body experiences are mental. Because who is out of the body? (*SF: The individual.*) Of course. You are still an individual out of the body. Therefore it cannot really do you any good. (*SF: Those experiences are still part of maya, is that correct?*) Yes they are still part of the mind and of course the mind is maya. It's all illusory created by the vast mind. Seek freedom, not toys.

*SH: Is the mind still illusory if a notion of a separate me is continually annihilated?*

R: Then there is no mind whatsoever. When the separate you disappears... (*SH: Thoughts could arise spontaneously?*) Thoughts come from the Self when there is no mind. They appear as thoughts but are not really thoughts. They're just a grand power operating in you. The power takes over totally. The power that grows the grass, that makes the sky appear blue. It is that that functions as you. You no longer function as a mind. So you're totally spontaneous. (*SH: That isn't mental any more.*) No. (*SH: You don't have to think about anything.*) No. (*SH: Why couldn't the mind function as this ???*) Because the mind doesn't exist. (*SH: Or there would be a non-ego mind. Ego of the dead.*) Due to the fact that no mind really exists. No mind s ever existed. The mind is like the body it appears. Like the world. So there is no mind so why should it function that way? There is only the Self. (*SH: Unnecessary baggage.*) Of course. (*SH: It isn't required?*) Throw it away. Throw it in the garbage. (*S: I got it.*)

R: Do we have any announcements? Anyone have anything to say?

Then it's time to eat prashad.

We have cinnamon and honey biscuits. We have fig newtons. Made with whole wheat honey and we have more of the same thing. Eat drink and be merry.

(general prashad talk as tape ends) [TOC]

## **PASSION AND DISPASSION**

*27th September, 1992*

*Robert:* Om, shanti, shanti, shanti, om, peace. Good afternoon. I welcome you with all my heart. It is good to be with you once again, on this hot Sunday afternoon.

Most of you have come here for one reason, to find freedom from your everyday experiences, to be liberated, to be self-realized, to attain nirvana, satori, to become enlightened. Yet, does the sun have to be enlightened? Your real nature is moksha, liberation. You have always been that, and nothing else. But some of you do not believe this, do not feel this, have had no experiences of this. For this reason it is my responsibility to see that you awaken. That's why I'm here. I'm responsible for you. If you realize this, if you understand what I'm talking about, you will let go of everything else. All of your attachments, all of your fears, all of your frustrations, all of the things that you have been holding onto for years, will be given up. And when you give up these things, divine grace flows by itself, and you will be where you are now, awakened, but you don't know it.

One of the things you have to work on yourself, is passion. You must give up all passion for this world and the things in it. You must develop dispassion. Now to some of you this sounds terrible, not to have passion for things of this world, never be passionately in love. What I'm referring to is having dispassion for the world of maya, and having total passion for the Self.

As an example, if you're intimate with a boy friend, or a girl friend, or a husband, or a wife, or a camel or a yak, whatever turns you on, you no longer think you're with that kind of a being, whatever it may be. Rather you start to understand that you're loving your Self. The camel becomes your Self. Your partner, your lover, becomes your Self. It is your Self that you're in love with. Not the self called Robert, or Mary, or Jane, or Joe, but the Self as consciousness. You have total passion for your Self. As you love the trees, the sky, the world, you no longer think it's a world of maya, a world of illusion, but an extension of your Self, the absolute reality, the effortless, choice-less pure awareness. It is your Self you're making love to. When you think it's another human being, this spoils it. When you think it's a person, place or thing, this spoils it. It is always the Self. There is only the Self and nothing else.

When you begin to understand this, you begin to move in the right direction. Otherwise, if you're looking at people as a person, place or thing, you're making a terrible mistake. That brings sorrow. It brings unhappiness, brings jealousy, fear, frustration. The way you know you're with the Self, is this freedom, no restrictions, no laws, no rules, no regulations. You're always with the Self. You've always been the Self.

So there are two ways of seeing this world. One is maya, the grand illusion. You want nothing to do with this. This is what creates problems. This appears to create animosity, sorrow. But then there is the real world, the world of the Self, the world of bliss, the world of total joy, unalloyed peace and happiness. This is what you really are. This is your real nature, your swarrupa. You have always been this and you will always be this.

Forget about the past. Do not worry about the future. Have total faith, total joy in yourself. Only when you can understand yourself, as all-pervading consciousness, can you possibly understand that all the universe is an emanation of your mind. Everything that you see comes out of you. You are the creator, you are the God, you are the avatar, the atman. All the God that you've heard of, the Buddha, Krishna, Jehovah, Allah, they're all you. You are that. You are nothing else but that. You've always been that. Tat-tvam-asi. This is you. Why do you look at yourself as a simple mortal being with problems, always thinking about the future, thinking about your pride and your ego? Drop that. Give it up.

So the two things to understand is that self-realization is not your responsibility, it's mine, for you sought me out. I'm here for you, not for me. But you have to give up the rest. It's up to you to diligently work on yourself to remove all these false concepts that you've had for years, for centuries, for many lives. It means you have to be totally honest with yourself, totally honest. Completely honest with yourself, to see the way you've been carrying on, to see how your thoughts have been ruling you. Your mind has been telling you, "This is like this and this is like that. This is good, this is bad. This is right, this is wrong," being judgmental all the time. This is what has to be given up, totally, completely.

Do not concern yourself about this world. For mortal man can never understand this world at all. This world appears very confusing, very chaotic. There seems to be so many wonderful things in this world, and yet, there seems to be so much destruction, man's inhumanity to man, dastardly things going on everywhere, intermingled with the beauty and joy of this world. It becomes very confusing to the mortal man. Then you see yourself getting older and older. All of your material plans have gone by the wayside. And even if you have accomplished great things, you have to leave them when it's time to go. You start to think to yourself, what is life all about? Who am I? What am I really? What is the source of everything? And no one has ever explained these things to you. So you believe life is a chance, a chance you've been born, you've gone through prevailing conditions, you get old and you die. You have no idea what's going on. Therefore I say to you, leave the world alone. Do not believe you have to bring peace to this world.

There is a greater power that knows the way, that takes care of this world, this universe. And it needs no help from you. The only way you can help this world, is by awakening, becoming self-realized. How do you help this world by becoming self-realized? When you become self-realized, you are no longer a body. You are all-pervading consciousness, the absolute reality. You are boundless space. You become the trees, the mountains, the rivers, the animals, the insects, the birds. You have become everything. You are the Self. The imperishable immutable Self.

But when you can't see this, you act as an independent agent, thinking, you're going to make this a better world in which to live, sticking up for your rights, trying to change people's opinions, protesting about this and about that. I admit all these things are necessary in this world, but this is what maya is about. Maya is a wonderful illusion. It makes you believe you've got to do something to change things in this world. But I can assure you, nothing will ever change. It will appear to change for a while.

Things will appear slightly better at times, and they'll be slightly worse at times. There will be cataclysms, destructions. All sorts of things happen to this world. This is the nature of this world. It has absolutely nothing to do with you. Yet at the same time you are the world. I always contradict myself. This is the teaching. It's a total contradiction. But the ultimate reality is, let go of everything. Know your Self as omnipresence, and you will be total happiness and total freedom.

As you try to understand these things, as you begin to ponder what I'm talking about, you look for a way to remove everything from the mind, to empty the mind. You begin to inquire, "To whom do all these thoughts come? To whom does the feeling of humanity come? To whom does this universe come? To whom does the ego come?" And you smile to yourself, you keep still. You will soon realize that everything comes to you. It comes to you. I think these things. I believe this and I believe that. I feel hurt.

I feel this way. I feel that way. A new revelation comes to you. I. You begin to see that the I-thought is the culprit. From the moment you get out of bed in the morning, you begin with the I, and it never ends till you fall asleep. Therefore the only peace you ever get is when you're in deep sleep. When you're in deep sleep, the I returns to the heart, to the source. There is nothing going on, nothing happening. At that time you are unconsciously self-realized.

This is why, when you get up in the morning, you say to yourself, "I slept good." You're talking about I. I slept good. What you really mean to say is the I wasn't interfering with your life. But as soon as you begin to think, you say, "I am late for work. I have to catch the bus. I have a headache. I have to eat breakfast." And you go on, and on, and on with this I. It never stops. All day long it's I, I, I, I. Think about this. Am I not telling you the truth? You're always thinking about "I this" and "I that" till the night time comes again, you go to sleep. Again the I goes back into the source, into the heart, and you're at peace once more. Until you wake up and it starts all over again.

After doing this for a million years, you get to the stage when you'll ask yourself, "Who am I? What is this I? How did it arise? From whence does it come?" And this is the beginning of wisdom, when you inquire for the source of the I. You ultimately begin to trace the I to the source. When you do this finally, when the I is in the source, it is just like when you're in deep sleep, except that you're conscious.

Think about this for a moment. In deep sleep you have no I for it has returned to the source. You're totally happy, but you're unconscious of it. When you attain what we

call self-realization, it means that the I has returned to the source while you're awake. There's nobody left to think. There's no one left to worry, or to fret, or to be unhappy.

You have merged with the infinite, with the all-pervading Brahman. If you understand this, and you practice this, you will become the happiest person in the world, for on the way to finding the I-source, you begin to feel happier and happier every day. The old thoughts melt away. The old you dissolves. You become free.

Of course you've got a choice. And this is your choice. Whom shall I follow this day, God or mammon? Which simply means, following mammon is following the world, the world of illusion, which keeps tricking you, making you believe you should do this, and do that, and to go here and to go there. When you follow God, you're following yourself. You're following the dharma, swarrupa. You no longer feel sorry for yourself. You no longer feel guilty about the sins of commission/omission of the past. Your mind becomes clear, peaceful. Your mind becomes like a mirror. And since the mirror is unable to see itself, it sees its reflection in the world, as peace, love, harmony, joy.

As you continue to work on yourself this way, the day comes when all this is gone, and you are gone. You become nothing, a good for nothing. You go beyond nothingness, which is ineffable, something that can't be explained, for there are no words or thoughts to understand this. Yet, you've got it all within you. Everything you need is within you. You are the one.

All the tools that you need are within yourself. But you have to make the move to do something. As I said, leave the realization to me. Work on yourself. Get rid of all the stuff that's kept you bound for so many years. You know what it is, the fears, preconceived ideas, all these things that have kept you in bondage all these years. Let go of them. Give them up. Surrender everything, which means you really have a job on your hands.

Yet I tell you all the time, everything is preordained. Everything is karmic. This is true for the average person, who does nothing to find realization for themselves. Then your entire life appears to be karmic. Yet when you begin to work on yourself, when you begin to see the truth, when you begin to inquire all day long, "Who am I?" wherever you are, whatever you do, and you go deeper and deeper within, all of karma is transcended. Everything is transcended. You become a totally free being.

The question arises, if everyone becomes free in this world, how will the world function? People always ask me this. I have told you, do not concern yourself with this world. There is one that takes care of this world. When you merge with the one, you will understand this. So you do not have to go running around, trying to improve world conditions any longer. Everything is as it should be. This is something you have to comprehend totally. Everything is in its right place. Everyone is where they belong, karmically speaking. There are no mistakes. None have been made, none are being made, none will ever be made. There is no past, there's no future. There's only this moment in which you live. In this moment ask yourself, "Who am I?" and see where you go. Remind yourself everyday, that you are not the doer, you are not the body nor the mind. Keep reminding yourself

daily that you, are Parabrahman, beyond Brahman. You are choice-less, effortless pure awareness. You are nirvana, the ultimate reality, the ultimate oneness.

Stand up tall. Do not be afraid any longer. There's nothing that can hurt you. There's nothing in this world that can actually do anything to you. You are free. You are the substratum of all existence. Everything is an image on consciousness. The whole universe, all the planets, all the galaxies, are all images, on consciousness, and you are consciousness. Know yourself and be free.

It is now the time again to play stump the guru. Did we pass the basket around to get all these ridiculous questions?

*SY: Robert, when you see someone that you love very much going down a very destructive path, how can you become detached?*

R: You realize that that person does not belong to you. Belongs to God. Therefore if you have the right wisdom, you'll do something to try to help that person. But then again, karmically, that person has been given to you for you to go through this experience. So the correct answer for this, of course, is to know yourself. If you know yourself it will take care of the person, for your Self is that person.

The greater you know yourself, the greater help the person will receive, for there's only one, and you are that. But when you separate yourself by saying, "This person is doing this and I'm trying to stop this person," there is duality, and things get progressively worse. But if you know who you are, then anything will happen to this person that's supposed to happen. I know that's hard. Sometimes you want to grab the person and shake them, and you want to interfere and do something for them. Yet if we could always remember that everything is in its right place, and see who we are, that would take care of everything. We've never done things like this before. We've always taken action. And sometimes the action seems to work, for we have halted a certain situation that appears to be terrible, going in terrible directions, and we've put a stop to it. This is only temporary. Whatever the person has to go through, they will go through, one way or the other.

The only relief is to awaken. Consequently when you awaken, you will see things differently. And this is how you help the person. Go ahead Mary. (To read questions)

(Q - Mary reads, A - Robert answers)

*Q: Robert, what causes a person to display self-righteous anger to defend another person or a cause? Can you explain?*

A: It's all ego. What else? Only the ego is self-righteous. Only the ego goes for causes. But if you understand what I was talking about today, if you understand slightly how this universe works, you will see that going for causes is not the solution. It appears to be a solution, but it's a temporary solution. Go back in retrospect and see how many justifiable causes there have been in this world since the beginning of time. There have always been causes, righteous causes, causes for peace and justice. Has the world become any better? Take a look at this world. And yet, the people who are fighting for these causes are necessary. This is their dharma, to do what they're doing, I suppose. But for the people

who have come to meetings like this, you have been in this type of teaching for many incarnations. This is why you are able to comprehend something of what I'm talking to you about. The average person in the street has no interest in anything like this. The average activist has nothing to do with things like this. They would have no interest. But you are here. Therefore there is something in your heart that wants to unfold, and become self-realized, and become free.

*Q: If I think it enables me to sit in silence before going to work in the morning, should I actively seek to be transferred closer to home, or should I just work on "Who am I?" and trust that right action will take place and my job will be where it's supposed to be, and I should just meekly go where I'm told.*

A: We don't want to be meek, and we don't want to be self righteous. We want to be the self, period. Therefore if you can slow down your mind by allowing it to rest in the Self to an extent, by removing thoughts, feelings, attitudes and going to a higher plateau, by inquiring, "Who am I? To whom do these things come?" then you'll be safe. But, if you see you cannot do this yet, if you're afraid you'll get fired from your job, you won't have any money, or go to the poorhouse, you'll become a homeless person, then by all means you have to do what you have to do. So you have two choices. Either discover who you are, what your true nature is, by understanding that there is a power that takes care of you, the power that knows the way, that will always love you and put you in the right place, or you go where you have to go, and do what you have to do. The choice is always yours. There is not one answer or one choice to this question. It depends on the person, where they are, where you're at. If I took on a person from the street and told her, "Everything will go well with you, don't worry. You don't have to beg, you don't have to steal," that person may starve to death, for that person's karma is to steal and to beg, and we have no right to tell a person how to live. But, if that person was able to see the light, so-to-speak, where the truth is, that they are not the doer, they are not the body, they are not the mind, then they will be lifted up from where they are into a higher state of consciousness, and will be taken care of. So you know where you are by the type of thoughts that come into your head, by the type of feelings, emotions that come to you, by how you feel everyday. Take the right action.

*SP: (Question not clear) Robert, earlier you said that when you go to sleep and when you were dreamless... but if you see a dream, and a lot of spiritual conditions and religions say that you learn by your dreams, that they guide you. What about this?*

R: There are three states of consciousness, so-to-speak, the waking, the sleeping and the dreaming. The deep sleep is when you are self-realized, there are no thoughts, but you are unconscious of this fact. The dream state is like this. When you are dreaming you are simply in another state of consciousness, that appears very real to you, and is real as long as you are dreaming. And when you awaken from the dream you are in this state of consciousness, which is also a dream. Therefore what you want to do is to remove all of the dreaming completely and totally, and become absolutely free. So when you wake up in

the morning and you remember your dream, ask yourself, "Who dreamt?" And you'll say, "I dreamt." Then you'll realize the dream is part of the I again. So inquire, "Then who am I?" or, "Where did this I come from?" And follow the I-thread to the source, by repeating again and again to yourself, "Who am I? Who am I?" which really means what is the source of the I that has these dreams? And one day the I will go back into the heart, into the heart center which is consciousness itself, and you'll be free of all dreams.

But your dreams should not be taken too seriously. It is like this life. You're dreaming right now that you are a mortal being. You go through many experiences. You have fears. You have happiness. You have all sorts of emotions. If I tell you you're dreaming this, you won't believe me. You'll tell me, "Robert, how can I be dreaming? I'm living it." I tell you, "You're dreaming." If you listen to me you will do what you have to do to get out of the dream by inquiring, "Who am I? Where did I come from?" So when you're having a dream at night, it is the same thing. It's merely another dream, but you awaken faster, and then you're in this dream. So stop dreaming completely and awaken and be free.

*SX: When you come in contact with homelessness that you mentioned before, perhaps natural disasters or difficulties that people are going through in different parts of the world or in front of you, sometimes because of their own ego centeredness and sometimes because of the natural situation, what arouses in you, in your state? Does compassion arise in you? Or, is it arbitrary to you, meaningless to you, other people suffering? How do you relate to that, to suffering?*

R: Both are correct. I have a great compassion even though it's meaningless. So I get in there and help. I will give \$10 to a homeless person. I'll help people in the city if I'm there. I will be part of it. But I realize it's meaningless. I am not the doer. But since I appear as a body, I will do what has to be done. But there are no thoughts behind it. I do not consider I'm doing something good, I'm doing something bad, I'm helping someone, I'm not helping someone. In reality, no one is doing anything.

Do we have any announcements?

*SM: No Robert.*

R: Does anyone have any thing else to say or forever hold your peace?

*SE: (Student invites everyone to another satsang location with more chanting)*

*SF: Actually what you were describing is the action of the Indian concept of nish-karma-karma, is that right? (R: Yes. Do it!) I'll try, I've experienced it.*

R: It is now time for prashad. We have a lovely tray. Hocus pocus locus. (laughter)  
(general prashad talk then Robert wraps up satsang)

R: Remember to love yourself, to worship yourself, to pray to yourself, to bow to yourself. For God dwells in you as you.

Om shanti peace.

Thank you for coming. Go forth and multiply or do anything you like.

(tape ends) [TOC]



## **SOMETHING AND NOTHING**

*1st October, 1992*

*Robert:* Om, shanti, shanti, shanti, Om, peace. Greetings and salutations. I welcome you with all my heart. It is good being with you again this beautiful Thursday evening.

Many of you come here because you think I know something, and you want a piece of the something that I know. You believe the something will make you become self-realized, perhaps. But in truth I know nothing. Then you come to me because you want a piece of the nothing. And you think if you know nothing you'll become self-realized. But in truth you have to know something to know nothing. It is the something that we'll talk about tonight.

What do you have to be to become nothing? What do you have to know to be nothing? To be nothing is a misnomer, for you make the nothing into something. If you're trying to be nothing, then you're trying to be something, aren't you? Because the nothing is something, that you're trying to become. Consequently, you should never strive to be nothing and you should never strive to be something, for they're both erroneous concepts. None of them really exist.

The question therefore is, "If something doesn't exist, and nothing doesn't exist, well what is?" And the answer is silence. Absolute silence. For the human mind and the human thinking, the human thoughts, can never comprehend what silence is. You try to put it into words, and you spoil it. There are no words that can interpret the silence, for when you go into the true silence, you go beyond nothing and something. Yet everyone has experienced this true silence who has gone beyond nothing and something, and appeared to have to first become something and nothing, in order to be silent.

There's something you have to know:

**Number 1:** Nothing is as it appears. You have to feel this deep in your heart. Nothing in this whole universe is as it appears. So do not be fooled by appearances. You do not allow the appearance to get to you, to make you feel this way or that way, no matter what the appearance may be. You are to look at the appearance as you would look at a mirage. And this is scientific, for the appearance will change sooner or later anyway. Therefore when you feel something from an experience, it is subject to change. You'll not be the same again. This is why the average person keeps going up and down like a yo-yo. They respond to a condition, then the condition changes and they respond in a different way to the same condition, and this changes and you respond again to the condition. They keep responding again and again to what they see as a condition.

**Number 2:** Do not say that the world is maya, for if you say the world is maya, that's a concept you have. And this is a non-duality concept, but nevertheless it's a concept, for you're holding on to the fact that the world is maya. In reality maya does not exist. There is no maya. Therefore everything that appears to come from maya, must also not exist. Do you follow this?

Whatever you think does not exist, is a concept. It becomes a thing, something to hold on to. You go around saying, "Everything is maya, everything is maya, the universe does not exist." But then maya exists to you and this is the big mistake you're making, for you think maya exists. What is maya? An illusion. To whom comes the illusion? To the one who believes maya as a concept, maya as a thing, a belief. In other words, everything that you believe up to this point is erroneous, and it should be dropped.

The same is true with the words of absolute reality, pure awareness, Brahman, sat-chit-ananda. These things become a safe haven for you, and they keep you back from your full realization, for you are holding on to these beliefs that there is absolute reality, there is sat-chit-ananda, there is nirvana. Where would these things come from except from your own mind? It is you who gave these things names. We have given names to something we do not understand. We call it reality. What is reality? Something that never changes. And the something that never changes, becomes a concept and you hold on to that.

Is it any wonder such few people are self-realized? Is it any wonder that certain people only are liberated, very few people liberated? For we have simply exchanged terms. We say the world does not exist but maya exists. We say everything comes from consciousness, everything comes from the absolute reality. We merely change words, change terms.

There is no absolute reality. There is no sat-chit-ananda. There is no Brahman. It is we who made these terms up, and we feel safe and secure by holding on to them. At one time we used to say, "God is with me." Now we say, "Consciousness is with me," or, "I am the absolute reality." We've just changed the names. That's all we've done.

**Number 3 is:** You are not even the silence, for as long as you can express the word silence, that's not it. You have to get to the place where you have absolutely nothing to hold on to, nothing to lean against. Even when Buddha said to take refuge in the Buddha, take refuge in the sangha, take refuge in the eight fold path, this again is a mistake. I'm not saying the Buddha made a mistake. What I'm saying is the reason he said this, is because he was speaking to ignorant people who had to hold on to something. But the Buddha realized there's nothing to hold on to. There never was anything to hold on to. Even when you're told you're total freedom, the word freedom becomes a concept for you. As long as you can lean in to it, as long as you can hold on to it, and you feel good in it, it's a mistake.

Again, this is the reason so few people are self-realized. You're holding on to something. You're attached to something. Whether it's a teaching, or a person, or a satsang, or a sangha, you can never become free while you're attached to something.

So the question is, what shall I do? You do exactly what you're doing now, but you do not think about it. This is the important point. Do not try to find some new profound teaching, that will give you new words, or new methods, or new rules and regulations. You merely do what you're doing now and you do not think about it, you do not attempt to analyze it, you do not think this teaching is higher than any other teaching. You leave yourself alone. When you learn to leave yourself alone, in body and in mind, you have arrived. Do not ask, "Where have I arrived? To what have I arrived?"

This spoils the whole thing. This is what I'm trying to explain to you. Do not look at something that I say, and attempt to analyze it, tear it apart, try to make something out of it, or take refuge in it. Just be. Be neither this nor that.

If you were only able to do what I tell you, you would immediately feel a tremendous happiness, a tremendous bliss inside of you. You would feel a tremendous joy welling up within yourself. This happiness, this bliss and this joy is your very nature. It has nothing to do with words, places or things. It is what you are when you let go of everything that you've been holding on to.

Some of us have formed so many habits of holding on to something, that we do not know we're holding on to it. You may be holding on to a belief that has become totally integrated in your thinking, in your thoughts, in your body, in your mind, and you don't even know you're holding on to it. You may be holding on to some type of concepts that you've had for many years, you're not aware of, because it is integrated within you.

So how can you deal with this? How do you deal with this? You just remain as you are. You remain exactly as you are. This is why when you meet a liberated person they appear to be just like you. For there's nothing to get rid of. There's really nothing to drop. Remember, when you try to get rid of something, when you try to drop something, you believe in yourself there's something that you've got to drop. Do you see what I'm saying? You believe there's something there, that has to be gotten rid of, and this keeps you back. There never was anything that you have to get rid of. There never was anything that has been interfering with your freedom.

I suppose you can only feel this, what I'm saying to you, when you're living in the moment, when you learn to be spontaneous, in the moment. Always remember this truth. When you try to change yourself, when you try practicing sadhanas, or you try to get rid of a feeling or an emotion, you are really saying to yourself, "I've got this something that's interfering in my spiritual life and I have to get rid of it." Where did this something come from, that you have to get rid of it? The truth is you never had it in the first place. There never was anything that overwhelmed you, that caused you pain, that made you think that you're not enlightened, or you're not good enough. These things never existed for you to begin with. Consequently why would you have to get rid of something that doesn't exist? Why would you spend years upon years of working on yourself, trying to get rid of something that doesn't exist, trying to improve yourself when there's nothing to improve. There's only that, and that doesn't exist.

So where are we? Nowhere, we're absolutely nowhere. And that's exactly where we should be, nowhere, knowing nothing. This is total emptiness. Remember all of your beliefs, all of your concepts, all of your ideas, all of your dogmas, all of your religious training, comes from false imagination. You have imagined that karma has put you here, in a relative plane on this earth, and then you have to get rid of your karma, and you spend many years working on yourself to get rid of the karma that you never had to begin with.

Think back in retrospect in your life. See all the things that you've been playing with all these years, the things you've been trying to remove from yourself, trying to attain something, trying to get rid of a bad habit. Both are erroneous.

There's no realization, there's no liberation, there's no bondage. There's no false imagination. So you have nothing. And then I tell you, there's no nothing. So where are you? Where are you? Exactly where you are supposed to be. Here. Doing nothing. Isn't that wonderful? To know that you're in your right place. There never was a time when you were in the wrong place. You are here means that you're nowhere. You're neither here nor there. You're neither up nor down. You're neither forward nor backward.

What I have done is I've pulled away all of your crutches, and everything you've been holding onto or leaning against. Now you're absolutely free. But again there's nobody to become free. So you go back to the same question. What are you? Catch yourself when you want to answer that question. You cannot say you're something. You cannot say you're nothing.

Don't you see what this is leading to? Just by knowing this, it should make you feel peaceful, more peaceful than you've ever felt in years. You should begin to feel happy for no reason at all, total happiness. When you think about this, and you realize that you're not something and you're not nothing, there's nothing else to say after that, nothing else to do after that, nothing to become, nothing to achieve. You're totally free, and there is nothing to think about.

The point is, when you have nothing to hold onto, when you realize you're not something, you're not nothing, there has to be complete silence. You have nothing else to say to yourself. The thoughts stop. You should find that happening right now. The thoughts just stop by themselves, for there is no one left to think anything. The thinker has been totally destroyed. If there's no thinker, how can there be thoughts?

Isn't it beautiful? Do you feel what I'm talking about? You have gone beyond everything. You've gone beyond everything that exists and does not exist. You've gone beyond everything that appears and does not appear. You've gone beyond everything that thinks and does not think. You are now totally, absolutely, whole heartedly free.

(silence)

Shanti, shanti, shanti, peace.

Feel free to ask any questions.

SV: *It normally was a question Robert but I'll say it frankly to you. There was a degree of freeness at the point when you said, "There was no false imagination." That's all.*

(silence)

R: Isn't it wonderful to know that you have peace and harmony inside of you. That you have bliss inside of you and that the world has absolutely nothing to do with it. The world can become anything it wants, it can change, it cannot change. It can rain, it can snow. It can have an earthquake. This can never affect you. It can never affect the peace that is within you the happiness that you have. You're all feeling this, this is good. You are the one. It is wonderful when you begin to feel that you do not have to go anywhere to find happiness. You do not have to meet certain people or be in a certain place. Happiness, love, peace, bliss is exactly where you are. Right now. You are that. And isn't it wonderful to realize that you have nothing to change in yourself. For there never was anything wrong to begin with. (pause) If you would like to express how you feel, feel free to do so or feel free not to do so. This is why all Sages have tried to explain that reality is the easiest thing in the world to attain. And there is absolutely nothing you have to do to attain it. Just be yourself.

SL: *Well Robert that sounds really simple but it really isn't that simple for people like us who are just being ourselves. (R: Who are people like us?) Someone like me. I can say that I'm something that I'm not nothing but I don't really have that experience. And how do I get that experience without chanting for hours and hours, you know it seems that it doesn't come that easy.*

R: We're talking about the habits that you've had for many years that you had to chant and chant for hours. This is not so. Who says you have to do this? (SL: *Well can't we just chant you know, I mean I was taught that we do chanting ???*) It's fun chanting but it has nothing to do with realization. (SL: *But we are in form how can you make the transition to no form without doing something?*) If you do something you're just changing one situation to another situation. By doing nothing you're changing something to another situation also. But if you're just being and realizing it's not this or that, not up or down, just being yourself then you remain in the silence with nothing to say, with nothing to do, you just are. And you are yourself, the Self you've always been. (SL: *You just remind yourself by talking?*) No you don't remind yourself at all. Because when you remind yourself there is a reminder and there is a self. What you do is you just take a look at the situation. You just observe the situation. You pull everything back inside to the source where it was. You just remind yourself and remember the silence without words or thoughts. (SL: *It's very hard to stay in silence.*) This is because you're used to thinking that something exists. (SL: *And to break that habit?*) And to break that habit you just keep still.

(break in tape)

R: ...You are neither the Self nor the non self. When you can see it clearly then you just become what you've always been. When I speak to you this way perhaps a word that I say to you can cause a tremendous change in you. Perhaps following what I'm telling you to do will cause a tremendous change in you by listening. Something will hit a nerve in-

side and everything will melt and disappear. But do not make it hard for yourself by believing thoughts, that you have to do certain things or to say certain prayers or to do certain chants, drop all that kind of thinking. And just be! Just be yourself. You're neither this nor that. If you're nothing that you can talk about or imagine then your mind becomes still. And when your mind becomes still you're already home.

So learn to observe the part of you that tells you that there is something you've got to do, that it's hard. Observe that in you. And when you do not respond to it, it will go away and you'll be free. You're already free.

*ST: Robert the place of quiet mind, witness, still there is steps huh? (R: There is still what?) There is still a step? If you're coming to the place if you're in a room a quiet room, there is still a waiting, still a sense of peace in the mind being quiet, there is still me?*

R: As long as you believe there's still me then there is still me. Why do want to believe there is still me? Believe nothing! Just be yourself. Do not think of steps you have to take or me an I or a you. Forget about all these things. Be without motive. Be without a crutch to hold onto. Be without a teaching. Be totally empty, totally spaceless. Beyond all concepts, beyond all space, beyond all thought, beyond all doing. The source. Whatever the source is you are that. The breeze blows, it's neither good nor bad. To some people it's good, to some people it's bad. But the breeze in itself is neither good nor bad. Just a breeze. This is what we have to become. We just are. We're neither this nor that.

(silence)

R: Mary would you like to read the Jnani? (*SM: Yes Robert.*)

(Mary reads the Jnani)

R: Thank you Mary. Do we have any announcements?

*SM: No. There are transcripts on the table for the new people and they are free however if you donate it will be all right. And we will be having a box filled with the transcripts that are missing, they will be coming shortly. Tony wants to make an announcement. (R: Sure.)*

*ST: I wasn't able to get these copied but there is a mahashakti darshna fire ceremony for world peace again tonight and it goes on tomorrow from 10 to 1 p.m., 6 - 10 p.m. and Saturday 10 to 1 p.m. A session consists of a precise performance of prayers invitation, offerings to fire and chanting, and \$35 per session. It takes place in the Hindu temple on Las Virgenes Road this weekend. There are a lot of Brahman priests there and according to what they say here, there are great benefits for you there.*

R: Thank you Tom. Remember to love yourself, to worship yourself, to pray to yourself, to bow to yourself. For God dwells in you as you. God bless you peace Om shanti.

We now have prashad. Feel free to enjoy. We have some wonderful cookies. Par-take of them. Enjoy them. We have some good chocolate, dipper chocolate...

(tape ends) [TOC]

## **WHAT IF I DON'T AWAKEN BEFORE MY DEATH?**

*4th October, 1992*

*Robert:* (tape starts abruptly) ...shanti, shanti, om, peace.

Good afternoon. I welcome you with al my heart. It's good to be with you again. I love you all. All is well.

Happy Rosh Hashanah and Yom Kippur to our Jewish friends. Most of them are not here. They're probably in the synagogue worshipping. I heard it's expensive to go to the synagogue on Yom Kippur these days. You have to pay, buy a seat for a hundred and twenty-five dollars.

*SB:* *Even God couldn't afford and he's here.*

R: For a hundred and twenty-five dollars you should be able to take the seat home. (laughter) For a hundred and twenty-five dollars you can go see a Madonna concert. (laughter) But all is well. It's time for the annual Yom Kippur joke... (laughter) ...about the Rabbi who was preparing the synagogue for the high Holy days and he takes out the Torah, the ancient scriptures, and gets in front of it and starts chanting. He starts beating his chest with his hands saying, "I am nothing, I am nothing, I am nothing." The cantor who sings these chants happens to see the Rabbi doing this and he wonders what he's doing but he says it must be something good. So he looks over at the Torah and starts doing the same thing. He starts beating his chest with his hand saying, "I am nothing, I am nothing, I am nothing."

The janitor happened to be there watching the whole procedure and he wanted to get into the act too. So he went over and started beating his chest saying, "I am nothing, I am nothing, I am nothing." The Rabbi looked at the Cantor and says, "Look who thinks he's nothing." (laughter) You won't hear that again until next Yom Kippur.

I receive interesting phone calls from people all over the world. I got one this morning from Minneapolis, that's all over the world. A lady asked me an interesting question. She asked me, "Robert what happens to a person who is in the presence of a Jnani or a Sage for many many years they do not become enlightened and then they die. What happens to them?" That is a fair question. So we will talk about this because I think many of you wonder the same thing. Where you keep telling me, "I'm not enlightened yet, what will happen?"

Of course in truth you're already enlightened nothing has to happen. Nothing ever happens. It's up to you to see this. To remove the obstacles that make you think you're not enlightened. But in any event one of three things will happen to such a person.

They will either become liberated when they drop the body and never have to return again in a body.

Second choice they will be born to spiritual parents who are really totally evolved in this path and they will be born as a baby into those circumstances.

Third choice they will be born on another planet that's much more advanced than this planet. Where there is total peace and bliss and happiness. And you will find liberation on that particular planet sooner or later.

So you have three choices. We'll talk about them a little bit.

*The first one.* For a devotee who has been sincere in this particular path, who has really put this path first, put the teaching first for such a one they're already liberated while in the body but they don't know it. So when they drop the body they become totally free. Becoming all pervasive, absolute reality, becoming the entire universe. The essence of the entire universe. Yet you do not lose your knowledge of who you are. This is very paradoxical when you think about it. Every enlightened being is also the whole universe, every plant, every bug, every animal, every mineral, every human being, every planet, every universe, everything. An awakened one is part of the whole system. He is in all things.

Of course the question arises in the ajnani the one without spiritual knowledge will ask, "How can this be? How can all the enlightened beings who have been here since the beginning of time all be in the same place at the same time?" Yet this is exactly what happens. This is why I tell you so often that everything is sacred. The ground upon which you walk is holy ground. Everything is sacred. You should have reverence for all things. All things are God, so-to-speak, the leaf, the cockroach, bedbug, the mass murderer everything is God but most people do not understand this. They judge by appearances and they want solutions immediately with the things that they see. But as you become evolved you begin to intellectually understand this thoroughly. The whole universe is Brahman. The whole universe is effortless, choice-less, pure awareness, sat-chit-ananda. So a realized being is all pervasive and is all of these things.

*Number two.* If you need more training, more knowledge, more understanding and you were very sincere in this body, in this life, you will go into a family and be reborn. A family that is very spiritually oriented, who are on the brink of realization. You'll become their child. All the preliminary work has been done for you, and in that particular incarnation you'll be self-realized.

*Number three.* There are many planets in this universe. Billions and drill-ions of suns. Each one has a certain amount of planets revolving around its orbit. Many of these planets contain life. Life forms such as us. So a being who in this body has again been sincere who will be into the self, putting God and reality first in their life, letting go of all the nonsense and foolishness and things that bother most people. Fears, anxieties, needs, desires, wants, giving up all of these things, attachments. Depending on your karma where you go. This particular being will go to an advanced planet, which is far more advanced than this earth. Where there are no wars. No more man's inhumanity to man. And



these beings will become free on that particular planet at a specified time. Interesting isn't it?

When I was twelve years old I used to ask my mother, "What am I doing here? I don't belong here. Why am I here?" And my mother used to say, "You're here to be like everybody else, to get a job, to have a profession. To go into this world and make something out of yourself." And she used to retaliate, "Do you know what you want to be when you grow up?" I used to say, "Nothing." (laughter) I don't think that I knew what I was talking about at that time. But anyway after a while she thought that we should go see uncle Louie. (laughter) Uncle Louie was a physician. And she told him what I was saying, what I was doing. So he said, "I'll take care of this." He gave me a physical examination, everything was fine. And again he asked me, "What do you want to be when you grow up?" I told him, "I don't care what I am when I grow up I just want to know what I'm doing here? What am I doing here?" And he asked, "You mean on this earth?" So I said, "No in this body? What am I doing in this body? I feel like I'm in prison. I feel as if I'm confined to something." So he looked at me and said something to my mother about a psychiatrist. (laughter)

And the next day my mother took me to see a lady psychiatrist. She was a German lady from Austria. Her name was Sonya Leichenstein or Leichenstine. My mum told her the story. What I've been doing and she took me into her office. There was a nice couch there I was lying down on. I enjoyed it. She asked me, "So you don't think you are the body? You think you're someone else?" And she giggled, "You know Freud used to think the same thing." So I said, "Who was Freud?" She said, "Never mind." (laughter) Again she asked me, "What do you want to be when you grow up," and I asked her, "why is everybody asking me this question? There is really nothing I care to be when I grow up at all. I just feel confined to my body. I feel as if I'm in prison. I don't belong here." So she said, "Don't worry about that I will get the little man out of here out of your body. There is a little man in your body that has to come out and we will work on this."

So I went to see her every Friday. I loved it due to the fact that my mother gave me some extra money and I would not have to go to school that day or half a day at school. And I was able to ride on the bus. I really enjoyed those times. I went to her for about six months. She finally called my mother and recommended another psychiatrist, a man. These people kept on asking me, "What do I want to be when I grow up?" So I went to see this man. He was a different psychiatrist. I really enjoyed going to him also. Finally I got it. And one day he asked me, "Robert do you know what you want to be when you grow up?" I said, "Yes I want to be a neurotic." (students laugh) And that was the end of my visits with psychiatrists.

S: You were cured.

Robert continues: Now what does all of this have to do with our talk today? Absolutely nothing. (laughter) What is the moral of this story? It has no moral whatsoever. Just something I thought I'd throw in.

The absolute truth is noone dies, noone is born, noone prevails. If you can only accept that for yourself, understand its meaning you will be totally free right now completely free, completely liberated. What I was telling you before about going to different planets and the rest of it is utter nonsense. There is really nowhere to go. Yet it does appear this way to people who don't understand these things. The other planets, other universes are just like this earth. This earth does not really exist. It is not here at all. Neither is your body. But as long as you believe you are the body or you are the world and the world is real for you all the things that we were speaking about will happen. But to whom will they happen? To the one who does not understand.

It is like when you go to see a movie. To whom does the movie happen? To you! You're watching the movie. You may agree with some of the characters in the movie, you may disagree with some of the characters in the movie, you may get excited over some scenes in the movie but you are the one doing all of these things. The movie itself is impersonal. It's just a movie. If you want to get excited about it and cry and laugh that's your choice that is what you want to do. Life is the same way.

We have to understand that life is a movie. Everything that you behold with your senses are images on the screen of life. Images superimposed on the screen of life. None of it is real. Just as the movie is not real. Would you leave the movie when you go home and think the movie was real? And take all the characters with you? And think about them day and night? Of course not. You usually forget the movie as soon as you walk out the theatre. While some people carry it with them a little bit and they let go of it later. But what do you do when you let go of the movie you go back to yourself. What you think you are. You go back to your life, your problems and you forget about the movie. Life is like that.

Different things happen in this world, wars, man's inhumanity to man, wonderful flowers grow, the sky is blue, there are mountains, everything appears real. And you go for it, you identify with it. That's just like your reaction to the movie. Only when you identify with the things of life that appear to be real you become part of that picture. You become part of that scenario. You become part of that happening. So if you believe things are wonderful they become sort of wonderful for you. If you believe things are terrible they become terrible. You make these things happen by the way you allow yourselves to think, by the way you allow yourselves to feel, what you accept, what you deny, what you give up.

All of these attractions, all of these attachments, all of these feelings, forms, what you call your personality. So your personality is nothing but a bunch of feelings, emotions that you picked up by habit and you react this way wherever you go. You react from the emotions, the habits that you picked up along the way since you were a little one and this is what makes your personality. You hear people say, "This person has a wonderful personality," and they picked up these habits, these feelings when they were a child. Other people have a terrible disposition, terrible personality they also picked up all of these

feelings, these emotions when they were a child. And all they can do is react to conditioning.

When you begin to pursue spiritual life you begin to understand all these things must go. All these things have to be given up. You begin to see yourself sort of like a light bulb. Your true nature is bright and shining. You are the light. But it's as if someone comes and puts a piece of cloth over the light, another piece of cloth over the light bulb, another piece of cloth over the light bulb so you're no longer able to see the light. You see the cloth. Therefore you don't want to try to put other things over the cloth to be able to see the light. What you want to do is remove the cloth layer by layer until the light shines once again. So it is with your life.

You are Brahman. You are that absolute reality, ultimate oneness, nirvana. You are the I-am that I-am, God, reality. This is you.

But for some strange reason you've covered yourself with layers of ignorance. You have become conditioned. You have a covering called a body which appears to you to be the Real McCoy and you go through life trying to appease the body. Trying to make the body happy. Doing things to the body so you'll be satisfied. Yet with a little investigation you will begin to see that you are not the body. The body belongs to the I-thought. The body belongs to the ego, to the mind.

Consequently you begin to work on yourself by removing the ego, the mind and the I. As you continue to observe this and see this in yourself you begin to realize that the I-thought is the main culprit, for you say I all day long. I love this, I hate this, I feel this, I don't feel that, you're always using the first pronoun I. Therefore everything is attached to this I. Your spiritual sadhana becomes one of removing the I-thought totally and completely. For if you remove the I-thought everything else will go with it and you will be totally free. It's like trying to take off the layers of cloth on the light. If you take them off one by one it will take a long time but if you go directly to the source which is the light the cloth will burn up by itself.

This is what we do here in Advaita Vedanta. We understand I am the light, I am Brahman. I have always been Brahman. I am Shiva, I am Krishna. I am all of the gods and goddesses. I am that. I may appear as the body but I am not the body. There is no mind that controls me at all. For I am the light of the world. I am that. Nothing else exists but that. You turn within to that. You turn within to the Self. By turning within I always refer to negating the body totally and completely trying to realize even intellectually there never was a body to begin with. There is no body, there is only the light, consciousness, self contained absolute reality that's what I-am, I-am, I-am.

As you begin to think this way you will notice that you will become more expansive. You begin to feel yourself in the mountains and in the trees, in the ocean, in the sky. At first you only have a glimpse of these things but as you continue you find that all of your so-called anger subsides. You become a peaceful person, very peaceful. All of your needs and your wants subside. All of your fears subside. You're no longer afraid that any-

one is going to do anything to you. For there is no you left that anybody can do anything to. You has been transmuted, transmuted, transcended. You have become total freedom, total love what you always were in the beginning.

How do you begin? You begin by observing everything, observing yourself especially. How you act everyday, what you feel everyday. You observe your emotions, your reactions. Watching what motivates you, what moves you. And then you inquire, "To whom do all these things come? Who is feeling all of these things? Who feels the emotions the thoughts the fears? Who has been feeling all of these things all of these years? I have, I have. Well, where did this I come from? What is the source of this I? The I has to have a source. It couldn't come from nothing. The source is the absolute reality.

The absolute reality never produced an I to begin with. The I-thought has been a delusion all of this time. As you trace it back to the source which is the Brahman, consciousness you find that the I burns up inside the source. What really happens is that it never existed and it just disappears. Just as when you walk out of the movie, the movie is over. What is left is the screen. The screen is the substratum of the movie. So the source of you is the substratum of the image of the body and of all of the images in this world, you are the source yourself. The source has been you all this time. When you know this it makes you feel so good you start laughing hysterically.

All these years you've been searching and looking and trying to change things, trying to add thing onto yourself, trying to acquire things when you have been the source of everything to begin with. Everything you've been looking for has been within yourself you have been that. You then begin to surrender everything to yourself. You surrender all of your thoughts, all of your feelings, you surrender all of your desires, all of your wants to the Self. You pull it in all inwardly.

You become like the sea and its bubbles. The bubbles break, they form, they break, they form, they form back into the sea and then they become bubbles again. You no longer become a bubble it comes and goes every second, every minute. You become the sea. I am the bubble make me the sea.

(silence)

It is now time to play stump the guru. Can you pass the basket around, Fred?

(Q - Mary reads, A - Robert answers)

*Q: How can we see more clearly that there is nobody home? Even with self-inquiry there seems to be a doer.*

*A: In the beginning stages there is always a doer. You have to do something to see more clearly. This is what self-inquiry is all about. You are doing the self-inquiry in order to awaken. I always tell you there is nothing you have to do because you're already awake just see it, feel it, become it. Yet you will not listen to me. Therefore we have to use methods, sadhanas in order to get deeper inside of us and wake up.*

Self-inquiry is one of the methods that work quite well. It can take you a long way. Therefore constantly practice this method. Do not look for the day or the time when you

will become enlightened. For I tell you so often there is no time, there is no space. Time and space does not exist. What this means is there is no time that you can become enlightened because the time is now. There is no becoming anything. There is no space which means there is no room for you to become enlightened. There is no room for any change do you see what I'm saying? Illusion is very compact. Like a garbage compactor. (laughter) It makes the garbage so compact there is no room for anything else. This is the nature of this universe. It's compact, full of consciousness, self contained reality. There is no room there is no time there is nothing just the present moment. The present moment is forever. When you're able to see this you will not question when am I going to be enlightened, when is something going to happen, when am I going to feel something. You do the work that has to be done. You do not think about it and analyze and judge it, just do it.

Some people say self-inquiry is for beginners. We're all beginners, we're all losers, we're all ends, we're all leaders, we're all beginners, we're all everything. We're the whole thing. Do not think at all! Stop your thinking it's your thinking gets you into trouble. Just do what you have to do with not thinking about it and then you'll see progress. For in reality there is no future, there is no past, there is no beginning there is no end, everything just is and that isness you are that. You are that. You are Brahman, you are free right now.

*Q: Each day you take the dog for a walk. Do you think a few minutes before I must get ready to go for a walk? Or does a light go on and you know it's time? Or does your body just move to go out without thought?*

A: Number three. (laughter) I just do what has to be done.

*Q: What things exist in your life that you want to retain? Money? Health? Do you ever desire to eat minutes before you do and start thinking about food? Do you ever think about your health? (pause then students laugh)*

A: Whether the person who wrote me that question is sincere or whether they're not sincere. What can I say? Everything always gets done. There's no doer. If it has to be done it gets done. You see me as a body therefore you also see this body has to eat, sleep a little, take Dimitri for a walk. Who does all of these things? But there is no doer present yet everything gets done, that has to be done. Nobody is left to say, "I am doing this and I am doing that."

*SD: Is it the same as complete spontaneity?*

R: You can say that, yes. It has to be done to maintain and sustain this body. To appear as a body to you. It's done. It's done. As far as this is concerned listen to this: Nothing is being done as the doer, nothing is happening but it appears to you as if something is happening.

SH: Doesn't it appear to you that something is happening?

R: No. I see movement taking place but nothing is happening. (SH: *There's no movement taking place?*) Umm? (SH: *You see movement taking place?*) Yes. (SH: *That's movement taking place.*) To you. (SH: *There is no movement taking place to you?*) I see it but it does nothing. I see it like watching a movie. I watch the movie, see through nothing is happen-

ing, just sitting in the seat watching. So this body appears to be part of the movie when you look at it. And it is doing things like in the movie, eating, walking, sleeping, dreaming but I am not doing anything I'm just the observer, the watcher. I'm absolutely nothing. Again it appears to you that I get up and walk and move and do that, do this. The whole thing is very paradoxical, contradictory. Yet this is the absolute truth. Noone does anything there is nothing to do.

Always go back to the compact garbage bin. The whole universe is compact, self-contained absolute reality there is no place to do anything. How can you be a doer of anything? There is no place for anything it is filled with Brahman. Brahman is the whole universe. There is nothing but Brahman called the absolute reality, pure awareness that is the only existence. There's no room for anything to take place. But the mesmerism that most of us are in makes you think you're doing something, makes you think some things are happening someplace. Yet I know for sure that nothing is happening.

SH: There isn't even an illusory appearance of something happening?

R: There is no illusory appearance at all there is just the Self, just consciousness. But at the same time I see everything you see. At the same time you're aware of everything I'm aware of. To me it's like a movie. (SH: *But there is that appearance?*) The appearance is nothing. The appearance is both. Nothing is happening... (SH: *It's nothing but it's nonetheless appearing?*) It seems to appear. (SH: *As though it would?*) It appears to noone. There is noone for it to appear to. (SH: *Who perceives it?*) There is no perceiver. Noone perceives it. (SH: *Is that a perception?*) There is no perception. But at the same time there appears to be a perceiver and a perception. (laughter) So you figure it out. (SH: *You're separating. It's like a greased tennis ball.*) (laughter)

S: Maybe the next question will clarify it?

SB: *Robert is it true that consciousness is absolute non-motion nor motion? And you're identified with that? You're in that position ??? so that's your reality and it's observing the appearance as something as a movie but it's not real? It knows it's not real right?*

R: Yes you can explain it like that. (SB: *It's not that. That's just an explanation but is that an explanation of seeing...*) In a way but if you talk about an experience you won't know what to say it's beyond anything you can ever imagine. It's beyond the senses of course. We normally have our senses to deal with, senses to judge with, that we won't get over this question, do you know what I'm saying? (SB: *But you rest beyond the mind that should happen by itself. You rest beyond movement. Mind isn't movement per-se?*) There is no movement there is just That and you are That. What do you see? You see movement.

SB: *It's a habit.* (R: No.) *An addiction.* (R: No.)

R: Everything that you say, touch or think are false. All of your belief system, totally false. All the truth that you know is false. Stop looking and just be. That is all you have to do. Do not be this or that just be. Next case.

*Q: After your age fourteen experience did you immediately identify with self and no longer with physical bodies or was it a gradual lessening of identification with the body and more and more identification with self week by week until it was total identification with self.*

A: My experience at fourteen was total and absolute. Nothing gradual about it, it just happened and I've been like that ever since. There is no gradual anything. Everything was made perfectly clear to me. Everything is nothing. Nothing is everything. And it's been like that ever since, no progression. You walk into a darkroom and turn on the light the light is lit at once at a time. The brightness is there immediately darkness is gone forever. So it is with total self-realization. When it happens you're totally realized, immediately and you laugh because you've always been this way. Darkness has just been removed. There is total freedom from illusion.

*Q: Dear Robert, please describe the self in bits and pieces as best you can? (laughter)*

*SH: Yeah just try that. I want to hear this. Stop at the pieces and lets have a little concept. To hell with ??? and the prashad.(laughter)*

A: The only answer is silence. Look within yourself.

*Q: When one awakens does one automatically become a Jnani?*

A: A Jnani is a name given to an enlightened Master. An enlightened Master doesn't have a name. If anybody walks around saying, "I'm a Jnani," be careful. When you are the self you are something beyond description. For people who are not the self so-to-speak to figure this out, they have to words, experiences, pictures to describe the experience. All these words for the Jnani, moksha, liberation, self-realization are all for the ajnani. When people believe they're human. For the enlightened beings there is no such word as a Jnani. Only the ego can call them-self a Jnani. A Sage has no name. A Sage just is. Always will be, always was. It's a name that the jivas use in different ways.

An example is Ramana Maharshi he was known as Ramana Swami, Rama Swami, people gave him names that's the reason they named him Ramana Maharshi. He was never concerned with this. "Yes, call me Ramana Maharshi, don't call me this or don't call me that." He just went along with it. We called him Ramana Maharshi, he was always happy with it. I'm starting to say, him, he. Of course as far as he is concerned he didn't have a name. He was the all-pervading universe and he didn't have a name we think of a name. When you're all-pervading you could be called a tree, dog, mouse or anything names do not stay with you especially if they say ????. Next.

*Q: If you are one with the Self what physical experience do you have before or after a massage? What does a massage do for you?*

A: A massage basically makes the body feel good. (SD: *The apparent body.*) (laughs) It's just like eating. The only difference between you and me that I know that everything is false and nothing exists and I find that the body goes through the motions of existence. The body that goes through the motions of existence does not really exist at all. This is a hard one for you to understand. It means I can sit here talking like this because the body appears to exist otherwise there will be no talking, there will be no teaching. Noone would

ever know that you're something else in this universe. ??? For some reason I found myself sitting here doing what I'm doing, here. You see a body doing things, going through motions. I see nothing. The same thing I see even you see. You figure it out.

S: That's why we're here. (laughter)

Q: *Dear Robert if you are permanently aligned consciousness with the self what does sitting in the silence six hours a day do for you? If you stop sitting in silence how would your inner experience be different?*

A: It does absolutely nothing for me. I'm doing it for you. It makes no difference if I sit or don't sit or if I lie or stand.

SL: *Were you always doing this before you moved house?*

R: I didn't sit at those exact times. Sometimes I was sitting at noon. (SL: *Robert earlier you said the I-thought is God?*) The I-thought is illusory. It doesn't exist at all. The I-am is Brahman. The I-am is consciousness. So the I-am consciousness appears to run the universe. It takes care of the body. The I-thought is the appearance but doesn't even exist at all. But the human appearance it appears that you go through situations, conditions this is the I-thought that does this. The I-am is God, totally different. (SL: *That means God doesn't involve with illusion?*) God doesn't even exist. When you talk about God... (SL: *But then consciousness is involved with God.*) Consciousness has never involved anybody. There is nobody to involve with. (SL: *What is just observing?*) The process of the body appears to be the body. What makes you walk, what makes you go to a movie, what makes you do anything it does? It is the doer that is doing this. The I-thought. The appearance. The I-thought does all of these things.

SL: *Going to a movie is not the same as making my heart beat.*

R: The same process that makes you go to a movie makes your heart beat. There is only one force that controls everything. The life force, which is called the life force takes care of everything for you. All the involuntary actions of the body that are in the body, digestion, inhalation, everything, constipation. Whatever is happening to you it's the I-thought doing this. But the reality is to transcend the I-thought completely, totally. Therefore when you see a Sage, as far as you're concerned the Sage is being motivated by consciousness because there is no longer an I-thought left. The Sage is being motivated by consciousness. In reality the Sage knows there is no motivation whatsoever. (SL: *The ??? in the Sage.*) ??? All these things are for you. Something to think about. But nothing is as it appears. Just remember that. Nothing is as it appears. ??? That's it Robert.

SF: *When you had your experience and experienced the self, omniscience and all-pervading. My understanding is that you did go to other people. You visited Joel Goldsmith, Yogananda there must have been some individuality left in you?*

R: When actually that happened I didn't know what happened to me at all. I had an experience I read about it. I had no idea what happened to me. I only knew I was strange. I was seeing strange things, having strange thoughts I didn't really know what happened? So my first experience was when I attended a Christian church and he told me



to go to Joel Goldsmith. I went to Joel Goldsmith to confirm what was happening to me. Tell me what it was all about. So he told me to see Yogananda then I went to Ramana Maharshi. (SF: *You're not considering individuality even though it is the question?*) Well I didn't know whether I was free or what? (SF: *True.*) I didn't know what happened at all.

SF: *Well Maharshi apparently had no questions? When he went to the temple to ordain him. He commented ...unclear... But when you got to Maharshi there was no more wondering what had happened to you.*

R: Well I went to Joel Goldsmith there was no more wondering any more. (SF: *And why did you go to India?*) ??? I saw him in the crib when I was a baby which I realized was Ramana Maharshi. So I went to him because he was the figure I saw in a book. The same person. So when I went to India I saw different Sages ??? I just did it. I didn't have any reason or goals to push me. It just happened.

SH: *Must have been some motivation to make it happen.*

R: Different people have some experiences like this in different ways. ??? and had this unusual experience. When Ramana Maharshi had his experience in India, where people have been doing this for years. People knew what was going on. Most American person never heard of anything like this. So they make you feel very strange. ??? and you are working with people who are like me. And here I am.

SY: *Thank God.*

R: Who cares it's prashad time. (SV: *Good!*) Today we have some multigrain cookies. All natural fruit sweetened cookies.

SB: *Hallelujah!*

(prashad continues)

Remember to Love yourself to worship yourself, to pray to yourself, to bow to yourself, for God dwells in you as you. Om shanti peace.

And we're all finished.

(tape ends) [TOC]

## **UNDERSTANDING HOW TO STOP THOUGHTS**

*8th October, 1992*

*Robert:* Om, shanti, shanti, shanti, om, peace. Good evening. It is an honor to be with you once again, to see you, talk to you, say my piece and go home. Beautiful evening. Nice breeze blowing. All is well. Everything is in its right place. There are no mistakes. And you are all divine spiritual beings, whether you like it or not.

It has come to my attention that many of you are trying to stop your thoughts, control your thoughts. You cannot really do this. Trying to stop your thoughts, as Ramana Maharshi says, is like a thief becoming a policeman to catch the thief. In other words, the thief that becomes the policeman will not catch the thief, because he's a thief himself. And so it is with our minds. When we use the mind to stop the thoughts, the mind will not stop the thoughts at all, because the mind wants to go on living. Stopping the thoughts is annihilating the mind, and the mind does not wish to be annihilated. The mind wants to live on, to fill you full of nonsense, superstitions. Therefore we do not try to stop thoughts.

What do we really do? We do absolutely nothing. There's really nothing you have to do to make the thoughts cease. Always remember when you do things according to the sadhanas you've learned, the spiritual exercises you've practiced, the meditations, the yoga, this will make you free for a couple of moments, and then the thoughts will come back to you with full force, knocking you over. You cannot stop the mind or control the mind with spiritual practice. Again, you cause the thoughts to cease by doing absolutely nothing, by being your self. In all the scriptures we read, unless the mind stops spinning there will be no realization, no liberation. Only when the mind stops, the thoughts cease to be, is there liberation. Yet we use the words "To stop the mind, to stop the thoughts." This is sort of a misnomer, for again you have to use the mind to stop the thoughts, and the mind does not want to do this. It does not wish to cease thinking. Yet by ceasing to think, you do acquire unalloyed happiness, infinite peace, divine bliss. When the thoughts do stop, these verities come forward, and you become free.

You do not have to watch the thoughts, analyze the thoughts, be the witness to the thoughts, or observe the thoughts in any way whatsoever. All of these symptoms simply make the mind stronger, really. Most of you have tried to stop your thoughts with various methods like these for many years, and if you look back in retrospect you will see, it made the mind stronger. It caused the mind to have more power. Thoughts hit you from all directions. This means we do not wish to use any method whatsoever to stop thoughts. Yet the thoughts have to be stopped. They have to cease. By doing absolutely nothing, the mind will begin to slow down.

When you think you have to watch your thoughts, observe your thoughts, you're saying to yourself, "I'm going to observe my thoughts, I'm going to watch my thoughts." You're using mind energy to do this, aren't you? You're using energy to stop the thoughts and you'll never do it this way. But again if you do absolutely nothing, you just sit there, doing nothing, the thoughts will get weak.

Now really, no Sage on this earth or anywhere else, really stops the thoughts. As long as you see a body, and you call that body the Sage, there will always be some sort of thinking in that body, some sort of thought. For instance, I can be sitting here and I'll say to myself, "When I go home I'm going to eat a dish of ice cream." This is a thought. But what happens when I say it and what happens when you say it? When I say it, when I think it is similar to a burnt rope. A burnt rope may appear to be strong, but when you pick it up it turns to ashes. It's burnt, there's nothing there. When you say it, it is like a real rope, that is not burnt. You give it energy, you give it power.

Again when the Sage thinks of something, it is like a fan that has been pulled out of the socket. It's still turning, but there's no power. The power is dead. The power has been cut off. In other words, the thoughts of a saint are dead. The thoughts of the Sage have no power, no power whatsoever. This is why it is said, a Sage does not think. A Sage has no thoughts. What it really means is that the sage's thoughts are dead. When the thoughts are dead, you live in absolute reality. You live in pure awareness. When the thoughts are dead you live in sat-chit-ananda, in nirvana.

So what are you to do to also cease the thinking, so the thoughts can become dead? You simply do not attach yourself to the thoughts. By not attaching yourself to the thoughts, by not reacting to the thoughts, by not responding to the thoughts, they lose their power and begin to fade away. You do not give it any energy. You do not give it any power. Do not say to yourself, "I have to stop my thoughts." Do nothing like this. Just slow down, slow down, let the thoughts do what they may. Allow the thoughts to go their own way. Do nothing with your thoughts. Do not think about them. Do not fight them. And above all, do not try to stop them. You may think this is sort of difficult, but it's not. It's like when you first wake up, before the thoughts come. You're still drowsy from sleep. And when the first thoughts come to you, you hardly pay any attention to them. That's the attitude to have. Do not pay any attention to your thoughts whatsoever. But when you say, "I'm not paying attention to my thoughts," you spoil it. You're not to utter this. You're not to say this. You're just to become this.

As you begin to let your thoughts alone, not to pay any attention to them, not to be attached to them, you'll notice something very interesting happening to you. You'll begin to notice that you're becoming very peaceful, very calm. You become happy for no reason whatsoever. All of these dastardly things are still going on in this world, man's inhumanity to man, you have your own so called problems. Yet you become happy, you become peaceful, you become blissful. This comes all by itself, because your thoughts have slowed down. And you have had absolutely nothing to do with this. You, have not slowed

your thoughts down. This is an important point to remember. You have not slowed your thoughts down. Not you, whatsoever. For you are the mind, and you have not used your mind to slow down your thoughts. You have done absolutely nothing, except to ignore your thoughts. Ignore the thoughts completely, totally, absolutely. Again, do not fight your thoughts. Ignoring your thoughts is not fighting your thoughts. Do not try to change your thoughts. Above all do not try to stop your thoughts. Just do not be attached to them, and ignore them.

The example here is, what happens to your friend whom you ignore? If you have a friend and your friend is talking to you, telling you things, and you ignore your friend, what happens? The friend will walk away. The friend will go away and that will be the end of the friend. He or she will no longer be your friend, for you have ignored them totally, completely. You have not scolded them. You have not lectured your friend. You have not been evil to your friend. You have just ignored your friend. Your friend will back away and go away, because your friend gets no response from you whatsoever.

This is how you want to treat your thoughts. Same way. It makes no difference if the thoughts are good or bad, they're both impostors. In reality there are no good thoughts, there are no bad thoughts. We're not trying to replace bad thoughts for good thoughts or good thought for bad thoughts. We're trying to leave the thoughts alone. Not to do a thing about them. I want to make this perfectly clear. This is the highest way to handle your thoughts.

There are so many practices. You have Vipassana meditation. You have pranayama. You have so many different methods to stop your thoughts. All of these methods are good to an extent. They make you sort of one pointed, but they will not stop your thoughts. This is why people who have been practicing pranayamas, breathing exercises, Vipassana meditation, even Zen meditation, and other forms of yoga meditation, have been practicing for years, and years, and years and years. Perhaps they have achieved a semblance of peace, but they have not become liberated, due to the fact that they are using methods, whether it is a koan, or it's watching your breath or your feelings, or whether it's changing your thoughts to something positive, whatever you've been doing, you're using your mind to do it. And your mind will always fool you. It will make you believe you're getting somewhere, you're becoming something great. But it's really the ego. It is the ego that is controlling the mind, and you are the ego, the ego trying to control the mind. So again, what do you do to stop the thoughts? Absolutely nothing. Now why is the word nothing so important? You do absolutely nothing because in truth, everything is nothing. This is the reason you do nothing, to stop your thoughts. In reality there are no thoughts. There's no one trying to stop them. There's no liberation, there's no bondage. There's nothing. You're using the same nothing to stop your thoughts. Doing nothing, because you are nothing. Nothing plus nothing makes nothing. Can you see why I tell you to do nothing now? Because you're using your real nature when you do nothing. You are your Self. You are the absolute reality when you are nothing. Consequently when you are

doing something, to stop your thoughts, you're fooling yourself. Nothing will ever happen. But, like I say, you'll acquire a little peace. That's it. But by slowing yourself down, seeing nothing, hearing nothing, doing nothing, being nothing, your thoughts will stop completely, totally, absolutely, and as I mentioned before, you will feel beautiful happiness, peace of mind, bliss. You'll be free.

Practice this right now. Allow the thoughts to come, whatever they are. Do absolutely nothing. It makes no difference what the thoughts are. Let them come, no matter how much they seem to frighten you, no matter how powerful they appear to be, let them come. Where do the thoughts come from to begin with? They come from nowhere. They do not come from consciousness. They do not come from pure awareness. They do not come from the Self. Where do the thoughts come from? From nowhere. They're an optical illusion. They do not exist. They're like the appearance of the sky on top of the mountain. The sky appears to be resting on top of the mountain, but it's an optical illusion. Thoughts do not exist, whatsoever. Therefore you ask yourself, "Who's thinking?" and you will find out, the ego is thinking. So here's another point. When the thoughts slow down, so does the ego.

The thoughts and the ego are synonymous. As the thoughts slow down, the ego slows down, and begins to also disappear with the thoughts. When there are no thoughts, there's no ego. When there's no ego, there's nobody left to think. Then the question you will ask is, "How do I function without thinking?" As I mentioned in the beginning, the sage's thoughts are like a burnt rope. They appear to be real, but they're not. In other words, your thoughts are not real. They are false. How do you function without thoughts? Very well, thank you. Many of you still believe you have to have thoughts to function. You think you'll become a vegetable, but you will be spontaneous without thoughts. You'll be motivated by the Self. You will know what to do, where to go, whom to speak to, whom not to speak to, much better than you do now, much, much better. Things will happen to you spontaneously.

Everything we always talk about is very paradoxical, and the paradox here is, even though you have no thoughts, you will still think about certain things. It has to be done. But there's absolutely no thinker alive. There's no thinker. There is no one left to think, yet you still appear to be thinking about certain things, so you can function. It's similar to what we were discussing on Sunday. People always ask me, "What do you see? Do you see the world?" Of course I see the world. If I didn't see the world, I wouldn't be able to function. But I see the world as the Self. In other words, I see the world as images on reality, like in the movies, the images on the screen. I'm able to see the screen and the images at the same time. I see reality and I see the images. So it is with the thoughts, the same thing with the thoughts. You appear to be thinking, but you're not thinking. This is a very important point to remember. You will think whatever you have to think about, but the thoughts will be dead, like the burnt rope, like the fan with the plug pulled out, but the blades are still spinning, until they stop. Why do you want to do all this? For life

passes. Pretty soon you become old, and you appear to die. Do you want to believe this lie, that you die, that you get old, that there are problems in this world? This is all a lie. It's the mortal dream. Do not identify with the mortal dream. Know who you are once and for all. You are that which was never born, which does not prevail, and can never die. You are that which is beyond all concepts, all reasoning, all thoughts. You are that which has always existed as pure awareness. You are that which is neither female or male, which is neither good nor bad, which is neither right or wrong, which just is. Beauty, joy, love, harmony, peace, bliss, this is your real nature, this is who you are. Why not accept this and become free, right now?

It all begins by removing your thoughts. Now you have an idea how to remove your thoughts, get rid of your thinking process. You have to do it. You now know you have absolutely nothing to fight in this world, nothing to fear. It makes no difference what's happening to the economy. It makes no difference if there are earthquakes, cataclysms, hurricanes. What do you have to do with these things? What do these things have to do with you? You are the source of all creation. In this gap that I give you between sentences, at that time you are in samadhi. Every time I stop talking, you are in samadhi. Feel your divinity. Feel your bliss. Feel your love. Feel the truth, the reality. Clean yourself out. Feel all the karmas, the samskaras, all the things you've carried around with you for so many centuries, flowing away from you, completely and totally. You are absolutely free right now. Absolutely free. Absolutely free.

(silence)

*SR: I can see tonight that when we see a thought and when I want to understand thought better I turn it into something real and I guess I make it stronger or more like bars being in gaol. But I don't understand where does the thought come from in the first place?*

*R: In reality there are no thoughts as I mentioned before. The thoughts are an appearance of the ego. (SR: Some kind of an impression, some kind of a small understanding that is just very weak in the beginning. Some kind of an impression understanding.) Yes that is how it begins. The thoughts are like the body, it's an appearance. The appearance seems very valid, very real but if you investigate thoroughly you will see it's impossible for a body to appear. Just as it's impossible for thoughts to appear. Therefore when you get rid of the thoughts, you get rid of the body. When you get rid of the body you get rid of the thoughts. (SR: I didn't understand that.) They both come together. Thoughts are a part of the body. The reality of the body are the thoughts. (SR: They are like an emanation of the body?) Yes. (SR: Some kind of a vibration?) If you had no body would you have any thoughts? In order to have thoughts there has to be a body. (SR: Like the body is throwing out some kind of vibration that becomes a thought?) You can say that. (SR: So there must be a tension in the body?) Not a tension in the body but just a body and there are thoughts that have to do with the body. Whenever a body appears there are thoughts that go with it. No thoughts no body, no body no thoughts.*

*SF: During the out of the body experience there are thoughts going on in the body?*

R: Out of body experiences there are thoughts for the out of the body experimenter with the soul. When a person has an out of body experience the soul leaves the body so-to-speak. That is all the body, it's all mental. It's all part of maya. It's all part of mind. (SF: *They're not understanding of the body?*) The out of body experience is simply another phase of mind. That is all it is. (SF: *Sir, please say that again?*) An out of body experience is a phase of mind. (SF: *Phase of?*) Phase of the mind. Remember that the absolute reality has no attachments whatsoever. The absolute reality has no mind, no body, no thoughts, no ego. The absolute reality is beyond comprehension. It is pure consciousness. It is beyond words and thoughts. So anything that you can imagine, think or express, it's not that. An out of body experience seems very remarkable to some people but it's still kindergarten, it's nothing.

SR: *Even though I have a little thought and think all this, this is a good thought I want to understand it better, it'd be wiser for me just to ignore it and to hell with receiving any aid from it?*

R: Exactly. Or if you give it any power it will become stronger. You give it power by reacting to it, by believing in it, by trying to change it or stop it. (SR: *And I get seduced into thinking that oh if I could...if I could understand this thought this will help me do what I have to do better.*) On the contrary. (SR: *And you're saying if I would just ignore the thought the doing would happen without knowing why the hell I'm doing it, I guess.*) You've got it. (laughter) That's it Jorge. (SR: *Jesus Christ.*) (laughter) We think we're so important. (laughter) That unless we think, unless we do, nothing will take place, nothing will happen.

ST: *Aren't most of the out-of-the-body experiences acts of ego identification?* (R: *Exactly yes.*) *Because of what I've read about them, they always talk about meeting somebody, my family, my mother, my father, my grandfather down the tunnel, at the end of the tunnel, "I am doing this and that,"* (R: *Exactly!*) *"I am watching the doctors try to bring me back to life."* So it's all ego identification, though...I mean to a great extent?

R: The physical plane, the astral plane, the causal plane, the mental plane are all out of the mind. They are not you. They're a part of maya. A part of the illusion of life. You are beyond that! (SH: *No matter how exquisite or how subtle it may be?*) Exactly. (SH: *It's the causal plane, it's still maya.*) It's still maya. It's all part of the mortal dream.

SR: *Well part of my maya is I have a job and I'm doing some things and I'm dealing with people and I'm dealing with paperwork. So in order to deal with this maya called a job, don't I need to listen to those thoughts?*

R: Who says you will not be able to do your job without the thoughts? (SR: *But that job is maya I suppose?*) That is all maya and you will have the maya that you need to take care of that maya. (SR: *But if I push away these maya thoughts how will I be able to do the maya job?*) Who is saying this? Who is talking about these things? The maya is talking about maya. The maya is talking about itself.

SR: *You're saying that I could do this maya paperwork and people, job and just ignore the thoughts?* (R: *Of course.*) *Look at these papers and when I see a thought coming analyzing what I'm reading just put off it?*

R: Do not think about that at all. (SR: *Am I required to be looking at the paperwork?*) If you want to keep your job. (laughter) (SR: *Will I understand what is on the paper?*) You'll understand better than you can ever understand now. You will do what you have to do and you will do it quite well and you will be happy with yourself. Do not have the opinion that you are the doer and telling you, you have to do something. Just be yourself and everything will get done. (pause) An apple tree does not have to worry whether it's going to grow apples or not. By its very nature it grows apples. If an apple tree were able to think like us, it'd die! (laughter) It'll start thinking, "I wonder if I'm going to grow apples this year? I wonder if my apples will be green or they'll be ripe?" Just by the very thought it would destroy itself.

SH: *Or I might grow oranges or it might grow a pear?* (laughter)

R: So an apple tree just is and has luscious apples. The mysterious power that takes care of this universe and this world, that makes the grass grow, the sun shine just right to preserve life and maintain life. This mysterious power, the current that knows the way is always in operation and will take care of you and your life and in a much better way than you can ever do it by yourself. You have to trust it, have faith in the power that knows the way. Surrender to it completely and stop thinking. Another way to bypass all the things we've been talking about tonight, the thoughts, is through surrender. Surrender to the Self. Total surrender. Total humility. For when you surrender you stop thinking. True surrender is, you give up all thoughts. Then you'll get the same result. When you begin to see and realize, you don't have to make anything happen whatsoever. There is absolutely nothing you have to make happen. The happening will take care of itself. And you'll either stop the thoughts, by not reacting to them or by surrendering.

Mary would you read the Jnani? (SM: *Yes Robert.*)

(Mary reads the Jnani refer to the beginning of this book for text)

R: Thank you Mary. (SM: *Thank you Robert.*) Do we have any announcements?

SM: *Yes I do. (R: Take your time.) This is a newsletter for new people who want information about satsang and everything else that pertains to satsang. The newsletter is free and is on the table over here. Bear in mind I might add, it also has directions to Henry's place and Lotta's place where we go on Saturdays. Which is very helpful for us. Also one other announcement that Howard would like to make.*

ST: *Robert asked me to make that second announcement. Robert feels it's a good idea if devotees get together and foot with each other so if any of you have an interest in that see me after the show.*

R: Anyone else like to say anything?

Well it's time for prashad then. We have a bag of pears it looks like, peaches. Dry fruit. (SD: *Nectarines?*) Nectarines! Pass it around. It looks like we have about twenty thousand grapes. (laughter)

(general prashad talk as tape ends) [TOC]



## **EVERYTHING IS SACRED**

*11th October, 1992*

*Robert:* Greetings and salutations. Happy Sunday. All is well. Everyone feels wonderful, don't they? Some of you don't look too good. You're probably worried about the presidential debates. It's good to be with you once again.

People often ask me, "Can a person become self-realized while living as a householder? Or living with people or a family who are not inclined this way? By having relatives, children, whatever that give you a hard time, think you're crazy because you come here and follow this kind of a teaching and they're right."

Of course this to me is a very humorous question. Due to the fact that it has nothing to do with self-realization, nothing whatsoever. It doesn't matter what you're going through or what's going on in this world this is something we have to understand. Self-realization, moksha, liberation transcends this plane of existence totally and completely. It has absolutely nothing to do with what is going on in your life. Which may sound strange but true. Some people may have a horrible life going through all kinds of physical experiences. Perhaps poverty or lack or limitation or abuse from a spouse, whatever, this has nothing to do with self-realization. Due to the fact that self-realization is your real Self. It is your true nature this is what you are. So why do you have to go find it? Why do you have to make it happen? There is nothing that has to happen.

In other words you do not have to be with a group of enlightened beings to become self-realized. You do not have to be in a monastery, on a mountain top in a cave or anywhere else to become self-realized. Due to the fact that you're already self-realized. You are already free. You are already bright and shining. What you do have to do is leave everything alone. You have to stop being concerned about person, place or thing, about who is right or wrong and what is going on in your life. As far as your life is concerned these things have absolutely nothing to do with it. In other words you may be a thief and be self-realized. It's a very strange understanding but it's true. To be self-realized all you have to do is to wake up no matter what position you're in.

The reason why so many people are in negative experiences and not become self-realized is due to the fact that they accept their negative experiences. They accept what the senses show them and tell them. They accept the world as it appears as real. They accept their body, whatever it's going through to be real. How can you become self-realized if you're doing this? It is up to each one of you to drop the world from your mind, mentally. Not to make any changes. Some people still believe that if they make positive changes they will be happier. They'll have more of an opportunity to study, to meditate, to think.

Again remember self-realization has absolutely nothing to do with all of these things. It has nothing to do with meditation, nothing to do with thinking, nothing to do with changing to a positive atmosphere.

Why is this? Because the ground upon which I stand is Holy ground, that's why.

Everything is sacred. Everything is holy. Because everything is God or consciousness or absolute reality. If anything were not God it wouldn't exist. Everything that exists is God. Most of us when we think of God we think of only the good things. We think of harmony, peace, love, etc. But in truth God is everything.

God is in the serial rapist. God is in the mass murderer. God is in the person dying of AIDS. It is all God. The only problem which appears is that you see it differently, that's all. It is your identification, it is your perception. It is what you see. This is what matters. This is what counts. So, if you're able to see through appearances and see the reality how can the appearance hurt you?

You were not born to cry. You were not born to have bad experiences in your life. You were not born to have negative conditions in your life, so-to-speak. You were born to be happy. Yet you allow the conditionings of the world to affect you. You allow you're bodily condition to affect you. What the newspapers tell you, what the TV tells you. You respond to these things. This is the only reason that you're not enlightened, so-to-speak. For you have allowed exterior conditions, external conditions to make up your mind how things are.

Things are things and that's it. They're not good, they're not bad.

We have been trained from childhood to judge and say, "This is good. This is bad. This is this and this is that." If we learn to keep quiet. If we learn to shut up. To be still. To stop judging, everything will take care of itself. Everything will take care of itself! All of your needs will be met. Your destiny will be fulfilled. Everything is sacred. Everything is pure awareness. Everything has the Buddha nature. Everything is. But yet you give everything a name and you label it good or bad, right and wrong. This is what keeps you back. You have to begin to understand that this whole universe is imagination. It comes from false imagination. It's an optical illusion. Everything, the good things the bad things and stop reacting to this world.

I didn't say to stop being a part of this world I just said stop reacting. You can work. You can have a family. You can watch a movie. You can go bowling. You can do whatever you like. But it is your response to these things that determine where you're coming from. It's your reactions to what's going on that determines where you are. When you become angry, when you become upset because something isn't going your way. This is the only problem you have. This is your problem.

You should ask yourself, "Why do I become angry? Why do I become upset? Why do I think the world has to turn a certain way for me to be happy? Why do I believe people have to say certain things so I can be feel good, be happy, be joyous? Why do certain words affect me? Why do certain conditions affect me? Why do certain people affect me?"

This is the problem that you've been carrying through incarnation after incarnation. This is why the time has to come when you inquire, "Who am I? Who am I really? Who is this person that is going through incarnation after incarnation and finds themselves in a mess? Who is this person? Is it me? Am I a person who is like a leaf being blown around by the breeze of time? Finding myself in one time or another time? Being born again over and over again? Going through experiences that people call karmic? Is this what I'm here for? Is this me?" Of course not.

You are a divine being, a spiritual being. You are a God. They have so many Gods you are one of them, why not? The Hindu mythology has hundreds and thousands of Gods. Christianity has many Gods. Judaism has many Gods. Every religion in the world has many Gods, so why can't you be a God? Make up your mind that you are going to be a God. If you don't then you're something else aren't you? What are you? What do you believe deep inside about yourself? That you're not worthy? That you're a sinner because you made some mistakes in the past? What do you believe about other people? The only thing you can believe about other people is what's in yourself. That is all you can see in other people. You can only see yourself wherever you look. For there is only one Self and you are that! You are the one Self, nothing else and nothing more. Consequently wherever you look you see yourself.

Why not make up your mind to drop the past totally and completely, to forget about the future and live in the eternal now, in the eternal moment, fresh, with spontaneity, peace and love. Why not make up your mind to do this? When you make up your mind to do this something happens to you. Your mind begins to fade away. The past impressions that have been with you for so long begin to fade away. All of your fears, emotions, anger, sorrows begin to fade away into the nothingness from whence they came. You have only to be aware. To be aware of what? That you are a God.

As you think of yourself as a God that notion begins to expand within you. So you begin to laugh at yourself because you're able to see and perceive that all of the Gods that ever existed are you, your Self. They are not within you, they are you, you are those Gods. You are Krishna, you are Vishnu, you are Shiva, you are the Christ, you are everybody that has ever lived. It is you. But if you think this way you have to think also that you are Hitler, you are Mussolini, you are Genghis Khan, you are Napoleon. You can't just think about the good guys. The bad guys existed also. Therefore you are all of these things and you are! If it weren't for you these people would not exist at all. They came out of your mind. You created all of these people all of these conditions or where else would they come from. You are the one that has given life and substance to every condition in this universe.

And now personally you are giving life and substance to every condition that you're going through. Whatever it is you're going through good or bad. You are giving substance and life to this condition. Take a look at your life honestly, truly. See what you believe all day long. What you feel all day long. What you think about all day long. What goes through your mind all day long. Think!

Can't you see now that you are the one holding back your self-realization. The self-realization in which you are wants to come forth and let itself be known. Yet you refuse to acknowledge this by believing so strongly in this world and its manifestation. Without recognizing that you have created this world, yourself, and your mind and you're partaking of your creation right now. You refuse to let this go. All you have to do is let it go. The truth will shine all by itself.

Why don't you let it go? Because you wish to play games. You wish to play hide and seek with yourself. By hide and seek I mean that you wish to forget who you really are and take on a new identity life after life and go through all kinds of experiences. And you begin to seek for reality, what you are already anyway. You begin to search for it everywhere. This is the game you're playing. You believe you can find reality in a book, in a teacher, in a church or a mosque or on a mountain top or being secluded in a cave. You believe your reality is found this way.

So you've covered yourself up with all of these beliefs, all of these thoughts, with all these ideas of who your reality is. Somewhere far away from you and you have to go seek it to find it. Yet in truth every...everything has been right here all of the time. Just where you are right now. Everything has been with you all of this time. It's never left you. But you've been seeking and searching and looking and arguing and fighting, sticking up for your rights and here you are. What are you going to do about it? It's up to you.

You can vehemently make up your mind that you've had enough of this nonsense and drop it all. You can do this you have this freedom. Yes, you can consciously make up your mind that you no longer wish to play the game of hide and seek. You're finished playing games.

You know who you are. You are the Buddha, the Christ, the absolute reality, nirvana, the pure awareness, this is you, right now this minute, this second. There is nothing else to do. Freedom is yours. Take it. Assimilate it. Digest it. Chew it up. Freedom is yours. Total freedom, not partial freedom. Not freedom only in certain areas, total freedom.

Oh I know you may tell me, "If you only looked in my home and see what is going on in my house. See what is going on in my job, my work then you will see why I can't be free." That's utter nonsense, foolishness. You are reacting to conditions that is why you feel this way. Leave everything alone. Whatever is going on has absolutely nothing to do with you unless you identify with it.

Your family, your friends, your relatives are all with you because of karmic influences. They have to go through their experiences. See this. Know this. Therefore have a great compassion but leave it alone. People appear to drop dead every minute of the day and we're concerned about death as if it's not going to happen to us.

As long as you feel that you're human you have to die and you have to be born and you have to continue this process. So why worry about it why be concerned about these things. As soon as you begin to lose your humanhood things change drastically. For to the extent that you lose your humanhood to that extent do you find yourself becoming

freer and freer and freer. Things may not change too much in your world perhaps but you will see the whole thing totally differently.

You will see everything unfolding as it should. You will find that everything is in its right place. Going through those experiences that are necessary for its unfoldment. You will stop arguing with people. Stop judging people. You will speak very little. And you will inquire, "Who am I? What am I? What am I going through here? Who is going through anything? Who needs everything? Who needs all this?" and you will keep still, you will be still, you will be quiet.

(pause)

Isn't it wonderful when everything is quiet? Especially when I shut up and don't talk anymore. Things become much better. So let's really sit in the silence. When I say, "Sit in the silence," I'm not speaking of human quietness. I mean the silence beyond human quietness, the silence beyond understanding. The silence which is God, Infinite intelligence. Let's just sit in that silence.

Close our eyes, be still, put a smile on your face.

I am not my affairs. I am not my experiences. I am not this life I appear to be going through. I have absolutely nothing to do with this world even though I may appear to others to be doing things in this world, working, whatever. I am free from fears. Free from past karma. Free from other peoples thoughts. I-am-that-I-am.

I go deep, deep, deep within the Self and then become the Self. Realizing that there is only one Self. I am touching that place where I've never been before. The ultimate reality. I am touching that place where there are no thoughts, no emotions, no feelings. I am touching that place where there is bliss, eternal love. I now go deeper beyond all that where even love, ultimate oneness, self-realization are mere words. I go beyond all words and thoughts to that place where there is absolutely nothing and yet I exist.

(long silence)

It is now time to play stump the guru, so pass the stumpers.

(Q - Mary reads, A - Robert answers)

*Q: Dear Robert how does your sitting in silence help us?*

A: When I sit in the silence at the prescribed times and when someone focusses their attention on me there is a direct connection. What we call grace is always here and always available. But the thoughts of the silence cause that grace to become manifested in the person who is thinking of the guru or the teacher of God or the Self. Since there is only one Self and that Self is you by thinking of me in the silence you are thinking of your Self. And since that Self is perfect automatically you have all of your emotions resolved, you have all your problems resolved so-to-speak. Things begin to happen. It is up to you to be sincere when you do this and try to keep your mind quiet. You don't necessarily have to think of me personally, you may think of your favorite deity if you've got one. You may think of God in the abstract as white light. The whole idea is to become still in the silence.

And then you tune into my Self, you tune into me. Like a radio set. You turn the dial on the radio until it's finely tuned and you pick up the station that you want.

In the same way when you're sitting in the quietness in the silence when you're thinking of a deity of some kind, it's all your Self, it's all my self they're all one. It's all one person, one being. This brings happiness and joy and bliss. For those of you who have not tried this yet, try it, do it, see what happens. Next case.

*Q: How is the act of suicide regarded on this path? Since it takes place in maya would there be spiritual consequences?*

A: Suicide of course is a waste of time. Unless you want to commit suicide and carry on again, and bring back the body again. Now this is not altogether true. It depends on the individual. It depends on many factors. It is true it is all maya. Who commits suicide, who dies, who doesn't die but unless you believe that first and you have a consciousness of that committing suicide will mean you just take birth again, faster. And you begin where you left off. But if you have a high consciousness then committing suicide doesn't affect you whatsoever. But then again if you had a high consciousness why would you commit suicide? There would be nobody to commit suicide because you already don't exist to begin with. So it's an individual proposition. A person who feels that they're in extreme pain and suicide is the only way out, this is okay. There really is nothing wrong with this. It's neither good nor bad. It may give you a rest but you'll have to come back again only because of the fact that you haven't been enlightened in this life. But then again there is some people who only come here for a short period of time to work out certain karmic qualities. Sometimes they get hit by a bus or they get shot or they commit suicide or something happens which ends their karma forever. Their karma is finished.

What I'm trying to say is every case is different. Every person is different. There isn't one standard law that says, "This is right and this is wrong." Every being is different. The only points to remember is if you're not enlightened you have to continue the process. If you were enlightened you wouldn't care at all about suicide or no suicide it doesn't exist for you. You would be beyond that. Therefore ponder these things. Ask yourself, "Can suicide really help me? Is this the answer? Will this free me?" Perhaps it will, perhaps it wouldn't. It's all an individual case an individual proposition. Everyone came to this earth for their own karma so-to-speak. So what's advisable for one person is not advisable for another person. That's why if you all want to commit suicide I'll get out the Kool Aid. (laughter) I have the fresh batch in the refrigerator. It's all an individual proposition.

If anybody is thinking of something like this see me personally and we'll discuss it. Next case.

*Q: Some people say buddhism has become too cerebral and lost its soul. Comment please.*

A: Buddhism like christianity, like judaism have become very commercial. But yet there are real mystical christians around. There are mystical buddhists around. There are mystical teachings, mystical teachers. The commercial buddhism has lost its soul, this is true. For many people go to buddhist churches, buddhist temples in order to acquire

wealth, to acquire health acquire all kinds of material objects. Yet real buddhism is not like this. Real buddhism is sacred. You should question yourself and ask yourself, "Why do I think it's become so secular? It's unrealistic, perhaps I have become that way? So I am attracted to those buddhists that are not sincere, who are false themselves. Where do I belong," you say. "What teaching should I follow. Whom shall I follow?" Ask yourself. All the answers are within you. Next.

*Q: Robert if we are one why does the universe appear with so many forms, entities, etc.*

A: To whom does the universe appear this way? To the ego, to the mind. We are one beyond the ego, beyond the mind, beyond the appearance. Since you believe that you are a human being you cannot see the total freedom, you see the diversity. You see the many, you see duality because you are a human being. You have not been developed yet. You have not been completely cooked yet. Therefore there is diversity. But take a dream. In the dream, there is diversity, many things happen in your dream but then you wake up and you realize the whole dream of diversity was in the one, you. You were the one dreaming the dream. The whole dream was filled with people, places and things that seem so real to you until you woke up and it all came out of you. You're the one. So it is with this life.

This life is exactly the same way. You see the many. You see diversity everywhere you look. But yet most of you refuse to accept the fact that this is a dream. That is why I see this way. When you accept the fact it's a dream you dive deep within yourself then you will become free of this dream also. So dive deep within yourself, make it happen. Know the truth and the truth will make you free.

*Q: Can a self-realized person still have negative thoughts and do negative actions?*

A: A self-realized person will appear to many people to be different things. It depends on the mission of the teacher. Sometimes the teacher has to do certain things in this world as in the form of a teaching that may appear to be evil and wrong to many people. This is the reason it is written, "Judge not that ye not be judged." It is not for us to judge all of these teachers and all of these people. ??? to do something like this. We have to learn to leave everybody alone. First know who you are then see if a self-realized being does negative things or causes problems in this world. If you do not understand a person, a teacher or anybody else why you do things in this world, how you do things do not come to any conclusions. Say to yourself, "When I become self-realized I will know the truth." Work on yourself diligently to awaken then you'll understand what is going on.

Therefore there is no real answer to a question like this at this time. For there are teachers who do many negative things in this world. So-called high teachers, high places of thousands of followers yet they appear to be doing negative things. So again this is not our business. We have not come here to judge anybody. We have come here to be totally and completely free. When we become free we will see everybody else is also free and realize it's all a dream. Again work on yourself, dive deep within yourself until you get such thoughts out of your mind. Who is good and who is bad, who is right and who is

wrong. Those questions do not belong in a person practicing sadhana. Drop it all, leave it all alone. Live your life to the fullest. See what you are and change your ways but judge nobody else.

*Q: You have suggested that we adore the Self. How can we adore something we can't even comprehend? Assuming that you are not referring to the personal self or I-thought.*

A: When people first start practicing Advaita Vedanta they begin to understand that they are the Self just the way they are. It's paradoxical but you have no body, you are not the body. You are the pure unblemished Self. Pure consciousness absolute reality. This is you just the way you are right now. In this moment. That's the catch. You are like that in the moment. Like right now this is you because you're not thinking. Sitting here quietly, peaceful, without thoughts then you are the unblemished Self. The ultimate reality, this is you right now. As soon as you start thinking about it, it goes away, it changes, it's not you any longer, it's your humanhood. So when I say to adore your Self I am referring to adoring yourself as God, as the ultimate reality which is really you. But if you think of yourself as a human being with problems who makes mistakes you cannot adore yourself at all. You condemn yourself you put yourself down.

When you go home this evening practice this in front of a mirror. Put your arms around yourself and say, "I adore you, I adore you, I adore you." You will notice if you think your self as a human being you will not be able to do this at all. Something in you will prevent you from doing this because you're seeing yourself as a human being with mistakes with all kinds of nonsense you've gone through in this life. But if you're able to drop it for a few moments when you say to your Self, "I adore you, I adore you, I adore you," you will see in the mirror light coming out of yourself, bright light and then you'll love yourself all over. That is who you love, the light. You are the light of the world. That is your Self. Adore that Self.

*Q: Please explain specific differences between love and attachment. Thank you.*

A: Attachment is something you hold onto for your own sake. Because you believe if you don't have the thing you're attached to you'll have problems. You can't live without a certain person, a certain thing. Therefore you're totally attached to person, place or thing yet in your sick mind you call this love. You think this is love. Love is absolute freedom without any attachment whatsoever. Love gives it never takes. Love is letting everything alone, not judging anybody or anything. Allowing it to unfold in its own inimitable way, this is love. Attachment is when you're thinking of your ego. So you make all kinds of rules and regulations in your life with people, how they must behave to you with objects, things. How they must be possessed by you and you call this love. In other words you love somebody or something because he or she or the something is doing whatever you want them to do. It's pleasing you the way you want to be pleased. So you love that person or place or thing. It's giving you happiness.

For instance when you buy a new car. You love that car with all your heart. You show everybody your car. You talk about your car how beautiful it drives, nice seats, the



wooden panel you've got inside. But as soon as the car crashes you've changed your mind. You have a broken car now, the car has been mashed, to pieces. Therefore you no longer love the car the same way as you did before. As a matter of fact you're thinking of trading in the car for a new one. For the car has become old. It's no longer beautiful as it was.

You do the same with people. When we love someone we say that we love them terribly when we first meet them. Then as time passes and we get older we wish to trade them in for a new model. This was never love it was attachment. Therefore love is letting go and loving for its own sake. Attachment is never letting go and loving because it satisfies you, gives you something. If the something stops the love stops. That's the difference.

*Q: We seek the Self, at your stage of development what is the next unfolding direction? What is the next step in evolution for you? What is the next step after self-realization?*

A: For whom is there a step? For the ajnani. For the Jnani there is no step. There is nothing. There is no place to go. There is nothing to unfold into anymore it's all gone. It's all finished. It's only when there is an ego or a mind left inside that there is the next step. If everything has been cleaned out completely, totally, the garbage pail has been emptied totally, completely where are the steps? There are no steps. There is nothing left. There are those who believe many different things about this teaching. This is if you follow Sri Arbinda who says the human body can be perfected into a God and its unfoldment is continuous, it never ends. Its unfoldment goes onward and onward and onward. The body becomes the atman. The body becomes spiritualized but there is always a body involved.

But it has been my experience personally that there is no body to involve. There is nothing to achieve. There is no place to go. There is only ultimate oneness. Effortless choice-less pure awareness this is beyond description, beyond finite understanding, beyond thoughts and words. So it is only the ajnani who unfolds in the different stages of consciousness. For the Jnani there are no stages of consciousness left, all is done, all is finished there is total freedom.

*Q: Isn't it true that for grace to come and give self-realization that we have to deserve it?*

A: Well the first one is, no you don't have to deserve it. Perhaps you earned it in a different life. Some where along the line you have done something to deserve grace and then it hits you in this life. In my own experience when I was fourteen years old, I never was studying spiritual literature I was a wild kid running around the place causing mischief as kids do. Yet this experience came upon me. I can't say I was picked out specifically for this. And this is the same experience Ramana Maharshi had, Nisargadatta Maharaj, Shankara and many others. So in this life you do not have to deserve grace it will just happen to you if it's meant to happen. Being at satsang is a special grace. You would not be attracted to a satsang if you didn't have any grace within you. Some sort of grace. Because you come here this is grace already being bestowed upon you. And then you just have to let the grace unfold, to a deeper level and become totally and absolutely free.

*Q: As long as I have some occasional anger or impatience or arrogance or lack, unconditional love toward others here and there doesn't that stop my deserving of the grace of self-realization?*

A: Well I hate to say this but the answer is no. This doesn't mean that you have license to go out and be mean or have the qualities that Mary just read. Because if you do all you're doing is accruing more karma to yourself. This is a mistake many people make. When they read in high spiritual books so they accept an answer that I say that it doesn't matter what you do that the grace will come anyway if it's supposed to come. Right away their evil mind starts to think. Oh I can go rob a bank, I can go beat on people, I can do all kinds of things it doesn't matter? But it does matter. For again you will accrue negative karma to you which you will have to overcome sooner or later. This is why the whole teaching is very paradoxical. In the same instance the grace will come if it's supposed to come. It has nothing to do with what you do in this world. Yet at the same time this world is a karmic world and what you do to others will come back to you. The saying, "What goes around, comes around is true." There are a very few who achieve grace and have these qualities but it does happen.

So again I tell you do not use this as license to be mean to people, to be arrogant saying, "It doesn't matter," because it does matter. It matters a great deal. You do these to develop loving kindness, peace, compassion, joy and let everything unfold the way it's supposed to.

*Q: Don't I have to be a near saint in my thoughts, words and actions before the Self will manifest itself?*

A: We just answered that again. No, you don't but in most cases you do. So you figure it out. (laughter)

*Q: You talk about a dark room having a light switch turned on and light eliminating the darkness. But for self-realization can the person be really dark (and it's underlined) or shouldn't he or she be practically pure in that word...thought, word and action. Thank you for your reply.*

A: Again, your duty is to rid yourself of dark habits. Develop loving kindness, compassion toward people, place and thing. Act as if grace doesn't exist. You should act to people like you would want people to act toward you, there is no question about this. What you give out has to return to you ten fold.

But then again what I mentioned to you before, illumination has nothing to do with this world whatsoever. Illumination is something that has to do with itself not to this world. So you can't be illumined if you are an evil person but this is very few and in between this happens to. So the answer is, do unto others as you would have them do unto you. Act as if what you are going to do to someone else is going to come right back to you and if you live this way you will know what to do and everything will take care of itself. We're all finished.

(tape ends) [TOC]

**JUST BE**

*15th October, 1992*

*Robert:* Om, shanti, shanti, shanti, om. Peace.

Good evening. Welcome. I welcome you with all my heart. Most people are home watching the presidential debates. We ought to have Jnani debates. We have all the Jnanis in the world show up. Whoever shows up loses of course.

If only people understood the first principle of self-realization, which is simply this: Whatever is destined to happen, is going to happen, no matter how you try to stop it. And whatever is destined not to happen, will never happen, no matter how much you try to make it happen. Wouldn't it be wonderful if the politicians understood this truth. There would be absolutely nothing to worry about, nothing to fear, nothing to conquer, nothing to win, nothing to lose. Everything is unfolding the way it should. Everything is in its right place. There are no mistakes. Everything is lovely and beautiful, just the way it is.

If you can only understand this in your own personal life. What you're supposed to go through, in this experience, in this incarnation, has been already planned for you before you came into this body. Yet you have absolutely nothing to do with it, because you are not the body. But as long as you think you are a body, you think you're somebody, somebody important, or you think you are a failure, whatever you think about yourself, if you would only turn within, and see the one self, then you would never worry about what is going to happen to you at all, for you would realize, there's no you for anything to happen to.

You are total freedom right now, total liberation, complete awareness. Yet, you do not believe me. You still feel inclined to be a body, a doer. Think of the experiences you went through today, and see if you do not believe that you're a doer. How many times did you become angry today? How many times did you feel slighted today? How many times did you feel fear, or something is wrong somewhere, or you're not in your right place? This shows you that you believe that you are a body. And as long as you believe that you are a body, why not just let go and stop fretting and worrying about your body.

The power that knows the way will take care of you. The one who makes the sun shine, the grass grow, the apples grow perfectly on apple trees, the food that sustains us, nourishes us. Everything has been lovingly provided for us. Have faith, trust the power that knows the way.

This is the first step, to have total faith and total trust in the infinite, the one. You may call this God, if you want to. Makes no difference what you call it. It is within you. It is without you. It is everywhere. All you have to do is to surrender to it. Surrender all of

your doubts, your frustrations, your fears, everything that has besieged you for so long. Give it all up. It doesn't belong to you. Be free of it.

When you're able to do this, you can go further, and understand that there never was a body to begin with. The world, as it appears, does not exist. The universe, as it appears does not exist. Yet you are, and you will always be. What are you and what will you always be? Silence. There is no answer for that, for the mind can never comprehend the unknown, the transcendental, the Self. The mind can never know these things. The mind only knows itself as a body, as a doer. Therefore you have to transcend the mind, transcend the thoughts, transcend the world, transcend the universe, and enter the silence, where there is total bliss, and peace and harmony.

Actually the only freedom you have is not to react to conditions and to turn within, to see the truth. Everything else is preordained. Whatever appears in your life is destined to be. It is your reaction to what appears that matters to you, what's going to happen to you next. It's your reaction to life's experiences that comes to you, which determines what is going to happen to you next, by the way you respond to it, by the way you react to it.

Do not be in conflict with your thoughts and the self. When there is no conflict there are no thoughts. Thoughts only appear because there's conflict. By conflict I mean, you're worrying about getting rid of your thoughts, you're doing sadhana, meditation, pranayamas, japa. All of these things cause conflict. For aren't you saying, "I'm doing these things to become liberated. I'm doing these things to become free." The reason there's a the conflict is because you're already free and liberated. Therefore when you give yourself the information that you have to do something to become liberated, there is immediately conflict.

This is the only problem you have. It is your conflict. And this conflict comes from programming when you were a child, from samskaras, from previous existence, things that you took with you, the habits that are inside of you, that you believe you are. This is where the conflict comes from. For it tells you, "I'm just a human being, I'm just a frail body. I have to suffer sometimes, sometimes I have to be happy." This is all a lie. There never was a you that has to suffer. There never was a you that has to be happy.

There is no one in you who needs to be happy. There is no one in you who needs to be miserable. They are both impostors. So every time you try to exchange negative conditioning to positive conditioning, you're causing conflict. This is the reason psychology and psychiatry does not work. For they're trying to make you normal. Who wants to be normal? How boring.

The truth is do not wish to be anything. There is nothing you wish to be. There is nothing you have to become. There is no future, for you to become anything. Right this moment you are the one, and there never was another. Right this moment you are totally free, without thinking a thought, without trying to make anything happen.

Why not awaken to this truth? Why not awaken to the fact that there is nothing that you have to become, there are no goals to accomplish. You want to believe everything is preordained, and it's been mapped out for you. Or you believe that you're just a victim of circumstance, going through many experiences, to learn a lesson. It's really funny to me when people tell me, "Something happened in my life, but I guess that's the lesson that I have to learn," or, "That's my karma." Forget about karma.

Forget about lessons you have to learn. No one has to learn any lessons. No one has to go through their karmic experiences. Put an end to it all. Drop it all. After all, for whom is there karma? For whom are there experiences? Only for the I-thought, for the mind, not for you. You are bright and shining. You are the absolute reality, Brahman.

Yet even those words are superfluous, redundant. For what do these words actually mean to you, absolute reality, Brahman? They're just names that are given to the absolute reality, to the Self. Yet everything has to go. The absolute reality has to go. The Self has to go. The reason it has to go is because you're thinking about this with your finite mind, and every answer you come up with is erroneous. Always remember the finite mind can never know the infinite. It's impossible. And there's absolutely nothing you can do about it. Consequently the wise person becomes silent, quiescent. You're not even trying to change your thoughts or stop your thoughts. For how can you try to stop something or change something that never existed to begin with.

Can you see now why you're in conflict? You're trying to correct something, you're trying to become something, you're trying to do something, and something does not exist. Also what you're trying to correct does not exist. What you're trying to change does not exist. You get nowhere. This is why I tell you so often: leave everything alone. Have no opinions for or against. Do not be judgmental. Be nothing and you'll be everything.

Why do most of you come to satsang? As long as you have a reason it's the wrong reason. There should be no reason. There shouldn't be any valid reason why you come to satsang. For if you think back on what I've been referring to, you will see every reason is erroneous. For the reason that you're trying to come to satsang doesn't exist at all. You say you come to satsang to become enlightened, to know the truth. Who has to know the truth? Who has to become enlightened?

You come to sit with me. You can always sit with me, wherever you are. What I'm trying to tell you, do not look for reasons why you do something. When you start giving up all reasoning, all ambition, when you start surrendering all of your so called power, your human power that you think you have, this is when the mind begins to slow down. The mind will never slow down by trying to make it slow down. I don't care what method you use. When you are using Vipassana meditation, when you're using breathing, whatever method you're using... Whatever method you're using, you're using your mind. It is your mind that you're still using. That's why you can never get anywhere.

You must use your mind, no matter what you do. Therefore stop doing anything. I know many of you have been practicing sadhana for 25 years, 40 years, practicing many

forms of meditation, going to teachers, reading many books. And what becomes of you? You may get a good feeling, then it goes away, and you're back where you started from.

The only thing that you should do, or must do, is not to be in conflict with anything. Do not be in conflict with anyone or anything. When you're not in conflict with anything, the mind begins to surrender itself, and goes back into the heart, and you become your Self. This is the easiest thing that you ever had to do. It's simplicity itself. It's simplicity itself because there's nothing you have to do. There's nothing you have to become. There's no one you have to change. You are that.

Do not analyze what I am saying. Do not even agree with what I'm saying. Just be open. Open your heart by remaining still, silent. Allow the thoughts to come, do try not to stop them. Do not judge your thoughts, analyze your thoughts, or try to change your thoughts, or try to remove your thoughts. This will put you back in conflict with your thoughts. Do not even observe your thoughts. Do not even be the witness to your thoughts. Why? Because in reality there are no thoughts. The thoughts that you think you're thinking, are an optical illusion. It is false imagination. Don't you see? Everything that you're thinking about is false. There is no thinker and there are no thoughts. So why have you been practicing all these exercises all of your life? It's like a person in the ocean going in search for water. Awaken. Be free. Be yourself.

You are the joy of the world, the light that shines in darkness. You are a blessing to the universe. Love yourself always. When you love yourself, you love God. Forget about the past. Never dwell on the past. Remember, time and space does not exist. If time and space does not exist, then there cannot be a past or a future, for the past and the future is about space and time. If there is no time and space, there cannot possibly be a past or a future. So who thinks about the past? Who thinks about the future? Even to say the I does, the I-thought does, this again is mostly for beginners. Self-inquiry is very important, don't get me wrong. But the day has to come when you go beyond self-inquiry, when you just realize and understand that there is no I-thought at all. It never existed. Therefore you do not have to get rid of it. There is nothing to get rid of, because nothing exists. You are total freedom, right this instant, right this minute.

Whenever your thoughts dwell on the past, do not become angry with yourself. Leave them alone. Do not observe them. Do not watch them. Do not be the witness to them. Just leave them alone. They will disappear of their own volition, due to the fact that they never existed. This is an important point. This is the reason why you leave everything alone. Now if things existed, if there was such a thing as negative thinking, karma to get rid of, then you'd have a job on your hands. You'd have to do all sorts of things to get rid of your karma, your past sins. You'd be working continuously, practicing all kinds of japa, mantras, everything, to remove all of these thoughts of the past. But I say to you since these things never existed to begin with, why do any work at all? Oh, it's okay, if you like to work, but I'm very lazy myself, and the less work I have to do, the better.

I know it's difficult for some of you to think that you have to do absolutely nothing to become free, because you're already free. For you've been brought up that you have to work, work, work to get ahead. Why do you want to get ahead? Ahead to what? To whom? Everything must change sooner or later. Everything must dissolve and return to the elements from whence they came. And new forms are always being born, so-to-speak. So what kind of goals are you trying to achieve? Your goals will vanish, like everything else vanishes, sooner or later.

Think how many civilizations we've had on this planet. Many civilizations and they've also passed us where we are today. But where are they now? They're gone. Dissolved into the nothingness from whence they came. So it is folly to try to improve yourself, or to try to achieve anything. It is folly to try to change something or to become something. Just be. You may ask, "How do I just be?" By asking, you're not being. To just be is to just be. Not to be this or to be that, or to try to discover how to just be. Just be, without trying to understand what that means, without analyzing, without pondering. Just be. Just be. Just be. Just be.

(silence as Robert continues)

Om shanti shanti shanti shanti. Feel free to ask questions or to make statements.

*SL: You say, "Why don't we just wake up, just wake up" Why don't you ??? By trying to get the others to think that they are enlightened beings and wonder why they don't wake up...*

R: Do not concern yourself with others. (*SL: I know but sometimes it's easier to see ourselves because we're all doing that right?*) You always see yourself. That is all you can see. (*SL: Pardon me?*) You will always see yourself...

*SL: Yes, in others, that's right. So when we look at others we see ourselves? (R: Yes.) But when I look at the others and wonder, as I'm wondering about myself, if I can see why they don't wake up perhaps then I can see why I don't wake up.*

R: No. (*SL: No?*) Don't worry about them. (*SL: I'm not worried about them.*) They are an extension of you. (*SL: I know that that's why I'm...*) So what don't you know? (*SL: ...does anyone else understand what I mean?*) I know what you mean, you're trying to look at others to see how you are. (*SL: Yeah.*) But that is the wrong way of thinking, the wrong way of doing things. Leave everything alone and leave yourself alone. When you think about waking up or waking somebody else up that is the worst conclusion you come to. For nobody needs to really wake up. What you have to do is just be yourself and you will wake up, you will awaken to yourself by doing absolutely nothing. By not judging yourself or judging others or looking at others and seeing how others are so you will see how you are. Forget all about that. (*SL: Well, it's easy to understand when you say that we are already awakened we just don't realize it. What is it that keeps us from realizing it?*) Nothing, why do you think there is something that is keeping you from realizing? That thought is keeping you from realizing, that belief, that something is keeping you from realizing, that's keeping you from realizing. Just remove that thought and you're realized.

*SL: Every time I think about that there is something that is missing is when I come here. Everything seems fine (R: Yes.) and then I come here and I think when you say, "Just wake up." And I think, "Something to do, just to wake up." I must be missing something?*

*R: Why do you think that at all? Don't believe me. (laughter) Don't believe a word I say. Just be yourself, you're already awake. Leave yourself alone. Do absolutely nothing with yourself. And you will be who you are.*

*ST: Robert, if you gave me a copy of this tape. I play it everyday after I go home... (R: Say that again Howard.) If we get a copy of this tape. And we play it everyday, listen to it everyday, will that be helpful?*

*R: If you listen to the tape everyday it will put you in a higher state of consciousness. But to really awaken to yourself, you have to forget about tapes, forget about lessons, forget about everything and forget yourself. Then you will be free. So the tapes and transcripts help you do that, to an extent. They help you to realize that you do not have to do that at all. (ST: tape unclear plane noise in background) Excuse me? (ST: This kind of message is profound.) Why do you want to be profound? (ST: No I said, this path, what you say...) What did I say? Forget about all of that.*

*S: Robert, there are teachers who will acknowledge that we're already enlightened and feel that what happens is that from their criticism is that people develop a conceit that since they feel that they are already enlightened and they don't have to do anything. But they are actually enlightened and therefore it's necessary for people to go through this great ordeal of sadhana, immense amount of discipline for many years with great intensity in order to make that actually so. It's simple fact that they already are enlightened, actually so. I just think this is a point of view of some teachers that this is something that doesn't come easy.*

*R: Why are you concerned with the point of view of others? Why are you concerned with what teachers think or what teachers do. Turn to yourself. What do you think? What do you believe? What do you do? That is all that counts. There are many teachers who teach all kinds of things in this world. Forget about all the teachers. You are the one. Turn to yourself. The truth is within you, you are the truth. You are the whole truth but nothing but the truth. Leave the teachers alone. Let them teach what they will, let them say what they will. Turn to yourself. And you will be free. Because you're already free.*

*SR: Robert I'm going to back up John again on that. (R: Come on.) And what I'm going to ask you is, I'm going to give you credit since being a Jnani I'm going to give you a credit. (laughter) What the hell you know something I don't know.*

*R: Thanks Jorge, thanks. (laughter) (SR: I'm going to assume that you know all about your prior lives - which don't exist - but you know about them. And I'm going to ask you to help John out here, how many prior lives did you spend in sadhana.) Why do you want me to tell you about prior lives? (SR: I want you to come into my dimension and answer that question.) (laughter) How can I come into that dimension? (SR: Well stick one foot in and get in there and...) (laughter) That dimension that you are referring to does not even exist. (Students laugh*



again) So how can I come into it? (SR: *I'm trying to be polite but really I feel like you're telling a fib.*) True, I am telling a fib. The fib that you're a body in this dimension, your other lives, that is a fib. In truth there is no lives, there is no dimensions, there is nothing. And you are that nothing. (SR: *How many prior lives did you have on sadhana.*) Why do you want to know about prior lives? (SR: *To help to understand what John is asking.*) But I would be telling him a lie if I told him about prior lives. That is the fib.

SL: *But you told us not to believe in anything you say anyway so come on tell us what we want to hear...* (SR: *Yeah, yeah make it up...*) (laughter)

R: What can I possibly say? (SR: *Just be creative.*) (laughs) I know you like your stories but I have no stories to tell you. I have always existed and I will always exist, just like you. There is only one of us and the one appears as many. (SR: *How many times were you incarnated somehow in connection with some physical body and doing sadhana?*) It's as if you're in a darkroom and everything appears very dark and you trip over the furniture and then you find the light switch and the light comes on and you're in the light. When you're in the light you forget about the darkness. The darkness never existed.

And so it is with past lives. When you believe you're a human being then you believe in past lives and karma, reincarnation and all that stuff. But if you know that you are not a human being and that you never were a human being and you will never be a human being then for whom is there past lives? (SR: *Is it like your memory faded?*) There is no memory. (SR: *Yeah it faded right?*) There never was a memory to fade.

SL: *But you remember what you did last week.*

R: I remember what I did last week but that goes too, everything goes. (SL: *If that was an illusion, so if this is an illusion can't you remember that illusion.*) Everything that happens, happens simultaneously, happens now. So what I remember last week is like what I'm remembering now. It's the same thing. There is no past there is no future. Everything is happening in the moment. When I remember something from last year or last week, for me it's in this moment, this moment. (SR: *Thank you.*)

SK: *Robert I really got a lot out of what you said tonight, it was really good. Being the ego at a real gut level. Although what I'm sensing is, what you said already I'm sort of saying it to hear myself say it, I guess. That there's really nothing, there is nothing. There is nothing but silence. There is no past, there is no future, there is only now and there is only silence. And nothing really exists, there is no matter, there is really, there is nothing, what you say, letting go of everything. I mean that is really a mind blowing idea which is letting go of everything I know, my complete past, which there is no past, I just feel it is really coming down to the present and I feel like I see something or a no-thing? It seems so obvious. (R: *That's good.*) It's freeing and it's scary and it's freeing at the same time. Nothing that I can do about it but I see a ??? (R: *You're becoming a good for nothing, congratulations!*) But it feels good. It's like a great relief. There is nothing I have to do. There is really nothing I have to do. And that is a relief. There is nothing I have to look for or to find or become. It's not affected.)*

SG: Robert not that I'm exactly reiterate the same point but to come at it from a slightly different angle. I think for me at least what it is, is this subtle concern that, it's like the tortoise and the hare, that here I am as the hare thinking okay, I don't have to go through all these disciplines and I am already enlightened. And yet there is this other fellow back there that's doing all these practices and working very diligently, never stopping doing all these incredible things through sadhana. And I'm just kicking back and I'm already enlightened. Yet when it's all said and done, maybe he is the one that is going to come in...??? when you're lagging back there when the bottom line it's all written here. That the ultimate conceit of the professional seeker is this, that they've already got it, but they don't have to do anything to consider. And yet also understanding your point, I have to agree with the others, you surpassed yourself tonight, this was an incredible talk. But I'm just trying to get beyond this one little point of concern, why let it all go like you're saying but it really won't happen for me.

R: You are not to think that you're already enlightened. This very thought keeps you from being enlightened. Do not believe that you have to be enlightened or that you're already enlightened, let go of all of those things, those qualities. Of being enlightened or trying to be enlightened. They're both erroneous. You see there is no one to try to be enlightened. And there is no one who is enlightened. Both are impostors. That is what I mean when I say, "Just be." You're trying to become enlightened or you think you're enlightened.

When a person is awake, when a person is aware, when a person is liberated, they really cannot say, "I've been liberated." Because the I has disappeared. The I that says, "I am liberated does not exist." There is no longer such a thing at all, doesn't exist at all never did exist. Who is to say, "I am liberated?" Only the ego can say that. So there's silence. Therefore do not look at anybody else, what they're doing. And don't look at your thoughts that tells you you're liberated or not liberated, that you have to work for it or you don't have to work for it. Leave everything alone. Drop everything. Leave your thoughts alone. Do not try to make your thoughts believe anything. Stop thinking and be yourself. When someone tells me, "Robert you're enlightened so it's easy for you." I look at them real funny. I don't know what they're talking about. What's enlightened? Who is enlightened? What does that mean? There is no such thing. Those are just printed words in books. Forget all that. Do not attempt to become anything.

Mary would you like to read the Jnani? (SM: Yes sure.)

R: Thank you Mary. (SM: Thank you Robert.)

R: Do we have any announcements? (SM: No.) No announcements hey? (SM: No.) We have some interesting prashad.

(general prashad talk)

R: Remember to love yourself, to pray to yourself, to bow to yourself, to worship yourself. For God dwells in you as you. Om shanti peace.

Enjoy your prashad, be happy...

(tape ends) [TOC]

*Transcript 192*

## **IS THE WORLD FALSE?**

*18th October, 1992*

*Robert:* Om shanti, shanti, shanti, om, peace.

Good afternoon. (S: Good afternoon, Robert.) I welcome you with all my heart. All of my heart not a piece of it. It is good to see you once again.

As most of you know I receive many phone calls. One of the questions I'm frequently asked is about the world. People can't understand when I say the world is false. We'll discuss this for a little bit.

The world as it appears is false but the world as Brahman, as the absolute reality is real. What does this mean? It means that if you just look at the world as a world it has no substance, no validity. It changes continuously, it's never the same. It has no substratum, no foundation. How can anything that keeps changing, changing, changing, be real? But when one understands Brahman, which means absolute reality, Brahman is the substratum, the foundation. And the images of the world appear on Brahman. So we say Brahman is the world. If you look at it that way then the world is real.

As an example. If you go to a movie and there is no screen and there is no screen. The projectionist shows the movie with no screen. What would you get? Total distorted images, chaos, confusion. You will not be able to understand anything you see. But when somebody puts the screen up and the images go on the screen you forget all about the screen where the images are now filling up the screen and clarity and you believe the images are real. Yet if you get up and try to grab the image you'll grab the screen. Brahman is the screen. All-pervading Brahman the absolute reality is the screen. It is invisible to most of us we can't see it.

All of the images that you do see are only here because the screen is here. But like the images that have taken over the screen totally and completely the average person is enmeshed in the materiality, the relative world and can only believe and see the relative world. The Jnani, the Sage, the person who has tasted a bit of enlightenment knows and understands that everything is Brahman. Everything is the absolute reality.

And when they say, "Well if I grab someone or if I grab you I'm actually holding onto someone whereas in the movie if you grab the screen you know that the images are on the screen. But yet when I grab someone I still grab them I do not grab the screen or Brahman?" This is what you say. This is what you see. This is because in the delusion you think you're grabbing something or somebody, you're doing some work or you're the doer or you believe you are the body and you believe that this is real for you. It's like a dream.

In the dream you grab somebody also. But you can't say the dream is real because you wake up and you see the dream is not real.

Therefore all is Brahman. This is why it is written in scripture that the ground upon which I stand is holy ground. Because everything is Brahman, everything is God. Everything is the absolute reality.

Now scientifically how do we prove this?

We know that if we take anything on this earth, anything in this world, take the radio for instance. And we put it under an electronic microscope we will see molecules. Molecules floating in space. Space is the glue that holds the world together. It holds all the whole universe together or you can say the space is absolute reality, Brahman, pure awareness.

Again if we take an atomic microscope and we put molecules in an atomic microscope we will see atoms. It takes millions of atoms to make a molecule. So you can imagine how small an atom is. Yet the atoms will be floating in space also. There will be space between the atoms which is equivalent of the space between the planets. When you look at the world you see the images. You don't look at the space you forget about the space. The space is the screen. The space is Brahman. The space is the absolute reality. But we've been bound by our body to look at the image. We're interested in the image. The tree, the mountain, the person. We do not understand that it's been held in space. Like the planet it's floating in space like the atom.

Nothing is as it appears to be. Nothing is as it appears to be. Everything is totally different from what you can believe or see or imagine, it's all different. If you think of yourself as composed of trillions and trillions of atoms you will see that you are in a state of flux. Nothing is solid. Nothing appears as it appears to be.

And here is another illustration of this. I'll tell you a story about it: A lady is praying to God for quite a while and she says, "Oh God, you are so huge and I am so little do you see things like I do? I bet you see things differently from the way I do." And God says, "Yes my daughter I see everything different from what you see." So the lady asks God, "How does a hundred thousand years seem to you?" And God says, "My daughter a hundred thousand years seem like a second to me." The girl says, "Wow, far out! How does ten million dollars my appear to you God?" And God says, "Ten million dollars my daughter appears to me like ten cents." The lady thinks about this and she says, "God can you loan me a dime?" And God says, "Yes my daughter in a second." (students laugh)

When you believe that the world is real, when you believe that things are real, your body is real you have to have problems and you have to suffer. You have to. Simply because everything changes continuously. So you suffer because you're not holding on to what you want. Things come and go. Change is the only reality of this world. So the person who has been kicked around by life a while will see this world as a threat begins to consider there must be something else and starts to search for the truth. Unfortunately most people who have things going good for them, who have things going their way be-

cause of karmic experiences do not care to pursue spiritual life. Not everyone but most people. It appears when you have troubles that you start to search for spiritual life. This has always been true. Yet everyone will go through problems as long as they believe that they're a body, they have to. You may be enjoying life when a catastrophe hits you. You may get hit by a car, hit by a train, hit by a flying saucer, anything may happen to you. Then you'll become totally disillusioned you will not know what to think.

This is the reason why the smart person, the wise person begins to pursue spiritual life even when things are going well. They do not wait until something goes wrong. They start to feel that life is more meaningful than they can ever imagine and when they start to search within themselves. All the answers are within themselves. Not without, not in the world for remember the world is not real as it appears. So when you search for something in the world it'll fool you. You want to search for reality. How do we do this? How to search for reality?

We begin to search for reality by keeping quiet. By becoming still. By quieting the mind. By making our life simple. By not getting involved in too many things in this world. We begin to slow down our activities. So we have more time to be with ourselves. We look for moments of solitude. When the TV isn't playing, when the radio isn't playing, when the phone is not ringing, we're not talking to friends or neighbors you enjoy those moments more and more and more and you find happiness in those moments. Real happiness. Happiness that comes from within, from reality. Not the happiness that is fleeting that is here today and gone tomorrow. But true happiness, it is everlasting. Unalloyed happiness which never changes.

Because we can begin to search for these things something in us, you can call it God's grace may lead you to the right book or to the right teacher or to the right environment where we will be able to go further. Where we get to the point where nothing can disturb us any longer. Whether there is conflict in the family, problems at work, cataclysms in the world, we no longer react to these things. We just watch and we leave them alone.

You acquire a feeling of invincibility you're invincible. A feeling of being alive forever and ever and nothing can ever hurt you or destroy you. You've always been, you'll always be. You sort of feel this. And from then on you're always happy and peaceful and nothing can ever bother you again. You have done this to yourself. Nobody can do it for you.

I have summarized the whole thing for you but actually you go through many experiences before you get to that state. You go through many doubts apprehensions, suspicions. Many times in spiritual life you want to chuck the whole thing out, you want to throw it away. You feel it's not working for you. You think it's a lie it doesn't exist there is no spiritual life, everyone's gone through this stage. It's called the dark night of the soul. When you feel like committing suicide. You feel so terrible. All the dark forces attack you from all directions. And you want to chuck it all out, throw it all away, forget about it. But as you hold on to something within in reality, a spark of light the darkness will ultimately

leave you and again you will find peace. Again you will find harmony. And again something may happen to you. You may develop cancer, AIDS. You may have to go into bankruptcy. So again you say to yourself, "If this is what spiritual life is all about I don't want it at all. I don't need this." You say this because you do not know what is happening.

In order for you to grow and become your real self all of the stuff that has been inside of you has to be totally transcended. All the stuff that is in us and we have a lot of stuff in us. There is stuff completely to the top. There is stuff of images, beliefs, concepts, dogma, fears, doubts, suspicions this is our stuffing. In order to empty yourself it may appear that you're getting worse. The fears multiply themselves. The doubts become more terrible than they've ever been before. This is the change that is coming into your life.

In other words if you want self-realization you've got to get rid of everything. Everything that you've been holding onto. Everything that you've been holding onto, everything. I mean give it up mentally. If things happen physically you just don't react to it. But mentally you give up all the stuff that has been bothering you for all these years. You surrender everything to God. Empty yourself out completely, totally. Again you do this by not reacting to anything. Not allowing the world to get to you, show you anything. You keep holding on and holding on. Holding on to nothing. BEcoming nothing more and more. No longer worrying.

Then all of a sudden you see a light inside of you. The light brings you untold happiness and peace. The light grows steadily. The lights in your heart. The light of a thousand suns. To give everything up to this light. You're no longer afraid. You are free.

Many of you can feel this freedom now. How wonderful it feels. Another name for this freedom is stillness, quietness, silence. As long as the mind is active and you're thinking and thinking you can never understand the deep silence of freedom. But you learn not to think. Not to analyze anything or to figure anything out. You are perfect just the way you are. You are no longer alone. You begin to feel the whole universe emanating out of you. Creation emanates out of your mind. All the creation that you see comes out of your self. You have discovered that you are the creator. You are the self, the absolute reality, nirvana, the absolute oneness. Nothing else can exist for you.

All is well. There are no mistakes. The world is Brahman and has always been your self. You are that!

There never was a world and you. The universe the world is inside of you. You are all-pervading, absolute reality, everywhere present. You are I-am. I-am-that-I-am.

Let us practice the I-am meditation. Close your eyes and focus your attention on your breath. Become aware of your respiration. Become the witness to your breath. Breathe naturally and normally. Ask yourself, "Who is this witness? Who observes the breath?" And the answer comes, "I am." With your respiration inhale and say, "I," exhale say, "am." Inhale and say, "I," exhale and say, "am."

With every breath, with every I-am feel yourself going deeper and deeper within. Allow your body to dissolve completely where only I-am exists and nothing else.

(long silence)

It is now time to play stump the guru. We have a box where you write a question down and then we see what happens.

(Q - Mary reads, A - Robert answers)

*Q: Dear Robert what kind of things can a person do to be of service to you?*

A: Be yourself and become enlightened. Wake up! Awaken! You've been asleep long enough. Awaken and be free. That is the service you can do for me. Do it now! Next case.

*Q: Do you think it is important for your devotees to maintain a social life or group meditations with other devotees or is being completely a loner and a devotee who sits in silence alone only in addition to working in ones career excellent?*

A: Both are necessary. You can do both. There is a time to sit in silence by yourself and there is a time to mix with others. There is a time to work, there is a time to play, there is a time for everything. But if you work on yourself and begin to understand the truth about yourself then you will know what to do. Everything will be done that is supposed to be done. We do not become fanatics and think we have to sit by ourselves continuously and not talk to anybody, on the contrary. Mix with people, enjoy life, do wonderful things. Find time to be by yourself also. Share with others. Help the homeless. Give of yourself and forget about yourself at the same time.

If you're living in the moment, like you're supposed to be living spontaneously everything will take care of itself. You will know what to do. You will do the right thing. But if you have to think about it that means you have to go within more and get to the place where you're sure of yourself and there is nothing to think about. And you become a very positive person you just do things that are necessary to do without thinking about them and you are just living your life rightly, fully, completely. (pause) Go ahead Mary.

*Q: Dear Robert I think I do the things you suggest my mind gets cleaner and cleaner. I get closer and closer to being with the Self but never make it with awareness. How many incarnations did you have just like this before it just happened?*

A: Isn't that a question left over from last week? Never mind how many incarnations I've had. (SR: *Are you embarrassed to let us know?*) To whom are incarnations? You always forget that. For whom is karma? For whom is incarnations? Who has the incarnations? The body. Therefore if you're not the body how can you have incarnations? Think about that. So when a person becomes awakened the first realization they have is they were never a body. There never was a time they were a body so there is nobody to incarnate. Only the body incarnates. So to answer this correctly. I always was there never was a time when I was not and I will always be pure awareness, absolute reality, perfect freedom, total joy and bliss. This is the all-pervading Brahman and this is your real nature and my real nature. We're all one. So do not think about being incarnated. Thinking of reincarnation is like thinking of being in jail. You can say, "When am I going to go back to jail?" or "How many times were you in jail before?" Incarnation is bondage. Why aren't you this

body which you believe is real. So remember that you have no body to be reincarnated. Reincarnation is for the ajnani. For the ignorant one who believes in that stuff. Your belief is in the self in absolute reality. In perfect freedom. This is who you are. Remember this.

*Q: In thursdays talk it came to me that we must allow everything and everyone to evolve as it appears best on doing. Including our own body. Hence we may try to stop someones behavior if we are consciously aware of our body's efforts in that direction hence we can be aware of another's tendency and our own which may agree or disagree and confront. Do I understand you right? It sounds okay to me.*

A: It sounds okay to me too.(laughter)

*Q: Dear Robert sometimes after a very high experience in sitting in silence I go out into the world and watch myself get very angry over something. If we go very high must we also go very low and balance out during this process of evolving?*

A: There is nothing to balance. Balancing is a word for a human being who goes up and down all the time. If you do not react to person, place or thing there will be nothing you would have to balance. It is only because you react to life's environment, life's situations, life's experiences that you think you have to balance yourself out. There is no one to be balanced. Be free be yourself. Do not think about being balanced or unbalanced. It's better to be unbalanced than balanced because when you're unbalanced you're living in a different world. When you're balanced you're sort of normal, status quo, e-pluri-bus-unum. Next question.

*Q: Is consciousness neutral or is it only loving and nurturing? Or can it be either positive or negative with no long term goal?*

A: When we're speaking of the ultimate reality which is consciousness it has no qualities. If it had qualities it wouldn't be consciousness. We have qualities. We appear to have qualities. But consciousness is perfect awareness. Consciousness is that which is beyond qualities. There is no description for it. It is the absolute reality the self. It is self contained and is beyond qualities. So when you're experiencing consciousness you're experiencing oneness. Total oneness. Not two but one. And that is total freedom and peace.

*Q: In a fight between two people is consciousness affected or involved in any way?*

A: In a fight between two people your ignorance is involved. What has consciousness have to do with a fight? Consciousness is beyond all of these things. That's it Robert.

There are two hungry people on the couch.

Remember that all is well that everything is unfolding as it should there are no mistakes. Don't worry about the future or the past. Be yourself be happy, rejoice and that is all I have to say. Until we meet again peace. Until we meet again peace, om shanti. Feel free to go forward.

(tape ends) [TOC]



## INFINITE INTELLIGENCE

22nd October, 1992

*Robert:* (tape starts abruptly) ...shanti, shanti, om, peace. Hello. (Students: Hello Robert.) Greetings. Salutations. I welcome you with all my heart. It is good to be with you once again. (Robert turns to the dog) It's good to be with you Toku.

For those of you who believe that this world is real that this universe is real and most of us believe this because we react to it. So you cannot say that the world is not real or the universe is not real if you're still reacting to person, place and thing. In other words as long as you feel your senses, the pressure of this world. As long as something is bothering you in this world you believe the world to be real. So, as long as you believe this you should also believe that the world is governed by divine intelligence, by infinite intelligence. This is true.

The infinite intelligence is also maya but it's a part of this world. Now as far as you're concerned if you would allow yourself to believe this that infinite intelligence governs my life, infinite intelligence governs every iota of my being then you will be safe. You will not be a part of the world that suffers, so-to-speak. For when you accept infinite intelligence as your guide, as you're being in this world you are then led in the straight and narrow path to ultimate victory in your life. This is true.

**The world can only give you what you believe, nothing more, nothing less.**

If you feel the world is full of thieves, cut throats, frauds. If you're suspicious of everyone and everything then the world is going to show you exactly what you believe. What will return to you will be your belief system, what's in your belief system, will come back to you.

I'm not saying if you want something you have to believe that you will get it and you'll get it or if you want to get rid of something you have to believe that you will get rid of it and you will. It doesn't necessarily work this way because you're dealing with it yourself as a human being. What comes to you are your deep inner feelings. What you attract into your life are your deep inner feelings. Your subjective feelings that some of you don't even know that you have.

Your programming from this life and previous existences. All the programming that you've been through that perhaps you've forgotten at this stage of your life but the subconscious mind never forgets. It always remembers. What this means is that each one of you is drawing into his or her life that which you believe and feel in your subconscious. You may have forgotten some things and you say, "I feel positive. I feel good about life. I love people. I trust people. I love the world. The world is beautiful," and then some horrible condition comes upon you.

This is because inside of you deep in your subconscious mind you have the opposite trait. You have a bunch of negativity inside of yourself, someplace inside. If you didn't everything will be okay in your life. You would have no problems whatsoever.

What is a problem? A problem is simply that something that is not going your way, that's all.

If you have a disease, if you're dying of a disease this is no problem. What is this a problem? It doesn't mean anything. For when you die what happens to you? Nothing. But yet you don't understand this some of you. You feel death to be a threat. You feel death to be something horrible. Some horrendous enemy that sneaks up on you, like a vampire and grabs you and pulls you in some dark hole. Of course most of us here know this is not death at all.

Death is simply a change from where you are now, that's all. There is nothing bad about it, there is nothing good about it. Just like your life right now. It isn't good, it isn't bad. But it is your thinking that makes it good or bad. It is the thoughts that you have allowed yourself to think all of these years. The programming that you've had all of these years that makes your life what it is today.

So look at your life, are you happy? Are you at peace with yourself. This will tell you where you are by the way you feel about things. But of course this is only true if you believe the world to be real and the universe to be real.

Now many of you may say, "I know the world is a dream. I know the world is maya, an illusion," and yet you react to it. You have feelings for it. You judge it! You condemn it! You love it! You have all these various emotions. Consequently you're lying to yourself when you say the world is not real. Again if you believed the world is not real you would be at peace with yourself, total peace. You would not be concerned with person, place or thing whatsoever. By, "Not being concerned," I don't mean that you would just ignore everything you would do what you have to do have a great compassion, loving kindness, understanding and you'll leave everything alone. For you would realize that whatever you're doing you're supposed to be doing. Wherever you are that is where you're supposed to be. With whomever you're living with that is who you're supposed to be living with. Things are right just the way they are and you would also be radiantly happy.

But most of us are not like this are we? Again we feel the pressures of this world. We get insulted by what people say to us. We get our feelings hurt, we judge. This shows us the world is real. You have to be totally honest with yourself. You can't imagine you're something that you're not. But the good thing is that you can do something about it. But before you do something about it you have to see yourself as you really are.

You can't cynically withhold yourself from the world and be obnoxious and arrogant towards people and not have anything to do with people and then say, "I don't have anything to do with people because the world is not real." As you know by now even if you don't want to have anything to do with people you're going to be confronted by peo-

ple everyday and you'll have to react to them. The way you react to them determines where you're coming from.

Therefore you have to realize that there is a divine intelligence of infinite goodness, the power that knows the way. If you would but surrender to this power. If you would let go and let God so-to-speak by totally surrendering to this power that knows the way you will be carried forth in a stream of blessedness to your highest good. This is true.

But if you're always condemning, judging, reacting and you keep finding things wrong everyday of your life and what you're really doing in your brain and your mind and your subconscious is you're saying, "This is what I want. I want more of this." If you didn't want more of something you wouldn't think about it. You wouldn't feel hurt by it. You wouldn't allow yourself to fall into the trap of cynicism, depression, animosity or any kind of negativity. You'll be above this, beyond this.

But if you're allowing yourself to fall into the trap you have to give up total mind, body and soul to the infinite intelligence that takes care of this universe. You can call this intelligence God, absolute reality, divine wisdom. It makes no difference what you call it. You must surrender to it, totally, completely.

Of course in the ultimate truth none of this exists. In the ultimate truth I've been speaking nonsense to you. For the ultimate truth is silence. Total silence and total annihilation of your thoughts and mind and body. But as I said before we have to be true to ourselves and see where we are on the path. We may say, "We're on the path of Jnana Marga," if you like and it's up to each one of us to remove all of these thoughts, emotions, feelings, negativity, depressions that haunt us once in a while. It's up to each one of us to get rid of ourselves, to annihilate yourself. To get rid of your little self totally, completely. To get yourself out of the way and to allow the divine circus to function.

You have heard it said that you are your own worst enemy and this is true, you are your own worst enemy. Why? Because you live in a universe of light and bliss and yet you're not seeing or feeling this light or bliss. You're feeling something else. You're seeing something else. And in your erroneous thinking you believe and feel if only things were going this way I would be so happy. This is an illusion.

It really makes no difference which way things are going the only thing that matters is how you react to things that are moving along in your life. That is the only thing that matters. How you react to every situation that comes into your life.

You begin by learning to leave the world alone. Have no feelings for or against. What do I mean by this, "Have no feelings for or against?" How would you be able to function? Yet there is truth in this statement.

As an example, you know the elections are coming up. Some of you like Clinton. Some of you like Bush. Some of you like Perot.

Now there is absolutely nothing wrong with this as long as you do not become emotional over it. As long as you do not become wild and feel it in your heart and begin to

stick up for your rights. Telling everybody how good your man is and how bad the other party is, see what I'm saying?

You're not supposed to do nothing really, if you're working with this world. You can get involved in the world but not mentally. That is the secret.

Physically you will do something, go out and vote if you like. Join the peace corp, protest, do whatever you like but mentally realize that it's all a bunch of hogwash. In your mind be completely free. This is the way to live in this world.

Say you have to sue somebody in court. It doesn't necessarily mean if you're on a spiritual path you shouldn't sue somebody in court and let the fellow step all over you. But even though you sue him in court have no hard feelings. Don't build up any hate against the person you're suing. Don't feel as if you're winning the case or losing the case. You are just doing what has to be done. In your mind you feel love, you feel peace, you feel joy. You're doing what has to be done.

If you operate this way you will become very happy in this world.

But if you become emotional about things by really feeling them deep in your heart then you will be off and on like a light switch. When things are going your way you'll feel great, when things are going against you, so-to-speak you'll feel terrible. But if your thinking has been separated from your body you will not react whatsoever. You'll just do what has to be done and you will be free.

In your mind you can ask the question, "Who am I?" In your mind when you're suing somebody, when you're voting for president, you can inquire, "To whom does this come? Who is taking this action? Who is doing all of this?" By working this way you will come to the realization that it's the ego that is doing everything on this earth. The ego is working. You have to come to this conclusion yourself. By inquiring, "Who am I? Who feels this? Who is voting? Who is suing? Who is doing all of these things? I am." The personal I.

As you keep practicing this way you will find you're being released from your so-called obligations. Somehow your life is becoming simpler and simpler and simpler. Where you will not have to sue. Where you will not have to go to court. You will not have to pass judgement. All these things will slow up.

A good example of this is what happened to the person I rent my apartment from. I rent a condominium and the owner of the condominium is a young fellow who works for Macdonald Douglas. We were talking about a month ago. He told me a friend of his and himself own an apartment building with 39 apartments and they're having so much trouble with it because of the recession. People are not paying their rent, he's got twenty empty apartments, he's got to be real careful who he rents it to.

I explained this to him, I said, "Stop worrying about this let God take care of it, that's God's problem not yours." These are the words he understood. I had to speak to him from where he's coming from. I realized he was Catholic. I told him to trust God and the way you trust God is by letting go of all your worries, all your fears of what might hap-

pen, that you may go bankrupt or something like this. Develop a positive attitude. Feel good about yourself. Turn your mind around and focus on God.

And he asked me, "How do I do that? I've been going to church all of my life and nobody has ever told me this before, to focus on God." I explained to him, "You focus on God by inquiring who am I?" He didn't know what I was talking about but he wanted to do something so he started practicing the entire self-inquiry.

It's interesting to note when new people come into self-inquiry or a spiritual teaching like this they become very enthusiastic about it and see many good results. But it begins to taper off after a while as some of you know. You get tired of it. You make up all kinds of reasons why you can't do it any longer. And some people give it up entirely.

But anyway getting back to my landlord he would do anything to make things change or whatever he did he called me yesterday and he told me a Japanese man wants to buy his apartment building just the way it is and gave him a fantastic price for it. And he was able to pay off the bank loan and make a good profit. So he is in the process of signing it. This is just an example of what happens to your humanhood when you turn away from the problem and look towards the infinite.

From the moment you were conceived, infinite intelligence has been with you. In every atom of your being there is infinite intelligence. It is your mind that keeps the infinite intelligence from doing its thing. Somehow the mind has become totally deluded. It believes strange things. Yet this is all an optical illusion but you don't know it. So you have to work with what you've got.

You have to let go of everything. Do not concern yourself with your problems or your life and look to your mind. Observe your mind. Watch your thoughts. Observe yourself thinking. Observe the fears, frustrations that come into your mind but do absolutely nothing about them. Just watch. Leave it alone.

No matter how horrible the picture may be leave it alone, watch, observe, be still, rest in the silence. Your body will continue to do what it has to do. This has nothing to do with your body. Try to remember this I am not saying that you have to make your body do what you want. Leave your body alone. Your body will follow your mind. When the mind becomes still and quiet, the body will become still and quiet. When the mind disappears your body will disappear.

All of us sitting in this room are at a different stage of consciousness. Some of us are more advanced than others but that doesn't matter. What matters is what you're doing with your life. No one in this room should believe that the world has any power over you whatsoever. You are the power. If you feel the world or some situation has power over you is because you have given it the power. Where else would it come from. The world the universe by itself is passive, neither good nor bad. It is you that makes it what it is.

This is the reason why every one of us here look at the world differently. We live in the same world but we see it differently. We're seeing ourselves of course. We are seeing what we are. What else can you see. There are no sinners. There is no evil. Everyone is

a child of God, so-to-speak. When you realize you are God's child in God's infinite goodness and love, as you work on that you will find soon that you are God. You are the infinite goodness and love. It is you. But you have to work from where you're coming from. If you have to pray, pray. If you have to meditate, meditate. If you have to do a mantra, do a mantra. Do whatever you have to do to raise your consciousness.

Never say, "I can't do anything else. I've done all I can. I'm stuck." That's a lie. Noone is ever stuck. For we live in a universe of flux, change, nothing is solid. So how can you be stuck. Everything is continuously moving, moving, moving, moving. You cannot be stuck anywhere or anytime. Do you see how you train your mind? You train your mind to stuck some place. You can't go any further and you believe it. So to you you appear stuck. There is no such thing. All is well.

You are a very unique being. You are unique because you have within you fantastic power. After all you created this illusion. You created this maya. It came out of you. Your shakti is doing this. The power that you have has created all of these things. If you wish to uncreate everything you have to put yourself in reverse. Just like a car and go back to the source. When you return to the source you will find that you were never a human being, there never was a world, there never was bondage or liberation, there never was a God separate from your Self and you are free. Peace.

(long silence)

*ST: Robert do we really have any choice as to whether or not we ???*

R: In reality we have no choice everything is preordained but you should act as if it's not. Imagine that there is no karma, there is no predestination and act accordingly and even when you do that it's all preordained. (*ST: In other words the ability to do that?*) Yes. (*ST: So surrendering, you talked about surrendering ??? all that is something we should try to do...*) Very much so. (*ST: Whatever the results of it or whatever our thoughts are it's not our concern?*) Exactly if you can do that, that's wonderful, that's the proper attitude. Surrender totally and completely and leave the results up to God.

Robert: It is time for prashad...

(tape ends) [TOC]

*Transcript 194*

## **STOP WHAT YOU'RE DOING**

*25th October, 1992*

*Robert:* Om, shanti, shanti, shanti, om. Good afternoon. Here we are again in Henry's house. Here comes Eric. We're just beginning Eric. So we're in Henry's house once again, beautiful view. All is well.

It makes no difference what happens at satsang. Satsang is a very interesting phenomena. People want certain things to happen at satsang. Some of you want to keep quiet all the time, some of you want to make noise all the time. People want to do different things, and they believe what they do is right. Nothing is right and nothing is wrong. Just to be at satsang is the thing, whether you are sitting in the silence, whether you are talking, or whether there's something going on, or I am talking, or music is playing.

Do not be opinionated. Do not believe that things have to be a certain way. Why? If you look at the world, the world is orderly to an extent, but at the same time it's also chaotic. Both are happening. There is law and order in this universe. For instance if you plant a potato seed, you're going to grow a potato, not a cabbage. And you always get a potato when you plant a potato seed. But at the same time a hurricane can come and rip up the potato seed, rip up the ground. Earthquakes come. So you have chaos and beauty, and beauty and chaos. It is really all the same.

The whole idea of being here is to awaken to the truth that you are not the body, nor the mind, nor the doer, that you are the absolute reality. This is really the only thing you should be concerned with. Everything else will take care of itself. In other words, do not worry about being sick or healthy, rich or poor, depraved or sane. Makes no difference. You are here to awaken to your true nature, to the reality of your life, of what you really are, and you are not what appears to be.

Many people inquire, "Well, do I have to go through many sadhanas, spiritual practices, in order to be self-realized?" When I was with Ramana Maharshi, the last three years of his life, many people came from all over the world and asked him this question. "Do I have to practice sadhana?" They asked him this question because they realized that he never did. He never meditated, never practiced mantras, never did anything. So they asked him this question because they wanted to be the same way, and awaken by doing nothing.

He gave everyone a different answer. One person asked him, "Do I have to practice sadhana?" He said, "Yes, by all means, get into it deeply. Do what you've always been doing." So another asked him the same question. He said, "No you don't have to practice

at all. Just be yourself and awaken." Another person asked him the same question, and he kept silent, didn't answer at all.

Now what is the truth? There is no truth. Some people told him, "You probably practiced in a previous existence." He agreed and said, "Yes." But what did he really mean? There is no previous existence to begin with. There's no one to practice anything. You are living in time that doesn't exist. The time that you're living in right now, the second that you're in, you're already awake totally and completely, to divine nature. In this moment, where you are right now, you are self-realized and you are free.

But when you begin to think about it, you bring up the deluded world, you begin to believe other things. So then you begin to think. You bring your belief system to the place and it spoils everything for you. For the thinking is concerned with time and space. The thoughts are concerned with the world, with the universe, the past and the present. Yet there is no past and present at all. And there is no one to awaken from anything. For you were never really asleep.

Therefore there is a different answer for each person, depending on where you are coming from. Just the idea of wanting to awaken is a mistake. Just the feeling that I want to become awake, I want to become self-realized, I want to be liberated, is a mistake, for it's part of the thinking process, and the thinking process can never liberate you. There are no thoughts that can liberate you. There are no emotions or feelings that can liberate you, awaken you, make you free.

It is only when you keep still, when you stop trying, sort of when you give up. For when you give up, are you not surrendering? When you give up all hope of ever getting anywhere, you're really surrendering. And that's a good sign. You're surrendering your ego, your thoughts, your feelings, and then you become still. It is in the stillness that things begin to happen, in quietness, when things begin to happen. Not when you're making noise, but when you're quiet.

For many years we've been struggling in spirituality, looking for answers, looking for solutions, looking for gurus, for teachers, reading books, and yet some of us never seem to get anywhere. We must stop trying to get anywhere. The seeker has to be contented in the now, to be totally satisfied right this minute, right now. Totally satisfied. Do not wait until tomorrow. When you practice sadhana, and you're meditating and using mantras, you're practicing Vipassana meditation, doing deep breathing, what this does is put it off into the future, for you're saying to yourself, if I practice sincerely, I will awaken. This is not true. You and I know so many people who have been practicing spiritual practices for years, and years, and years, and nothing has happened to them, simply because of their practice, it's really a practitioner who's practicing. The practitioner has to go. The person who practices has to be depleted, has to be eradicated. When there is no one left to practice, there's nobody there, aren't you? As long as there is somebody who practices, you'll always have a hard time, a problem. But when there's nobody left to practice, then you have arrived. Think about this.



There is nowhere you have to go, there's nothing you have to do. There is no one you have to see, there's nothing you have to read. You just have to be your Self, the immutable Self, this wonderful, wonderful Self, that is the whole universe, all-pervading. You are that Self right now, just the way you are. But when you think about what I just said, you spoil it. There's nothing to think about, there's nothing to accept. Just hear my words, and they'll go where they have to go and do what they have to do.

You are the universe. The whole universe rests inside of you, like bubbles in the ocean. The bubbles keep changing, popping, new bubble's come, but the ocean remains the same. And so it is with you. The world, your body, everything, rests in consciousness. You are that consciousness, that space, that boundless space, the space that you call the glue that holds the universe together, the space in between objects, in between bodies. You can call the space consciousness, pure awareness. You are that space.

When you think of yourself this way, you will find you have to keep thinking of other things. So you keep thinking, and thinking, and thinking. Do not think of yourself any way. When I speak these words to you, do not think about them, simply absorb them. For you are the words yourself. The words are you. You are these words. Every single letter is your Self. You are that.

There is not a speaker and a receiver, or a speaker and a listener. There is only the speaker. The speaker is speaking to himself, and you are that Self. If you are the Self as the speaker, why do you have to practice sadhana, or do anything at all? If you were separate you would have to do all kinds of things, to try to become enlightened, self-realized. But you are not separate. You are the immutable Self, that is all-pervading, forever present, that is beauty, bliss and joy, that is sat-chit-ananda, the absolute reality. This is you, now and forever. When I say this is you, I do not refer to your body. The body is an illusion. It doesn't really exist. When I say this is you, I mean the whole pervading Brahman, the one ultimate reality. This is you. And there's no separation. The you is not separate from me. The body may appear separate, but you are looking through deluded eyes. You're looking through the senses, so you see separation. But as you let go of all of those thoughts, and feelings, and emotions, and become still, you'll never again feel separation.

What's going on within yourself right now? What is happening to you? Most of you here are very still now, very peaceful, and this is all you need. You need nothing else. Some of you here are still struggling, trying to quiet your mind, trying to become still, trying to stop the thoughts from coming. That's just the point, do not try to stop anything. Do not try to do anything to make yourself feel better. There is no doer to do anything. Stop what you're doing and be still. Watch the mind, observe the mind. Let the mind do what it will. Let it bring up all kinds of thoughts and pictures. You simply take a step backward and observe, watch.

Peace is your real heritage. Happiness is your real life. Joy is your real nature. When you feel troubled, it's only because you believe you are the body. Only the body feels troubled. But you've never had any troubles yourself. The Self is God. Be your Self.

Do not try to change the world. Do not try to change anybody. Do not try to change yourself. See, the power within you knows exactly what to do, when it's left alone. This is the secret. You have a power within you that knows how to bring you home, that knows how to lead you and guide you to your ultimate good. It is only when you interfere, by trying to change things, that troubles ensue.

Have no concern about what's going on in this world, what's going on in your life. The answer is already there. You will always know what to do. You will always be led to your highest good. Trust the power that knows the way. You are that power. You have always been that power. Rejoice. You are totally free right now.

(silence)

It is now time to play stump the guru. Any good stumpers in here?

(Q - Mary reads, A - Robert answers)

*Q: Robert, I'm beginning to feel a space in my head, Identifying with space. But in the rest of my body, I feel body, any comments?*

A: You have a problem. (laughter) You better go see somebody about that. Actually you are all space to begin with. When you feel space you're feeling yourself that is what you really are. You're not the body. As I told you so many times the body is in a state of flux, like everything else in this universe. It is in constant movement. And the atoms of the body, the space between the atoms of the body are equal to the space between the planets. It's all relative. You are that space. Dive into that space. Become the space. And you will be happier than you've ever been in your life. For space is consciousness. Space is God. The space is yourself.

*Q: By your body having an illness is there any learning or further letting go or purification involved? Or is your body's illness absolutely unrelated to you?*

A: Who has a body? Who has an illness? What do you see? You are the seer. It is you who sees these things, not me. There is only that which is perfection, infinite joy, infinite life. Nothing else exists. When you see somebody dying you're seeing an illusion. When you see somebody ill you're seeing an illusion. When you see a person becoming old you see an illusion. It's all an optical illusion.

You have to get to that place where everything is just quiet and peaceful. And you stop looking and seeing so many things. You become what you see on this relative plane. Whenever you see something wrong, you're seeing yourself. Do not look for things that are wrong or right. See God everywhere you look. Then you're seeing yourself. See love wherever you look. See joy, see wholeness wherever you look. If you feel something else you have to dive deep within yourself and ask yourself, "Who sees these things? To whom do these thoughts come? Who is the seer? Who observes these things? Who worries about these things?" The ego, I, the I-thought. And then realize that you are not the I-thought. You are not the ego. You are total freedom, total love.

See only the good, see only the real, the truth. Which is nothing, nothing is the truth. No-thing. Anything that you see is false. The space between the things that you see

is no-thing. That is reality and you are that. The reality is perfect, complete, whole. And that is you. Accept it and be free.

*Q: Does our body do each moment what it's supposed to do regardless of whether we are identified with the Self? Or identified with the body? Or does what we are identified with affect the body to some degree?*

A: What you call your body has already been programmed to do what it is doing. What you believe is your body is not really your body. It's just a body that appears to be real. And this body has no life of its own. It is motivated by your mind or by God's mind or by the absolute reality, wherever you're at, that's how it is motivated. You live the stage you're at, your body is motivated by that stage. So you do not have to concern about your body. It's been taken care of the way it's supposed to. It will always be taken care of without any help from you. The more you lose your body, the more you awaken, you become free and you're happy. The more you identify with the body the more miserable you become. Because the body is part of maya. The body is part of the problems of this world. Stop thinking you are the body and you have to do something to correct it. Realize that you are absolute intelligence and the absolute intelligence knows what to do every step of the way. Get your self out of the way and let it happen.

*Q: Dear Robert you always say, "Don't let people walk all over you." But how do we learn humility if we're looking out for our interests, defending them and asserting them. How can we surrender our ego, our world if we're going to be trying to defend and protect ourselves? Don't we have to forget world and completely trust Self or God? Thank you.*

A: Of course, the body will always take care of itself without any help from you. It knows what to do. Can you imagine yourself just being without thinking you're a body, without thinking you're anything? That you don't have to defend yourself but yet the body will appear to defend itself when it has to. This is paradoxical but true.

Say an example somebody comes in here with a gun and tries to shoot me. I don't know what I'll do? I might get up, grab the gun, shoot the person. I might do nothing at all. But I am not the doer and I will do what has to be done without knowing about it, without thinking about it, without asking about it. Whatever will be done, will be done. Try to understand this. You are programmed to do what you will do. But you are not the doer, you are not doing anything. So whoever appears to be doing something is an illusion because nobody does anything. But yet in the same instance you will appear to be doing something. You will appear to be the doer. You will be doing nothing. So whatever has to be done will be done. It's not up to you. Your job is simply to surrender, to be still, to stop fighting life, stop trying to think you have to make things happen, yet something within you will make things happen in the appearance world. You will always be doing something, something will always happen but yet you're doing nothing in reality. You appear to be doing something. I know it sounds a little confusing to some people but it's true. There is no one doing a thing yet you're doing things. Do not worry about it. It will all work out.

*Q: What is the difference between the self-realization that all we in this room seek and the self-realization of someone like Satya Muni Buddha or even Jesus, the Christ?*

A: There is no difference whatsoever. The difference is in your own mind. You see the difference. You see Jesus being somebody special, Satya Muni Buddha as being somebody special. You see all these things but a Sage never says they're special. A Sage is a part of yourself. There is nothing special about a Sage whatsoever. It is you who give the qualities to the Sage. I see a Sage as this and a Sage as that. You are every Sage that ever lived. Every Sage that ever lived is within you. You are the one. You are that yourself. You are the Christ, you are the Buddha, you are everything. It's all within you. You are the one there is nobody else but you. Stop seeing separation. Be yourself.

That's all Robert. Anyone like to say anything, make a statement? You want to curse at me or something?

*SM: Got some transcripts, is it that time? (R: No not time.) Okay.*

*SY: Robert what are some of the things that close your heart?*

R: Why do you think your heart closes? Your heart never closes. There is no such thing as closing your heart. It's your belief system that thinks that. (*SY: Why is it that sometimes your heart feels like it's really open? And other times it feels like it's really closed?*) Because you're identifying with the relative world. The more you identify with the relative world, the more you will think something is wrong and something is right. Something is good and something is bad. But when you stop identifying with the relative world you will find that you're okay, you're peaceful. There is nothing good and nothing bad. So when you identify with the relative world you can say that things like selfishness, fear, hatred, animosity, jealousy close your heart so-to-speak. These things don't really exist and your heart is always open. Identify with an open heart. So you've got to identify with an open heart and it will never close. (*SY: Are there actions, I mean if you catch yourself doing an action that would be detrimental, doership?*) Watch yourself, observe yourself, see what you're doing, be aware of yourself, do not react. If you're aware of yourself, the action will stop by itself. But if you're aware you're the body and you're involved in the emotions then of course you're acting out a part. It seems very real to you. You are not the actor. You are alright, just the way you are.

Do we have any announcements?

SM: (Student hands out transcripts for photocopying)

R: Any prashad today? I don't see any. No food. Why do I come here? (laughter) (*SH: Yeah big time!*) Thank you for coming, God bless you. Remember to love yourself, to bow to yourself, to pray to yourself, to worship yourself. For God dwells in you as you. Om shanti peace. Until we meet again. Good luck. (laughter) (*SH: Thanks pal. We're sure going to need it.*)

(tape ends) [TOC]

## THE POWER OF THE SILENCE IS AT WORK!

29th October, 1992

*Robert:* Om shanti, shanti, shanti, om, peace. Good evening. (Students: Good evening Robert.) I welcome you from the bottom of my heart.

When you sit in the silence the power of the Self is at work. Even though your mind is still thinking thoughts. As long as you're sitting in your quiet and you don't talk, no noise is going on, even though the mind maybe busy, the power of the silence is at work. When you talk a lot, have too many conversations maya is at work. Maya rules over you. I'm not speaking of in satsang in particular. I'm speaking of in your home, at work always have very little to say and you'll be safe. If you have too much to say it causes conflict, misunderstanding and chaos.

As an example the politicians of today, they talk and talk and talk and talk and talk and talk and talk and talk. Yet people are gullible enough to believe everything they say. This is why the world is always in chaotic conditions because they're all talking. If we had a politician who said nothing he would raise everybody's consciousness, or she and we would have a heaven on this earth. But it's not bound to be. It's not meant to be. Everything on this earth is unfolding as it should. Everything is happening the way it's supposed to.

Remember the idea of Jnana is not to make this world a better place in which to live. For the world is maya. It is an illusion. This is the reason why a Jnani never advocates world peace or bringing good into this world for the realization of this world does not exist. Even though it appears to exist. Only the absolute reality exists, as this world, as the appearance.

We have to remember that the world is an appearance. If we can only remember this if the world is an appearance because it keeps changing all the time, it is never the same. If we just remember this we would be careful what we say, what we do, how we act. For the appearance is an appearance of duality. What goes around comes around. Cause and effect, karma. This is the appearance of the world.

When you remain in the silence and you do not talk much then the appearance of this world begins to dissolve. The appearance of the body begins to dissolve. You begin to feel differently. You begin to see things differently. You are no longer surviving, trying to make ends meet, trying to improve your condition. You begin to understand there is no condition to improve. You are beyond conditioning. Good or bad. Sickness or health. Lack or limitation or riches. It's all the same. It's neither good nor bad. It's an appearance. And whatever you're experiencing you have to experience the other.

It's like a pendulum swinging back and forth. The pendulum goes to one side then has to go back to the other side. And so it is with human life. So called human life is the same thing. We experience one side of it then we experience the other side of it sooner or later. But no human being so-to-speak ever experiences oneness, it's impossible. For the whole universe is duality.

So, many people when they first get involved with Advaita Vedanta or Jnana believe that it's a very selfish teaching, believe that it's a very conceited teaching. Why? For the idea is to become self-realized. Jnani's are always expressing themselves, "I am Brahman. I am pure awareness, I am the absolute reality," and people who do not understand this say, "why don't you think about this world? Why don't you help the poor? Why don't you help alleviate man's inhumanity to man? Why do you not help the homeless? Why don't you try to make this world a better world in which to live?" They say this because they do not understand what we're talking about.

When a being becomes so-called self-realized the self-realization is not for him or her alone. The self-realization is a universal feeling. I am the universe is a realization. I am the Brahman, the all-pervading one this is a realization. The realization is not about yourself. This is something we always have to remember. It is not selfishness. This teaching is not conceit. For when you become self-realized there is no longer a you. What you have called a you has disappeared. What you call you has become the whole universe.

Therefore just by being self-realized you are helping the world without thinking about it. Again why? Because you have become the world, you see? You're no longer Jack or Jane or Mary or Bob or anybody else. A person who touches their self-realization becomes the entire universe. And therefore you see only the goodness. You do not separate goodness from badness, there is no longer any badness in your psyche, in your consciousness you have transcended badness so-called. Everything is good even the so-called evil, the things we call evil on this earthly plane.

You begin to understand that everything that happens to you is for your own good, for your own benefit. Nothing is here to ever hurt you, as strange as it may seem. Everything is here for your advancement, everything. Every situation, every predicament is there for your advancement.

Consequently this teaching is the most unselfish teaching there is. For when a Jnani says, "I am Brahman," He's not referring to his humanhood.

The attack dogs are at it. (Dogs barking loudly)

*SH: He got it alive nonetheless. (laughs)*

(Robert continues) So. When the Jnani says, "I am Brahman, I am consciousness, I am the absolute reality," the Jnani is not referring to himself. That is something you always have to remember. The Jnani is referring to I-am. I-am encompasses the whole world, the whole universe. And of course Brahman is the same thing. Brahman encompasses the whole universe, everything. Therefore you are everything. But to the average person who doesn't understand this, they think you're talking about yourself when you say, "I am

Brahman." And they go home and they say, "All those Jnanis are all for themselves. They only think about themselves. They only interested in themselves because they're always saying, "I am Brahman, I am consciousness, I am absolute reality." Try to understand this thoroughly. I-am is eternity. Consciousness is the absolute reality.

Now you can perhaps understand why a Jnani never takes revenge on people. Never is concerned about getting hurt. Never cares about the body too much. Because the realization again is, "I am not the body!" Again when we're speaking of I-am we are not speaking of Henry or Sue or anybody else we're speaking about I-am. I-am is not the body. Consciousness is not the body. Therefore when you're in your highest state of thought and you affirm I-am consciousness you understand what this means. Everything is consciousness. Everything is I-am. Everything is Brahman. And of course in that state you automatically have reverence for all of life. What else can you do? You have no choice because you are all of life. So how can you hurt yourself? It's impossible. But you have to understand the thinking of a Jnani thoughts like this do not appear. That I'm hurting or not hurting myself, that I'm all-pervading. Those thoughts are gone. A Jnani just is. Not this nor that, just is. Is-ness. And there is really nothing to say about that. So this teaching is not selfishness, not conceit. It is the truth, it is reality.

But of course it does happen when some people become involved in a teaching like this. They may become completely insane and believe they alone are God. They may believe their body is consciousness. That their body is the absolute reality. This is a grave mistake that some people make. You have no body to be reality. There is no body to be consciousness. There is no body to be pure awareness. This has absolutely nothing to do with your body whatsoever. The body idea falls away. Always remember this. We are not trying to elevate our body, to make the body perfect and make it live forever. The whole concept of a body is erroneous thinking, false imagination. The body idea is a dream. The body does not exist the way it appears.

So again by sitting in the silence all of these truths become evident to you. Everything happens by itself. Everything happens all by itself. There is nothing you have to do and now you know why? Because when you are the doer, you are the body and the doer and the body can never be anything else but itself. You cannot be a body, you cannot be a doer and you cannot be self-realized at the same time. The body idea has to go. The doer idea has to be transcended. You cannot be self-realized and be a body. But then you're saying, "But I see many Jnanis who are a body. So how can you say that?" You answered your own question, "You see this. Who are you? Are you self-realized that you can say that you see a Jnani's body?" The Jnani knows he has no body. He never had a body and never will have a body. But the ajnani sees the body.

Don't ask me why things are like they are, I don't know? That some things appear. The whole universe is a grave mistake. Why does it appear as it is? That's an important question people ask. Why is this universe here if it doesn't exist? And the answer may be a

little lucid for some of you but you will understand. The answer is there is no universe. It doesn't exist. Very few people can comprehend this. Noone made it appear.

There are people who believe God created the universe. This is the story that is told to children to have an explanation for the universe. We have to have some explanation we don't want to appear dumb, do we? Human beings don't want to appear as if they don't know. Therefore when you ask somebody, "Where does this universe comes from?" They tell you, "God created it." And when you ask them, "Where did God come from?" They have nothing to say. They will say, "That's not for you to know." As many churches tell you, "That's blasphemy." They say, "Never ask where God came from, that's blasphemy. You'll go to hell and burn. (laughter) If you ask questions like that." But we have to think about these things some time.

Remember I'm sharing with you my own experiences. It's so wonderful to know these things, to be so sure of these things, to understand these things, that there is no universe and nothing is going on. Nothing is happening. As long as you appear to be happening and you think you are a body, even though you know this intellectually what I'm saying, this helps, to know it intellectually. For you will be careful what you do.

What I'm saying is, when you come to satsang and your own state of affairs you hear what I'm saying intellectually, and you want to believe it somewhere inside your psyche. Just by knowing this you will be careful what you do. For you have an idea that you are the Self of the entire universe. So you will never hurt anybody. You will never think of anybody being evil. You will never think anything about anyone but in the same instance you will never think about anyone being good. That's the same mistake, no good and no evil. They're two sides of the same coin. And when your mind starts to accept that everything is nothing, the mind begins to ease off, to let you go. But there has to be no conflict with the mind. You are never to have conflict with your mind. By conflict with the mind I mean never to try to change the mind or tell the mind what to do or practice affirmations as if you're trying to convince yourself of something. The mind is too smart for that. It will never let you loose by being in conflict with it. But by smiling at it, by laughing at it, by ignoring it, by observing it, by watching it and not reacting the mind becomes weaker and weaker and weaker until it disappears altogether. This is how you stop the mind.

You do not have conflict with anybody. Whatever happens, happens. You leave it alone. This is sort of a contradiction again because sometimes I tell you to take action and do whatever you have to do but it's not really a contradiction they're both correct. When you leave your mind alone and you do not think of having any kind of vengeance or suing people or getting involved with people in a negative way automatically the power that knows the way will make you do the right things whatever you're supposed to do. But you will always remember that you are not the doer. These things are very paradoxical, very subtle, very contradictory. For you're doing something yet you are not the doer. To me it's very clear. Yes it's possible to be doing things and not be the doer. For the appear-



ance of a body has to be in a world of action or the appearance of a body will not be here. In other words it's virtually impossible for a human being to sit still all of his life or her life and do nothing it'll never happen. You may say there is great Saints and Sages who live in caves. Who've been living in caves all of their lives, who live by themselves, well who says they're doing nothing? They have to go out and search for food. They cook their food. They take a bath in the river. They go to the bathroom. They do all kinds of things. You cannot be a human being and do absolutely nothing, it's impossible. But you don't have to think about this. You merely have to know the truth.

And again the truth is that you were never born, you do not prevail and you never die. The same truth that is for you is for the universe. For you are a replica of the universe. You're the microcosm in the macrocosm. What you think about yourself you have to think about the universe also. So you understand that the universe never existed, never came into being. There was no beginning to the universe just as there was no beginning to you. The universe does not prevail and the universe does not go into disillusion some place, it ends. Just like your body. Everything you attribute to you body you attribute to the universe.

This is why when a person becomes self-realized they then realize that there is no separation between them and this universe. There is only one. The realization comes that this whole universe has always been you. You are that! You are able to understand and exclaim, "All this is the Self and I am that." It's really very simple it's not complicated. It's all right to know it intellectually.

Many people come to me and tell me, "I know what you're saying intellectually. I hear what you're saying intellectually but when is it going to happen to me actually?" It will never happen to me actually because there is nothing to happen. What do you want to happen to you?

People still want to see blazing light and see stars and geometrical figures and hear beautiful music. These things are all of the mind. All you're doing when these things ensue you're going into subtle areas of the mind. Where there are things happening just like they're happening in this plane of existence. So in the subtle planes of existence there are also things happening. They may be a little different. You may hear sacred voices talking to you. You may hear the voice of your deity. Maybe it's the Christ or Buddha or somebody else. You're making headway but remember this is to...also of the mind. It is the mind that causes all of this. You want to go beyond that. You want to go beyond everything. Never stop and say I have arrived. For when you make that statement, "I've arrived," it shows you you have not arrived because there was somebody to arrive. When you have arrived there is nothing to say and there is no one to say it. It's all been transcended.

So as long as you can ask the question, "Am I enlightened? I think I am." That's a joke. Laugh at yourself. For if you were truly enlightened there would be nobody to ask a question like this. You will have nothing to think about. For the thinker has been tran-

scended there is no thinker. Therefore remember that the story of creation is a myth. You body is a myth. The universe is a myth. Nothing appears as it seems. Again just knowing this intellectually does a lot for you. Again why? Because it will teach you to react differently towards person, place or thing. You will begin to react with love and compassion. You will have reverence for all of life. Why? Because all of life is you. You are That.

All selfishness will leave you. You will stop thinking, "What's in it for me. I come first. Survival of the fittest," and all that crap. (students laugh) That kind of thinking must go and it will go. When you just accept, "All this is the Self and I am that." You are the Self of every so-called human being, every animal, every creature that flies, every tree, every mineral. You are the Self of that. It is you. It exists because you exist. When you cease to exist that will cease to exist.

As an example is sleep. When you are asleep there is no universe. As far as you're concerned you do not exist, the universe does not exist. It's only when you wake up you say, "Here is the universe, here's my body." This is the reason sleep is given to you. Sleep is not given to you psychologically.

Many psychologists and psychiatrists think human beings sleep because they have to rest for a certain amount of time in order to renew and refresh their bodies. This is true in a bodily sense but sleep has a deeper meaning. Sleep is to make you see that you disappear during sleep. You do not exist. As far as you're concerned you're dead.

Therefore the wise person like the Sages of old, the Rishis used to think about these things. I do not exist in sleep but I awaken and I seem to exist. Therefore what is the truth, "Who am I?" They used to ask themselves the question, "Who am I? Where did the I come from? The I that thinks it is sleeping and the I that wakes up? Where did the I come from?" The great Rishis of old used to think this way and they used to sit in the silence for hours just thinking about this, "Where did I come from?" When I say, "Where did I come from," I'm not referring to the body I'm referring to I, the idea of I, the I-thought. "Where does this I-thought come from? How did it arise? Who gave it birth?" And by asking this question over and over again and keeping still the ancient Rishis were able to perceive the I disappearing into nothingness and they experienced illumination.

Now most of us are too busy to sit under a tree for six or seven hours a day and contemplate the I. But we can inquire, "Who am I?" We can inquire, "To whom does this world come? To whom do the problems I have come? To whom does my anxieties, my depressions come? To whom does everything come?" You can inquire this way and this will make you go deeper and deeper.

Remember the purpose of self-inquiry is to make you go deeper and deeper and deeper into the Self. That is the only purpose. The more you inquire the more you go into the Self. Yet ninety percent of the people who practice self-inquiry drop out. They become tired of it, they become sick of the whole thing. Yet you have to realize that this method is very valid. It has been valid for thousands of years and is valid today. It is up to you to practice it and find out for yourself what happens. Practice it again and again and again

and again without thinking about it. "Who am I? Where did the I come from? Where is its source? Where do my thoughts come from? What is the source of my thoughts? What is the source of my body? What is the source of my universe? Where did it all come from?" The answer is within you. And if you are sincere, if you truly practice, forget about time, just do it. You will have to see something happening to you sooner or later. You will awaken and be forever happy and in peace. So be it.

SR: *Robert I had an experience today I'd like to share and ask you what you would suggest that I should have said?*

R: I hear a voice in back of me. (laughter) (SH: *It's Jorge.*)

SR: *An eighteen year old man was...came to me this morning with his mother and because he was being kicked out of many schools, one after another and they wanted to know where he could go to school. Of course he wanted to talk to me about his life. And he told me that he had a strange power that comes over him sometimes. And sometimes it tells him to go to his gang members and go out and do some rumbling with them and shooting at people and beating up people and stealing from them. And other times, he says, the power seemed to direct him to go to church and pray to God and speak in tongues, at a charismatic methodist church. And he enjoys reading the bible. And if you listen to him you get the impression that he really wants to be one with God and close to God but he's also very attracted to the things that he hears, coming to him from what he calls the devil which tells him to have sex with many girls and steal from people and shoot at people and he enjoys that. He gets a high from it he says.*

*Now when he was asking me what he should do, I immediately thought of Robert Adams and I said, I suppose, should I give him a Robert Adams answer and tell him that everything is un- everything is happening as it should and let the power lead you it knows the way. If it tells you to go out and shoot people and steal from them, you do that, and when the power leads you to church to pray to God and read your bible, then you do that. And you just keep going back and forth shooting one day and going to church the next. And everything will evolve and you'll be balanced out in years to come. I could have told him all that but I said, I have a hunch I should give a more of societally acceptable answer. So I talked in terms of the power of being a neutral force and his own motivation was his decision. So I broke another Robert Adams cardinal rule and let him know that there was no predestination and that he had a choice on how he used this power either for enjoyment of power and being power hungry or use it for his selfishness or his glory versus humanitarian type of pursuits. And he admitted to me he loved the power, he loved the high the power the intimidating other people, he admitted that.*

*So I then got into the subject of karma and reincarnation without using those words about...how if we go in that direction of listening to the...what he calls the devil then what that would lead to us in our lives and in future lifetimes and vice-versa. But I kind of felt a little guilty that I wasn't giving him a Robert Adams answer because I'm a student of Robert Adams. But another part of me thinks that Robert would have said, "No George for this person if you would have told him all is well and everything is unfolding as it should, don't worry son just follow the power whatever it tells you to do you just keep doing. Everything will work out." I kind of feel that*

*Robert would've not told me to say it that way. But I'll ask anyway because maybe I'll learn something here.*

R: You are right Jorge. Render unto to Caesar that which is Caesars and render unto God that which is Gods. Which actually means, people who come to a meeting like this, satsang are not forced to come. They are not the average person... (break in tape) ...you have been working on yourself a great deal spiritually to be attracted to something like this. This is not a teaching for the average person in the street. You are correct by telling him not to do the things they're doing to try to work themselves into an understanding, they are an important individual, that they count, that they matter and trying to elevate their consciousness. That is all you can do with a person like this. You cannot give them these teachings for they are not ready for teachings like this.

These teachings we teach here are not for everyone. The average person cannot understand these things at all. And if you give teachings like this to the wrong person they will take it for license to do what they want, what they please. Of course you cannot tell them nothing matters for they will go out and do worse things, if nothing matters. You cannot tell a person like this the world does not exist. Your body does not exist. They will take it all the wrong way. You have to give them practical advice because that is your job. Do not confuse both.

Your job as a psychologist is to try to elevate their psyche. To make them so-called normal. To be able to function in society. For it is completely different from what we're doing here. For here there is no society. We do not wish to function in society. It's all together different. But you cannot tell this to your patients because they're coming from a different level than where we're coming from. You therefore did the right thing George. Always remember do not confuse both places. This place is for you. The streets are for the students for you to help them in a materialistic way. But! What you should do for yourself which will help them tremendously is to know the truth yourself without voicing it.

In other words, as you're working with this young man. Know that this young man is a child of the universe, child of God and he is perfect in God's eyes. There are no mistakes. You are dealing with a perfect being who lives in a perfect universe and all is well. This is knowing the truth for yourself but do not voice this to the person. If you know the truth yourself about the person this will help the person subconsciously. And the person may even tell you, "I don't know what you did to me but I feel better." Just by knowing this truth about the person without voicing it to the person. For again if you voice it to the person they will take it the wrong way. So you work on two levels. On one level you're telling them what to do materially how to function on this earth. You explain to him whatever you do comes around back to you. On the other hand you're knowing the truth about this person in your mind. You're seeing this person as God. This person has come to you as God himself. This person is God. And everything is already perfect, everything is already clear. All is well. Just by you knowing this truth will help the person tremendously. So that is the way you should function, on two levels. (*SR: Thank you.*)

R: Is everybody happy? (*laughter*) (SR: *They will be soon if they eat the prashad.*) (*laughter*) Thinking of prashad again Jorge. (SR: *Umm?*) Always thinking of food.

SH: *Why not?* (R: *Anyone have anything to say?*)

SS: *Robert everybody the same? You and me same? You know everything. Why I cannot know everything?* (*students laugh*) *You and I am same you know. You are it, I am also it.*

R: Who says you don't know everything? You say that? I don't say that. You are the one who makes that claim. Why do you say that? That's not true. As far as I'm concerned you are me. We are the same there is no difference. (SS: *If you know something we are same?*) We are same. (SS: *How can I don't know anything?*) Why? (SS: *That's what I'm asking you?*) I say you know everything. I say you are everything. But you're the one who says you're not. Find out why? (SS: *You know philosophically I am everything but I don't know everything.*) You know everything because you are everything. Whatever you need to know you already know. Ask yourself why you think you don't know everything. Inquire within yourself, "Who says I don't know everything? Who says I'm human? Who says I'm limited?" It is your ego who asks this question, not you. You are pure and bright and shining. You are Brahman. You are the absolute reality that is how I see you. That is you. But if you refuse to see yourself that way what can I do? (SS: *If I don't born and if I don't die then who born take a rebirth and everything, according to karma theory.*) Noone. There is noone to do this. Noone who is alive that can do anything like this. This is all an illusion, it's maya. Like the snake in the rope. Like the water in the desert in a mirage. It's an optical illusion, it's a belief. It's mesmerism. You've been hypnotized. (SS: *By whom?*) By yourself. You've hypnotized yourself into believing this. So you have to dehypnotize yourself by inquiring, "Who is hypnotized? Who feels limited? Who am I?" And through this inquiry you will come up with the answers and you will become free.

SR: *Do you know of any spiritual shock treatment method to break up these patterns of belief that are screwing us up?* (SG: *Come to satsang.*) (*laughter*)

R: How many more shocks do you want? I shock you every time you come here. If you can't feel the shock I can't help it. Just by being here that is a shock treatment. (SH: *True.*) Or you can put your finger in the socket and see what happens.

SV: *I did that once.* (SH: *You did Fred?*) *Yeah.* (SH: *What happened?*) *Well I wanted to experience things and one day I just wanted to know what it was like to feel electricity, so I put my finger in it.* (R: *That's why he is like he is.*) *You can see the way I talk nowadays that's from that.* (SH: *Now I understand you better.*) (R: *He never used to have an accent.*) (*students laugh*)

Okay Mary read the Jnani.

(Mary reads the Jnani refer to the beginning of this book for text)

R: Thank you Mary. SM: Thank you Robert.

R: Now this is all you've been waiting for. I know why you come here, to eat. Whole cashews, roasted and salted. Just for you...

(prashad continues as tape ends) [TOC]

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## **THE TRUE TEACHER IS WITHIN**

*1st November, 1992*

*Robert:* Good afternoon. I welcome you with all my heart. It's good to be with you again.

Let me remind you that I do not give lectures. I do not preach sermons. I do not teach philosophical courses, nor do I teach science. I do absolutely nothing. The nothing that I speak may be useful to you or may not be useful to you. It is up to you, but expect nothing.

Nothing is what exists. Everywhere you look you see nothing. Yet some of you believe you see something. The something that you think you see is called maya, delusion, mesmerism's, hypnosis. You think you see a world, for you think you are your body. As long as you believe this, you will be part of this world and you will have many, many experiences, good and bad, off and on. When you finally lose the idea that you are a body, you will be totally free, liberated, living in the absolute reality, becoming pure awareness.

I received an interesting phone call this morning from a gentleman in Santa Cruz. He told me, "Robert, you don't know me but I'm enlightened. There is a question I want to ask you. Do enlightened people vote? Should I vote? If so, for whom shall I vote?" I had to remove the phone from my mouth to keep from laughing. I answered, I told him, "As long as you ask the question, vote. As long as you have to ask should I or shouldn't I, then do it. For whom should you vote? If you are the Self of all as you say, you vote for your Self! Presumably an enlightened person like you is all-pervading. There is only one and you're that one. Therefore, for whom are you going to vote but your Self." I don't think he liked my answer. He hung up on me.

As a matter of fact, I received about 5 or 6 phone calls the last few days about people asking me for whom they should vote for or should they vote. What have I got to do with these things?

S: You should run.

S: ...away.

S: Robert for President. (laughter)

R: What is spirituality? True spirituality is realizing you are not the body nor the mind phenomena. That you are consciousness, you are the absolute reality. When one realizes this, what is there left to do? Is there anything one has to do in this world, when one understands their true nature? There's total happiness and bliss at all times, always, unending. I believe this is what we are all looking for, happiness, harmony, peace, bliss.

Stop looking, you found it! If only you would learn to keep still mentally, it's been there all the time. All the joy you're looking for, the happiness, the peace of mind, the harmony is you. This is your real nature. This is what you are. You do not have to go search for it. You do not have to practice sadhanas, spiritual practices, meditation, deep breathing, yoga. What has this got to do with reality? These are practices that you do for better health, to improve your body.

But as the years pass, the body gets older anyway. It doesn't care how long you have been meditating or what you have been doing. The body becomes older and older and older and you get disappointed and discouraged because nothing has happened.

It is not more practices that you need, it is an awakening that you need. To totally, completely wake up! Wake up to the Self! That's all you have to do. When you awaken to your Self, there is nothing else to do forever.

That is why I say, "You are nothing!" You have always been nothing, no-thing! This is a compliment when I tell you this, not an insult. Whenever you hear anybody tell you, "You are good for nothing," say, thank you. Be grateful they told you this.

How can you prove this to yourself? By living in the moment. In the moment, there is absolutely nothing happening. In the moment everything is peaceful, serene and harmonious, but as soon as you begin to think, you spoil the whole thing. As soon as you allow your mind to take off and splurge with all the thoughts and ideas and conceptual thinking, then you're human again. Therefore, the practice that you learn is to keep still. To make the mind quiescent by not causing any conflict.

It is interesting the way the mind works. When the mind is in conflict, it becomes very strong, very powerful. When there is no conflict, the mind disappears. What do I mean by the mind being in conflict? I mean reacting to the world, reacting to person, place or thing. Whenever you react to any condition or situation, you are in conflict with your mind. When you are in conflict with your mind, your mind grows stronger and stronger and stronger and stronger and the conflict increases tenfold, until you get totally depressed, disillusioned, discouraged and you start looking around the world for a teacher or a guru or somebody who could show you the way.

Know that the true teacher is within yourself. You are the teacher. What am I? I am your Self, what else? There is only one Self. When you look in the mirror, you see the one Self. When you look at the world, you see the one Self. You are always seeing your Self no matter where you look. What you see shows you where you're at!

Therefore, when you see troubles, when you see problems, when you see man's inhumanity to man, when you see the chaos and confusion in this world, cataclysms, know that you're seeing your self. Where else would they come from? There's really no separation. There is not you and the conflict or you and the world or you and the experience that you are going through, there is only you as the condition. There is only you and your self, nobody else. You are the one!

Everything you are looking for is within you. Everything that you have been searching for all of your life is within you. No one can really give you anything. You've got it all yourself, but you've got to dive deep inside to find it. How do you dive inside? By quieting the mind! By keeping still! By not reacting!

To the extent you can do this, to this extent will you find that the mind will become quieter and quieter and quieter. As the mind becomes quieter and quieter and quieter, your happiness begins to expand and expand and expand. Your peace of mind expands and expands and expands. When the mind totally disappears, this is what people call self-realized.

There is really no such thing as self-realization. These are just words we use to make you understand there is a state that is totally and completely different from where you are right now. A state of supreme happiness which is your real nature, what you really are. Only you have covered it up with what we call delusion. That is the experiences of this world, perhaps the experiences of past lives and you are a product of those experiences.

This is why everybody appears different. For everybody is a product of the experiences they have been through. They are habit patterns that have made you what you are today. You are a product of your environment, the schools you attended, the churches you attended, your parents and they brainwashed you with thinking certain ways and here you are sitting here looking at me.

You must wake up sometime, why not do it now!

Some of us are waking up from sleep. When you wake up from sleep you are in a new world. The old world is dead and you're alive. What you do with the world is up to you.

What is going on in your mind right now? What kind of thoughts are you allowing to come through you? Notice that most of you cannot sit still for even a minute without thoughts going through your mind. True? (silence) You see what I'm talking about? There are thoughts that are constantly going through your mind. These thoughts never leave you. They are there all the time. As long as you have these thoughts, you can never have peace or happiness. It makes no difference if they are good thoughts or bad thoughts. It doesn't make any difference whatsoever. They're all thoughts. They come from the same source and all thoughts are part of delusion, part of the maya, part of the experience.

If you can only remember this: To find true happiness, real peace, you simply have to get rid of your thoughts. Stop the thoughts from coming to you. You cannot stop the thoughts, by being in conflict with them, remember this also. No conflict.

Again by conflict I mean, do not try to work on your thoughts to stop them forcibly. As an example, by changing your mind by trying to think good thoughts. By trying to think good thoughts to replace bad thoughts you are in conflict with your mind. But when you observe your thoughts, when you watch your thoughts, without reacting to them, then you are on the right track. When you become angry, do not fall into the trap of identi-



fyng with anger. Do not identify with the anger but watch yourself becoming angry. Take a step backwards if you can and observe yourself becoming angry. Watch yourself, always watch yourself. Observe yourself constantly. That's the way to work with yourself.

Inquire within, you are your own laboratory. All of the experiments are going on within yourself. Inquire within, "To whom do these thoughts come? Who's thinking these thoughts? Who gave them birth? Where did they come from?"

Keep asking yourself these questions over and over again wherever you are, whether you're driving your car, washing your dishes, going to a movie. Never forget to inquire within yourself, "Who am I?" You're asking who is the I that has these thoughts? Who is the I who thinks? Where did this "I" come from? Who gave it birth? Ask yourself. Yet, never answer this question. For by answering this question you are using your mind and the mind does not want to go, it wants to stay and make you miserable. It wants to play with you and tell you all kinds of things that are going on in this world for you to be angry about. You have to realize the nature of the mind first, in order to get rid of it.

So why do we want to get rid of the mind? If there is no mind, there is total peace, harmony, love, happiness, joy. When there's a mind, you have misery, anger and the rest of those things. This is why you want to transcend the mind totally, completely, absolutely.

The next step is that you realize every time you use the word I you're speaking of your body and your thoughts and the world and everything in it. Whenever you say the word, I, I is a thought, it is not an entity, it has no reality. It is a thought. When you say I feel bad today, I feel depressed, I feel confused, what are you really saying? Are you saying you feel depressed, you feel confused? No, you're saying I does! I feels this way, not you but I does. See what you're doing now, you're separating yourself from the I. You are not this I that has all these emotions, conflicts, disharmonies, this I is not you!

When you are able to see this, you awaken! You just have to see this. From now on whenever you say the word I, stop and think about it. Who is the I? I feel happy, I feel sick, I feel this way, I feel that way. It is the I that feels this way, not you! Consequently, you have to follow the I to the I center where it came from.

If you would catch yourself in the morning when you wake up, you will notice that the I starts from the heart, which is on the right side of your chest and goes up through the spinal cord into the brain. When the I does this, you are what we call humanly awakened, where you are able to cognizance the world, your body, others. You say, "I see this, I this, I feel this," but if you will catch yourself doing this and start to begin to realize the I is not you, you're not this I at all, it will begin to leave you alone, just by being able to see the I is not you.

When you are able to do this, you will follow the I back to its source, which is the heart center, which is the absolute reality which is the pure awareness which is really you! The object is to make the I go back to where it came from, to its source. When the I does this, you become immediately, so-called enlightened, you're all-pervading. You become

the whole universe and you have total freedom and happiness. What else do you have to do with your life, then to find out who the I is?

Take a look at yourself, the things that you think about all day long the nonsense, the fears, the attachments, all the things that you worry about, that you concern yourself with...

S: (students arrives) Robert.

R: Hi Glen.

...It's up to you. You are free to do whatever you want. No one should ever tell you what to do. I never asked you to come here but here you are. There must be a reason why you're here. There are no mistakes. Everything is in its right place. By you coming here and sharing with me, it means you are ready for the higher path.

Most of you are tired of playing around in this world. You've been through all kinds of experiences, you've had all types of conditioning and you're tired of it all. This is the first requisite. You have to be tired of the world and its nonsense to find something else. As long as you're still satisfied with this world and the world has a good hold over you, it is only when you become tired of this world and the games people play that you will get down to true spirituality. As long as you are still playing games in this world, trying to get things outside of yourself, obtain things, looking at the world as if it had something to offer you, you can never become self-realized.

It's impossible, for the world has a hold on you. The world is your teacher, it shows you all kinds of things that you respond to and you think you're having a good time. You think you are enjoying yourself, you're having fun. Then the time comes when you should change. Change comes along which it always does and you start to experience the other side. You become miserable, you become upset, you become depressed and you go back and forth like this. Most people do this all their lives until they drop dead and then they have to repeat it again and again.

Why not begin to do something about this world now? Why not begin understanding who you are, your true nature and what you have to do to remove the idea of body-mind. By coming to satsang alone, wondrous things ensue in your life. By practicing self-inquiry at home or the office you are enhancing the satsang. By not reacting to person, place or thing the mind becomes quieter and quieter and quieter until it is totally transcended. It's up to you! It is always up to you! There is really no one in this world who can actually do anything for you until you allow it to happen.

Why not surrender all of your habits, all of your preconceived ideas, all of your concepts, all of your dogmas? Why not surrender all of these things to the Self? The Self is ready to gobble it all up and set you free, but it can't do this if you are still playing games. By believing something outside of you has the power to hurt you or to cause you unhappiness of any kind, cause you misery, this has to be changed. Only you can change it!

In the world things come and go very fast. Everyone is excited about a presidential election. It will be over in a couple of days. Everything will be back to status quo and

life goes on. What are you going to do with your life? Are you going to continue to struggle in order to survive, have two jobs, have three jobs, work like a dog. Where did this expression come from, "Work like a dog?" (laughter) I've never seen a dog work. (laughter) Work like a human being. Who wants to work like a human being? The dog is better off than most people.

There is a power in the universe that will take care of you totally and completely you know, if you will surrender to it. All this power asks is for you to surrender to it totally by developing humility and compassion and you will be carried on a stream of blessedness for your highest good. Stop feeling sorry for yourself. Stop being selfish and everything being I, I, I, what do I need? What's in it for me? Forget about yourself. Throw yourself away.

Try doing this starting tomorrow. Forget about yourself, but you have to catch yourself to do this. You have to catch the I saying, I feel this and I feel that and I feel this and I want to go to this place and I want to accomplish this and I want to see this person and I want to do that. That's selfishness, for you're always thinking of what's good for you. I know some of you are saying, "If I don't think about myself, who will think about me? I have to take care of myself" This is not true! You didn't ask to be born but here you are. The same power that guided you back into a body, knows how to guide you in this existence as long as you live in a body and takes care of you totally and completely and absolutely, if you would surrender to this power.

Let's do this right now. Make yourself comfortable, close your eyes. Think of all the stuff that's going on inside of you, observe it, watch it. Think of all of your fears, your disappointments, your entire life. Think, "Who am I? Am I the person who experienced all of these things since I was a child, growing up? Am I this person?" Observe your thoughts, watch the thoughts.

(long silence)

It is now time to play "Stump the Guru".

*SZ: (A new comer asks) Stump the guru?*

R: We have questions that you are supposed to write down when you come in. Whoever stumps the guru gets five days vacation in the absolute reality! (laughter)

*SZ: Well give me a piece of paper. (laughter)*

(Q - Mary reads, A - Robert answers)

*Q: Dear Robert, Before I came to you I was not seeking a teacher, in fact I was quietly meditating at home each day and satisfied. I really did not want to meet a special teacher. Someone suggested I meet you. I came and immediately I knew I had to come again and again. I knew this felt right. What happened? How did I come? What drew me? What role did your awareness play? Did you attract me?*

A: What happened is you found your Self to an extent. Something inside of you has been yearning for years and years to become totally free, totally liberated. That some-

thing within has obviously been doing things. You've been going to different places, looking for different teachers, reading different books and now you have found your Self, to an extent. This is merely an extension of your Self. That's all it is.

In other words, whatever you are ready for comes upon you. If you are ready for something like this, you will be drawn here, but remember, there is only one Self and you are that! You're simply meeting your Self. That's all you are doing. Very simple. Now what you have to do is go deeper within, and you will find what you are looking for, but to be together in Satsang is very good. You have been looking for this for many, many years, for many centuries, many eons and now that you have found it, what are you going to do about it? You have returned home. You have returned to your Self. You see all this is taking place within, it has absolutely nothing to do with you as a body, as a person, as an entity. It has to do with your Self, your real Self. You have come home to your Self. Be happy. Be your self!

*Q: What is the role of the divine in a guru-devotee relationship?*

A: The Divine is always present. There is never a time when the divine is not here. There is no difference between the divine and your Self. When you are ready, when you are prepared a teacher is attracted to you or sometimes it is a book or a mountain or a tree and you recognize this as being your Self again. Wherever you look you see your Self. The divine is always at play, it's always present. There is nowhere where it is not. What you call the divine is the Self, the pure awareness. You are That! Everything is taking place in consciousness. There is only one consciousness and you are that one and that one is omnipresence, all-pervading and all is well! Next case.

*Q: How is a devotee able to surrender? Can you give suggestions or hints?*

A: You simply surrender when you get tired of this world and its manifestations. You say to yourself, "I'm tired of playing this game. I'm tired of all this running around. I'm completely tired of all these things I have to do each day, trying to make ends meet, trying to form new relationships, going to work, fighting for survival, not knowing whether I am going to get mugged or get killed tomorrow or die of a heart attack." Therefore, you say, "I surrender all of this. I give it all up." You surrender the whole thing to your Self. All of this stuff that you have been carrying for so many years is totally surrendered to the God within you. Give it all away. Give it all up. Do not hold on to anything. You can say it verbally. You can say, "Okay, God I give you everything, all the burdens I've been carrying, all the karma, all the false ideas, everything that exists in my life I give to you, take it, I am free of it." That's all, surrender!

*Q: Dear Robert, is reincarnations only goal to let us learn to let go of I (little I), death and desires and rather live by faith and trust in the Self so that we will be pure enough to live in Self, always, in any dimension? Is the Self demanding more purity and dedication trust before allowing us to hang out with the Self?*

A: Who is this Self you are referring to? The one you are referring to is already here! You're already that! Inquire to whom does reincarnation come from or come to. Who

reincarnates? Who goes through these experiences? The Self is always available, is always here. There never was a time when the Self was not. Do not make it complicated for yourself. Simply return to what you were by letting go of everything else. By not reacting to the world. By diving deep within, into the heart center where the true reality awaits you. You are a divine being, a spiritual being. You are not the body or the mind. Know yourself, be yourself! Awaken to the Self! Forget about reincarnation. Reincarnation is not for you. It is for the deluded ones. You are free of all karma, free of all samskaras, free of playing games. Feel your freedom. All is well.

That takes care of the questions.

*SZ: I want to get my bid in for the week of the absolute! (R: Okay ready, we still have an opening.) Is there any significant difference essentially or in terms of practice between no self and one Self? Why seek the Absolute as or with a who?*

R: For whom is no self? For whom is one self? There is only the Self. The no self never existed. Even the Self we are talking about doesn't exist. Nothing exists that can be explained. By trying to explain the self you have to use words and words spoil it. For what you really are is beyond the self, which is called parabrahman and this thought is only a name that the intelligent mind tries to make something out of. We have to develop humility, total humility, total compassion. No Self, the Self, where do these words come from, books something we read, something somebody said.

To have a spiritual experience of what they call the Self everything has to go all concepts, all ideas of what the Self is has to go. The idea of a no self that has to go. It's the idea of self that has to go because it limits you. When you think consciously of the self in your mind, you can think only of an idea, an idea of what a self must be and it's impossible for the finite mind to ever understand. It's beyond all ideas, all concepts, beyond all words, beyond all thoughts. So just take a deep breathe and relax and forget about the whole thing. What's the other question?

*Q: Why seek the absolute as, or, with a who?*

A: True, why seek it? Who's seeking it? Don't seek it at all! The idea is not to seek anything, the idea is to give up what you've got. To empty the garbage pail so-to-speak. Our minds have been bombarded with all kinds of teachings, with all kinds of books, all kinds of experiences. You simply have to empty this out, become totally empty. When you are empty there is nothing to seek. The person who seeks is a person who is filled with garbage, filled with ideas, habits, concepts, dogmas and they decide to seek in order to hang on to it and this could never be. You have to become like nothing, total nothing, empty everything out, get rid of it and you will be free.

*SZ: What's the significance of calling that state of total freedom, Self?*

R: The significance is that Self makes you understand that there is only one. It means oneness, it means that there is only one entity called the Self, that's all-pervading, omnipresence and you are that! It's a name we give it to make sure we understand where it's at. That we're something, that we are an entity of some kind, that we are a Self, but the

Self really doesn't exist. Just another word, like all the rest of the words everything is a bunch of words, but we speak these words to make us understand there is something higher than where we are, something so beautiful, so grand, we can't even imagine what it is. It is beyond imagination, then anything we can grasp or explain, that's what you are that is you, you are That. When you try to define it you spoil it. Just be! Do not be this or that, just be!

*SZ: If intelligence fills our trash can with garbage, is intelligence a help or a hindrance?*

R: Human intelligence is a hindrance. Look at this world today, look at the chaos and confusion in this world, politics, whatever, this is human intelligence. Human intelligence is not where it's at. Supreme intelligence is where it's at and supreme intelligence is silence. (somebody coughs or sneezes everybody laughs)

R: Fred woke up. (laughter)

*SF: If something in the mind contains an element of time, it has already strayed from the truth, cause time is a creation of the mind so...in other words it would be something different then it is now and that puts it out of the game.*

R: Of course, you're right. Time is part of the human game. (*SF: And space too?*) Space and time is all part of the human game. It's all on the relative plane. (*SF: The relative plane?*) When you're working with the relative plane you've got problems. (*SF: Astral plane, causal plane?*) Astral plane, causal plane are all part of the mind, all maya, all a dream. (*SF: Confusing*) So why think about it? (*SF: I'm trying not to.*)

*SH: If you try not to you will. (SF: Yeah.) It's like trying not to think of a white horse.*

R: Do we have announcements? Tell them about the transcripts.

*SM: Oh yeah we do have transcripts of Robert's talks and they're on the table they're free of charge. Two boxes filled with them too. So please feel free to help yourself.*

R: We want to get rid of them. (laughter)

It is time for prashad. It's about time. Thursday nights is when we have good prashad but this will do for now. (unwraps prashad) Fig newtons. Enjoy it.

*SY: What do they have on Thursday Robert?*

R: Nice jelly doughnuts, whipped cream cakes.

Thank you for coming remember to love yourself, to worship yourself, to pray to yourself, for God dwells in you as you, peace.

(prashad continues as tape ends) [TOC]

*Transcript 197*

## **WHY SHOULD WE DO ANYTHING?**

*5th November, 1992*

*Robert:* Om, shanti, shanti, shanti, Om, peace. Good evening. Greetings. It is good to be with you again. I welcome you with all my heart.

Last Sunday we were discussing the telephone calls I received in reference to voting. People call me with strange questions. Do Jnanis vote? Should I vote if I'm a Jnani? And my answer is usually the same to everybody, which was, as long as you ask the question, you should vote. As long as you inquire if you should or you shouldn't, then you're part of the system then you should.

After the election I continued to receive phone calls. One person asked me an interesting question. He called from Dusseldorf, Germany. Is there such a place as Dusseldorf? I asked him where he got my phone number. He said, "Ramana Ashram." I didn't realize they had my phone number. But anyway he asked me a pretty intelligent question, to an extent. He said, "Robert, if everything is a dream, why should we vote, or do anything, if it's all a dream?" We'll discuss this today.

We say that life is a dream, everything is a dream. The world is unreal. Why should you do anything? The reason of course is you are involved in the dream. You are part of the dream. As long as you are part of the dream, you have to do what has to be done in this world of the dream, for you believe you are the body, the mind. Therefore you cannot fool yourself and imagine that you're somewhere else, when you're not. You come under the law of cause and effect. You come under the laws of karma. As long as you believe in this world, there is karma for you, there is cause and effect. You cannot say in one breath that there is no karma and no cause and effect, and then react to the world. You know whether or not you believe the world is real, by the way you react to it, consistently, constantly, how the world makes you feel. This shows you whether you believe the world is real or not.

When you think of your body all the time, when you respond to the world all the time, then you must do the things of this world. Remember the cliché, "Do unto Caesar that which is Caesar's," and "Do unto God, that which is God's." Where do you belong? In the world or in heaven? You can tell by the way you react to life, by the way the world makes you feel, by the way you respond to your body. Yet it's all a dream, but you're caught up in the dream.

As an example, when you go to sleep and you're having a dream, you dream that thieves break into your home and shoot all of your family. Then you wake up. When you wake up, do you go looking for the people who shot your family? It was a dream and you

laugh. But you forget you're living in another dream, which is this world, which is the mortal dream.

Do not connect both worlds. They're both two different states of consciousness. They're two different dreams. Yet when you're in your dream world, dreaming, when you go to sleep at night, you're doing all sorts of things in that dream, aren't you? You're acting and reacting, doing all kinds of things in that dream. Do you ever in a dream say, "This is a dream, and I'm not going to react to this world?" You don't. You continue doing things in your dream. That's how it is in this world also.

Most of us are stuck in a dream world. We're stuck in a dream world because it presses down on us. It appears so real. Things are happening every day. Yet, one day you will awaken. It's the same as awakening from your dream at night. There is no difference. When you awaken to the dream at night, do you have any interest in the dream? You may for a while. If you're into dreams, you may try to decipher what the dream means, for a little bit. But after a while you forget all about the dream. So it is with this world. When a person awakens, or a person becomes liberated, they are able to see the dream, but they know they are not part of it. They also observe everything, but they are not part of the dream. The world no longer has any power over them, over the awakened person, the liberated person. The world has no power whatsoever over you once you're liberated.

This is the way you should think of it. Just as a dream that you were dreaming at night, you awaken and forget all about it, so when you awaken here, you forget all about this world also. Yet you're in a body, so it appears. As long as you're in a body, you'll see other bodies. You will see the world as everybody else sees the world. But you're a 100% sure that this is not a world of reality. You know this. You continue functioning in this world, but yet you are not doing anything.

To the Jnani there is no action being taken whatsoever. To the ajnani there is action being taken. And the ajnani sees the Jnani taking action also. But yet, to the Jnani, nothing is happening, nothing is going on, there's no world, there's no dream, there's no karma, there's no cause and effect.

When I tell you that cause and effect and karma does not exist, you have to be real careful with yourself. Do not take this as a license to do anything you like. Remember again, and I'll remind you again, and again, and again, as long as you are involved in this world and you believe the world to be real, then karma is also real. It's as real as the world, as real as your body. As you sow, so shall you reap. You have to deal with this. What you do to others, you are doing to yourself. You hurt someone, you hurt yourself. You love someone, you love yourself.

It's nice for me to come here and tell you that everything is absolute reality, everything is nirvana, sat-chit-ananda, pure awareness, pure intelligence. This is the ultimate truth. But how many of us are living from this standpoint? We have to work from where we are. The worst thing you can do is to fool yourself, and make believe you can get away with something. In this world you can't get away with anything. The lord of karma is



always watching. You always get back what you put out, nothing more, nothing less. This is what I mean when I tell you everything is in the right place, unfolding the way it should, all is well, there's absolutely nothing to be concerned about. But if you go around making a fool of yourself, by causing problems to other people, having all kinds of attitudes, anger, jealousy, fear, whatever, these are emotions that you're putting out in the karmic world, and the karmic world has to return to you what you put out.

So this is a dream world. Yes, this is all a dream. You are the dreamer, but you haven't discovered this for yourself. This is a very important point to remember. You have to awaken, become free. You cannot imagine that you're free, because you hear Advaita Vedanta lectures. You cannot imagine that you're free, if you feel yourself suffering somehow. If you feel hurt, or frustrated, disillusioned, or depressed, how can you possibly be free?

When you are free, you have unalloyed happiness all the time. Eternal happiness and eternal joy is always with you, regardless of conditions. For you are no longer conditioned. You are no longer looking for anything. Does it make sense for an enlightened person to look for a healthy body, or for a prosperous body, or for this or for that? Of course not. This is the fact that nobody's left to look for these things. The ego who does this has been totally transcended.

Look at the world like bubbles on the ocean, bubbles and waves on the ocean. Look at people that way too. They keep disappearing. They keep coming back. The bubbles, the eddies, the waves come and go continuously, constantly. Yet the ocean understands that the bubbles, the eddies, the waves, are part of the ocean. They're not separate from the ocean. Yet the bubbles come and go. The waves come and go. So it is with us. Bodies come and go continuously, constantly. You make such a fuss out of life, out of a body that's so important. They come and go like bubbles in the ocean. New bodies appear every day, old ones fade away, yet the source, beyond everything, is consciousness. The substratum of all existence is consciousness. Consciousness is like the ocean, and all the forms on this earth, in the universe, are superimpositions on consciousness. In other words, all the forms are like bubbles and waves on the ocean.

When you discover who you are, you're no longer a bubble or a wave. You no longer come and go. You become the ocean. The average person in this world believes they are a bubble or a wave. They identify only with their little self. They're always thinking about themselves. I need, I want, I hurt, I this, I that, I everything. It's always I, I, I. This is how the bubble thinks, that it's separate from the ocean. But the ocean knows it's not separate.

And so the infinite lies waiting in sweet repose for you to understand who you are. In other words, the ocean, consciousness, is not going to do anything to make you understand who you are, for consciousness is already your Self. But somehow you've been hypnotized, mesmerized, deluded, into believing that you are a separate entity, a separate body, and you have to fetch for yourself, care for yourself. While the bubble persists, it is

well taken care of by the ocean. While the wave persists, the ocean looks after it. That's why waves become big sometimes, they become tidal waves. They're still part of the ocean.

As you persist in believing that you're human, believing that you are a body, that you are separate, you are still looked after and protected. You may still suffer and go through experiences, because you think you're the body or the mind, but nevertheless you are always protected and looked after.

In any case you don't have to worry. In any case you don't have to fear. Why? Because you live in eternity. You live in bliss. You live in total joy and happiness. You are immersed in consciousness, like space. Space is immersed in consciousness. And all the forms, like planets, galaxies, universes, are superimpositions in space. And what holds space together? Consciousness.

You do not have to do anything to understand this. You simply have to recognize it. You do not have to pray, or meditate, or do mantras or japa. There is nothing you have to do to recognize your reality, that you're the ocean, you're consciousness. You simply have to see it, and recognize it, and awaken. That's all you have to do.

Why is it so hard for most people? Because you've been attached totally, solidly, to maya, to ignorance, to the belief in two powers, belief in separation. You feel in your ego that you're separate from the Self, you're separate from your source. This is the only reason that you suffer. If you knew who you were, it would be virtually impossible for you to suffer in any way. But this is where it becomes paradoxical. For again you may appear to be going through some experiences, yet the enlightened one knows they're not going through anything. This is why when the disciples saw Jesus hanging on the cross, they thought he was suffering. But Jesus, the Christ, never suffered. Yet Jesus, the man, appeared to be suffering, by all of his disciples, by the Roman guards.

We're seeing two different worlds. We're seeing the world of the Jnani, or the world of the Sage, or the world of the enlightened one, that is pure bliss, absolute reality, pure awareness, pure intelligence, I am that I am, ultimate reality. This is the world the Sage lives in all the time, and nothing has ever happened to the Sage. Nothing can ever happen to the Sage, due to the fact that the Sage has become eternity. The Sage is omnipresence, all-pervading. Yet when the average person looks at Ramakrishna or Ramana Maharshi, and others that seem to have died a horrible death from cancer or what ever, they say and they cry, "Why does this person have to suffer so much? They were so good. They were so kind. I can't understand this. If there's any universal justice, why does this person have to suffer?"

Who sees the suffering? Only the deluded one, the one who is deluded, the ignorant one. They see through the senses. They see through the eyes, hear through the ears, speak through the mouth, taste the agony, smell the blood, whatever is going on. The senses are getting to you as a human being. Because you believe you're human you have senses to make you human. But we know now you can transcend those senses, totally and

completely, and be in another world completely and totally. You can transcend the senses and be totally free of them, totally, absolutely, and be in a completely different world. And so there is a body that appears to be going through experiences, but only to the person who sees through the senses.

So to get back to the dream world, in the dream world, when you go to sleep at night, you go through many, many experiences, do many things, you may appear to be killed, you may appear to become a king or a queen, you may appear to have many children, a beautiful home. Or you may appear to be unemployed, a homeless person. Yet when you awaken from that dream, you'll laugh to yourself and say, "Well thank God it was only a dream," and you forget about it.

This mortal dream world that you're in right now, you must also forget about, and not identify with it. This is the way you become free. This is the way you awaken. This doesn't mean that you will do nothing. It means you will do whatever you're supposed to do, but in your mind you will be doing absolutely nothing.

You have to ask yourself the question, "Do I really want to become free and liberated in this life?" Think how many more years you've got left. You never know, you may be called away tomorrow, this very minute, in a year, in a month, ten years, a week. Who knows? Therefore you should continuously be thinking of these things we're talking about tonight. They should be first in your life. What you give your energy to, you become. What you believe in, you become. What you think about most of the time, you become.

That's the important one, what you think about most of the time. Most of us are continuously thinking somebody is trying to hurt us, somebody doesn't like us, somebody is mean to us, something is wrong someplace. As long as you think this way, you are telling the lord of karma, this is what I really want. In other words you're inadvertently bringing doom and gloom upon yourself, for if you think doom and gloom all day long, you'll attract more of the same continuously, constantly. You therefore should understand this and begin to let go of all your emotions.

One of the best ways to let go of your emotions is by practicing self-inquiry. I know some of you have got tired of practicing this. Some of you believe nothing is happening, but all the same make it a habit. Think of the many habits you have now, destructive habits. Habits that do not help you whatsoever in your unfoldment to the Self. But yet you do these things without thinking, the destructive habits. Develop a good habit, like practicing self-inquiry. Do not look for results. Do not look for anything to happen. Just do it.

Ask yourself, "Who feels depressed? Who feels human? Who feels there's something wrong someplace? Who feels this illusion? To whom do these feelings come?" And of course you answer, "I do. I am feeling all these things." As soon as you say this to yourself, realize that the I is separate from you. The I who feels all this is not you. For if the I were you, you wouldn't use it all the time like you do. You wouldn't say, "I am this," and,

"I am that." This shows you there's an I and there's you. You say, "I am this, I am that, I feel sick, I feel discouraged, I feel depressed."

If you were really talking about your real Self, you wouldn't say that. But if you are talking about your body, you wouldn't even say that. For if you were talking about your body, you would say, "Sick, depressed, unhappy," you wouldn't say, I. This shows you that you are not referring to your body when you say, I. What appears to be your body is just an inanimate piece of flesh. You're a piece of meat. So you are. Yet when consciousness goes through it, it becomes animated, it begins to dance, it begins to jump, it begins to do all kinds of things. But of itself it can do nothing.

What I'm getting at is this: How can the body that is really a piece of flesh by itself, become sick or depressed or discouraged, or have any problem? It cannot. You give life to these things by saying, "I feel this." When you add I to the body, or to the piece of flesh, then it becomes alive also, in a negative way. But when you begin to understand that I is not you, I has never been you, this is the beginning of wisdom. When you just understand this continuously, keep carrying it through day, after day, after day, keep reminding yourself constantly, "I is not me." Of course don't let anybody hear you saying that. They'll call the men with the white coats and take you away, to the happy farm.

Realize to yourself, "I is not me." I is something by itself, and it doesn't exist, some form of hypnosis, some delusion, called an optical illusion, that makes me believe I am I. When you get that far, you can further inquire, "Then where did this I come from? If the I is not me, why do I keep saying I, I, referring to myself? Where did this I come from? What is the source of the I?" Everything has a source.

Just by thinking this way, you're thinking about God. People always ask me, "How shall I think about God? You always tell us Robert, to concentrate on God and forget about the world. How shall I think about God? Say anything about God?" By realizing the source is not I. Who am I? If I is not the source, then what is the source of I? That's all you have to say. Don't go any further.

This is when you become still and allow the power that knows the way to work, through you. As you become still, the mind will begin to think again. And you go through the same procedure again, and again and again. "To whom do these feelings and thoughts come? They come to me. I feel these things. I feel funny. I feel depressed. I feel bad. Well, what is the source of this I? Where does it come from?" And again you keep still.

This is the simple practice of self-inquiry. It will become a habit if you keep doing it. So don't think that nothing is happening. Something is happening to you when you do this, even for the first time, but it's very subtle.

Forget about time. Forget about yourself. Become universal. Realize that your body is the body of the universe.

All things emanate out of your mind. The whole universe emanates out of your mind. Think of these things every day. Be aware of these thing every day. Catch yourself, day after day, after day, catch yourself, and think along the lines we've discussed tonight.

When you can do this, something will happen to you, something wonderful. I can assure you of this. A benevolent power will take over and bring you to your true home, which is absolute reality and total happiness. Peace.

Feel free to ask any questions.

SF: *I have a question. You said that, "I am the dreamer." Would it not be equally true to say I am the dreamed?*

R: Say it any way you like. It doesn't matter what you say but what you feel it is. What you think it is. As long as you know that you're being dreamed by a dreamer. (SF: *The dreamer and the dreamed are one.*) The dream and the dreamer are one. The dream is coming out of you. Where else would it come from? You are creating the whole dream. In your waking state you're creating the whole universe.

SF: *Yet as you say, "Everything in duality is a creation of my mind," and the mind itself is unreal. That makes everything unreal. (R: Exactly.) However to try to live on that plane while I'm in the body is to court disaster. For instance Tota Farees tried to, he thought he was living on that plane of non-duality while in the body and what happened to him is disaster.*

R: It's what I was referring to. We mustn't kid ourselves. We mustn't fool ourselves. We must continuously work on ourselves, at the same time act as if karma exists, the world exists because we're here in the world. We're a part of this world. (SF: *Even for the Jnani?*) For the Jnani there is no world, there is no existence. (SF: *Well would you say Tota Faree was not a Jnani?*) I don't know whether Tota Faree was a Jnani or not? (SF: *Thank you.*)

SY: *I have a question. Sometimes when I keep silent I have background noise in my head. Like things that have happened throughout the day and just a bunch of different noises. That I have absolutely no control over. Is there any way you could explain any of that to me?*

R: Well apparently you've been picking up all that stuff that you've been doing all day long. And it's resting in your mind and you're hearing all the noises from this. What you have to do is to inquire, "To whom does this come?" Inquire, "Who feels this? Where does it come from? What is its source?" (SY: *But I find that that is what I have like after I've taken control of my mind. It's just the stuff that's like scattering around.*) Because you haven't taken control of your mind. If you really took control of your mind you wouldn't have that. The mind is a very powerful instrument, it appears, to some people. And it will do anything to save itself from being annihilated, destroyed. (SY: *But everything else is quiet in the mind even the song that I heard throughout the day it just continuously just keeps going and going and going.*) Of course. This is what the mind does. That is why we have a mind. To remember things, to pick up things. This is true of everybody not only you. Therefore you must entirely, totally keep asking yourself, "To whom does this come? Who hears this?" Then you say, "I do," and inquire, "what is the source of the I?"

If you keep doing this regularly you will find that the noises vanish. You'll become still and quiet. In other words you just observe the sounds. You watch, there is the sounds, you watch the mind at work. But do not react to it. Just observe it and watch it. Have no reaction whatsoever then you will find it will stop.

*SY: It seems really tricky because it's like, it seems in a sense like it's faded but actually it's acting like it's okay, but that little part is still like noisy because I can't react to it because it's so minute, it's like you can barely hear it but it's still scattered everywhere.*

R: It's still the mind playing with you. So it makes no difference whether it's loud or faint. The method is always the same. "To whom does this come? Who is feeling this? Who is hearing this? Who is being annoyed by this? I am. Well who is this I? Where did the I come from?" And trace the I back to the source, in the heart and you will find it stops. And again, observe the mind, watch the mind. Watch those sounds. Do nothing at all to stop them. Just watch them. Just by watching them they will become weaker and weaker and weaker. Until it disappears in its entirety. Just do not accept them. Use one of these methods and it has to stop.

(silence)

R: Would you read the Jnani Mary? (*SM: Yes Robert.*)

(Mary reads the Jnani refer to the beginning of the book for text)

R: Thank you Mary. Do we have any announcements?

*SM: No we don't I'm afraid.*

R: We're going to have a couple of bandararas, parties, feasts. One at thanksgiving if it's okay with Henry. Which is the 29th, Sunday. Thanksgivings on Thursday. So it will be three days after. And also on December 27th, December 30th is Ramana Maharshi's birthday so we'll have a combination celebration of Christmas and Ramana Maharshi's birthday. So if someone would like to be in charge of it, let me know, let Mary know, let Lee know, let somebody know. (laughter) (pause) We'll have music, festivities. Everybody bring a dish. Any comments?

*SM: Sounds pretty good.*

R: Anybody have anything to say?

*SM: Do you want a paper saying who is going to bring what so everybody, so everybody doesn't bring the same thing? (R: Yes.) We could do that.*

SH: We need a coordinator.

*SM: No, not that, we could leave the paper on the table and people could just sign in what they would like to bring and other people can see what they're bringing and they won't bring the same thing then.*

R: We need somebody to take charge. (*SH: Mary you take charge.*) Think about it.

(students continue to discuss bhandara coordinator)

R: So keep that date open. You can bring a friend, your wife, somebody else's wife, your husband.

Oh well it's time for prashad. We have heaven sent cookies.

(prashad continues as tape ends) [TOC]

**EVERYTHING IS IN A STATE OF FLUX**

*8th November, 1992*

*Robert:* Om, Namah Shivaya. Om, shanti, shanti, shanti, om, peace.

Hello. It's good to be with you again, to see your lovely smiling faces. Happy face. Put on a happy face.

The whole universe is in a state of flux. Nothing is solid. Nothing is permanent, nothing exists, the way it appears. Your body is a miniature universe. Your body is a replica of the entire universe. Your body is a microcosm of the macrocosm. This being so, then there's nothing permanent inside of you. You're not a permanent being. You're not meant to be a permanent being. You're also in a state of flux. When you begin to realize this about yourself, you leave things alone. You stop fighting life. You stop fighting yourself, for you realize change will come along soon anyway, and take you away from here and put you somewhere else. You'll drop your body. You'll become something else completely, something different. So while you're here, why fight? Why be upset? Why have problems? Only the person who believes he is going to live for ever tries to mould the world into his way of thinking, or her way of thinking.

When you look at the tiniest thing in life, a little insect, a little insect has its life span, maybe a couple of hours, maybe a couple of days. A little insect does not want to live for ever. It can't even think like that. It goes along with the flow of life. It knows nothing about birth and death. When the time comes, it drops itself, and it is finished. When you look at a higher animal, a dog or a cat, they live approximately 13, 14, 15, 16, 17 years, and then they just let go, and they go on with it, to bigger and better things. They're not thinking, "I've got to take care of my body so it will live forever. I've got to eat the right food. I've got to eat vitamin pills. I've got to do certain exercises all the time, so I'll last forever."

The person of wisdom realizes that no matter what they do to themselves, they're going to go, just the same as everybody else, sooner or later. They may prolong their life a couple of years. Big deal. You didn't come into this world to hold on to your life. The truth is you didn't come to this world. You're not even here. But you think you are so we have to talk about these things. You think you're somebody. You think you're something. You think you're an important person. You think you matter. You believe the world can't do without you. Vanity, vanity, all is vanity. Our ego's are so big, we're trying to make a mark for ourselves. We say, "When I leave this planet, I want people to remember me." They'll forget you, don't worry. They may remember you a couple of days, a couple of hours. Then they go on with their life and you're all forgotten.

Everything must change, everything. When we look into the lives of planets, galaxies, they too keep changing, changing, changing. Nothing is forever. A tree may live a 100 years, 200 years, but it has to go. A mountain seems to be here forever, because of our thinking of time, what time means to us. We therefore think a mountain is there forever. But in universal terms it's there for a while, 1000 years, 500 years, whatever. And it crumbles. Changes into something else. The galaxies keep being born, keep being destroyed. Everything comes and goes. And soon the whole universe is dissolved. Maybe it will be 250 million years. The whole universe comes to an end. It's all finished. Then there is only boundless space. There's nothing but boundless space. Yet, does boundless space sit in the lap of consciousness. The first manifestation of consciousness is boundless space. When we come to consciousness, we have nothing to say about that, for our finite minds cannot grasp it. It is something so rare, so extreme, so mind-boggling, we can never understand what consciousness is. Yet it is the substratum of all existence. We can never think what it is with our minds.

We can never understand what it is. It's impossible. This is why, when you get to terms like consciousness, you keep silent. There is nothing to say after that. But then somebody like me comes along and tells you that you are consciousness. You are the consciousness that we cannot understand. You are the consciousness that is the substratum of all existence. You are that consciousness which is so profound, so far out, so so, that you can't even discuss it. There are no words to discuss it with. You cannot describe it. You can't feel it. You can't taste it. You can't smell it. You can't hear it. But there's something out there called consciousness. Now man is the only type of instrument that can express the consciousness. In other words, we can discover this consciousness, become this consciousness, and be this consciousness for ever. Our true nature is this consciousness. This is what we really are. This is what we've always been. And this is what we'll always be.

So, we get back to us. Our mission is really to transcend the world and become consciousness, our true Self. This is the only thing we have to do on this planet. There's nothing else we came here for, nothing else. This is it.

When you get involved in your projects, in your work, in your life, it's really a waste of time, it really is, for you do not come here for that. You came here to know yourself. Only discover yourself and realize that you never even came here. There's no place to come from. Where would you come from? To be here you have to come from someplace. These are all words, words, words, words. There are so many words. Yet let me just say this. If you ever taste just a glimpse of consciousness, you'd be so happy, so blissful, so at peace with yourself and life, you could never understand what you would become. If you could only taste a glimpse of this consciousness, you'd never think of hurting anyone. You'd never think of going to war. You'd never think this is mine, this is mine, this belongs to me. There would never be a you and a me. There would only be one. And that one is everything and everybody, and that's just a glimpse of consciousness.



It's so beautiful. So wonderful. So grand. This is why people in a class like this, in a teaching like this, should really be interested in nothing but this understanding, and unfold, and become totally free. This should be the only thing we should be interested in, nothing else. Yet, as we're interested in becoming totally free, we will be led and guided to our right place, and do the things we have to do on this earth. Something will take care of us. While we're trying to find ourselves, while we're trying to find consciousness, which always exists, was never lost, we will do our thing, whatever we came here to do. It's sort of difficult to understand how you can be searching for consciousness on one hand and continuing your life or your humanhood on another hand. Yet this is exactly what happens. But your life becomes beautiful. When I say your life becomes beautiful, I don't mean that problems will not come to you, but you will not see them as problems any longer. There'll be no problem that you see, for you will be seeing yourself.

Always remember that your life is like a mirror. A mirror cannot see itself, but reflects everything it sees. So what you really are, in your life, you're reflecting all over the place. If you feel hurtable, then things will happen to you to hurt you. Whatever you feel, you attract more and more of the same. You're always seeing your own image. This is why it is so foolish to me when people get excited, when there's man's inhumanity to man going on, there's conflict, chaos, confusion. These people only see themselves. Where in truth there's only one Self. That Self is consciousness. It's all the same. There's not yourself and myself. There is only the Self. And you're absolutely free. You're free to choose.

I know some of you are saying, "Well, Robert always tells us that life is preordained, so how can it be free?" It is preordained to that person who keeps responding to the world, the person who responds to the world, to the effects of this world. As a person goes onward, and onward and onward, takes on more bodies, keeps taking on more bodies, keeps becoming more human and never becomes enlightened.

It is only when you realize that you've got the freedom to let go. This freedom you have, the freedom to let go, that's not being hurtable. The freedom to choose consciousness over the world and things of this world. That's the freedom we all have. We have this freedom. But if we forget about it and we become worldly, we have no freedom. In that case everything is preordained, predestined. So whether you want your life to be predestined or totally free, it's up to you. It's your choice. An animal doesn't have this choice. An insect doesn't have this choice. A tree doesn't have this choice. A mountain doesn't have this choice. You have this choice. What are you doing with it?

As long as you have feelings, of pain, disharmony, you feel distraught, you feel something is wrong some place, you're making a choice, right then and there. You're saying, "I'm going to feel hurt. I'm going to feel sorry for myself. I'm going to believe somebody is trying to do something to me, that life is bad, that it's everyone for themselves. We have to step on someone before they step on us." This will be our thinking. This will be our way of living. And if we live this way, if we think this way, if we act this way, then life

is preordained for us, predestined. And as you sow, so shall you reap. What goes around comes around.

Yet you have to realize you're the cause of everything. You are the cause of everything that happens to you. There's no one to blame but you. If you have certain people in your life you can't get along with, your family, your relatives, whatever, you have purposely attracted these people before you came to this earth, and these people attracted you, for this is their karma and your karma, and you have to work it out. If you keep reacting the same way you always do, you will not work it out, and will get deeper enmeshed into it, and you will come back again, and again, and again, in different bodies, until you get it right. We can really say that the universe is a university to educate the soul.

Now why am I telling you all these things? Because there is nothing else to do. You know there's no soul, there's no universe, there's no body, there's no mind, there's no karma, there's no reincarnation, there's no liberation, there's no delusion, and yet we discuss all of these topics we're talking about. I guess by discussing it you'll realize it doesn't exist. If we didn't discuss it, you wouldn't know what doesn't exist. After all, you have to know what doesn't exist, so you won't feel good, you won't feel right about it. It would make troubles, it would make problems in the world. To find out what doesn't exist.

Try acting like a God, instead of a human being. In other words when you come into a predicament in your life, before you get involved in it, say to yourself, "Now what would God do in a case like this?" And since God doesn't exist, there's nothing to do. So why are we discussing the subject? Because you want to hear me talk.

Everything is beautiful. Everyone is a God. Everyone doesn't exist. And yet here we are, looking at each other. What do you see when you look at each other? Most of us see another person. But is there really another person? You know when you go to sleep, you dream at night, the dream becomes like a big bubble, and the bubbles contain the whole universe. Just like this, people, place and things. Situations ensue. People are born. People die. People get old. People get young. It all happens in a dream, in the bubble. But where did the bubble come from, the dream bubble? Where else, it came out of yourself. You're having the dream.

But listen to this. This is a miracle, if you think about it. You are creating the whole dream world which you dream about. You create everything. As far as you're concerned, if you are in that dream, you're going to stick up for your rights, and you'll not believe it's a dream. If I come into your dream and I tell you, "Don't concern yourself with this thing. Don't worry about this. It's not important. Stop feeling hurt. Stop feeling confused. Stop feeling something is wrong." You will look at me and you'll say, "Well Robert, if you were experiencing this, you'd be hurt too. You don't know what I'm going through, the hell I'm going through." And then I tell you, "But it's only a dream. Can't you see this. It's a dream." And you throw rocks at me, and chase me away. "What do you mean it's a dream. I'm going through it. Can't you see I'm bleeding. This is not a dream. This is real." Then you

wake up. What happened to everything? Where did everything go? It's gone. It never existed.

But then you exist, the dreamer. The dreamer exists, or does he? Who is this dreamer? Where does this dreamer come from? You have awakened into this world and know yourself as a body. Remember, in the dream world you were also a body, weren't you? Just like this. There was no difference. You were a moving, fighting body, in the dream. And no one will be able to tell you that you are dreaming. No one will ever be able to convince you of this, while you're dreaming. But you exist in this dream.

Now you awaken and you also exist. And I tell you this is all a dream, and you won't believe me. I tell you you're dreaming right now. You're dreaming the mortal dream. But you refuse to accept what I say. You refuse to believe me. You may tell me in one breath, "I believe you Robert, I know it's a dream," but as soon as you go outside, the first person that bumps into you, you become angry. So how can this be a dream? You're feeling the world. As long as you're feeling the world, you believe this is not a dream. You believe the world is real.

So you have this choice again. To realize the world is a dream, to leave everything alone, to be at peace with yourself, and to be at peace with others, and just observe the world without reacting to it. Or you can get completely and fully involved in this world, totally involved in the world, trying to make things happen, trying to make yourself popular, make yourself good, bad, go through all kinds of experiences, and always fighting for survival. This is the choice you've got. This is the choice you have. This is the choice that you have to work with. What will you do with it?

And so Sages have appeared in our lives, when we're ready, who have told us what to do. They have told us, "Leave the world alone." Stop fighting it. Go deep within yourself. Focus on yourself. Find out who you really are, either by listening to the discourse and awakening to the words, which can happen sometimes, or going deep within and leaving the world alone, not thinking of this world, but seeing yourself as the world, or practicing self-inquiry, which becomes beautiful when you know what you're doing. It becomes boring if you do it mechanical. By simply asking yourself, "What am I? What the hell am I? What am I doing here?" as Ross Perot's vice-president says. He got up there and said, "Who am I? What am I doing here?" Perhaps he knows something we don't know.

You only have to ask yourself those questions. "What am I doing here? What am I? Am I this person? I can't be this person, for I'm not the same person I was ten years ago, fifteen years ago. When I was first conceived I was no bigger than a little pinhead, and now I've grown into a lovely lady, a lovely man. Soon I'll get older. I'll turn into an old lady, an old man. So how can this be me? How can this person, so-to-speak, who keeps changing, changing, changing constantly be really me?" Ask yourself.

Ask yourself, "How did I get here? Who made me? What am I?" You keep asking yourself these questions over and over again, and something will give. For one day you will awaken to the fact that you're asking, "Who am I?" You're not asking "Who is me?"

You're asking, "Who am I?" In other words, you're wondering who the I is. See what you do, the discovery you come to? Who am I? Who is this I that goes through experience after experience after experience? Who is this I? You stop identifying with the small I, which is the I-thought. This is a big step in your evolution when you can do this. Most people do it the wrong way. They keep saying, "Who am I?" and they're thinking that they are I. But you're not I. You're not this I-thought that I am referring to. You're not the small I. You are not that.

Yet you have been living on this I all of your life. When you discover who this I is, you will discover freedom. But the first step is realizing that you are not I, and realizing that it is I who has all the problems, not you. In other words, you've got to come to the conclusion, I feels hurt, I feels upset, I feels uncomfortable, I feels unwanted, unloved. Not me, but I. Not me, but the I. And now you have a whole new ball game. You're beginning to see that the I is not you. The secret is to discover where the I came from. If this I is not me, where did it come from? Who gave it birth? Then you sneakily follow it. You start to follow the I where it came from. You will soon realize something very interesting, that the I is very spontaneous. It comes in a flash, all of a sudden. Yet you can see it. You can feel it. You can watch it.

As an example, early in the morning when you first get up, the first few seconds when you get up, you are at peace with yourself and the world. There's no world that exist for you. In between the waking and the sleeping state, when you first open your eyes, those few seconds, there's no I, and you're in perfect peace. You don't know a thing about your problems. You have no idea about the world. Yet you open your eyes and you look at the world. For those first few seconds, there's absolutely nothing disturbing you. If you have cancer, it's not there. No matter what the problem is, it's not there in those first few seconds.

But all of a sudden the I becomes active. And now you say, "I feel my bones aching. I feel I'm hungry. I want breakfast I have to get up to go to work. I have to do this. I have to do that." The I has taken over your life. This little I, this insignificant little nothing has taken over your entire life and existence, and you're going along with it, how foolish. You believe in what it says and what it's doing, because you agree with it. The I says, "I have a headache." Instead of saying to the I, "You have a headache but I don't," you believe that this I is you, and your head begins to hurt. You have made this I your God. In this way you suffer like you do. That's the only reason. There is no other reason. So you're going to get really into this. You say to yourself, "I'm going to find out what's going on in my life. I'm going to follow that I. I'm going to trace that I to its source." So next morning comes. You're ready for it. You're alerted. You know you're going to get up, there'll be no I, then the I will come in all of a sudden. So you watch. You get up in the morning, you're prepared and you feel the I coming from your heart, up the spine into your brain. So you have discovered where the I comes from.

Everything I am sharing with you can be discovered and practiced. You can practice this. You will see that I'm saying the truth. It may not take you one day, or two days or a week. It may take you some time to do this. But if you keep watching in the morning when you get up, you will discover that the I comes from the heart, the spiritual heart in the right side of the chest, goes through the spine, up into the brain, and then you become a slave of the I. The I takes you through the day and through life. But now that you discover where it comes from, you begin to see that when I go to sleep, it reverses itself. It goes the other way. For when you go to sleep, just before you fall asleep, those few seconds before you fall asleep, you're in the same consciousness you were when you woke up in the morning, before you awakened, and became fully aware of the I. You are in the same place, the same position. But this time it's reversing, going the other way. The I is going from the brain, down the spine, back into the heart.

This is called tracing the I. Following the I-thought. Now you've got something to work with. Now you've got something to do, keep you busy, keep you out of mischief. You begin to follow that I. When you are able to follow that I into the heart, in other words, when you are consciously in your waking state able to follow the I back into the heart, you will become free and liberated. This is your homework. This is what you have to do. All of you have to start doing this, have to practice this. Discovering the I, where it came from, tracing it back into the heart center. When it goes back into the heart center, and you're conscious, you're liberated, for there's no more I. It is the I that has been keeping you in bondage, the I. Follow this I. Do it, and become free. Peace.

I'm going to start playing some different kinds of music. If you like this music, let me know and I will play more of it. If you don't like it see Lee and punch him out.

(Robert plays music)

*SV: I was laughing and laughing and then when I opened my eyes I saw two and a half people smiling too. (laughter) It takes some time to get used to it too because most of the people are used to the...?*

R: Anybody want to punch Lee out? *(laughter) (SH: Yeah you got it.)* It is now time to play stump the guru. When you come here on Sunday, if you don't remember write a question down. You all attack me and throw me out the window. *(SH: Let's do it.)*

(Q - Mary reads, A - Robert answers)

*Q: First one is, can you describe a devotee.*

A: Humility, total humility. A devotee is a being who has come through many lifetimes with a Master. He or she is totally different than a disciple or a seeker. A devotee doesn't want to think about anything else anymore. But the truth, the teaching, that is all they care about. They have finished running around the world. Finished going into this teaching, that teaching. Going and seeing Baba-Loo on Sunday and Baba-Hari on Wednesday and Baba on Thursday... *(laughter) (SH: And Robert Adams on...)* *(laughter)* A devotee is one of those who has found what they want and that is all they want. I always give the example of Ramana Maharshi and the person pulling the fan. One of his devotees

was Jo, he was pulling the fan for thirty-five years. He sat there and pulled the fan of Ramana. He wanted nothing, cared for nothing. In the West it sounded like a stupid person. But it's far from being stupid. One day he was pulling the fan, he was about 80 years old and he dropped dead. And Ramana looked and he said, he will not come back again, he's totally realized. So the West has not had a good understanding of a devotee.

Remember there are many teachers, teachers all over the place. But where can you find a good devotee. So I would say a quality of devotee is total humility, total love, unbounded love, total joy in what they're doing. They are not stupid people. In the Western mind they might appear to be sort of stupid. For they care about nothing but serving the Master, taking care of the teacher, that is all they care about. Maybe they know something we don't. Something to think about. So a quality is humility, total humility. Nothing like I want this or I want that or I want to become this or I want to become that. They have totally surrendered to the Self in the form of the guru. There is a lot to this. Next question.

*Q: Why does the higher Self rush at us when we stand up for it? And what is happening to us when we stand up for it?*

A: You can sit down for it, you don't have to stand up. The higher Self is your real nature. That is what you really are. So naturally when you become still long enough, when you stop shouting and making things happen and wanting things and doing things, when you have become totally still long enough and leave whatever happens, happen, then you become the real Self. That seems to rush at you because it is unfolding as you and when you are quiet, you become that. Simple. All your job is to become quiet. Become still. Nothing to prove, nothing to do, nothing to fight. You leave the world alone. Everything will take care of itself. You don't worry any longer. And the Self will rush into your arms and you will embrace and live happily ever after.

(break in tape, as a question continues)

*Q: ...is that because my belief system attracts a punishment? Or because karma is trying to clean my slate quickly so I can be balanced with the universe, God again quickly?*

A: There is no punishment you're not a sinner, you have never been a sinner, you have divine essence. It appears sometimes that when you get into this teaching things become progressively worse. And this is very good. Because it means you have so much stuff inside of you, so many ideas, so many beliefs, so many concepts, so much dogma, opinions. As these things are destroyed you don't feel good about it because it has taken you away from where you've been all your life. It's pulling the rug from under you. It's taken away all of your toys, all of your objects that you've loved so much. The things that you were holding onto. This only happens when you're really sincere. When you're really sincere you have so much faith and so much strength from your sincerity, that you will look at everything happening to you and smile and laugh. It will not matter to you one iota. For you will know that everything is happening for a divine purpose. There is nobody to hurt you. There is no power in this universe that can hurt. There is nothing that can ever hurt you, nothing. For there is only God which is I consciousness, sat-chit-

ananda, the reality is the only thing that exists, Brahman. Which is beyond concepts, beyond knowledge, beyond anything we've ever known. It permeates the whole universe. It is in everything and everybody. When you become still you become closer to Brahman. You become free and liberated as you let go. So the true disciple that comes into Advaita Vedanta will not react to things any longer, no matter what happens. For they will have no fear, all fear has left them.

They will not believe that something bad has happened to them and they've got to straighten it out and make it good. All fear will be gone. You will do what has to be done, without fear. As you're able to do this then the next time the same thing happens or something similar they will laugh in its face and it will disappear and they will never have to go through it again. But if you react to it with fear, animosity, hate, vengeance, you may appear to win sometimes but you'll have to go through it again and again and again and again and again and again and again. So you stop being vengeful, you stop being hateful then everything will stop and you will be yourself. Next question.

*Q: After coming to your satsang for the past three months, I feel better and my life runs nicely. But I didn't come here to feel better or more successful, I came to realize the Self, help, help. I don't want to be trapped in feeling good and successful but without self-realization.*

A: Who tells you to feel this way? What comes to you is part of your training. Is part of the experiencers you've been wanting to be free, totally unhindered. So feeling good, enjoy it, feel good, don't think it's bad. Feel wonderful but go further. As you keep going beyond feeling good, beyond experiences, you'll go higher and higher and higher. You will raise yourself to a high level of consciousness and when you are here feeling good will disappear. The idea what is good, what is bad will all disappear out of your system. You'll be ready for the final step into liberation.

So you don't say you didn't come here to feel good. Feeling the way you're describing is part of the process. As you go onward with it you will feel better and better until your ego explodes and blows up and disappears out of your system totally and completely. So this is a good sign that you're feeling good and things are better for you in your life. Enjoy it while you can.

*Q: Dear Robert, what are you constantly aware of?*

A: Nothing. What is there to be aware of? There is absolutely nothing to be aware of. If I were aware of something there would have to be an entity to be aware of it. There has to be an ego or a mind or something that is aware of something but there is nothing to be aware of. For I've got plenty of nothing and nothings plenty for me. (*laughter*) (*SB: You mean you know it all?*) Nothing. (*SB: You are a know it all.*) Nothing. Next question.

*Q: Who (dash) what (underlined twice) am I? (a little tiny i)*

A: Who dash what am I? You are the little tiny "i" scribbled on the paper, it's you. You are the little eady, beady tiny little I. (*students laugh*) That is what you are. You put it down yourself so that is what you must be. You should have left the dash where it says I, you know what I mean. What you have to do is get rid of the who, get rid of the am, get

rid of the I then there is nothing and then you'll be free. Get rid of the whole thing. Hold onto nothing. Next case.

*Q: What is it like for you when you meet another self-realized guru or person?*

A: We slap each other on the face. (students burst out laughing) What is there to do, there is nothing to do. I do nothing. If the other person's realized they'll do nothing either. So they'll look at each other, say nothing to each other and go their own way. So there is nothing to do, nothing to say. Next case.

*Q: After a satsang where the spirit has been for me very strong, I found myself unable to visit with satsangees and converse unless they speak from their high self. Mundane talk or joking around feels irreligious to me or insulting the presence I feel within. Yet I see you joking and talking mundanely, am I some kind of a phony? Do I have holiness and mundaneness all confused? I actually feel prevented after a strong satsang... (unclear to read) ...from a body, it is not a mental decision. I would be happy to socialize at a special level without body awareness.*

A: Okay you're not a phony but you've got a big ego. Because it's your ego that makes you think all these things and say all these things. When your ego is gone it makes no difference who you associate with. You don't see the things you're seeing now. You don't see this person is like this, this person is mundane and I'm high. I know something this person doesn't so I won't have anything to do with this person. On the contrary, the whole world becomes your family. You are not looking for special things in people. Because you're seeing yourself you're seeing them as special. In other words you're seeing yourself as an enlightened being then you'll see everybody else the same way. So there are no special people. We don't associate with special people, saying, "This person is this way and that person is that way. I can't talk to these people because I feel elated, I feel high." That is all ego. When you get rid of your ego you'll be one like everybody else. Because doesn't all of these people come out of you? These people come out of you, where would they come from? They're your creation. The whole universe is your creation.

So if you're looking down at somebody, you're looking down at yourself. When you have evolved to the place where there are no others you will always be happy. For there is only one, that one is Brahman, that one is you, your Self, you are that one. Do not think of high and low, good and bad. Those are terms for the human being with ego. If you are working on your ego to get rid of it, you'll feel comfortable with everybody. It doesn't mean you have to live with certain people forever. And then you'll have a good word to say to everybody, you'll be happy with everybody. You will always feel wonderful inside and nothing will disturb you. So forget about class, high class, low class, in-between class, no class, (laughter) just be yourself. That's it Robert.

Do we have any announcements?

*SE: I have three transcripts that if you want to make copies of. I'll let you have them now and you can bring back five or ten copies. Anybody interested making some copies?*

(tape ends) [TOC]



*Transcript 199*

## **REMOVE THE WALL!**

*12th November, 1992*

*Robert:* Om, Shanti, Shanti, Shanti, Om, Peace. Greetings! Good Evening! It's good to see your smiling faces. And I said smiling faces.

Why do we come to Satsang? Who knows? We actually had no say in the matter. Some other power pushes us here. You can call this power shakti, consciousness. Whatever you call this power doesn't matter. But it is something within you that has brought you here for this is the place you have to be tonight. Why? There's no reason. Do not try to figure anything out. That's the worst thing you can ever do.

To try to look for a reason as to why things happen why you're here why you're not here, why certain things happen to you in your life or home. Never try to figure this out. If you learn to be centered and live spontaneously in the moment then you will find everything takes care of itself and you'll be happy all the time. But when you try to figure things out, why this has happened why that has happened, you find you get completely confused and you don't know what to do with yourself.

Leave things alone. The universe knows what it's doing. It doesn't need any help from you. Leave everything alone and watch what happens. When you try to interfere with the process, you cause pain for yourself, misery for yourself. But as you leave things alone, the true Self, the I Am, comes into play and takes over your so called life, your humanhood, whatever that is and you will find joy in the right place, doing the right things and everything is unfolding as it should.

As we become deeply involved in Advaita, non-duality, we find that all the teachings of Advaita from the beginning of time tell us all that we have to do is make the mind quiescent, to make the mind calm, peaceful, relaxed, to quiet the mind and then you'll be self-realized.

In Buddhism they say to kill the mind. In Hinduism they say to control the mind. In all the great religions of the world they always go back to the mind because they realize that's where all the problems come from where all the errors come from this is where the misconceptions come from, the mind.

In other words, the mind has got to go!

But trying to kill the mind is really a metaphor. All the ways of getting rid of the mind are a metaphor. You don't really want to get rid of the mind because just by thinking of this the mind becomes stronger and stronger and stronger. You know yourself, anytime

you try to quiet the mind it becomes louder and louder. Whenever you try to remove thoughts from the mind, the thoughts become stronger and stronger.

So what is a way to do this? Look at it like this. There's a wall, an imaginary wall between consciousness and the mind and the thoughts. The thoughts and the mind are synonymous. As you try to get rid of the thoughts, you come up against a wall, you come to a dead end. Therefore, the real way to lose the mind is to get rid of the wall, not the thoughts. The so called invisible wall that separates consciousness from the thoughts. And you do this by not trying to remove any thoughts or change any thoughts or kill any thoughts. You merely "remove the wall" and the thoughts will take care of themselves or move past the wall to consciousness. And then consciousness will prevail, which is your real Self.

You do this by becoming very calm, very peaceful, very relaxed and allow the thoughts to do what they will. Don't interfere with them, just let them do what they will. If they wish to be angry with you, let them be angry. If your thoughts wish to tell you things about people, let them tell you things about people. Do not try to change your thoughts. Merely, do not react to them! That's what you've got to do. Do not react to your thoughts. Never react to the thoughts!

Never mind if they're good thoughts or bad thoughts or in between. Thoughts are thoughts. They are all illusions and they cause you pain and problems. For you've identified with the mind somehow, somewhere. Our mind never existed, yet you identify with it. If I ask you to show me your mind, you cannot do this. You cannot show me the mind where would you find it?

Yet we talk about our mind as if it were an entity, as if it were a power that could do something to us. When in truth the mind could not do a thing to us because it doesn't exist. So you "remove the wall" that appears to be between the reality and the thoughts, the mind. When the wall is removed, the thoughts will fall by themselves into the consciousness and you will awaken! It's as simple as that!

There are no mantras you have to do. There are no forms of meditation you have to do. There are no pranayamas that you have to do. There are no yoga exercises you have to do. There is absolutely nothing that you have to do. Just get rid of the wall and you will be home free!

Yet it is not as easy as it sounds, due to the fact that some of us have really made a mess of ourselves and the mind has become very powerful. So it appears! The mind has become very strong. It controls you totally and completely. Isn't this true? Look at your life just for today. Think how your mind has controlled you. Think of some incident that happened to you today. Where you have reacted to the mind because the mind told you something. It makes no difference if it were true or not.

As long as you react to the mind, the thoughts, you're making a grave mistake. And as you keep thinking about what I am saying as you keep reflecting on the wall, that you have to get rid of the wall, between the mind and consciousness, you will stop fight-

ing and reacting to life. Just by thinking about this you will not react to person or place or thing any longer, for you will realize that all incidences come from the mind.

Everything comes out of the mind!

All of your conditioning comes out of the mind, all of your belief systems. Everything that has ever existed and that exists right now is a product of the mind. Where else would it come from. The world as it appears. The planets the universe all the things you do at home, all the work that you do, your belief system, it all comes out of the mind, like a dream. You're dreaming the mortal dream. And this world appears to be very real to you. When you believe it to be actually a mirage when you begin to feel it doesn't exist at all by allowing it to go into the consciousness by removing the wall something happens to you, something wonderful, something grand. It's like the light has shone in your heart your heart opens up swallows your body, your past, your karmas, samskaras.

Everything is totally annihilated. Everything totally disappears and you are left as the Self with pure awareness, unbounded space, boundless space.

You have to become boundless space.

When the mind has gone into consciousness you're no longer the body. Remember the body's part of the mind. This body that you speak of every day is part of this mind I'm talking about, part of the imagination, the mind. So when the mind is gone there is no body left. There is only consciousness which is all-pervading omnipresence, pure awareness. Then you feel yourself as being the trees, the mountains, the sky, the planets, others. You begin to feel your oneness with all of life.

This is when you develop a reverence for all of life. You will understand that everything in this universe is You, Everything. It comes from you, it returns to you. You are the one. There is no body else. There is nothing else but the one and you are that!

Think about this, yet you ask, "I still appear as a body" This is what you say in your present state of ignorance. This is what you see where you are coming from now. That you appear as a body. But when you receive a glimpse of awakening, you will know beyond a shadow of a doubt that there is no body. You don't have a body at all. Yet you appear to be doing things. You appear to be the doer. This appears to others.

The enlightened one is never the doer, has no body, does nothing, nothing's ever being done. But paradoxically it appears to others that the enlightened one is doing things just like yourself. This is the reason you have to experience this for yourself, to understand this paradox. Only when you experience this for yourself, will you understand the gist of what I'm talking about. For right now it is just words just a bunch of words. Yet, I can promise you that unalloyed happiness is your very nature. Bliss is your very Self right now! Right now you are this bliss, this unalloyed happiness, this joy, this divine love, you are that right now!

Only you're experiencing something else because you're deeply involved in the mortal dream. It hangs heavy on you. You got to lighten up! Stop taking the world so seriously. Do not take conditions so seriously. Do not take people so seriously. Do not react to

person, place or thing. Since where it all begins is in your reaction. You have to learn to catch yourself every moment of the day. Every time you make a mistake and react to something, catch yourself. See yourself doing it and stop!

Think of the wall between consciousness and the mind. You can imagine in your mind the wall breaking down, like the Berlin wall, coming apart in pieces. It's being totally shattered and there is no longer two of you there is no longer the mind and consciousness. The mind and thoughts have gone into the mind of consciousness and you're free. And as you keep practicing this every day things will begin to change for you. You will notice the change very simply happening to you day after day after day.

This is the most important job that you have to do. No thing is more important than this. Make this the number one priority in your life.

What could be more important? What could possibly be more important than finding your Self, knowing your Self, being your Self? What could possibly be more important than this? Yet, most of you become so concerned with the days activities, with what's going on in your personal lives that you forget totally what I'm talking about and you keep turning towards the things of the world, whether it's your health, or lack or limitation of some kind or loneliness, whatever. Those things are all false images. They are not reality whatsoever. And they are only here for a while and they will go. Every thing must change. Even if you look at it in a material way, in the relative way. We know by now that every relative thing in this world must change. The whole world and the universe is never the same.

What this means to you is that your situation will change sooner or later regardless of conditioning. It must change. So what you call suffering comes for a day. What you call human happiness comes for a day. All of your imaginings are only here for a short time and then they go. Even if you do absolutely nothing about it they will change anyway. Everything changes.

So you ask, "Why should I do anything at all? Why should I practice anything?" Due to the fact, if things will change they will change from the relative to the relative, you will keep on experiencing the relative world forever and ever and ever. You will experience good. You will experience bad. You will experience all kinds of things in this relative world. It will change okay but you will have to keep experiencing the changes forever. And when you drop the body, you will appear to be going into another body into the same conditioning, the same situations again and again and again. There will be no end to it! Like dreaming, having one dream after the other, one dream after the other it never ends, unless, you wake up!

And so it is with this. When you awaken there is no longer duality. There's no longer good and bad, sick and healthy, rich and poor, happy and sad. It has all been transcended, totally transcended, completely. You will become one of these rare Sages that was never born, can never die, does not prevail. You will become nothing! Which is the pure

Self. This is the reason not too many people are attracted to Advaita Vedanta to non-duality because this is so difficult for most people to comprehend.

Most people are stuck in a spot in time where they go through many relative phenomenon's, good and bad, off and on, and always trying to change bad for good, always trying to remove the bad and hang on to the good. But they are both impostors. You should never try to do this, you're wasting your energy. You should be using your energy to become totally free and liberated, not try to make yourself a millionaire or to heal yourself of every disease known to man, or make yourself famous somehow. All these things will pass. These things come and go. You experience one then the other. You want to become totally free.

Totally, absolutely free and liberated. You want to know that you're all-pervading. There is nothing but the Self which is you, nothing else exists. The Self is absolute reality, self-contained, absolute reality. The Self is bliss, nirvana, I-am. This is what you are right now. This is your true nature, right now! This is reality right now!

Do not give your energy to this world. For the whole world is a cosmic joke, remember. And it will suck your energy out, make you weak, make you start searching for remedies, solutions to your problems. You will go through life after life doing these things. The time is now, there is no other time but now. Now is the time to become totally free and liberated. Awaken, for you were never asleep! Awaken from the mortal dream. Let not another day go by where you react to people, places or things. Quit it! Stop it! Do not react to your own body, your own feelings. Quit it! Stop it! Understand who you really are. Stick with it!

Do not look for a time. Do not consider how long it takes, for most of you know by now there is no time. Time is a relative concept, it has no basis, no foundation. Look at yourself without time. Feel yourself without time. This means there never was a time when you were a human. There never was a time when you were a sinner. There never was a time when you had a past. There never will be a time when there is a future. You are all there is right now! All there ever was, all there will ever be is right where you are right this minute. You are that? It is you!

What do you see? And what do you feel? You must stop feeling sorry for yourself. Do not compare yourself to anyone. Leave the world alone. Leave everybody alone. Leave things alone. Nothing could ever hurt you if you do not resist. If you do not resist the conditions, the conditions cannot hurt you. The condition can only hurt you when you resist it. You are through playing games. You are through trying to become something, trying to get enlightened. Forget about that. It's just another game.

You are imperishable consciousness, right now, the immutable Self. This is your real nature. This is you, rejoice! For you are free!

(short silence)

Feel free to ask questions

SP: *It seems like work is something that must be attended to. I have to find a job. I have to chase leads down that could produce work. I get the feeling sometimes when I listen, as I listen to you talk that I would be homeless, that I would be without work, without means.*

R: Have the attitude that it is not you that's doing anything. That you are not the doer. If you have to go get a job, your body will get a job and will know what to do by itself. Do not get involved with the actions of the body. Everything will be taken care of by itself. The power that maintains and sustains this universe knows what it is to make you happy and to give you goodness and happiness and love. Therefore when you stand in the heart, when you surrender to the heart, when you meditate on the heart, everything will take care of itself. You will go get the job that you have to get but you'll not be the doer. You'll no longer say I have to get a job because the I would have been transcended, there will be no I left. Yet, your body will get a job and work and you'll have an income. Everything will be done in a beautiful way, much better than you could ever do it yourself.

So don't worry about these things. Simply go into yourself and know who you are, find yourself. Do not believe that you are the I that has to look for a job but focus on your heart. Realize you are consciousness, all-pervading and who ever has to get a job will get a job. Whatever has to be done will be done. Everything will always be taken care of.

SK: *Robert, when you were talking about removing the wall, what I heard you saying is to allow thoughts to go back into consciousness. (R: Yes.) Is there anything more to that?*

R: What else do you want? (laughter) If all your thoughts go into consciousness and disappear what else could you ask for. It's very simple, no thoughts and your free. When the wall is removed, the thoughts go into consciousness by themselves and you're free! (SK: *And the wall is just thinking that there is a separation?*) Exactly, the wall is the I. The wall is the I-thought. (SK: *Thinking that there is somebody to do something to ???*) Yes. (SK: *...thoughts and consciousness.*)

SA: *Robert, lately I started to do something and then all of a sudden my mind is blank, and I'm like standing there saying, "What was I just starting to do?" And I might stand there for a minute or two before my mind starts... "Oh yeah, this is what I was going to do."*

R: You're losing your mind, Howard. (laughter) (SA: *I take it that's good?*) Do you think it's good? (SA: *I'm asking you though?*) Never mind what I say, what do you say? (SA: *Well you say annihilate the mind so I guess it's good.*) I want to know what you think not what I think. (SA: *Well I'm trying not to think.*) (laughter) That's good. That's all you have to do is not think and you're safe. (SA: *I'll let you think for me, you see.*) I don't think either. There is no one who thinks what are you going to do now? (laughter)

SF: *I mentioned this before but if I spend time thinking a person, place or thing should be different than it is, I'm spinning my wheels. (R: True) Every person, every place and every thing has a role to play and it's not up to me to change it or even think it should be different than it is. (R: Exactly) And that goes for Mother Teresa or Dr. Schweitzer or Adolph Hitler or Charlie Manson. They're all part of the show. (R: You're right) Thank you.*

R: So why get caught up in it? (SF: Well, I don't know. (students laugh) Well I had to say something.) If you leave something alone it will disappear. If you give it energy by thinking about it, by pondering it, it becomes stronger. Therefore, leave everything alone and you'll be free. Try to change things or to keep things the way they are, then you will suffer.

SP: Robert, are you advocating more witnessing the mind than inquiry alone?

R: Well we are not really talking about witnessing the mind and we're not talking about inquiry. These are both part of it too at different times. We're talking about removing the wall, which is the I-thought that has been there for centuries. The illusory wall that doesn't exist between consciousness and thoughts. When there is no longer a wall there, then the thoughts disappear by themselves by their own accord. But as long as there is a wall there, they will come up against the wall and bounce back again. And the mind will become stronger and stronger and stronger because it will keep bouncing back again every time it hits the wall. So you have to simply see the wall breaking up in your consciousness. If you want to practice self-inquiry you can. You can inquire "To whom does this wall come? Who sees this wall? Who has to get rid of it?" And you'll realize that the wall doesn't even exist. For you will say, "I see the wall. I have to get rid of this wall." When all the time the I is really the wall itself. So when you realize the I-thought doesn't exist. It's the same as getting rid of the wall. By inquiring "Who Am I?" you're really saying, "Who's responsible for the wall? Where did the wall come from?" You can go both ways. Play with it, see where you get, see what happens. But the wall, another name for the wall is the ego, the I-thought.

I know a lady who used to imagine that there is dynamite blowing up the wall. That she's lighting the fuse of the dynamite and the whole wall is blown to smithereens. Use your imagination to get rid of the wall.

(silence)

Mary do you want to read the Jnani? (SM: Yes, Robert.)

(Mary reads the Jnani refer to the beginning of this book for text)

R: Do we have any announcements?

(students announce new transcripts and also a reminder for students of bhandara and that the normal classes on the Monday and Thursday have been moved to cater for this.)

R: Anything else anybody has to say? Or forever hold your peace.

It is therefore time for prashad, the reason you all came. (laughter) We've got some lovely figs that are high in calcium, high in potassium, high in consciousness... (laughter) We have more figs...

SH: They're fig Newtons. (R: Fig Newtons?) Yeah.

R: Made with whole wheat flour, honey and molasses.

(prashad continues) [TOC]

*Transcript 200*

## **WHO ARE YOU?**

*15th November, 1992*

*Robert:* Om, shanti, shanti, shanti, om, peace. Good afternoon. I welcome you with all my heart. It's good to see you once again. Is everybody happy? Some of you don't look too happy. Let's see the smiling face. Some of you still look a little serious. Let's try Dr. Robert's two finger treatment. Take your right index finger, put it in this side of your mouth, and the left index finger in this side of your mouth, and pull.

If you ask the average person in the street, "Who are you?" they will tell you that my name is Fred, or my name is Mary, or my name is Henry, or my name is Joyce, but they have no idea who they really are. The name has been given to you at birth, you are not that person. Who were you before a name was given to you? Who were you before you were born? That's the question. Who are you really?

Well, who are you? Every answer would be wrong. There is no answer. There never was an answer. Yet, you are that power that accommodates life, all of life, people, places, things, hanging in sweet repose on consciousness.

We can say that consciousness is the substratum of all existence. What is consciousness? What is the substratum? It is absolute nothing. It is no thing that you can ever figure out in your brain, in your mind. There's no way to figure this out in your human perception. For your thoughts are always thinking of something. Therefore you can say consciousness has to be this or has to be that. How can consciousness be what your thoughts tell you, since your thoughts are part of the relative world, and thoughts have nothing for you except make you live as a human being?

You have to go way beyond thoughts, way beyond reasoning, way beyond anything and everything you have ever understood, to be consciousness, to understand consciousness. In order to do this, everything you believe must be dropped. Everything you've been led to understand must be transcended. Everything that you can think about has to go. Your ideas of right and wrong, good and bad, up and down, frontwards and sideways, all these things have to be totally transcended, totally removed from your thinking patterns.

After all, what is life, the way it appears? Life is but a bubble in the ocean. Bubbles come into existence, then they fade away, continuously, like waves, they come and they go. But the ocean always remains, and the bubble and the wave is part of the ocean. By themselves they come and go continuously, constantly. Millions and millions of bubbles and waves, come and go every few minutes. They return to the ocean and they come out again and become bubbles. But the ocean always remains the ocean.



So it is with human life. So it is with existence. You appear to be a human being. You appear to be person, place or thing, and you're not. You're only here for a short time, you disappear, come back again, disappear, come back again, disappear.

But what about the ocean? That always remains the same. In the ocean are all kinds of fish, all kinds of living creatures. In consciousness there are all kinds of living creatures, animals, insects, people. Yet these things are only here for a short time, and they go, disappear.

What do we care about all this? Why are we concerned with things like this? What difference does it make? Well, you will find one of these days that happiness, and joy, and love, and peace, are eternity to the part of your being. They're the living truth of yourself. You are not what you appear to be. You are not the person that you think you are. You are beyond this. Yet you appear to be a person. You appear to have experiences in life. You grow up in a certain country, a certain race, a certain religion, and you believe this is you. But this is not you at all. You are beyond that, way beyond that. And when you find out who you are, you will be extremely happy, extremely peaceful, and you'll be a blessing for others.

The only way you can ever help other people is by knowing yourself. The only way you can ever be of service to others, is by knowing yourself. The only way you can give anybody anything, is by knowing yourself. For when you know yourself, you know others. You will find the others, are yourself. There is only one Self. Everything is that Self, everything. Every leaf, every plant, every cloud, everything is the one Self. That one Self is you.

Yet most of you have not experienced this or tasted this. And you cannot accept on blind faith what you haven't experienced or tasted. Consequently, when you find out that something else exists, that is beyond the humanhood, beyond experience, you go searching for it. You go looking for it. But where do you go searching? Within yourself, not out in the world. When you go searching in the world, what do you find? More world, that's all. People go looking for answers in this world. They go looking for special teachers in this world. All they find is more world. The answer is within you, nowhere else. You are the one.

You have everything you need within yourself, to find all the answers of your life and your existence. You have it. It's you. But something stops us from doing this. That something is called the mind. The mind is not really our friend. The mind keeps you earthbound, keeps you attached to person, place or thing. It makes you believe your happiness is right around the corner. Your freedom is in New Jersey. Your liberation is in San Jose. And you go everywhere looking for this, and you're always disappointed.

You may find a couple of answers that seem nice to you. You may find a couple of people who tell you certain things that seem very right on. After a while it goes away, and you're right back where you started from.

You and I know many people who have been searching for many, many years, twenty years, thirty years, forty years, for the answers to life, for reality, yet they're still in the same place they started twenty years ago. They have gone through all kinds of things. They've been to certain places. They met certain people, but they're still the same.

For they've never really investigated themselves. They say they do. They say they've been working on themselves for years, nothing has happened. But have they really been working on themselves? What they've been doing is sort of just thinking about it a little bit, reading a couple of books. But they've never dived deep enough in the Self to find the answers. And this is exactly what you have to do.

You have to dive deep, deep, deep within yourself, deeper than you can ever imagine. And the only way you can do this is by giving up the external world, mentally, not physically. In other words, by not reacting to things. To observe things, watch the world go by, leave it alone. It's neither good nor bad. It has nothing to offer you. Yet at the same time you'll be doing what you have to do, what you came here to do. If you're supposed to work, you will work. If you're not supposed to work, you'll not work. If you're supposed to be married, you'll be married. If you're supposed not to be married, you'll not be married. Everything will happen by itself. Yet you will know within yourself, that this is not you. The situation is not you. It has absolutely nothing to do with you. You are beyond conditioning, beyond situations, beyond experience, beyond everything. Yet you are everything also.

As you become a little more serious about this work, you will stop taking things so seriously in this world. You will begin to know how to leave things alone. You'll be more interested in diving within yourself, to find yourself, to understand yourself, who you are, what you are. But then the mind comes to play again, and the mind grabs you, makes you give this up for a while, makes you start enjoying life, so called, makes you be a part of life again, hands you things, gives you things, you go through many experiences good and bad. Again you forget about the Self, who you are. And most people stay like this until they get old and die.

But there are a few people who will not take no for an answer. There are a few people on this earth, who are only after one thing, and that's liberation. This is foremost in their mind. This is the only thing they think about, day and night, to become free. And what you think about, thinks about you.

So first you use your mind to desire total liberation. When you have a strong desire for liberation, something will tell you the mind has to be destroyed, the mind has to go. What I mean when I say, "The mind has to be destroyed, the mind has to go," I'm referring to the mind has to be left alone, without interference, to observe the mind, to watch the mind, without watching, without observing.

This can be done. For when you say, I am observing the mind, I am watching the mind, the I that you're speaking of is the mind also. So what you're really saying is the mind watching the mind and you get nowhere. Yet there's a way to watch the thoughts

and to not watch the thoughts at the same time, to observe the thoughts and not to observe the thoughts at the same time. Just be.

You will find out as you keep doing this, everything begins to change all around you. Yet everything is the same all around you. You see things that other people do not see. You become things that other people can never become. For instance, you become all-pervading. You begin to feel your presence, your essence in the leaves, in the trees, in the sky, in the animals, in the insects. You begin to see that all this is the Self, and I am that. This is when you have total reverence for all of life. Everything becomes God.

Everything becomes consciousness. You're no longer saying, "I, I, me, me, I need this, I want that, I feel this way, I feel that way." You have grown out of this. When you use the term I, only speak with the people. They do not understand what you are talking about, so you use the term I with them. But you yourself know that I does not exist. There is no longer an I to keep you in bondage. The I has given way to omnipresence.

The good thing about all this, is that anybody can become liberated, at any moment. But this is because you are already liberated. If you were not liberated, you would never be able to become liberated. But because you're already liberated, all you're really doing is taking off the stuff that makes you think you're not liberated, dark clouds, the layers and layers of nonsense, garbage, that you covered yourself with all of these years. The thought, "I am important, I am somebody." This is what keeps you in bondage.

The truth is you are nobody. You are nothing, yet you're everything. How can you be nobody and everything? As long as you think you're something or somebody, you're limiting yourself. You make yourself very limited when you think you're something or somebody. When you can be nobody, nothing, then you're everything. You're not one thing.

Notice when I stop talking, how quiet it becomes, in your mind. This is the state I'm referring to, that state in between thoughts, where there is nothing going on, in that second, in that moment, when the mind is total quiet, the thoughts are not moving any longer. This is your true Self, in that moment in between thoughts.

Stay in that moment. Learn to put yourself in that state, whether you are in the market place or you are in a temple, wherever you are, learn to be still. It makes no difference what is going on around you. It makes no difference what other people are doing. You be still. When you are still, then there's peace. When you are still, there's happiness. Can you ever imagine a person who is being happy all the time, for no reason whatsoever. Most of us have been taught that to be happy we have to receive something good. We have to have something nice happen to us to be happy, otherwise we are miserable. Yet the truth is, happiness is your very nature, unalloyed happiness, eternal happiness, forever happiness.

Right now you are that, for right now nothing is happening, and when nothing is happening you are in a state of happiness, a state of peace. But as soon as the mind waves begin to move again, I begins to function. You start to think again, "I need this, I feel this, I

am this." Then the mind quiets down again, and the I is no longer active. You feel happy, you're at peace.

Now you realize it is the I that has to go, the I that has to be eliminated, the I that has to be transcended.

Isn't it wonderful to sit there without saying I, without thinking of I, "I am tired, I feel this way, I feel that way?"

Now you can know who you are. Now you can really find yourself. You can understand that you are Brahman now, that you're absolute reality, pure awareness. In the beginning you couldn't do this, for your mind was filled with the day's activities, filled with I, I, I. Now you are at peace. There's no I bothering you, no I telling you anything. You're experiencing your true nature as this time.

So, in your everyday experience, from the moment you get up in the morning, begin to understand this. Catch yourself, catch yourself thinking. It makes no difference what you're thinking about. Good or bad, it's all the same. Understand where the thoughts are coming from that make you think, "I am sick, I feel like I have a headache, I feel happy, I feel sad." You now know that the thoughts are not yours. They belong to I. Not your thoughts. You never had those thoughts. They belong to I. I is the root thought of all your problems. Therefore, to uproot the I will give you total freedom and liberation.

How do you uproot the I? By understanding what I'm talking about right now. Let the I come out of you totally. Allow it to leave you. You no longer need it.

It's the only problem you have. Think about some of the problems that you think you have. Think about some of the situations you're involved in. It is only because you say I. The body cannot say I. I just appears, as if from nowhere. Yet if it didn't come from the body, where did it come from? When I refer to I, I'm referring to the ego, the mind, it's all the same. It's all I, the mind, the ego and I are all one.

The I really didn't come from anywhere. The I is an optical illusion, it doesn't exist. The personal I never existed, and never will exist. You are not that, understand this. You have absolutely nothing to do with the I. Yet you're not your body also. You're not the body. You're not the I. What are you? Find out.

Try to spend much time by yourself. Do not read too much. Do not watch TV too much. Do not get involved with the world too much. Spend time by yourself, where you can jump within yourself, go deep, dive deep within yourself, and find all the answers you're looking for. They're all within you, they've always been there. There's nothing else you have to do. The right practice will come to you when you dive deep within yourself. Whatever practice you have to do, will come to you by itself. You are free now.

It's now time to play "Stump the guru." John would you pass the stumpers.

(Q - Mary reads, A - Robert answers)

*Q: Often times after satsang I cannot talk so I withdraw and avoid socializing. I am speechless, I am within. Do you really think this is just too much ego?*

A: No, why do you think it is ego at all? Accept what is happening with grace. Feel that a power of peace has swept over you that is destroying all of the ego, all of the thoughts that you've had inside you for so long and giving you peace. When something like this is happening be grateful. For you are being transcended and transmuted. Don't think it's ego. Think it's grace. And let it happen leave it alone. Do not fight it, do not interfere with it. Just allow it to unfold as the Self. And then you'll find your Self then you'll be free, happy and liberated. So leave it alone and let it happen. Next case.

*Q: This morning during a silent sitting I felt the I on the right side of the chest. But I did not feel self-realized, what gives?*

A: If everyone became realized by feeling something on the right side of their chest we'd have a world of enlightened people. Nothing gives. Everything just is. What is it that you're really feeling on the right side of the chest? You don't know. Leave everything alone. Do not come to any conclusion about anything. When your body gives itself up to the self, you will know it definitely. You will be aware of it. But if you have to ask the question, you're not there yet.

So don't fight it. Leave it alone and try to go deeper. Dive deeper within the Self. When you dive deeper within the Self the I goes away. The I transforms itself into the I-am. And then you'll be liberated. But it'll happen by itself. Your job is to just do the work, whatever has to be one. Be happy while you're doing it. Watch yourself going deeper, observe yourself, see what happens. You'll be well taken care of. Mary.

*Q: Is every problem that comes to us just a ruse to encourage us to recognize the Self? Or to learn to give up and trust more to let the Self manifest?*

A: There are no problems that come to you. What you call a problem is simply the wrong way of looking at things. There are no problems with this universe. What you really call problems is when the world is not going the way that you want it to. When things are not happening the way that you want it to happen it's called a problem. As an example: If you're dying of cancer. There appears to be a problem. But is it really? Since nobody dies, what kind of problem is this? For whom is the problem? It is for the person that believes this is bad. But if you're very healthy you believe it's good. Those are the feelings that have to go. Those are the thoughts that have to go.

Try to remember that your life is like a bubble on the ocean. It's here today and gone tomorrow. Life as it is is meaningless, totally meaningless. Your ego likes to tell you that something important is going on in your life that you're supposed to be somebody important, somebody good, somebody great. It's all a lie. It's all part of the ego. Trying to make you feel good. Accept everything with grace. Allow everything to express itself through you, as you. Do not fight to remove certain conditions from your life. Let them be leave them alone. And become happy, very happy.

People like Rama Krishna, Ramana Maharshi, Christ and others, they were so in tune with life that the sicknesses and disease that came upon them meant absolutely noth-

ing to them. They didn't recognize it or give it any credence. They didn't give it any power, they left it alone.

You are not your body. You have absolutely nothing to do with your body whatsoever. Do not feel sorry for yourself. You are only on this earth for a very short time. While you're here find the truth. Realize your divine nature. Realize who you are. Become totally free. Then you will live forever as eternity, as pure awareness. You are no longer worried about bodies or reincarnation, karma or anything else. They will not be part of you at all. They'll be gone out of you. So learn to leave everything alone, be yourself and watch what happens.

*Q: What are some ways the Self can be talked into manifesting into consciousness?*

A: You want to talk yourself into it? (laughter) Who wants to talk themselves into it? Think of what you asked. You the ego wants to talk itself into becoming something else. How can you possibly do that? You're not using your voice to talk anybody into anything. You're trying to keep your voice quiet, keep yourself still, keep yourself at peace. There is absolutely nothing to talk anybody into anything. The Self will manifest in its own good time. For you are already that Self. You are already divine harmony, peace and love. This is your nature. What you should do is go out and help the homeless. Have loving kind thoughts for everybody. So that you can help others. Do something constructive with your life. You keep your mind in the clouds, so-to-speak. Give your mind to God and you do not think. Just do the work that you're supposed to do but do not think. Do what you have to do but don't think. Try not...

(break in tape)

*Q: Dear Robert, Are there different interpretations of reality by different self-realized beings? If yes how do you perceive this as happening?*

A: There is only one reality but there are different paths leading to it. A person may take a bhakti path, a Jnana path. There are many ways to get to the same reality. Reality is only one. Like climbing a mountain, the roads get to the summit. There is one summit. Everybody takes a different path. Therefore the path you're taking, if you're sincere about it, will lead you to the top, the one reality. The reality is only one, never two. There is ??? and there is reality. The reality is peace, reality is your Self. Be that Self.

*Q: Robert you said that the mind is destroyed in the Jnani. How does the Jnani function then? Is not memory part of the mind?*

A: The Jnani functions very well thank you. There is a pure awareness that is the Jnani. Just like the earth. The earth functions very well. Food grow, apples grow, bananas grow, leaves grow, wheat grows. Everything grows by itself it appears. Everything takes care of itself. There is a power which knows the way. That power functions in the Jnani, as the Jnani. So the mind has turned into something else.

The mind in the Jnani has turned into grace, into love, into wisdom, into joy. The mind in the Jnani always thinks like the average person does but is aware in the moment of the true reality all the time. So you can say, "Consciousness rules the Jnani! The Self

rules the Jnani!" As long as the Jnani wears a body it will be taken care of by the Self if anybody has to be taken care of. Find this out for yourself. Go deeper within yourself than you've ever gone before. Discover your real nature and see who takes care of you.

*Q: Robert, you spent some time with Nisargadatta Maharaj are his teachings different from Ramana teachings?*

A: The only difference between both teachings is that Ramana was a bhakta and also a Jnani. He was a sweeter person. Nisargadatta Maharaj was a very enlightened person but he didn't have the sweetness of Ramana. Maharaj was a very gruff person, street person sort of, who became enlightened. So his rough traits stayed with him, to an extent.

He would scream at people. Smoked cigarettes one after the other. Light hundreds of incense sticks all over the place, in a little attic upstairs, can you imagine the smoke all over the place. If anybody didn't like it he would send them away and say, "Don't come back." And he died of lung cancer. This is all well and good. But he was a great being, great Master, great teacher. That's it.

Announcements?

*SM: No I don't have any, except about thanksgiving. (R: Say anything.) Yes we have a bhandara the last Sunday in November and the last Sunday in December and everyones invited, it is vegetarian and we start at 1 o'clock and on that week we will have satsang on Wednesday instead of Thursday, remember that. Is there anything else, Robert? (R: Umm?) Anything else?*

(general talk about the organization of the bhandara)

R: Anyone like to say anything else?

It is time for prashad.

We have millefoglie.

*SH: Who? (SD: You know millefoglie?) I haven't met him yet. (laughs)*

R: We have some figs.

(general prashad talk between students)

Thank you for coming. Remember to love yourself, to pray to yourself, to worship yourself, for God dwells in you as you, peace, happiness, joy...

(tape ends) [TOC]

**LEAVE THE WORLD ALONE**

*19th November, 1992*

*Robert:* Om, shanti, shanti, shanti, om. Peace, peace. Good evening. I welcome you with all my heart. It is a pleasure to see you again. It is always good to be with you.

Every once in a while I ask you the question, "Why do you come to satsang?" What is the reason that you come here? What do you want to achieve? What are you looking for? Perhaps some of you ladies come here to meet interesting gentlemen. Some of you fellows come here to meet some ladies. That's okay, if that is what you're looking for. Some of you come here to judge the speaker, to compare him with other speakers, other teachers.

Most of you are aware that in the greater L. A. area, most spiritual people are burnt out, so-to-speak. They've been to so many movements, so many teachers, so many so called gurus. They don't know what to believe, what to accept. Always remember, the true teacher is in your heart. The real teacher is within you. A person who has gone within for many years, has become silent within, will be attracted to the same silence in the without. In other words, they will come to the place that agrees with the within. When you have attained a degree of spiritual knowledge, truth, realization from within, you will meet the Sage or the teacher without. It's the same difference. There's no difference whatsoever. But those of you who shop for teachers, who shop for gurus, who go shopping for spiritual life, will always be disappointed, for you will find some fault wherever you go. And again, the fault that you find, is also within yourself. Everything is within yourself. You've got all the answers. Don't look to me for answers. You've got all the answers yourself, they're within you. I'm only here to advise you that you are free and liberated. That's all I'm doing. I'm here to tell you don't need anything. Whatever you're looking for, you already are, you already have. You are that.

It's amusing and funny to me that so many of us are looking for enlightenment, looking for realization, looking for liberation, looking for peace, when we're already immersed in that. Consciousness is our very nature. We are that. And the interesting thing is, you cannot put down consciousness in any way. There's nothing you can do to it. You cannot taint it. You cannot dishevel it. You cannot burn it. You cannot kill it. It is all-pervading. If it is all-pervading, and you are that, how can you think there's something that's keeping you back from realization? How can you believe there's something somewhere else that's got hold of you, that's keeping you back from seeing yourself, knowing yourself and being yourself?

See there's no room for anything else. The Self pervades all space and time. There's nothing else. So how can you think there is such a thing as sickness, lack, limitation, de-



pression, and these things that some of us go on with believing we have a fight on our hands, something to overcome, that's a joke, funny, ha-ha.

There is no thing that you have to overcome. There is no karma that you have to overcome. There are no samskaras. You're not a sinner. There's absolutely nothing wrong with you. You're perfect just the way you are. You are the Self, the immutable Self, self-contained absolute reality. You have always been this. You are this. And nothing can tarnish this.

Just by understanding what I'm saying will liberate you, totally. You are perfect right now, this moment, just the way you are. There is absolutely nothing you have to do, or become, or read, or seek. You are that now. All you have to do is accept this. Nothing can change this, no matter what you think, no matter what is going on in your mind, what you may think is wrong with your life, what you may think is right with your life. None of that matters. You are freedom, total freedom, total joy, total peace, total love.

Think of a block of ice. Picture a block of ice. You've all seen a block of ice. And you pour a few grains of sand on the ice. What happens? The ice cleans itself, doesn't it? It washes itself clean of the sand. So it is with consciousness. Consciousness always washes away those things that do not belong to it. The superimpositions, the images, the thoughts, the beliefs, are like grains of sand on the ice. Always washing itself free from anything that comes upon it. What I'm trying to say is you cannot affect consciousness. Nothing you can do can affect consciousness or change it in any way. It is your liberation. It is your freedom. It is you.

No matter what your mind tells you, no matter what your mind does to you, no matter how your body appears or what your body is doing, it's a lie. It is not the truth. There is only one truth, and that truth is the absolute reality, what we call God, sat-chit-ananda, pure awareness. That is the one truth, and you are that. It's you.

What have you been doing with your life? What are you thinking about? What are you feeling? There is nothing to let go of. There is nothing to change. For if you have to let go of something or you have to change something, you're saying that something existed in your life that has to be changed, that has to be removed, and that's impossible. Can't you see that it's impossible? There's no room for it. For wherever you look there's all-pervading consciousness. Everywhere. There's no room for anything else. This means you are totally free, totally liberated. Congratulations.

Do you feel liberated? Some of you don't feel liberated. I can look at you and see this. What do you feel? What is there to feel except liberation? What are you afraid of? What could possibly happen to you? You cannot die. You will never die because there is no such thing as death. You cannot suffer, for no one suffers. This may sound strange to some of you, but where would the suffering come from if we knew that a God, penetrating the universe, that is all pervasive and there's nothing else. How can you suffer? Just to see this, to understand this, frees you from suffering.

Even when I say who suffers, or we say the ego suffers, that's also for kindergarten people. There is no ego to suffer. This is something you must remember. Self-inquiry, that we practice, is simply a method to get us to the place where we see no one suffers, there's nothing going on. But some of us do not have to practice self-inquiry, we can go right beyond it, and see there's no suffering, there's no one to suffer, there's no one that's hurtable, and there are no problems. There's nothing to fix. Every time you try to remedy something, what you're saying to yourself is something is wrong, and you have to take some action to fix it up.

But I'm telling you there is no place in this universe, where there can be anything wrong, for consciousness is the only power. So how can there be anything wrong, to begin with, to fix. Things like karma, samskaras, samsara, all these things are just told to you, so we can write books. And you can read these books and drive yourself crazy with them, one after the other, read hundreds of books. They give you names for everything on this earth, that names your suffering, and how to get rid of it. There's no such thing. Why won't you believe me?

There's nothing going on that you have to remedy, or fix, or rectify. All you really have to do is turn within and realize that you are perfect, right now, just the way you are. Do not try to analyze this statement. Do not try to figure it out. Just accept it, and do it, and be it. If you'd only say to yourself, "I am perfect just the way I am, and all is well, and everything is unfolding as it should." That's all you have to do.

But nooooo... You refuse to do that. Instead you want to think about it, try to figure out what it means, how it applies to you, and compare it to the problems that you think you have, and all you do is to perpetuate your misery. You are all gods, not gods in the making. You're all gods right now. All there is of God, whatever was of God, is you, right this moment, this time, this second. You are that, right this moment.

Every time you look at yourself as a human being, you are committing blasphemy, for you are putting yourself down. Who told you you were human to begin with? Where did you ever learn that you are a human being, in school, in churches, your parents taught you? This is a lie that has been perpetuated since the beginning of time, that you're a human being. You're not human. You never were human. And no matter how human you think you are, the time will come when you will see that you're not human, and you will rejoice.

Why not let this happen now, here, tonight. Why not understand your divinity right now and accept it. It's not hard to do. Remember, there's nothing to let go of. You do not have to affirm yourself to death, saying things like, "I let go now of all of my fears, all my sorrows." There are no fears and no sorrows to let go of. There never were any like that. They do not exist. Try to remember there's absolutely nothing to let go of.

There's only to be. In other words, you do not have to redeem yourself. You do not have to pray to an anthropomorphic deity up in the sky somewhere. There's nothing you have to do, for you are already that.

You have always been that, and you're that right now, beautiful, happy, joyous, fulfilled, complete, absolute. It's wonderful.

Feel your freedom. Feel the total freedom that you've missed all these years. Feel it right now. There is no tomorrow, so don't wait until tomorrow to feel you're freedom, feel it right now. Do not wait until things get better in your life. There's no such time. This is it. There is nothing else.

If you cannot do this, or it's too hard for you, then try to keep your mind stayed on God. If your mind is stayed on God, then everything will work itself out in your life. That means if you have decisions to make, things to overcome, if you believe you have problems in your life, whatever you believe, turn from this belief. Do not consider this belief any longer, this situation or condition, and turn to consciousness, to God, the same thing. Allow your mind to rest on God.

The reason I'm bringing this up is because a fellow called me Tuesday night, a young boy. I had been doing some counseling with him. He comes from a foster home. He's been in jail a few times. And one of his counselors got a hold of our transcripts, and spoke to me, and asked me if I could talk to this boy, because he seemed to be spiritually inclined. So I've been seeing him a couple of nights a month, for about three or four months.

He called me Tuesday evening, and he told me he was in jail, if I could bail him out. So I asked him what happened. So he said, "I did what you told me to, I kept my mind on God. This is what happened." He said he went into Lucky's, and filled a cart up with goods, and walked out door with it, and a security guard caught him. So he asked me, "What happened? I kept my mind on God. Why did this happen to me?"

This is true with all of us. We think we can keep our mind on God, and this gives us license to do whatever we want. The truth of the matter is, if you kept your mind on God, and you were really in God, involved in God completely, what we call God, which is absolute reality, which is consciousness, you would never even feel like hurting anybody else. You can't hurt anybody else, it's impossible. It's virtually impossible to hurt another human being if your mind is stayed on God.

When your mind is stayed on God, it means you have surrendered completely, totally, absolutely, to that which is divine, sacred, which is your Self. You have turned within, and given it all up to God. Therefore your life becomes a blessing. If you can do it, truly do this, not make a statement and talk about it, but truly surrender yourself so completely that you have nothing to think about, nothing to say, you're giving yourself away to the universal intelligence, absolutely, then you will find things will work themselves out totally and completely. Every move that you make will be divinely inspired. Every step that you take will be divinely guided. Everything you do will be sacred.

So we're not making an affirmation. We are simply surrendering ourselves to that which is. We're just dropping ourselves completely, totally, to that which is, to that which

always was, to the universal intelligence, to the infinite presence, which is and has always been, and will always be, that perfect something, that you are right now, this minute.

Ponder these things. Think of these things when you get up in the morning, before you go to sleep, during the day. Understand that you are not alone. Look at the boundless space all around you. Understand that you are that boundless space, this is you. The body is a false image. It doesn't really exist. It has no background. By no background I mean it never came from anywhere. The body is a bad dream. It therefore is up to you to stop thinking about your body, your affairs, your life, and surrender those thoughts to the Self, which is you, the infinite Self. It will take care of everything for you.

This has to be done by you. You can go through your life trying to overcome problems, trying to make things better for you, trying to hold on to the goodness that you've got already, but things will change as they must. So I say to you stop being human. Stop trying to work things out. Nothing really ever happened to you that you have to work things out.

If something really happened, you'd have a job on your hands trying to work things out. You'd really have a tough job, trying to straighten things out. It would never end. There would always be something for you to straighten out, something to fix. Turn from everything. Turn away to the one presence, to the one power, to one Self, the one which is unaffected by person, place or thing, yet which accommodates everything in itself.

I'm not saying to identify with anything. Do not look for identification with anything. Do not look for anything. Just be. See what I'm trying to say? Leave it alone. Do not try to change a thing. Leave everything alone. Just by leaving everything alone, you will become what you are. You will be aware of your own divinity, by leaving everything alone. The worst thing you could ever do is to try to change bad situations to good situations, for you're playing with the law of cause and effect. Which means sometimes you'll have good situations, sometimes you'll have bad situations. You'll go round and round this way.

Leave everything alone. Leave the world alone. You will find that when you do this, your so called body will take care of itself, it will know what to do, it will do the right thing at the right time, and it will be a blessing to everyone. Stop trying to make things happen for yourself. Stop comparing yourself to others. Live a simple life. The simpler your life can be, the better.

I know some of you think this is impossible, for you're involved in so many things. You are afraid that something will happen if you give up the things you're involved in. I'm not saying to give up anything. It all starts in your mind, not in your activities. Continue to do what you're doing, but in your mind give up the fear, the frustration, the anxiety, that's been motivating you, leading to all of these things, making you do all these things. This is what I'm asking you to give up, the mental state. Then your fears will follow. Your physical life will follow. Everything will take care of itself. When you become

peaceful mentally, then the peace that is mental becomes physical, and your whole world will be a world of peace.

Always remember you are like a mirror. A mirror cannot see itself. It sees its reflection. What kind of a reflection are you seeing in your life? Everyone sees something else.

Be still. Stop struggling. Enter the holy shrine of your heart, and there find peace and joy. You have always been perfect and you will always be perfect. There's absolutely nothing you have to delete or add.

Remember why? If you have to delete something from your life, or add something to your life, what you're doing is you're saying, "There is something else going on in this universe besides perfection, so I have to add something to my life or delete something in my life." But I say to you there's only perfection. Only the absolute reality exists. Only sat-chit-ananda is. Pure awareness exists. You are that. You have always been that. You will always be that, no matter what you say, what you do, what you hear. You are totally perfect, totally pure, untainted. This is called the Self. You are the Self, right now, right this minute, right this second. Hearing me say this to you will awaken you, and set you totally free, right now. So be it. Peace.

(silence)

(break in tape. Student's question has been cut in different places)

*SP: ...on his road to peace your awareness discovers old childhood sorrow that overwhelms you a little...peace finding...reconciled with your own childhood?*

R: You simply watch it like you watch a movie. When you go to a movie you watch the scenes going on. There is a beginning, a middle and an end, then you go home, it's over. So if you're able to watch it without any emotion, it'll become weaker and weaker and weaker until it dissolves itself into nothing.

The problem is with most of us when we feel and see things like this in our mind we react to it. We react to it by feeling emotional, by feeling something. This increases the strength of that picture. But when you just smile and look at it like a passing show, let it all come let it show you whatever it wants to show you, just watch it, observe it, it will go and become weaker and never come back.

*SP: This has been troubling me for a long time. I come from a background of doing primal therapy where the belief system is what's therapeutic is to become conscious of old sorrows that we haven't put down when we were children, the experiences that are within us. To feel that we are not experiencing so therefore we are not whole. To help to uncover these and to help feel the old pain and thus liberate them and become more able to get in touch with our inner self. That last sentence was my extension. To me if we could deny that old experience that is part of all of my body or whatever is to deny part of myself which is the opposite of what you're suggesting, all these. (R: I'm not saying to deny it. You're not saying to deny it.) What I'm saying is that I believe that it is needed to be felt, that is what I believe at this moment. And you're saying you don't have to feel what comes up from repression. I'm saying if you do not do that aren't you denying part of yourself?*

R: See you're not denying part of yourself because it is not part of yourself. It's a false image. It's not the truth at all, it's false. It never existed to begin with. Because you believe in the body-mind phenomena as being real and being powerful you have to go through all these experiences that you're talking about to make yourself feel better. But then again it will never happen because when you get rid of this something else will pop up.

*SP: Okay one more question about that. What about the reality, I can see the reality of, say for example, I'll just use me, my childhood, something negative happened, my mother hit me, my father hit me or whatever causing me intense pain that I didn't feel? Okay that was a reality, that was an experience that I didn't fully experience are you saying that isn't real also?*

R: I am saying nothing is real. It is a dream. When you're dreaming at night and you dream you've been misused as a child, you've been harassed, hurt and you're having a dream like this. Your parents were abusing you. And I come into your dream and I tell you, "You're dreaming this is not the truth about you," and you look at me and you laugh and say, "what do you mean I'm dreaming, it's going on it's happening to me." And then you wake up, it never existed, what happened? This life is like that. This life is not reality. It appears to be real but it's not.

*SP: Is that why every human being almost in the whole world acts totally contrary to this because of their childhood, if that is an illusion? I'm not being sarcastic. (R: No of course.) But humanity, if you look at humanity it's a horrid expression of what it should be. And it is my belief that it is because we have been brought up without love for the most part, that enables humanity to be and act without love. Are you saying all of that cause is also a dream?*

R: You are totally involved in material being. You're totally involved in humanity. You are totally involved in consciousness, the consciousness of reality which you call life, this kind of life. But what I'm saying to you is totally different than what it appears to be. It is not the truth that you're speaking of. You're speaking of man being born, having problems, going through life with all kinds of things prevailing in his life and then dying. But I'm denying this whole thing. This whole picture doesn't exist. This whole picture is a false picture. It's a mirage so-to-speak. It's a false image. And once you transcend it, it gets rid of it. So we transcend the whole thing. Don't deny it transcend it. It never existed and never will exist. It's like hypnosis, you've been hypnotized, into believing this is true. It all appears to be true, it appears to be very real. So it takes a person who has been a long time in spiritual life to be able to see this whole thing as a mirage.

*SP: Why does the mirage have to be such a negative mirage? (R: It doesn't.) But I mean, the reality that is the mirage is one of war and hatred and destruction and if it's all a mirage is there not a cause for it to be the negative mirage? Why couldn't it be a nice mirage?*

R: There is a nice mirage also. There is nice, there is negative, there is all kinds of things going on in this world. But this whole world is a dream. Everything that is going on is not true. It is like the sky is blue. The sky is not really blue. It is like the water in the mirage in the desert, there is no water in a mirage. Like the snake in the rope. All these

things appear real but when you investigate they're not real. So if you really investigate yourself and discover where all these things come from, you will see that they're not real whatsoever. You've imagined them in your mind. You have created them in your mind. I know if you've been listening to something like this for the first time, it's sort of difficult to understand and accept. I'm not asking you to accept anything but to investigate for yourself. It'd be better if you inquire, "To whom do these things come?" Inquire within yourself, "Who feels these things?"

*SP: I've been following an Eastern spiritual path in addition to the therapy and my belief system and the work that I do. Trying to put the two together and seeing the obstacles to the path being what I perceive to be peoples blocks and peoples lack of ability to get quiet and stuff like that. There always seem to be that illusion of experience that is energizing it, that is troubling that.*

R: This all belongs to the I-thought. (*SP: The I-thought?*) It all belongs to the I feel this, I feel that. The I-thought must be traced back to the source. And you will find nothing existed like this. It is the I-thought that feels this, isn't it. You always say, "I am this, I feel this." I always appears when I was a child. I was this and I was that, you're always talking about I. (*SP: Sure.*) Get rid of that I and see where you are then. Remove the I from your consciousness when you're thinking from your mind and see where you are then. All these things have happened to the I and not to you. You've never gone through anything the I has. For what you are doing right now is identifying with the I, that you're the I. I'm saying you're not the I. You never were the I. But as long as you believe in the other things they will keep you back and keep hounding you, it'll never end.

*SP: I understand profoundly what you mean by the I and me. But when I was a child, children don't say I am hurting, they just get hurt. Before they're even old enough to have an idea of I. They're causally impacted on by negative treatment or whatever. That, are you saying that whole event is an illusion? Whether I address it as I or not? That doesn't somehow impact on their consciousness?*

R: You have the wrong premise to begin with. You're believing that this world is real and all these things are actually happening. So you can talk about this all day long, you'll bring up incidences that happened in human life. I am saying get rid of the idea that life is human. Get rid of the idea that you are a human being to begin with. And all that will disappear. It's when you go to a movie you watch a movie on the screen. The screen is the reality, the images are false. But then, yet when the images are on the screen they seem so real they cover the entire screen and you don't see the screen you forget about the screen. All you see is the images. And the movie is about children suffering going through all kinds of experiences. And you feel this, you cry when you see it, identify with it. You have forgotten it's only because the screen is there that the images can be shown. If there were no screen there wouldn't be any images they would be all distorted.

So it is with human life. The screen of life is consciousness. The images are superimpositions on consciousness. When you discover that you're consciousness not the image, you will be in a different ball game completely. For you will find that you are spirit.

SP: Do you know that to affect peoples emotions when they succeed in doing that? That it helps the situation or whatever? That they actually remove the I and it makes a difference on their emotional life? (R: I speak from experience.)

SF: I picked up a thing, got a new motto. "If there is something to think about it, forget it." (laughter) (R: Good for you Fred.) Another thing, sometimes we're told to seek for something. Seek ye first the kingdom of God. But if we seek for something there is an assumption that it's lost? (R: Exactly.) To be found? In which case if noone was watching they're lost again. The real thing is to realize it isn't a matter of finding it, it's a matter of coming to realize that nothing has ever been lost. (R: True.) In other words our real nature is pure awareness. (R: True.) Another thing, recently you described action in such a way that I was reminded of the Indian concept of nish karma karma. Which is action taken without any real reason. Without expectation and really without any purpose. And the ultimate reality is that all action is nish-karma-karma and similarly there is nothing a part from satsang because satsang is sat-chit-ananda or Brahman or Shiva or whoever, otherwise any word we might put on it, is that assumption fairly accurate?

R: They're very accurate. We're always taking action. (SF: Sir?) We're always taking action. (SF: Yeah.) But who takes the action? (SF: Not the small "i"?) Action and non-action are the same. There is no difference. For action is really non-action and non-action is action. (SF: Thank you.)

SK: Robert, when you were talking about action, I mean non-action, passivity, it also comes to mind the idea of inertia. Which is not a very good state, spiritually as opposed to being just vacant. When you sit in the silence for you there maybe a sense of being whole. Whole-ness for us or for me there is a lot of vacancy where I don't feel anything.

R: This happens in the beginning stages. You begin to feel vacant. Then you should inquire to yourself, "Who feels vacant? To whom does this feeling come? Who is feeling this?" Then you will be still, you'll be quiet. And if it happens again you ask yourself again. As you keep doing this the day will come when it doesn't happen any longer. You'll inquire, "To whom does this feeling come? Who feels vacant? I do. Who am I?" And you keep still. To the extent that you keep still, to that extent does reality ensue. And that feeling will disappear, the vacant feeling will go away. (SK: What is the antitheses of the vacancy? What replaces the vacancy?) The vacancy never existed. (SK: Well the vacancy is a kind of inertia.) The vacancy that is felt by you, is part of the mind. But didn't exist by itself. You're giving it birth by thinking of vacancy. So when you keep still it will just dispose of itself because it never existed. (SK: So stillness is not the same as vacancy?) No. Who says you are feeling vacant? How do you know you're feeling vacant? (SK: Well I identify the feeling, that is the word that comes to mind.) There is no such thing as being vacant. Whatever state that you are in you're never vacant. You're never really vacant. You're in a state of emptiness where nothing is happening. That is the state prior to realization actually. (SK: Well is stillness a state where nothing is happening?) Stillness, when you're totally still there is no thing happening. (SK: But yet it's different from vacancy?) Very different. There is noone to feel vacant. There is no such thing as vacancy. Is there any vacancy in this universe? There



is no vacancy, so why should there be vacancy in your head. A lot of people have vacant heads. (laughter) Remember you are a microcosm in the macrocosm. You are a replica of this entire universe. And this entire universe has power and energy. (SK: Well then vacancy there is no energy or power.) Exactly, so there is no vacancy. (SK: But when people feel vacant or they feel powerless or they feel isolated?) It's a state of mind. Inquire, "To whom does it come?" It belongs to the I-thought. It is not reality. It's a false image. Find out who you are and it will disappear.

SR: *Robert, if everything is consciousness and everything is perfect...* (R: I hear a voice over my shoulder.) (laughter) (SH: *George?*) (R: Is that George, I thought that God was speaking to me. (laughter) Go on George.)

SR: *If everything is consciousness, how can there be a dream? How can there be unawareness if everything is awareness?*

R: For whom is the dream? It's for the person who believes that there is consciousness in the dream and the dream in the consciousness. The person who feels the dream as the problem. So how can there be a dream? There is no dream. There never was a dream. (SR: *If all is consciousness how can one see limitation?*) One cannot see limitation. (SR: *How can one be aware of limitation if all is perfectness?*) The one who is aware of limitation doesn't exist. (SR: *How can one that doesn't exist be aware of its existence?*) It's not, it doesn't. The one that doesn't exist is not aware of anything except the self, the self exists as everything. The person you're speaking of is the mind. It is the mind that is aware of all these things that you are referring to. (SR: *If everything is consciousness how can mind exist?*) Mind doesn't exist. (SR: *How can I be so creative, as to experience mind if it doesn't even exist?*) You are not the creative person who is experiencing mind that doesn't exist.

SR: *If mind doesn't exist aren't there a bunch of geniuses that are able to experience mind when it doesn't even exist?*

R: There are a bunch of geniuses doing what they're supposed to be doing on this earth like everybody else is doing. There are people suffering, there are people creating, that is all part of maya, the grand illusion. We are to get beyond this. (SR: *How can maya exist if all is consciousness?*) Maya exists for words to be spoken to explain it. Otherwise there would be just plain silence. Maya never existed. It doesn't exist. The self which you speak of doesn't exist. Limitation doesn't exist. Liberation doesn't exist. Bondage doesn't exist. All these things are just words, words, words. (SR: *If all is silence, how can there be words?*) Because the silence makes the words seem like words. It's all a dream. The words are a dream, everything is a dream. How I talk like this is a dream, it appears to be real but it's not. (SR: *How can there be appearances if all is reality?*) There are no appearances. What you are seeking for an experience of an appearance, they have an appearance but I can assure you that the appearance doesn't exist. There never was an appearance. There is absolute void! Absolute reality and consciousness. Pure awareness. Which is absolutely nothing. So nothing exists and you are that. Everything else comes out of your mind that doesn't exist. When you realize that the mind doesn't exist all this will stop.

*SY: Robert, do you mean when you say that the mind doesn't exist that it doesn't have any existence by itself. But it still comes out of consciousness. The consciousness is the only thing that exists. Is that right?*

R: In a way. What you call consciousness is all-pervading, the only power that is. And everything that appears doesn't really come out of consciousness. Consciousness is self-contained, absolute reality. It knows itself as consciousness and nothing else. So everything else is like an illusion. Like hypnosis, like you've been hypnotized to believing its real. It's universal hypnosis. It looks real, it seems real, it appears real. But when you investigate it thoroughly you'll see it's all false. It never existed to begin with. Consciousness just is, it's a power by itself.

To explain it in a way to make people understand sometimes we say, "Everything comes out of consciousness." Because people expect it to come out of somewhere. But in the ultimate reality, there is nowhere for it to come out of. For it never existed to begin with. How can something come out of something that is all-pervading? In other words there is no room for it to come out of anywhere. If what we call consciousness is everywhere present, omnipresent, all-pervading, where would there be room for anything else to come out of. There is just no room for it. Consciousness can only exist as itself. And as we go further into it we find that there is no consciousness at all either.

*SH: How does the hypnosis come about at all? It actually doesn't? (R: Exactly, you've got it.) (laughter) Thank you. I thank myself. (laughter)*

R: See to some of us this appears sort of funny. Because we have to feel this in our finite minds. And the finite mind cannot go further than where it goes. It can never understand the infinite. When we get into the infinite realm of things there are no words to explain this properly. Because we're trying to reason with our finite minds. And again the finite mind is very very limited. This is why I can say this to you that nothing else exists but the Self, but the Self doesn't exist either. Yet with our finite mind we cannot comprehend this whatsoever. It sounds stupid, it sounds foolish, it sounds crazy. Yet this is the ultimate truth. Nothing exists. Yet the nothing is also bliss. Divine harmony.

As we unfold on this path we find goodness coming to us from all directions. We find peace of mind. And then we transcend the body and the affairs and world and everything else we're absolutely free. This is why when you think of Advaita Vedanta the path of non-duality, it is a path for mature souls, not for everybody in this world. You cannot take the average person in the street and bring him into a class like this and make him understand one iota of what is going on. It's impossible, they cannot understand it, they cannot comprehend it.

You have had to be in spiritual life for quite a few years, quite a few centuries, quite a few lifetimes perhaps to try to forward this kind of teaching, and become totally free and liberated from it. But I can assure you there are liberated beings who have become totally liberated and free and you are that yourself.

So don't bog yourself down with all kinds of thoughts and opinions and ideas that are worldly because these worldly things will never end. They go on and on and on, when you get rid of one thing something else pops up. Go to the source and become totally free.

Mary would you like to read the Jnani? (SM: Yes Robert.)

(Mary reads the Jnani refer to the beginning of the book for text)

R: Thank you Mary. It is now time for prashad.

Oh, we have some announcements.

*SM: Amelio has finished the book but it isn't, this isn't the original? (SA: Sample) It's a supplement, yes, there is a picture supposed to be on it and all. These are all the 1990 transcripts of Robert's put into book form and if you would like to order the book, I believe see Amelio. These will be out next Wednesday. And put the order in to Amelio and they are selling for twenty dollars. They are beautiful. There is everything, everything you need to know. (laughter and comments) There is only fifty copies being put out right now and quiet a few of those are already gone.*

R: Tell them about the bhandara...

*SM: Oh yes, I'm sorry, yes we're having a bhandara on Sunday. It's the last Sunday of the month and everyone is invited. And also we won't have satsang on Thursday we'll have it in Wednesday. But the bhandara of course is on that Sunday and it starts at 1 o'clock and it's vegetarian and please bring a dish if you will please. And we're also having a bhandara the last Sunday of December too.*

*Andy: If anybody plays music or knows any people that are musicians and they would like to perform at the bhandara, please talk to me. My name is Andy.*

*SM: And Sue has a slip of paper on the table there for you to sign up for what dishes you may bring so we don't get all salads or all pastas or... so you can see Sue about that later if you like. Were you saying something Howard?*

*ST: Well I just wanted to remind people if anybody that may be interested in living in an Ashram talk to me after the show.*

R: Remember this class will be here again next Wednesday not Thursday. So don't come on Thursday it's Wednesday. Now it's time for prashad. The real reason why you came here. Tony Lightfoot brought this but he was very sick he had to leave so he couldn't get any. We have some ginger snaps. Have you ever been snapped by a ginger? (laughter) Wheat free cookies. Dark chocolate raspberry stick...

(prashad continues as tape ends) [TOC]

## **WE ARE HERE TO KNOW NOTHING**

*22nd November, 1992*

*Robert:* Shanti, shanti, shanti, om peace. Good afternoon. (Students: Good afternoon) If you came here to listen to a lecture or a sermon you came to the wrong place. If you came here to listen to words of wisdom you came to the wrong place. If you came here to listen to total ignorance you came to the right place. For what I have to share with you is total ignorance, not wisdom.

Wisdom presupposes that there is something to learn, there is something to understand, there is something to attain. Ignorance is, you know nothing. We're here to know nothing. Not to know something. Anybody can know something.

We're all filled with somethings. We're filled with preconceived ideas, with dogmas. All kinds of garbage since we were children. We do not want to add anything onto this. It will just make us greater idiots. We want to unlearn. To empty the garbage pail so-to-speak of all our beliefs, all of our concepts. All these things that tell you are a human being and that you have a goal to achieve. All of these things must go. What will remain?

Pure consciousness, the Self, pure awareness, boundless space, the ultimate reality, which really has no name. Again these are just words.

Many of you have been listening to words since you were children. Words from politicians, from teachers, from priests, from rabbi's. What has it done for you? Where are you now? Perhaps it has built up you ego. Make you feel important, you have a good position in life. Fighting for your rights, fighting for survival. Trying to make it in this world. To what avail? Where will it all lead you? Before you know it you will be six feet under then who cares?

The whole idea of spiritual life is to awaken now to your own reality. Not wait until you die and go to heaven or to try to find some secret works that will make you feel better. Now is the only time, there is no other time. This moment. You're either there or you're not. If you're not you're nowhere and if you're there you're nowhere. You're always nowhere because there is nowhere to go. You're looking to go somewhere. This is what brings misery and unhappiness. When you're looking to become something to be somebody, to be somewhere. But if you're nobody, nowhere, then you are the eternal mystery itself.

As we begin to discover Advaita Vedanta, spiritual life, non-duality. We begin to learn that we have to identify with the source and disown the world. This is sort of a mistake, this is erroneous. This is not really true. Many people involved in non-duality principles, non-duality teachings believe they have to not react to the world, the world is maya,

the world is an illusion and identify with the source, consciousness. Yet the reality is, who is identifying with the source? In truth we do not identify with anything. We do not identify or react to this world yet we do not identify with the source or with consciousness or with God or with anything else. For you're using the same mind to do both, don't you see?

The whole idea of a truth teaching like this is to transcend the mind, totally absolutely and completely. For when the mind is transcended real unalloyed happiness will be yours. Peace that you never dreamed of. Bliss and joy that you never knew existed. These are yours when there is no identification.

When you try to identify with the source of life, what you may call God or the absolute reality you're making a grave mistake. For again it is the mind that is doing all of this. The mind says I'm going to identify with God. I'm going to meditate, I'm going to do yoga, or I'm going to do pranayama. I'm going to do mantras. I'm going to do this, I'm going to do that. I'm going to practice kundalini.

Who does all this? Where does it come from? It's all from the mind.

So why not go for the gusto in the beginning. Why not get rid of the mind. Forget about everything else. All these practices are really to no avail. You and I know people who have been meditating for thirty, forty years, practicing tantric yoga, practicing kundalini, practicing all kinds of things and they're still all screwed up. They're searching and searching and searching, becoming efficient in their practices, to what avail? The whole idea is to remove all of these things from the mind. To cause the mind to become still and empty then everything takes care of itself.

So the teaching is to become still. Not to think. Not to think about God. What do you know about God? Only what people have told you. Have you had an experience of your own? If you had an experience of your own you would realize that there is no God. It's a concept. To whom do you pray? Those of you who pray. Where's this God that you're praying to? Up in the sky? Where does this God live? Rather what you should be doing is asking yourself, "Who am I. Where did I come from?" What you should really think is, "Where did 'I' come from?" You're not speaking of yourself you're speaking of "I." "Where did 'I' come from? The I-thought. Where did the I-thought come from?" That is what you should work with. This is what you should do.

Everything in this world is attached to the I-thought. I am something, I am nothing. I am good, I am bad. I am happy, I am sad. It is all the I-thought. If you remove the I-thought what will be left? Reality. So your job is to remove the I-thought. You do this by becoming still, absolutely still, quiet. You stop arguing. You stop trying to prove points. You stop trying to get anywhere. For there is nowhere to get, there is nothing to prove, there is nothing to achieve. You are already that, you've always been that.

You are nothing else but that, but when the I comes into play it makes you believe you're something else. It makes you believe you're important, you're somebody special. When in truth you're really dust in the wind, here today and gone tomorrow. We stick up

for our rights doing all these silly things for what avail? Where does it lead us? Where does it get us?

True spiritual life begins with you, not with anything else outside of you, but with you. It's all within you. The only thing you know for sure is you exist. You know that you exist there is no doubt about this. Everything you're not sure about. So you start with yourself. You inquire within yourself, "Who am I?" Again you're asking, "Where did the I come from?" This is what, "Who am I?" means, what is the source of the I? "From where did it arrive." As you inquire this way a profound peace comes over you and you go deeper and deeper within the Self. Until reality appears. You become happy you become peaceful, you become still. Things no longer disturb you.

When thoughts come up you inquire, "To who do they come?" As I'm speaking to some of you thoughts are coming to your mind. You're thinking of certain things. This is the only problem you've got you're thinking. You're allowing your mind that has been conditioned for so many years to tell you what's right, what's wrong, what's good, what's bad. You're allowing your mind to think. Your mind is in control. Whether you like it or not your mind is in control. All of your beliefs shape your universe the way it appears to you today.

The universe in which you live has no existence of its own. It doesn't exist by itself. You give it existence. It is you that has created this whole universe. It has come out of your concepts, your beliefs, your ideas. And now you're living in a universe of your own creation. You have done this to yourself.

If you do not like what you see do not try to change things externally you cannot do this. If you try to change things externally you will only suffer in the end for the external world is a creation of you. The world is a replica of yourself. The world is always in a state of flux, always changing, changing, changing. It changes into your beliefs. The world keeps changing into what you think it is. You are a very creative individual. Look what you've accomplished. Man's inhumanity to man, wars, nonsense going on in this world and also beautiful things. Beautiful trees, mountains, rivers, lakes, oceans. But never forget you have created all this it comes out of you. Where else would it come from? Do you think there is some deity up in the sky that has created all this for you? Some sort of God that made all of this? Where does this God come from except your own mind. Awaken and be free!

This world is the same as a dream. It's no different. If you think it's impossible to be a dream you take your dreams for granted. But think what happening when you go to sleep and you dream at night. You live in this world while you're dreaming of some place else. And in that dream you're having all kinds of experiences, good and bad. You can have a dream that you're a little girl, you grow up and get married you have children, your parents die they get old. There is a war, there is a famine, there is a hurricane. All sorts of things happen in your dream. Yet if I came into your dream and told you, you were dreaming you would tell me I'm crazy, you wouldn't believe me. If I told you not to

react to this world. Not to react to conditions, not to react to person, place or thing in the dream you would not listen to me. You would even pinch me and say, "See Robert you said ow I pinched you, so how can this be a dream?" Yet you don't realize it's a dream pinch. It's all coming out of this dream. No matter how horrible the dream is you'll wake up and it's gone and your at peace.

And so it is with this world. This world is your dream. It may appear real. Everything appears real, so does the dream when you're dreaming, doesn't that appear real? You never knew you were dreaming until you wake up. And so, as we practice self-inquiry, as we learn to be still one day we will awaken. And we will find that we are eternal bliss, eternal peace, eternal happiness. It's all been a dream. Yet you have to come to this conclusion yourself. Why should you believe what I'm saying? You shouldn't believe a word I'm saying. Why should you accept what I'm telling you? You shouldn't. You have to find out for yourself. You've got to prove it to yourself and you can only do this by awakening. Not tomorrow, not next week but right this moment to awaken. And you awaken by not identifying with anything, not with the world, not with a God, not with the Self. You awaken by becoming totally still and quiet in the mind. And as you become still the mind becomes weaker and weaker and weaker until it's totally transcended and then you are home free.

You should start practicing in the morning when you get out of bed. The morning is the best time to start as soon as you awaken. Become aware of yourself. Become aware of your environment. And question yourself, "Who sees this? Who feels this? I do." This is a clue. Remember every time you say, "I," you're not referring to yourself. I is separate from you. I is a trouble maker. It is I that makes you do the things that you do. Therefore when you say, "I do," don't believe that this I is you. Yet you do not know where the I came from so you inquire again, "Then who am I? Who is this I that thinks these thoughts? Sees this world as objects? Where did this I come from?" And you keep still. You never answer that question. Due to the fact if you answer the question it is the mind that's answering. The same mind that asks the question is the same mind answers the question. So it doesn't do you any good to answer the question. When the questions ??? you will be full of concepts. The answer will be full of concepts, preconceived ideas. You become still and wait.

Soon other thoughts will come to you. Thoughts that you're hungry, you have to get dressed, you have to hurry, you have to do this, you have to do that. Again you inquire, "To whom do these thoughts come? They come to me." Again, "I think them." You're always getting back to that I. Then you realize that the I is not you and you then inquire, "Where did it come from? I say I all day long. Where did this I come from? What's its source?" Remember you're not identifying with the source of I. You're not identifying with anything. You're simply inquiring, "Where did the I come from?" and you begin to trace the I back to the heart, the spiritual heart on the right side of the chest about two to three digits to the center. You trace the I back to the heart center. As you do this you will find that you're becoming happier and happier again. More peaceful and more relaxed. You're

taking control of your life. Everything becomes better and you feel wonderful. Just by practicing this type of teaching.

It's up to you. You can walk out of here this morning and say, "That was an interesting lesson, interesting teaching," or you can say, "that teaching is a bunch of crap, nonsense." Yet whatever you say you still have to live with yourself. You still have to confront yourself. You're not getting away from the fact that you're getting older and older. You don't know when you're going to drop your body, tomorrow, next week. You may have a heart attack anything may happen to you. So to pursue the material world is ignorance.

This doesn't mean that you should live in a cave. Give up your family or your friends and go to the jungle or some place in India, on the contrary. Everything I'm referring to is done mentally. It is all accomplished mentally.

What you call your body will take care of itself. It knows what to do and how to do it. As a matter of fact if you get yourself out of the way the body will achieve much more freedom, much more happiness than you can ever have while you're thinking. Do not concern yourself with the body. Leave the body alone. It's hard to understand how you can leave the body alone and it will take of itself. All these years you think you've been taking care of it. But look at nature. Look at the leaves on the tree, grass, the food that grows, there is a power that takes care of everything in this universe. The same power that takes care of everything takes care of what you call your body. It will lead you to the right path. It will guide you to the right place you're supposed to be. It takes care of you. But this only happens when you surrender your body, your ego, everything to the Self. The way you surrender is by not reacting to life. Not reacting to person, place or thing. When you stop reacting that is surrender. And the power that knows the way will take care of your body. But you are not your body. You have absolutely nothing to do with your body. You are that consciousness, that joy, that happiness, that peace, that bliss. This is your real nature. You are sat-chit-ananda, Brahman, the absolute reality, this is you.

You have never been a frail human being. Awaken to your true Self. Come on awaken to your true Self right now. Remove the concept that you've got problems and there is something wrong someplace. You live in a universe of joy, all-pervading joy and you are that. So all is well and everything is unfolding as it should. There are no mistakes. You are not a sinner. Know this truth. Awaken to this truth. Be your Self. Rejoice, you are free. Peace.

It is now time to play stump the guru. We have a basket of questions. Why don't we pass it around and we put some questions in there? Let me see what we can do to stump the guru.

(Q - Mary reads, A - Robert answers)

*Q: If consciousness is everywhere how can it enliven a human body now and how can a human body die and disintegrate because of no consciousness energy later, if consciousness is always everywhere?*



A: You're getting confused with both parties. You're getting confused with consciousness and human beings. They're both different categories. The human body does not exist at all. It's an illusion, hallucination. There is no such thing as a human being. It's a mirage. It's hypnosis.

I know this sounds sort of strange to some of you but it's the ultimate truth. You do not exist the way you appear to be. You have never existed and you will never exist. You're just not here. As strange as it may sound, it's true. Yet you're hallucinating and you see bodies and you see worlds and you see all kinds of things. I can assure you they do not exist. What we call consciousness is the reality. It is self-contained absolute awareness that exists by itself without any needs, without any space or time it just is. When you're speaking of consciousness you are speaking of your true nature this is what you are. You are the absolute reality this is your real Self. But yet we're looking at ourselves as human beings, as people, places and things which we're not! You therefore will become very confused when you try to put them both together.

When you go to sleep at night, when you're in deep sleep, do you exist then? Who exists? As far as you're concerned there is no universe, there is no people because you're gone out of it, totally unconscious. But when you wake up the world appears again. It appears out of your own mind. But you don't exist as a person in reality. Just as the water in the mirage is an hallucination and again if you see a mirage you think it's water, when you grab it, you grab sand, it doesn't exist.

Just as the sky is blue. It appears blue but if you go into the atmosphere there is no sky, there is no blue. It's an hallucination, optical illusion. We think all these things are true, real. Yet they are all part of the false imagination. So we bypass the body by not thinking about it and not giving it any credit. We leave it alone. Instead we try to make the mind still. By not identifying with person, place or thing. We keep the mind steady, quiet. It becomes weaker and weaker it will disappear and when the body disappears your true Self will come into play. But don't confuse both worlds. Next question.

*Q: Lately I am being meditated by an energy flowing in and through me. It feels right like maybe this is how life should be? How does it sound to you? Is this the way life should be?*

A: Sounds great. (laughter) If it's helping you, it makes you feel better. It makes you more peaceful, more blissful by all means follow it through. Try to lose yourself totally and completely in consciousness. If your body is improving let it improve. But always realize that I-am not the body. I-am not the doer and let what happens, happen. But by all means if this is helping you continue doing it. Next.

*Q: The other day one of your disciples talked to me about your limitations as he saw it. I listened, enjoyed hearing different ideas and opinions. The next day I noticed I, who had felt very close to you and this path, felt like quitting, not looking for another teacher just quitting. I was shocked at how easily doubt or thinking of dropping this devotee attitude and attendance at satsang could come to me. Can you explain why I so easily and quickly thought of quitting and giving up satsang attendance?*

A: You should have doubt. You should investigate. You should never accept anything blindly at all. You shouldn't believe a word I say. Investigate yourself. The doubt is in you. It has nothing to do with me. You're doubting yourself, you're doubting your existence. As you see yourself as a divine being as you begin to see yourself as a higher spiritual being, being omnipresent and all-persuasive then you'll see me like that too.

Remember a mirror cannot see itself but sees its reflection wherever it looks. Therefore you're seeing yourself wherever you look. So if you see doubt, if you see apprehension, if you see something is wrong it's coming out of you. You are that. Whatever you see you have created. After all there is nothing else but yourself. I'm not any different than you. I am your very essence, your very Self. When you doubt, you doubt yourself. But do not look at me as something important. Look at me as your Self. For there is only one Self and that one Self is all-pervading. That's all that exists. There is not me and you. There is only the one. When you become happy in the one. When you can become peaceful in that one, you become joyful in the one then you'll see me as the one. For you are that.

*Q: Since you're identified with Self what causes your body to hang on even in appearance?*

A: Who sees this? Who asked the question? Forget about hanging on. Forget about appearances. Go deep within yourself and find out who you are then see who is hanging on. Forget about all these things. Investigate yourself it's always yourself. Everything comes out of yourself. As far as I'm concerned I'm not hanging on to anything. There is nothing happening here. But you see something happening. Who is the seer? Who sees this? Find out. Next.

*Q: (starts abruptly) ...to God and their different gurus for many years. Both of their gurus have died for some years now. Because they want to spend time with me and I do value them, I invited each discreetly to meet and experience you separately. One has openly rejected meeting you and rejected me for meeting another guru. The other ignored my invitation and merely continues to invite me to his functions. Why do both who have lost their human form guru ignore or refuse to even experience or meet one who means so much to me? A friend they revere and have highly respected for years. I only gave the invitation to each of them, time and in a very respectful manner.*

A: What a problem. Life's a bitch and then you die. What is all this about gurus and about meetings or... this is not a social event. Do not try to make your friends discern what you want to happen. All of the ideas that you're speaking of is in your mind they're your ideas. You think your friends have to meet me because you're coming here? Leave your friends do what they want to do. Bless them and let them go. You do what you're supposed to do and let them do what they're supposed to do. You don't hate or change anybody one iota. You're not here to try to convince anybody to do anything. As the old saying goes, "When the student is ready the teacher will appear." Everybody belongs wherever they belong. Stop pushing, stop fighting, stop trying to change things. Keep your life simple. Don't make a big issue of these things. Everybody has their place. All is well. There are no mistakes. Everything is all right. Leave it like that.

*Q: Was Christ a Jnani or a yogi? Can a Jnani heal people like he did?*

A: Never mind Christ. Who are you? Where did you come from? What are you all about? Leave Christ alone. Leave the healing alone. Understand who you are. Try to find yourself then you'll understand Christ. By understanding Christ but not understanding your Self will be folly. You'll never have the right answer. But by understanding your Self you will understand what Christ is all about. It always goes back to you. You are the one. Work within yourself. Ask yourself, "To whom do all these thoughts come? Where do all these mind boggling thoughts come, these opinions, these questions? To whom do they come? Who is thinking them? What is their source?" Go back within yourself. Inquire within yourself. Find out for your Self. It makes no difference what I say. It's all up to you. You are the one. Dive deep within yourself and everything will be revealed to you.

*Q: Can you explain what happens when a non-Jnani helps a Jnani or does anything to serve the Jnani in some manner? How is the life of the non-Jnani affected?*

A: You're speaking of the guru-disciple relationship, I guess. There are certain people perhaps from previous incarnations who were put here to be of service to spiritual teachers. And in that way they themselves become enlightened and become totally free. There are certain people who are here who are not supposed to do anything like this. Everybody is different. Every situation is different. There is a place and a time for everything.

Ask yourself, "What am I supposed to do in this life, in this incarnation. What is my duty? Where do I belong?" And you will find out and you will realize what you're supposed to do, where you're supposed to be. But leave everything alone until you're moved to do something. You will be moved by the power that knows the way then you'll do the right thing but do not force yourself to do things that you are not sure of. Do not be of service to a spiritual teacher because it says so in books that this is what you're supposed to do, on the contrary. Do what your heart tells you. Listen to your heart and you will never make a mistake. Be free within your Self. Know yourself. Worship your Self. Love your Self. Bow to your Self. For God dwells in you as you. You are the one. And if you do this then you will know what to do in every other situation.

*Q: Can you tell me what is creativity in doing a certain project or in being very imaginative? Also what is talent to be able to do certain skills. Where does that talent come from? So I am asking you what is (and we have three things) Creativity, Imagination, talent and where do they come from? Thank you, wow. (laughter)*

A: That is where they come from, wow! (students laugh) All of these things come out of the mind. All creativity, talent, everything comes out of the mind. Where would it come from? Out of your own mind. The mind creates all of these things for you. But are you the mind that is the question? Is the mind really you? All the creativity that happens to you will one day have to cease. You will be too old and feeble to work anymore to be creative. You'll have alzheimer's disease, you become senile. Fall apart at the seams. So what will happen to all your creativity then? It'll be gone.

Therefore the smart person tries to understand where all of this came from. "Who am I?" they ask themselves. "Who is this person that needs all this talent, this creativity?"

Where did I come from and where did those ideas come from?" As you begin to find yourself what you call creativity will take place by itself. It will all happen by itself. You see you came here for a certain purpose to this earth. Before you took on a body you already knew what you were supposed to do here. So you're here for a certain purpose, everything is preordained. Everything. You think you're creative and you think you're doing something new, it's all preordained.

For instance if you're a musician before you came into this body you already knew you were going to practice music and become a great musician. If you're an artist, the same thing, it's all been preordained, prejudged, preconditioned and you're here now playing the part. That is all you're doing you're playing a part. It's all a game. Your real job is to become free of the whole thing. You become totally free, totally liberated.

So find out the truth about yourself by inquiring, "Who am I? Where did I come from? What is my source?" and then you will see what happens. You will be pleasantly surprised how your creativity in here takes place by not thinking about these things. By diving in yourself and by finding out who you are. Do this and see.

*Q: In his book, "The play of consciousness," the Swami Muktananda says, "if one has not received the gurus grace the true nature of the universe will not be revealed." Does this mean that shaktipat by a licensed guru is required for spiritual illumination?*

R: By a licensed guru? (laughter) (SI: *And if so can we see your license?*) (laughter)

A: I have my certificate of enlightenment. (laughter) Shaktipat is kundalini energy that has become active in a person. And you go through all these kinds of strange positions and postures, it is nice to watch, but unnecessary. Do we really need this? One of our people who come here by the name of Jonas has shaktipat, all the time he sits down and listens to what is going on. He goes through all kinds of hatha yoga experiences and bangs his head against the floor and does all kinds of things, turns black and blue. To what avail? What does this really do for you? It's all mental. It all comes from the mind.

Remember kundalini, shaktipat, pranayama, mantras, japa all of these things are out of the mind. It is the mind that creates all these conditions and these things too. So if you go into the mind and control your mind and inquire, "To whom does the mind come? What is the source of the mind?" You will find that you transcend everything. You go beyond everything. It's up to you. If you want to play games with yourself or go right to the top then graduate by becoming free. Always remember that it is the mind that creates everything, every condition, every circumstance, everything is created by the mind. Your job is to transcend the mind and become totally free and liberated. It's so simple, it's not difficult. Even if you enjoy playing all of these games it's your privilege to do so. But it doesn't bring enlightenment. Enlightenment only comes when you have transcended everything in this world, in this universe. When the I has been sublimated. When the I is gone you are totally free. (pause) Mary.

*Q: Robert, a Jnani has transcended the body-mind. You said that there is no mind but the body is still here. Any comment?*

A: The body appears to be still here. As I mentioned before it's an optical illusion, it's an appearance, like the snake in the rope. In the twilight you see a rope that's coiled up and you think it's a snake and you become very fearful. Then you find out it's only a rope. So it is with this world. This world is like the snake. It appears real you become frightened. You do all sorts of things to protect yourself. Yet there never was a snake, there never was a world, there never was a body. Find out for yourself. Dive deep within yourself and become free.

*Q: Robert when Ramana had his spontaneous awakening he felt an urge to go into seclusion at Arunachala for years. Did you experience something similar when you had your awakening?*

A: Well the difference is my awakening was in the Bronx in New York, a little different than Arunachala. But I had nothing in common with my friends any longer. Had nothing in common with my family. Everything changed. So I left home at a very young age and travelled to India and left New York and never came back again. But it's the same thing. There's no difference. (pause) Mary.

*Q: Robert last night while asleep in the middle of a dream it seemed like I had woke up but everything was brighter and more vivid and I felt more alive than in regular consciousness. My daughter walked into the room and she was eight years old. I said to myself, "This is a dream because in regular consciousness she is twenty-four years old." When I woke up in the morning I felt overwhelmed. Could you please comment?*

A: It's a dream. Just like this world is a dream. There is nothing particular important in this dream. You are simply dreaming about your daughter being eight years old. There is no significance to this. It's just like in your life right now you have an experience and this is a dream after the experience. It's a worldly experience. Do not put too much importance on dreams for this life is a dream. When you dream it shows you that the dream seems real. That is all a dream is good for. To make you understand that life is like a dream. For when you dream you have nice dreams, you have nightmares you have all kinds of dreams, same with this life. In this life you have bad experiences, good experiences all kind of experiences. But it is your duty to go beyond the experience. Do not just accept the experience go beyond it. Go beyond everything. And then you will be totally free and liberated. But if you identify with the experience, try to change the experience, you work with the experience, you're wasting time doing this. For the experience always changes to other experiences and you have one experience after the other.

So inquire, "To whom this dream comes? To whom this experience comes?" Find out who the experiencer is who has this experience, who has this dream. Where does it all come from? What is the source of everything? The source of the dream, the source of the experience. Find that out and you'll be free. So again do not attach any particular significance to your dreams.

I know they've written voluminous books about dreams. Occult people dwell on dreams. They try to make every dream a big thing. What is a dream? Just some experience that you're having like you're having experiences right now. While you're living, going to

work, being depressed, being happy, these things are like a dream. Accept nothing, transcend everything and be free.

Okay we're all finished. Why don't you read the Jnani Mary?

*SM: Okay Robert.*

(Mary reads the Jnani refer to beginning of this book for text)

R: Thank you Mary. (*SM: Thank you Robert.*)

R: Next Thursday is thanksgiving. So we are having our meeting on Wednesday, remember not Thursday. Don't show up next Thursday you'll have to eat thanksgiving dinner with Henry. (*laughter*) (*SH: I won't be here.*) (*laughter*) So it'll be on Wednesday noon. What else?

*SM: Amelio has finished putting together the 1990 transcripts of Robert's early talks. The finished copy will have a picture on the front and the cost is twenty dollars. There have only been fifty copies made and quite a few of them have already been spoken for. So the book will be out next Wednesday and you see Amelio for ordering it and it is beautiful.*

*Oh and we're having a bhandara the last Sunday in November and the last Sunday in December. It's a vegetarian feast and it starts at 1 o'clock and you're welcome to come. Bring a dish if you can and bring your friends and family, it should be very nice.*

R: We're going to have music. Jorge is going to do a dance for us.

*SR: Not enough room.*

*SM: We'll make enough room. (laughter) There is a paper on the table so people can sign up and tell us what you're bringing so we don't have everybody bringing salads.*

R: Anyone else have anything to say or forever hold your peace.

*SH: Would you sing at the bhandara Mary please? (SM: No.) Okay then we'll call it off. (laughter) Pretty please. (SM: I've got a little story I'm going to read.) You can sing too. (SM: Don't worry. I'm too old.) Too old? (SM: Yeah.)*

*SD: Play one of your tapes. (SM: Okay I'll play a tape.)*

R: It's now time for prashad. (students laugh)

(prashad continues as tape ends) [TOC]

*Transcript 203*

## **WHAT IS A JNANI?**

*25th November, 1992*

*Robert:* ...shanti, shanti, om, peace. Hello. (Students: Hello Robert.) Happy thanksgiving. (Students: Thank you and same to you.)

We're going to talk about something I don't usually talk about which is what is a Jnani? The reason I'm talking about it this evening is because many people ask me this question and I usually do not answer. If they call me on the phone and they ask me, "Robert are you a Jnani?" I usually keep silent when such a question is asked. But I've been keeping silent for a long time and people keep asking the question. So I'll try to explain what this is all about.

What I usually do now when people ask me the question, "Are you a Jnani?" I say, "First tell me, what do you mean by you and what do you mean by a Jnani?" and they usually say, "You Robert, I mean is Robert enlightened?" And I have to laugh at that because Robert cannot be enlightened. There is no such thing as Robert being enlightened. Robert is an idiot. (students laugh) Robert has absolutely nothing to do with enlightenment.

So if I say, "I am a Jnani." I'm referring to Robert and that is erroneous. Therefore be careful when people tell you that. When they tell you, "I'm enlightened. I'm a Jnani." Be very careful of people like that. Because I refers to the I-thought. The I-thought is an illusion, it's part of maya it's all a mirage. The I can never be enlightened. I can never be enlightened it's impossible. I can never be self-realized. But the Self which is your self, my self the one Self, which exists all by itself. Self contained absolute reality is enlightenment itself.

Now the question you may say...you may ask, "Is I-am enlightened?" I-am is enlightened when you speak of I-am. Not a you enlightened. Not a you self-realized. I-am, enlightened, those words are all synonymous. I-am enlightened is the same thing, but that is not a person place or thing.

In other words we're all the same. We're all one. There is really no difference between me and you. I guess that the only difference is when you look at me you see a person. You see a simple human being. When I look at you I see the Self. I see pure awareness. Why do I see this? I don't know? For when you look at me you see yourself what you think you are.

Consequently when you think you're a human being and have human attributes you're going to see the same in me. And you will ask me a silly question, "Am I enlightened?" If you want to know anything about enlightenment you have to become enlight-

ened yourself. If you want to know anything about self-realization you have to become self-realized yourself. That is the only time you'll ever know this. Other wise words are a waste of time.

Think of all the words we speak continuously they're really all a waste of time, they get us nowhere. Think of all the words you've spoken since you were born, a lot of words. You had a lot to say. Where did it get you? And here you are sitting here looking for enlightenment, looking for something. Trying to become something and you believe words will do it. Words are really totally meaningless even when we speak words of spirituality. Such as absolute reality, Brahman, nirvana, ultimate reality those are just words. What do these words really do for you, nothing.

What you want to do is contemplate the truth. You have to ponder the truth in order to awaken. You have to ponder the truth for instance, that Brahman is and because Brahman is, I-am. When you can ponder this, think about this what this really means to you. What you're really saying when you say this you will see that something is happening inside of your heart. Your heart is opening up and when your heart opens up you will find out that you are the Self, consciousness which has always been. There never was a time when consciousness was not.

Consciousness accommodates you, accommodates the universe, accommodates the galaxies, accommodates God. In other words everything that you physically see rests in consciousness. But consciousness does not rest in anything. It so beyond words and thoughts that trying to explain it is like trying to explain fire.

So we get to the stage where we stop looking for answers, we stop looking for anything and we just remain the way we are. If you can only remain the way you are you will be the Self, for the Self knows no past, no future. The Self doesn't know anything because it's everything. It's self contained absolute reality. So there is nothing for it to know since it is all the things already.

You can only know something when you are not that at all.

To know something means you don't know so you have to know. But what we call consciousness is all-pervading. It is everything. So it's nothing. You can only be nothing when you're everything. When you think something is missing you have to search for something.

As an example most of us here are looking or self-realization looking for Buddhahood, we're looking to become one with the force. The looking will keep you back. For you are looking for something that already is. It always has been. Yet when you're looking for it you're saying it is not here. So you have to search, you have to look. It is the mind that causes all this nonsense. It is the mind that makes you search for yourself when you're already the Self. It is the mind that tells you all these stories that something is wrong someplace, that you're not happy, or that you're too happy.

When you hear that the mind does all this it is therefore your duty to transcend the mind, to stop the mind from doing these things, to stop the mind from leading you



around from pillar to post, causing you happiness sometimes and causing you misery sometimes. It is the mind that has created this whole universe. Everything that you behold with your eyes, with your senses, you hear, you taste, you touch, you feel, it is really the mind. Nothing else but the mind and yet there is no mind. So what's going on around here. We thought the mind caused our problems then we hear there is no mind, well both are correct. As long as you believe you're a human being you've got a mind to contend with. As long as you believe you are a person, place or thing you'll have a mind to contend with.

When you begin to sit still and you look upon the mind, the thoughts, you witness the thoughts, you watch the thoughts the mind slows down. As you continue witnessing the thoughts, watching the thoughts the mind becomes weaker and weaker and weaker and you become happier and happier and happier. Bliss comes when the mind is at rest. Unalloyed happiness comes when the mind is inactive.

As long as the mind is active there will always be problems. For an active mind lives in a world of duality. Good and bad, right and wrong, up and down. Only when the mind is totally transcended will you find real peace. Yet you're already real peace. You're already pure awareness. You're already total joy and harmony. Yet you keep seeking, seeking, seeking, seeking, seeking for something that you already are.

Why do you do this?

Because you believe you're a human being. You believe you have to solve problems. Take action of some kind, unless you do it nobody else will do it. But I tell you nobody has to do anything. What has to be done will be done without you. You're not needed. Nobody wants you. Nobody needs you. Give up. This is a very important to understand. It is only when you feel this way when you give up that the truth comes out. As long as you feel you're somebody something, you're filled with good thoughts, bad thoughts, preconceived ideas, dogmas you can never surrender, you can never give up.

But when you begin to see yourself as nothing, when you begin to realize your thoughts do not matter, things that are happening in your life do not really matter because things will always work themselves out, for you live in a universe that loves you. You live in a universe of pure joy. You can only see this when you stop identifying with things. When you no longer take concern over what you should eat, what you should wear, where you should go then something strange happens.

The power that knows the way. That grows the mangoes on the mango trees, the papayas, apples, pears, grows wheat. The power that gives you sunshine. Enough sunshine to maintain and sustain this whole universe in order to be life here. When you surrender to this power it will take care of you. This is something you all have to understand. There is a power that loves us. You may call this God, divine intelligence, makes no difference what you call it but it's a power that loves you and will take care of you and will enlighten you and delight you.

But your job is to surrender to it totally, absolutely. To let go of your personal ambitions, to let go of trying to become something, to let go of all the earthly things so-to-speak. It is only then will this power that knows the way will come to your aid and lift you up in the stream of blessedness that you won't know what hit you. You'll be blissed out.

Every one of us sitting here has the right to awaken. It makes no difference what you did in the past for the past only exists when you think about it otherwise where is the past? You just have to believe that karma, samskaras, the world of samsarra all of these things have no power at all if you do not think about them and if your thoughts do not go backwards into time. If you stay centered then there is noone to experience karma. There is no karma for the one who is centered, living in the moment. Living in total bliss in the moment. That one is already free and liberated.

But the one who starts thinking about the future, starts lamenting about the past never gets anywhere. And karma is real for that particular person. For karma belongs to the past and the future not in the present moment.

Therefore ask yourself who are you, "Who am I?" Never forget to ask yourself that question. "Who am I? Where did I come from?" Remember you're saying, "Where did "I" come from?" You're separating the I from yourself. You're not saying, "Where did Jane come from? Where did Joan come from?" You're saying, "Where did I come from?" The "I." The I-thought that thinks all day long. Remember it is the I-thought that keeps you in bondage so-to-speak. For you're always referring yourself to I, it's a mistake. Inquire where your I came from? Who gave it birth? Who nourished it? Upon inquiry you will find the "I" never existed to begin with again there never was an I-thought. There never was anything. You are totally free, absolutely free.

This is why coming to satsang is so important. For you're out in the world of maya which seems to be so strong so powerful. It makes you believe all kinds of things. It shows you all kinds of pictures and you react to them, you respond to them. It causes you fear, frustration, unhappiness. Awaken from the mortal dream. There is no longer anything that can harm you in anyway. You are free. Feel this freedom in your heart. You no longer have a past or a future. It's all gone.

Yet what do you see? What do you feel? Feel the joy welling up inside of you. The happiness, the love that you really are, feel it. It makes no difference what experiences you've been through up to this point, your background makes no experience whatsoever. You are not your background or your experience this is all dead wood. Now is the time. Right now! Awaken to your reality right now, do it!

There are no hindrances, there are no interference. There is nothing that can ever interfere with you. Nothing can hinder you. There is nothing that can punish you. You are total freedom, yes you are.

Now that you know that you are consciousness. You have always been consciousness. The body is but an appearance, like the print in a page. When there is print on the white paper, you see the print but if it weren't for the paper there would be no print. The

print only appears because there is paper and so it is with consciousness. Your image of a person appears only because there is consciousness. Consciousness is the only reality. Do not think about this, become it.

Do not believe you have to identify with the white paper or with consciousness. There is no one to identify with anything. When you realize you don't have to take sides. By taking sides I mean identifying with the good and negating the bad this is not what you're supposed to do. For this implies duality. There is really no good and no bad. There is only the one, the one Self and you are that. Why will you not believe me? There is only the one perfect Self. The one absolute reality and you are all that. That is what you are. You are perfect, blissful, joyous, happy. Except this for yourself.

Feel it now. Feel it stronger than ever, the presence, the power. Do not think about it. Do not speak words to yourself. Just be! Be that which you already are.

(silence)

Notice how your thoughts begin to slow down. As your thoughts slow down you're feeling peace that you never felt before. You're feeling a happiness a harmony that you never felt before, it's happening all by itself. And most of you are feeling this right now. It's beautiful. In this now you become all-pervading, you're omnipresent. You are the trees, the mountains, the rivers, the ocean, planets it is all taking place within you, feel it.

(Phone rings and is answered by Henry as he explains directions to the satsang to the caller. The conversation leads to Robert saying...)

He'll never get here tonight. (laughter) Good luck. People have been trying to find Henry's house for ten years.

*SH: Yeah that's the third time he's called today he's having a hard time getting here but he's coming, he'll be here in a moment. (laughter)*

R: So anyway, all is well. Things are like they should be, you are like you should be. Love yourself just the way you are. Be happy. Don't worry about a thing. Put yourself into the lap of consciousness. Melt into consciousness. Don't worry about anything. You are already free and all is well.

Feel free to ask some questions.

*SF: There are no Jnanis there is only Jnana. (R: Yes exactly, true.)*

*SB: Robert tonight you said if we observe our mind it will slow down. But a few weeks you said to simply ignore the mind.*

R: Same thing, when you observe it you ignore it. No difference. (*SB: But you said when you observe it you're giving it some energy.*) If you're thinking about it. If you just observe it you're ignoring it. (*SB: Not getting involved with it at all?*) Exactly. When you think about the mind, when you're thinking about the thoughts then you're giving it energy. When you just observe and just watch and leave it alone and do nothing where does the energy come from? There is no energy to give it. So you ignore the mind by observing it.

Then you will find out that there is no mind. You've been wasting your time for years observing something that doesn't exist. So why would you want to do that Bob?

All this talk about observing minds, watching minds. The truth is there is nothing to watch, there is nothing to observe. I'm just sitting here telling you these things because you want to hear me talk. But there is nothing to do. There is nothing to observe, there is nothing to watch. Who watches, who observes? The one who believes they are a body, a doer. When you get rid of the misconceptions you're a doer or a watcher you'll have nothing to watch and nothing to do.

But as long as you believe that you are the doer then you will think of all kinds of practices that you want to do. You'll practice yoga meditation, japa, mantra, pranayama. You do all of these things because you think you are the doer. But when the realization comes to you that you're not the doer then you do not have to do anything, there is nothing to do. So know the truth about yourself. I am not the doer therefore I have absolutely nothing to do. I'm at peace with myself and the whole universe and all is well.

You see my friends nothing really exists. You don't exist, I don't exist nothing really exists. Everything is an illusion. Everything is an appearance. It appears to exist but it doesn't exist. Everything that you see is hallucination. You've been hallucinating for years. It's time you stopped.

*(Person who phoned arrived to satsang then Robert continues)*

R: All is well. Feel free to ask some questions.

*SP: You mentioned karma being of the past and being of the future but not being of the present. The question is how can anything be of the past, be of the future and not be of the present? Unless it may be in a different transform? (R: In a different what?) Unless it is perhaps in a different form, transformed existence in other words it's not like karma but it's something else. In the present that is.*

R: There really is no past and there is no future. When you think of karma by...by thinking you're already thinking of the past and the future, just by thinking alone. So by thinking about the past... (break in tape) ...by not thinking then it's impossible to have any karma there at all. There is no place for it to come from. For there is only this moment happening. This moment is happening every moment. It comes from nowhere. It's not attached to anything. There is just this perfect moment which is right this now.

Therefore karma never existed in the now because there is no room for it. There has to be room in your mind for karma and everything else, for samsaras. Everything has to have room. When you think about the past and the future you're giving it room. But when you're centered in the moment, in the now, in the second, there is no room for anything. You just are now. You just are being, pure being right now this moment, this instant and there is nothing there, there is no room for it.

Again only when you extend the mind by thinking does the mind contrive all of these things, karma, reincarnation, it all comes from thinking of the past and the future. But if you stay centered in the moment, in the second where would the room be for it to

come. There is no room for there is only this instant. Whatever happens is already happening this instant.

*SF: In reality there is no present either?*

R: True. In the true reality there is absolutely nothing. (*SF: Zilch.*) Everything is wiped out. But when I have to sit here and talk to you like this then I have to come up with all kinds of things. For you to ponder, to think about. Remember again that the nothing we speak of is not the void. It is beyond the void. This nothingness I'm speaking of is ineffable. It is beyond words and thoughts, it's nothing we can ever understand with our finite minds. (*SF: The void is a mental concept.*) Yes. Everything is a mental concept. Anything that you can think about, anything that you can come up with your mind is a mental concept. Whether it's God, whether it's the Self or whatever you're thinking about. Therefore to get to these places you have to stop thinking totally and completely. Use whatever method to stop the thoughts. Whatever method that you have. A method that you're used to. Use whatever method that you like to stop the thoughts. By ignoring them, by watching them, by asking, "To whom do they come? Who thinks?" But by all means do something to keep the thoughts from attacking you, from telling you what to do and how to live.

(silence)

Well what do you think? Is there any hope for us?

*SH: None so whatever.*

R: That's okay don't worry. We're all hell bound for heaven. (*SH: What's that?*) Something in your mind. (*SH: Well maybe I should throw it away?*) Get rid of it the best way you can. Don't you want to go to heaven Henry? (*SH: You tell me what it is and I'll consider it.*) It's a place where you sing beautiful songs. (*SH: No not interested. (laughter) You can have all that angel crap.*) (*laughter*)

*SF: Heaven is pure awareness. (SH: Not according to him.) (laughter) They're all words, it don't mean anything.*

R: Whatever you believe that is the way it is. (*SF: It's all a product of mind.*)

*SH: What if you don't believe in anything? (R: Then you're nothing.)*

*SF: You're in good shape.*

*SH: Thank you. You hear the Toku. (Talks to his dog as dog snores) yeah.*

*SK: Robert could you comment on - there is this story old Indian story, I'd just like to hear your comment. There was a guru and he told his students, don't worry everything is Ram, everything is God. And so one of the students heard that and left the teachers place and on the way home there was a mad elephant raging through the town and somebody ran by and said, "Look out there is a mad elephant!" and the student said, "Well everything is Ram," and he kept on his way and the elephant came by and picked him up and threw him down and crushed him. And later on the guru came by and said, "Well how did this happen?" And the guy said, "Well you told me everything was God and there was a mad elephant come by and I started to see him as God and he picked me up*

*and threw me down and crushed me." And he said, "Well how come you didn't see the person that warned you about the mad elephant that was going to come by? Why didn't you see him as God?" I mean how this connects to what you were saying if everything is nothing and we shouldn't worry about it, if that's so, steamrollers are nothing, trucks are nothing and pay your rent or get out notices are nothing, can you see what I'm trying to say?*

R: Of course. That is a story we've told here many times ??? Always remember in the absolute sense there is nothing. But as long as there is a body, the body will be taken care of in the right way. You will listen to a person who is telling you something if you have to listen, you will make the right decisions, you will know what to do. This is what I was talking about earlier, there is a power that knows the way. There is a power that will take care of you. You came to this earth for a specific purpose as far as your body is concerned. In the ultimate reality there is no purpose but as long as you are referring to as you were talking about the story you came to this earth for a purpose and your purpose will be accomplished without any help from you if you will keep your mind on God so-to-speak, by contemplating the ultimate reality. By realizing that you're ultimate oneness, pure awareness and leave your body alone. Your body will know what to do and take care of itself, it will know where to go and it'll know what to eat. It will take care of itself perfectly without any help from you and it will do a better job than you can ever do to help it.

Therefore if you're going home tonight and something tells you the freeways broken, do not say, "I don't care," and then go on the freeway anyway... (*SK: Right.*) ...the wisdom in you will tell you what to do, you will know what to do. You will always be told what to do from within. The power within will tell you what to do. It will guide you and lead you and direct you in the right path. So that you can have peace, prosperity, happiness, joy, love. And it will unfold in the right way. It will all take care of itself. But if you identify with the situation then you may or may not benefit from it. But if you take care of the situation by not thinking about the condition, the situation by keeping your mind stayed on the infinite then your body will take care of itself. It will know what to do and you will be guided to the right place, to meet the right people, right beings, right everything. Right action will ensue and you'll find things are working out okay.

*SF: That sounds as though we should end up with good physical health? And not suffer from these various pains and ills.*

R: As you unfold, as you go higher in this path what seems to be some power to hurt you begins to dissipate. As an example, you may go on this path and develop cancer on the body. Yet you will not look at it that way it will not matter to you whatsoever. You will not be concerned with it, it will not mean one thing to you. Yet other people see you suffering from cancer. But to you it will be totally meaningless. Because you have discovered something that the average person has not discovered yet and you will be in glory, you will be in peace, you'll be in joy even though your body is being eaten away by cancer. (*SF: Transcended the mind and the body?*) Exactly. You are not the person who is having the cancer. It's an appearance it seems to be like you. But you're not that whatsoever in other

words everything will take of itself in the most beautiful way. Because the nature... (SF: *Perhaps the body and the mind should reach - well I'm sorry I didn't mean to - even intellectually.*) The body in reality does not exist. The mind in reality does not exist. So nothing is really happening to the body and the mind. And as you work on yourself and as you go higher in consciousness you're able to see this, to feel this. This means the things that used to disturb you and bring you these problems will no longer be valid. It will all be gone.

SF: *Did you say the body will know how to take care of itself? In my thought would be the body should enjoy what we consider physical health.*

R: If you're speaking of physical health then you're in a category that has not been enlightened or nowhere near enlightenment. But as you go higher who is there who needs physical health? What exists? Who needs to be physically healthy? (SF: *You take the body to be physically healthy.*) There is no body. The body is not yours anymore. There is no longer a body who needs to be healthy. Only when you're a human being there is a body who needs to be healthy. As you advance spiritually there is no body left who needs to be healthy or sick. Those words are gone from your vocabulary. You no longer exist. For when you think of health it means that you're sick so you think of health. If there was no such thing as sickness would you be thinking of health? (SF: *All of the opposites are non-existent.*) Sure. You only think of health because you think of sickness. But as you transcend and you go higher there is nobody left to think that way. That thinking begins to dissipate totally disappear out of your system, out of your life. Yet others who see themselves, will see you as themselves. So they're steeped in maya, they will therefore see you suffering but you're not suffering. But as far as you're concerned there is no one left to suffer. The sufferer has been eliminated. You are in total joy, total bliss.

Thus the story of Jesus and the crucifixion, Ramana Maharshi, Krishna had cancer and many other Sages have suffered so-to-speak. Who sees them suffering? The body, the mind. But if ask them if they are suffering they would say, "no," for you see it, in reality it doesn't exist.

Mary would you read the Jnani? (SM: Yes Robert.)

(Mary reads the Jnani. Refer to beginning of this book for text.)

R: Thank you Mary. (SM: *Thank you Robert.*)

R: Announcements?

SM: The book has finally arrived and those of you who have put in your order please see Amelio or Jane. And it's beautiful. We have an announcement about the bhandara. (Announcements about the bhandara)

R: It is now time for prashad. What you've been waiting for, for so long. I can see your mouth watering all over while I'm talking...

(Prashad continues as tape ends) [TOC]

**EVERYONE IS LOOKING FOR HAPPINESS**

*29th November, 1992*

*Robert:* Shanti, shanti, om, peace, peace. Welcome. I welcome you with all my heart. Good afternoon. It's good being with you once again on this fifth bhandara since we've been in Henry's house. A bhandara is usually for feeding the poor. And for about three years we've been trying to feed the poor. But we can't get the poor to come up the hill. The homeless won't walk up the hill. So we can't feed them too well.

But usually what a bhandara is when poor homeless people line up in two rows, they sit down, we give them plates and put food in their plates. So we will do what we did last year. I would like each one of you before christmas to take ten dollars and give it to a homeless person, without judgement. It makes no difference what you think of the homeless person whether you think they're right or wrong or whether you think they're homeless or not, whether you think they're lazy or whether you think they don't want to work, it's immaterial. Give ten dollars to the first homeless person you see. This will be our way of feeding the homeless.

*SH: How do you know if they're homeless?*

R: If they look homeless give them ten dollars. (laughter)

*SH: That's good, are you homeless?*

*SE: If they have one of those signs - Homeless need food. (laughter)*

Robert continues: Have you ever wondered why you do the things you do. For instance when you were a baby you would cry in your crib to get picked up. If you'd want your diapers changed you'd cry. As you grew older you'd want to play with certain toys, be with certain friends. You went to school, you joined certain activities, you played football perhaps or became a cheerleader. Then you finally got married, had children, got divorced.

You're always doing something but why are you doing these things? Why does a thief become a thief? Why does a person rob a bank? Why does a murderer kill?

The answer of course is everyone is looking for happiness. Everyone wants happiness and this is their way of showing they want happiness. A thief believes if he steals something from you this will make him happy because he'll have something he never had before. Everything you do in life is to achieve happiness. Ponder this.

In retrospect go over your life and see if I'm not saying the truth.

Whatever you're doing in life you're doing it because you want some happiness even though you think you're helping somebody else or you're helping somebody, deep



down inside of yourself you really want to be happy. So whatever you're doing you're doing it for your own happiness.

But what if I told you that real happiness is within yourself. Unalloyed happiness is within you. Pure happiness, eternal happiness, forever happiness, is within yourself it is your true nature, it is your real nature. If you can just touch this happiness you will never depend on the world again for anything. For this happiness I'm referring to is sat-chit-ananda, the absolute reality, the pure awareness.

This happiness is so beautiful, so blissful that you will never react to person place or thing again for any reason whatsoever. For you will be fulfilled. Filled with joy, harmony, love. When a person discovers this, this person is very fortunate. To discover they have within themselves the storehouse of happiness. To discover there is eternal happiness within you. Even if you discover it intellectually at first by reading about it, listening to me talk about it. For when you know you have a mission a search to unfold this happiness within you and become free.

Now how do you do this?

The truth about this is you just discover that you are happiness you may hear my words or read a book or read it somewhere else and you'll awaken to it. You awaken to it by making the mind still and quiet. By not having any conflict with your mental thoughts. You then discover a great peace, a fountain of joy inside of you that you never really knew existed before. This is the beginning of wisdom. When you begin to feel and think, person, place and thing in this world can never bring me true happiness.

This world is a world of change it can never bring me real happiness. For it's a world of duality in which we live. For you may be happy one day and sad the next day depending on how things are going. But when you understand that the happiness which you're searching for is you and you already have it you give up all of your thoughts and emotions, your feelings and abide in this happiness. You do not have to do any mantras or any meditations, any prayers, any chanting, any japa, just become aware of yourself, as unalloyed total happiness, that's all you have to do. Feel it, become aware of it. It is you, you've got it. It has always been yours. If you ponder upon this you will see I am right.

At this time many of you are looking for happiness outside of yourselves. You may think when you go to a movie you're happy. When you meet the right person you're happy. When you have a lot of money you're happy. When you have what you want you're happy. But these things are limited. They're not permanent and they keep changing all the time.

The true happiness I'm speaking of is Brahman. The ultimate oneness. The one reality. If you can only imagine that you've got such happiness within you there is absolutely nothing in this world that it can show or give you that can equal it and you do not have to go anywhere or do anything to get it. It's within you, you have it already.

Can you imagine being eternally happy? Happy all the time for no reason whatsoever? Just being totally happy all of the time? Well, you can.

Again there are certain things you have to do and one of them is the practice of divine ignorance. By divine ignorance I'm referring to the fact that you don't know what anything is in this world. You have no idea what anything is, no idea whatsoever. You think you do.

Your ego tells you this is a glass, this is a radio, this is a dog, this is a cat, but what do you really know about these things? Do you really know what a dog is? You have no idea what a dog is. It just appeared when you appeared on this earth and we gave it a name, dog. We could have named it cat. We could have named it door knob. We could have called it the moon. We have given the animal the name of a dog. So we call this a dog. But if you answer like this you still have no idea what a dog is, do you? They're just here. The same with a cat, bird, it is we who give names to these people, these animals, these things.

Do you know who you were before you were born? Who are you? Where did you come from? All you know is that you were born and people gave you a name, your parents gave you a name, and you've been called that name ever since. What do you know about these things? Absolutely nothing.

You have no idea why a tree is a tree. Why a mountain is a mountain? You have no idea what anything is at all, do you? Be honest with yourself. This is called divine ignorance and this is the first step you have to take on the spiritual path to become free and liberated. In order to discover the divine happiness within you. You have to really realize that you don't know what anything is. You have no idea where anything came from, including yourself.

That is a great big step for most people. Because most people are so egotistical. They think they know what everything is, they think they know things, names of things. But we don't know anything.

When you admit this to yourself then you can go forward and you go forward by inquiring, "Who am I? What am I doing here? Where did I come from? What is the source of life?" As you begin to inquire about your life, as you begin to inquire, "Who am I? Where do I come from?" something begins to happen to you, something wonderful, you begin to feel a power and a presence. You begin to feel a peace, a harmony.

Every time you say to yourself, "Who am I?" you are moving a step ahead on the spiritual path. That is all you have to do. "Who am I?" and you will soon discover that the I is not you. The I that you are referring to is not you, it's not anything. It is merely a thought. It has absolutely nothing to do with you. When you think to yourself, "Who am I?" You keep saying I-I to yourself and the I begins to separate from your body. The I begins to become a different type of entity whatsoever, the I begins to disappear. And you keep thinking about the I, following the I. You follow the I to the heart. Once the I disappears you are totally free and liberated.

So it all begins with you. You are the one. You can either free yourself or put yourself in bondage depending on what you're doing with your life.

As you go through the vicissitudes of life we become aware that we've been spinning our wheels all these years. We've been wasting our energy trying to accumulate things. We make ourselves happy by accumulating all kinds of goodies, people, places. Yet we're not happy.

Only when you discover that you are the universal manifestation of consciousness can you be happy. Only when you understand that you're pure awareness you will be happy. When you begin to see you live in a world of maya which is like a dream. Why should you react to the dream? Would you react to the dream if you dreamt it last night? When you awaken in the morning will you react to this dream?

You realize it was only a dream. It has no power over me it cannot do anything. Even though in that dream I had cancer, I was wasting away, my family died in an automobile accident, it was all in a dream it's not true, it never happened. So it is with this life now. Things may appear so real to you. Everything may appear so valid. But if you ponder what we're talking about you will not react to things for it's like you're reacting to a dream.

One day you think you will awaken and this dream will be over just like the dream you had last night will be over and you will awaken in the morning. So one day you will awaken to this dream and you will find that you're absolutely free.

This is a great revelation when you begin to ponder this. When you begin to understand who you really are your true nature, which is eternal happiness you become a totally different person than you were before. You give of yourself freely. For you have the understanding that you are the other person. You are the universe. You are life itself. You begin to see that life itself is you.

Why not awaken from the dream right now. Why not wake up right now. All you have to do is to stop your thoughts. And you do not stop your thoughts by trying to stop them. You stop the thoughts by observing them and not paying any attention to them.

There is a wall between your thoughts and consciousness. In your mind break down the wall and let the thoughts flow into consciousness where they will be totally transcended and consciousness will be your reality. So do not fight your thoughts. Do not try to make things happen. Do not take life seriously. Do not react to person, place or thing. Be your Self! Be the wonderful Self that you are. That you've always been. Understand that you have no limitation. There is nothing holding you back, nothing. Only your own thoughts, your own belief system. Annihilate the belief system and you will be free.

So what I'm trying to tell you is that you've got all the power within you to do anything you want with your life. All the power is within you. There is nothing in this world that can compete with what you are. You are the power. All of the power. You are that. Feel it.

There is no thing any longer that can come into your way and hurt you or make you fear. There is nothing in the universe that can make you angry or upset. You have become total freedom, total joy, total harmony. Try living this way.

Remember begin by realizing that you are in divine ignorance. You have no idea what anything is, where anything came from, admit that to yourself first. Then begin to question yourself by asking yourself, "Who am I? Where is my source? Where did I come from?" Never answer the question, just ask it. Begin to disassociate yourself from emotions, fears, frustrations, by not reacting to person, place or thing. Just become the observer, watch, smile, but do not react to anybody.

As soon as you begin to practice this for yourself you will see results, very good results. You will start to feel this happiness that I was referring to in the beginning, you'll feel happier than you've ever felt in your life for no reason whatsoever, you will feel that everything is in its right place. That there are no mistakes anywhere. And as you continue this path you will find one day that you are totally liberated, totally free, that you are boundless space and everything in this universe is happening within you and emanating through your mind as the universe.

Let it happen to you now.

Peace.

(tape ends) [TOC]

**SURRENDER TOTALLY AND BECOME FREE**

*3rd December, 1992*

*Robert:* Om, shanti, shanti, shanti, om, peace, peace, peace. Good evening. (Students: Good evening Robert) Greetings and salutations. It is good to be with you again this Thursday evening.

When you sit in the silence in satsang, you are not really sitting in the silence to be quiet. It is much more than that. You are sitting in eternity, in the absolute reality. When you speak words you spoil it. Words have meaning. They have different meanings to different people. Therefore words are very limited. The infinite reality can never be expressed through words. The infinite reality is beyond words and thoughts, beyond concepts, beyond dogma, beyond the body or the mind.

Your mind has been conditioned for thousands of years to be what you are today. In stead of realizing that you are the ultimate reality, that you are pure awareness you believe your self to be limited to a body. Limited to an environment. Limited to a world. Limited to a universe. In other words you have created your own jail, your own cell. Yet what are we to do? How do we free ourselves?

We free ourselves by not freeing ourselves. When you try to do something to be free you're merely adding on to what you know already. To be free you have to become silent, quiet, peaceful. You have to have compassion, loving kindness. To be free one must give up all of their doubts, their fears, their dogmas, everything. One has to surrender totally and completely, total surrender if you would be free.

Surrender to whom?

If you are a bhakta you would surrender to your guru, to a deity of your choice. If you were a christian you would surrender to jesus. If you were a buddhist you would surrender to Buddha. If you were of the jewish persuasion you would surrender to abraham or moses. If you were a hindu you would surrender to Krishna or Shiva or anyone of a thousand deities. Surrender purifies the mind, removes the impurities and ultimately sets you free.

Yet this cannot be done by the average person for the average person is very egotistical, very egocentric. You do not realize it's the conditioning that you had for many centuries is what has caused you to react the way you do toward life today. This conditioning you did not ask for. This conditioning appears to be very real to you, yet in truth it does not really exist, it doesn't exist at all. In truth there is no conditioning whatsoever. But

when you speak of it in a relative way in a relative plane you are totally absolutely conditioned.

By surrendering your stuff to your deity of your choice you open your mind for higher knowledge. You begin to feel a peace, a happiness, a joy that you never felt before. It makes no difference what kind of problem you have in your life, what's going on in your life, how you feel limited. You are to turn away from all of this. You are to turn away from all of your problems, all the stuff that has held you back for centuries. You must turn completely away from it. Do not consider it at all. Do not try to heal it, change it, rectify it, do absolutely nothing to it.

Just turn your mind inwardly to the Self or to the guru or to the teacher or to the deity of your choice and become still! No words are exchanged. You're not praying to God or to a deity of your choice. You simply turn to your heart center where your deity resides — which by the way is none other than yourself. You are that deity. You are that God to whom you are turning for help. You are that. But yet you turn within and you let go of everything else.

This does not...does not mean that you become passive. Many people believe that spiritual people become very passive. They do absolutely nothing. This is not necessarily true. As you turn within you will come to realize that your whole life has been mapped out for you before you came on this earth. Everything is preordained, predestined. When you look at it in the right way, it's beautiful. For it means that you are not responsible for anything in your life at all. If your life has been mapped out what have you got to do? Whatever has to be done will be done by itself. Wherever you have to be you will be. With whom you will have to be you will be with that person. The work you have to do will be done. It's wonderful when you think about this.

That you have not come to this earth to struggle, to fight, to become anything, to hurt anyone, to be hurt, you are here merely to be. Not to be this or to be that just to be. You allow this beingness to function properly when you get yourself out the way, that is your thoughts, your preconceived ideas. When you keep the mind still, perfectly still and calm then you will always find that you are in the right place going through those experiences that are necessary for your unfoldment and your fulfillment.

Do not worry about the future or the past. Do not concern yourself with events in the present. Just be! Be the Self that you are. You will be satisfied. Everything will be okay. There is nothing that wants to hurt you, cause you pain or give you any problems. It is only because you keep thinking continuously, constantly that you have this belief that somebody wants to hurt you, cause you problems, upset you. There is only one. There are not two or three. There is only one Self and you are that.

So where would the problems come from? For where would the hurt come from? The Self is omnipresent, self contained absolute reality. And you are that!

There is no room for anything else. The Self is bliss, consciousness. This is your nature, this is your Self, this is what you are. But there is only one, all-pervading, ever-

present, no beginning, no end, pure being. If you can understand what I'm saying what have you got to fear? What can trouble you? You are in good hands with all things.

You have more going for you than you can ever imagine. You are the entire universe so how can you be in need? How can you be worried or hurried? When you understand that you are the universe you rejoice, happiness comes by itself. Love comes by itself. Joy comes by itself. Not from others or from things, it's your unfoldment, it's the truth about you. You are a happy courageous individual filled with love and compassion and joy. This is who you really are. Leave the world alone, leave yourself alone, leave everything alone. You will know what to do, always. You will always do the right thing if you stop fighting life by trying to make things happen. Do not take yourself too seriously.

There is one who is looking out for you. There is one who is guiding you, directing you to your ultimate victory. That one is the Self. It is you. The body is not yourself. The mind is not yourself. They're only temporary conditionings. They're there for a while then they're gone. Like bubbles on the ocean. Bubbles come bubbles go every second. Yet the ocean always remains the same. And so it is with life on this planet. People come, people go, things come, things go everything changes, changes, changes but you are the ocean of bliss. You have absolutely nothing to do with these changes whatsoever.

Know yourself for who you are. Never put yourself down. Never compare yourself with anyone else. Never be judgmental. Learn to leave everything alone. Do not come to a conclusion about anything. There is no ultimate answer. Do not search for reality. Do not search for answers. You will be searching for eternity.

See how many people read books one after the other. Most of you here have read every book on earth till there is nothing left to read and you're still in the same place you've always been. Most of you have gone to many lectures, heard many speakers. Yet there is hardly any change in you. You have to awaken to the point one of these days in your life that you are the answer. The answer is you, the answer that you're looking for. What is the meaning of life? Who am I? You are the very answer to these questions.

Make your life very simple. Do not be too profound. Do not go looking to teachers and thinking they have a special answer for you. There is no special answer, there is no special teachings. Everything you're looking for is within yourself. Where else would it be?

What you are today is a result of all your thinking, throughout the years, through many lifetimes. Your belief system has created the body that you need right now for your next step in evolution. This is why I always say, "You are in your right place. There are no mistakes. You are exactly where you're supposed to be." If you don't like where you are, look within yourself. No one can really give you anything for you are the power. There is no power apart from you.

Be happy always. Feel the freedom. Feel the bliss.

Inquire who you are. The answer will come by itself. Inquire, "What am I doing here? Where did I come from? What am I?"

Do not be disturbed by events in this world. Do not take life so seriously. Be of service to humanity. When you see people suffering, help. Come to the aid of the homeless, the poor, the sick. When you realize there is only one who are you helping but yourself. To whom are you giving service but yourself, who is benefitting but yourself.

Be kind, be loving, everything else will take of itself. You are the one, the holy one, the mighty one, the true one, the loving one. Go within your heart right now. Dive deep within the heart centre and lose yourself entirely. The spiritual heart centre is on the right side of the chest. See a sphere of golden light in the heart center, a sphere of beautiful golden light, throbbing. See this globe of white light, golden light expanding, expanding throughout the whole universe. Where all of the planets, galaxies, everything are superimpositions on this golden globe of light. Everything is an image on this light. Like the image on the screen. This light is like boundless space. It accommodates the whole universe. Everything is in this light. Nothing is left out.

Understand that you are the light. The light is you, the Self. The imperishable Brahman. The ultimate reality, nirvana. The I-am that I-am, that is the nature of this golden light. See all the images disappearing and only the light remains. Feel this light as yourself. You are filled with joy, filled with bliss, with happiness. You are now the true Self and there are no others. Feel this deeply. Feel this bliss, this love, this joy, pulsating within, without you. All of your past has been wiped out. There never was any room for a past or a present or a future. There is just the one mighty Self, expressing itself as consciousness and you are that! Peace.

(silence)

...shanti, shanti, peace. Feel free to ask questions if you will.

*SF: I have one. It seems clear to me that if there is one thing that will stop me dead in my tracks is spiritual pride. If I think I'm more spiritual than someone else, what it boils down to is I think I'm feeling superior to my own creation and that is going to cause confusion. (R: Of course.) Thank you.*

*R: And all the time I thought you were God. (SF: You thought I was...? (laughs) Well we're all God aren't we? That's what you're telling us. Of course what does the word God mean, that is another item to consider.) So you're not God? (SF: Are you asking me?) Umm. (SF: I don't feel like commenting at this point in time.)*

*SH: (laughs) Cop out!*

*R: Why is it a cop out? (SF: Sir?) Why is it a cop out? (SF: Yeah?) No you're right. (SF: Yeah I think that I was. (laughter) But for you to tell me that I'm not makes you feel good.) Whenever you think you're somebody there has to be a thinker, an object and a subject. As long as there is an object, a subject and a thinker, you've got a problem. They all have to be destroyed. And then there is nobody to think anything like this. So there will be no one left to think I am superior or inferior, I am great or small, I am happy or sad. Those things only come up when you believe you are a person. (SF: And a thinker.) And the thinker, of course the person always thinks. But when there is no thinker who is to say those things. There is*



noone left to be anything. Then you'll discover that you're nothing and you'll be home safe. (SF: *Everything is nothing?*) And nothing is everything.

R: Feel free to make a comment, statement, an address, speech. Say something.

SV: *Baa baa black sheep.* (laughter) (R: Good.)

SP: *If everything is predestined. If there is so much suffering in this world why is all that predestined by the universe.*

R: It's not predestined by the universe. It is predestined by the image of the self, the small self, the ego. It is the ego that suffers, noone else. But when you find yourself, you'll understand yourself and you see yourself the way you really are in truth, then you understand that you are the entire universe yourself. And this is all a play in consciousness. In other words it really doesn't exist. It appears to exist but it doesn't exist. (SP: *You mean the suffering doesn't exist?*) The suffering doesn't exist like the body doesn't exist so the good doesn't exist. Everything that you believe is real, is false. (SP: *But if I stick a needle in my arm it hurts.*) Yes of course it does. (SP: *So that is not real?*) It's your view because you're living in the dream. If you're having a dream and in that dream you stick a needle in your arm doesn't it hurt? (SP: *If I'm in the dream and I stick and needle in my arm? Oh I haven't done that yet.*) Yes. Well When I have a dream all kinds of things happen doesn't it? In the dream you're going through experiences, getting married, getting divorced, taking a trip around the world, breaking your leg...

SP: *Well it seems to me that from now I can say to myself that they are not the body... (question cannot be heard clearly as others are talking over the recording. It starts again when able to hear clearer) ...if everything is predestined like why do I ...unclear...all predestined and everything is already all laid out I just need to sit back and let all be done. Who predestined it?*

R: You don't have to sit back at all. You will never sit back. (SP: *Huh?*) The idea that you're going to sit back is erroneous. (SP: *Oh okay.*) You will always be doing something. See look at it this way. When you go to sleep tonight and you have a dream. In that dream we're talking like we are now in a class like this and you tell me everything that you told me just now and I say to you, "You're dreaming this," and you tell me, "no I'm not. I can stick a needle in your hand and you'll holler, you'll say ouch. I can break a leg, I can do this, I can do that," and yet it's all happening in the dream. But when you wake up the dream is gone. And so it is with this world. This world appears to be real. It appears to be something important, something going on. But yet sometime you will wake up. And when you awaken you will realize this is also a dream. So it's up to you to discover this, to realize this. You shouldn't really believe a word I'm saying. (SP: *I should or shouldn't. Shouldn't.* (student laughs) Why should you believe anything I say? (students laugh) Find out for yourself. I'm just sitting here talking to myself. Never accept anything anybody tells you. Just listen and check it out yourself, find out yourself, do what is necessary to find out for yourself, what is real and what is not.

Mary will you read the Jnani? (SM: Yes Robert.)

(Mary reads the Jnani refer to the beginning of this book for text)

R: Thank you Mary. Do we have announcements?

SM: *Yes. I have two announcements here. The first is satsang will be on Wednesday, December twenty-third instead of Thursday because of christmas. And of course you know at the end of December the last Sunday we will have another bhandara. But meanwhile that is the most important one, don't come on Thursday.*

SR: *Maybe you should say there is no satsang on Saturday.*

SM: *Oh yes thank you George, there will be no satsang on Saturday until further notice. And I have five new transcripts that's out. If you will make ten copies of these and return them please. And the latest number is ninety-four. And it's "Stop What You Are Doing And Be Still." (Handing out of transcripts)*

R: Do you want to talk about the book?

SM: *Oh thank you Robert, Amelio do you have any more books? (SA: Oh yes we still have some.) Alright, we do have Robert's talks from 1990 put into a volume, first volume and we have them here? (SA: Yes if you can come and talk to me?) Alright. The pricing of it is twenty dollars and its well worth every penny of it and Andy will take care of that. And they do make really nice christmas gifts. (R: That's it.) That's it. I want to thank everyone for contributing to the bhandara Sunday. The food was wonderful.*

R: The turkey was delicious. (laughter)

It is now time for prashad, the real reason why you came here. We have oatmeal cookies. Here Henry do the honors. We have some more interesting cookies here don't know what they are. Enjoy, eat, be happy.

Remember to love yourself, to worship yourself, to bow to yourself, for God dwells in you as you. Peace. Have a good life. Go forth into the night...

(Prashad continues as tape ends) [TOC]

## **YOU JUST AIN'T THERE!**

*6th December, 1992*

*Robert:* ...shanti shanti shanti om peace, peace. Good afternoon. (Students: Good afternoon Robert.) It is good being with you holy people. One holy people whoever you may be. It's good to see your smiling faces. Happy face, let's see the happy face.

Those of us who have been studying Advaita Vedanta, the non-duality concepts have come across the one principle of Advaita and remember it intellectually. The one principle being, "Everything is Brahman. The whole universe is Brahman. Only Brahman exists and this world that appears to you is an hallucination." You're hallucinating by believing the world is real. Non-dualists understand this, they realize this.

And yet some people have a hard time in grasping the truth of this, what this really means. Brahman cannot be explained. It is beyond words and thoughts, there is no valid explanation for Brahman. You can only know Brahman when you leave your senses behind. When you go out of your mind. This is the only time when you will know Brahman. So when somebody tells you you're out of your mind say, "Thank you," (students laugh) it's a compliment. You want to be out of your mind. It's no fun being in your mind. For in your mind you relate to the world. You relate to person place and thing. So you want to be out of the mind, totally out of the mind.

Think of this.

There is only Brahman nothing else and we can't explain Brahman. We can say it's like boundless space. Boundless space is of the void that you hear about in buddhism. The difference between boundless space and Brahman is that Brahman is consciousness. What we call Brahman is consciousness. Which simply means that Brahman is a power that is conscious of itself. It is not conscious of anything else. It is not conscious of this world or your body or your mind or the phenomena of the world or the universe. This has completely nothing to do with consciousness. Remember the world is a hallucination, a mirage, a no thing to Brahman. If you don't know Brahman the world is real, very real with its phenomena, with its manifestations.

So we learn that we somehow have to identify with Brahman. This is a mistake. You can see this, if everything is Brahman then who has to identify with Brahman. There has to be a subject and an object. The subject wants to identify with something. So they look at Brahman as being out side of themselves and they try to identify with Brahman. This is the mistake that you make. And this is the reason it takes so long to become self-realized and become free. Because you're looking to do something and in truth there is

absolutely nothing to do. There is nothing to do to become free and liberated. What is there to do?

If you say, "I have to try," you're saying the hallucination has to try. You're believing in the hallucination, the falsity, the mirage. Thinking that this is the truth and you have to identify with something to become higher. No, all you have to do is remain still, that's all. Remain quiet, still. Nothing to do. Nothing to become. If you try to become something you get caught in the world of cause and effect and you will have all kinds of problems. But if your mind...if you've made the mind still and quiet then there is no one to identify with anything and you become free. You don't become free you awaken to the freedom that you already are. Ponder this.

Another mistake that most of us make is that we understand that Brahman is the ultimate reality. The nature of Brahman is bliss, consciousness, peace, love, yet inadvertently we try to manipulate Brahman to give us what we want. This is another thing that holds you back from realization trying to manipulate Brahman. And we don't do it purposely we do it subconsciously, inadvertently. In other words some of us think of our problems so-called or some of our needs and wants, and we think if we pray to Brahman or identify with Brahman or think about Brahman our needs will be met.

Now let me give you a little secret: Brahman doesn't give a damn about you at all!

Because to Brahman you don't exist. You exist to your ego. Brahman doesn't know anything about you. Nothing at all. It's you that knows about yourself. It's what you appear to be right now that thinks it's a somebody or a something. And then you try to identify with something higher or become something higher and manipulate something higher. This is where suffering comes in. For as you try to do this your world falls apart. You cannot manipulate Brahman. You have to leave everything alone. Leave everything alone.

Some people suffering from lack or limitation or from some kind of disease or depression or they're having...want things a certain way believe if they sit down and think of Brahman, Brahman will heal them or will become something for them or do something for them. This again is a grave mistake that you make. For you are wasting your time by believing you're somebody that has to have something. By feeling that you have to be healed or you have to be cured and you need a new body or a new mind or a new mate or something. All this is foolishness.

Remember again that only Brahman exists and you don't. But you think you exist. You believe you exist.

Therefore all these spiritual practices that have been given to you, various sadhanas to lift you a little higher to that place where you become one-pointed. And one day you are able to see that all the sadhanas that you've been doing is a bunch of nonsense. Your spiritual practices have been non-sensical because there is a human being trying to become a higher human being and you don't exist. You just ain't there! Nobody's home!

No matter how many times I tell you this you will still feel your ego telling you things, leading you, guiding you, directing you. You become upset over this, you become upset over that. You will like this, you will love that. All of this is part of the phenomena. Part of the illusion. Part of the maya.

If you can only understand that Brahman is all there is, what is there for you to do. We're not saying Brahman is and then we have to play hide and seek and try to find Brahman. We're saying Brahman is. That's it! Brahman is not this and Brahman is not that. Brahman just is. That's all, that's it. There is absolutely nothing you have to do to find this out, to discover this besides to keep quiet. Do not try to find peace, find happiness, find love how can you do this when Brahman is. If Brahman were an entity then you would have to search for Brahman, try to be like Brahman, try to identify with Brahman. So Brahman is a non-entity. Therefore there is nothing to search for, there is nothing you have to become or to be. Nothing.

Can you feel nothing? It's so beautiful when nothing exists. When there is nothing you have to fix, nothing to straighten out, nothing for you to condemn. Nothing.

Remember you didn't come here to hear a lecture or a talk, you came here to be nothing and you can go home as nothing. Who can actually stop you from being nothing but yourself.

Remember the nothing you're talking about is Brahman, which is consciousness, which is bliss, the absolute reality, which is unalloyed happiness, total peace. This is Brahman, this is you right this moment. There is absolutely nothing to think about.

Do not try to analyze anything I say. Do nothing with what I say. Don't accept it, don't reject it. Don't like it, don't dislike it. Don't be happy about it, don't be sad about it. Do absolutely nothing about it since there is nothing to do, no one to do it to.

Once you understand this and the mind has become quiet, peaceful, the thinking has slowed down considerably, all of your karma, all your samskaras or samsaras are totally wiped out. Karmas, samsaras, samskaras only exists for a human being who believes they are a body. Not for a person who is totally free and peaceful in the mind. What I'm saying to you is the past does not matter. The past cannot hurt you unless you look at yourself as a human being as a body, as a mind. Then you have to concern about the past, the past lives and all sorts of things.

When you stop solving problems and stop trying to do things and manipulate things to become something then there is nothing for you to do.

The whole secret again is to make your mind quiescent by not trying to solve your problems, by not trying to come to conclusions, what's right, what's wrong, what's good, what's bad. If this is difficult for you the next best thing for you to do is self-inquiry.

If you practice self-inquiry you should do so continuously without stopping, night and day. By inquiring, "Who is this person going through this experience? Who is having these feelings? Who feels depressed? Who feels negation? Who feels that they have been dealt a bad hand in life? Who feels they're going to die soon? Who feels all these

things?" Ask your self, inquire within yourself. The answer is within yourself. And the answer will come, "I feel this way. "I" feel this way. I feel troubled" Catch yourself saying this and scrutinize the I. "Where did the I come from? The I that feels these things. I've just admitted to myself that I feel this. But am I, I? I, I, I, I, I, I, I, I, I, I. Who is this I? Am I this I? I feels tired, I feels sick, I feels depression, I feels it's too good to be true, I feels all of these things," not you! Not you but "I!" Therefore the next question you ask yourself is, "Where does I come from? What is the source of this I? Where did it come from? How did it get here? Who am I?" When you get to that point you keep totally quiet and still.

For soon you will realize that the I does not exist whatsoever. The I-thought never existed, doesn't exist now, it will never exist. It is simply a thought, an erroneous thought. That's what the I is. Just thinking this way will set you free. What else do you have to think about? Remember there is absolutely nothing for you to think about. You say, "I have to think about my affairs, my life, my money, my job, my security." Who told you, you have to do this? This is the illusion, hallucination I'm talking about.

Brahman again is all in all, you are Brahman, nothing but Brahman, Brahman is consciousness, pure awareness. Consequently does Brahman have to become something or think about something or do something or worry about something? Your life is brahman's life. And when you let go and stop worrying about something, stop thinking about something, then Brahman starts to express itself, as harmony, as bliss, as peace and you will find yourself in your right place going through those experiences and those situations that you have to go through and all is well. You have absolutely nothing to do with it. It's none of your business what happens to you.

If you can only do this and try it and practice it, you will see what I am talking about is real and true. Give it a chance, practice it for one day only and watch what happens. Instead of watching television, reading a newspaper, being concerned about the world and man's inhumanity to man, for one day practice self-inquiry or just being still and watch what happens to you. Watch the direction that you take, you will be moved by the unmovable. You will be carried along by the stream of blessedness to your highest good, by the current that knows the way. What I'm trying to say is that everything will take care of itself. Everything will always take care of itself. And Brahman is the Self!

There is only the Self that is all there is. Brahman, the self, consciousness, these are all synonymous. So stop feeling sorry for yourself. Realize that there is nothing wrong anywhere that what you really are was never born, can never die, does not prevail and be happy, be totally happy. When I say be happy it doesn't mean you have to laugh hysterically all the time. When people continue laughing hysterically all the time, watch those people. (students laugh)

You've heard that song, "Crying on the inside, laughing on the outside?" Many people put on an exterior laugh all the time and laugh hysterically are hiding a lot of problems inside. So you don't want to become an entity of laughter. It's good to laugh, it's good to cry, it's good to be yourself, it's good to do nothing but do not put anything on that you

don't feel. Surrender to the power that knows the way. Give up. To say give up does not seem too positive. But what I'm referring to is give up your belief in your humanity, that there are mistakes, that there is something wrong. This is how you help the world. This is how you bring peace into this world, by knowing your Self. For when you become acquainted with your Self you will see your Self wherever you look. And if you're experiencing the Self you're experiencing harmony, peace, bliss, joy, happiness, therefore wherever you look you will see these entities, you'll see these things.

Start today, do something for yourself. Be at peace with yourself. All is well. Peace.

It is now time to play stump the guru. If you stump the guru I disappear. (laughter)

(Q - Mary reads, A - Robert answers)

*Q: Dear Robert, tell me what you do not know? (laughter)*

*SH: That's stumped the guru. (laughter)*

A: The answer is silence. There is no answer, it's silence. It's only silence. Next case.

*Q: This could be a continuation, I don't know? Are you just a walking, breathing embodiment of the higher Self as far as your identification is concerned?*

A: I'm not walking, I'm not being, I don't exist. What you see is your business. (students laugh and someone claps their hands) You can think anything you like. But I will not admit to it. (laughter) Next.

*Q: Is not your experience as if you were just watching a continuous movie?*

A: What movie? I saw a movie last week. (laughter) The movie plays again and again. There is no movie to watch. There is nothing to do. I'm not watching a movie. If I was watching movies that movie would exist. There is no movie to watch. There is nothing to do. The movie is over. (laughter) Great movie. Next case.

*Q: Some people desire to leave the body and go to spirit, however you seem to desire nothing. Are you happy whether you stay with Robert or drop any connection with the body of Robert? Do you desire any change in dimension?*

A: There is no one left to decide that. There is nobody home who makes decisions like this. There is nothing for me to decide what to want or to need. I just am and everything happens that is supposed to happen. I make no decisions, no judgments, I do nothing. Yet things happen the way they're supposed to. That is why I always say, "All is well and everything is unfolding as it should." There is nothing to do. What has to be done? Nothing. Next.

*Q: If you could change what is, what would you change? This world of matter, peoples beliefs, peoples actions, laws of physical or karmic world, how long it takes your disciple, devotees to self-realize.*

A: You're speaking to an entity and the entity doesn't exist. Who am I to want to change anything? I'm not looking to change things or make things better or worse. I just am. I'm not this, I'm not that, I'm not trying to make anything happen to any place. Just

me, the way I-am, nothing. No changes, nothing new, nothing old. Everything just is. That's the way it goes. (laughter)

*SR: Maybe you should disappear?*

R: I will soon. Mary? (*SM: That's it Robert.*) That's it Robert. Anyone like to say anything or something?

*SF: Yeah there is something I've been wondering about. A while back we had some discussion about out of the body experiences. Where from what you said I got the impression that what happens is, an individual without losing his individual identity somehow gets transported to another plane. I think you used the term, the causal plane or the astral plane. My impression is that those planes are no more real and no less real than this plane which I sometimes understand is called the relative plane. And in any case they're all unreal. And I know when Maharshi was asked, "What is it like when an individual dies," he said, "why do you want to know what it's like after you die before you know what it's like to live?" And he also would say as always, "Who wants to know?" So I guess the whole idea is to forget the whole thing. (laughter)*

R: Why say it at all. (laughter) Why say it at all. You're right. You're right. You're absolutely right. (*SF: I thought I was but that's...*) (laughter) Every plane, every phenomena comes out of the mind. Comes out of your mind. You create everything. Causal planes, astral planes, mental planes it's all your own creation. Out of the body experiences all come out of the mind. When the mind is gone it all stops and you become eternal bliss which you always have been. So there is nothing to become, nothing to be, nothing to change, nowhere to go, you're already home. Just where you are right now, that's it. That is all there is.

*SY: For me you're giving new meaning to the expression, "thanks for nothing." (laughter)*

R: (laughs) You're welcome. (laughter)

*SJ: Think nothing of it. (laughter)*

*ST: Robert in your talk here it reminds me of this... in concerning what Ramana Maharshi wrote, I want to reiterate and that was that Brahman is real, only Brahman is real, the world is unreal, Brahman is the world. Now, if consciousness is totally unaware of it, totally unconcerned with the world, it would seem to me that a God-realized man who realizes the absolute which is in coincidence with realizing and experiencing the phenomenal world that he has put one foot in the absolute and one foot in the phenomenal world, one foot in being and one foot in becoming. He is actually in a superior position to the Godhead itself. If it is a compassionate God-realized being. (R: What's the question?) Well how can there be an absolute that is totally unconcerned with the world and how can that be squared with a God-realized Master who is fully conscious of the world and compassionate towards the world and at the same time is totally God-realized and fully aware of the absolute as the absolute.*

R: Who asked this question? Who asks this kind of a question? That's what you see, from your viewpoint. That doesn't exist that way. In reality only Brahman exists as Brahman. The statement Brahman exists as the world means only Brahman exists. There is no world, there is nothing happening. Nothing is going on, the way you see it, the way



you explain it. There is noone with a foot here and a foot there, a hand here and a hand there. That's your imagination, nothing exists like that whatsoever. The world does not exist whatsoever at all. There is noone who exists who does anything. Nothing has to be done. Everything has been done that has to be done. All is well.

*ST: Another question. How does that account for our misidentification though with the body and the mind? And even our misidentification with getting to the point where we think that we're transcending the body and the mind because we're starting to get a sample of the self where that's still more like atman or atman and as I understand it, the realization is when the atman realizes its karma mind. How can there be this step where we are at right now and that realization? It's unreal to be done with?*

R: You're just answered your own question. It's not real to begin with. There are no steps, who is taking the step? The one who thinks he is a human being, a person, place or thing takes a step. Go beyond that. There is noone to take any step there is noone to do anything. Nothing has to be done. There is nothing to do. You don't exist! Accept that you don't exist and be free. And all this stuff and everything else will disappear from your viewpoint. As long as you think you're real you're a body then what you're saying is true. There are steps to take, this to do, that to do, that's from your viewpoint. When you go higher than that you will see there is nothing to do, no steps to take, nobody to do anything because there's no world. The world is an hallucination. You're hallucinating. Go see a psychiatrist. (laughter)

*ST: The next question would be, how do we know when we have transcended that hallucination?*

R: A little birdie will tell... (break in tape) (laughter)

SR: There'll be no you to know. (R: Exactly.)

*SY: Robert is it predetermined, when? (laughter) You know is there a when, when the hallucination leaves? Is it predetermined? Do you just relax and be, and then at some point it automatically - for every person?*

R: It never came so how can there be an end to it? It was never there to begin with. You think something happened to you and now you're going to have to get rid of it. Nothing has happened. You never were and you never will be. There is nothing you have to do. Just be still and everything will take care of itself. There is no point when something happens. If something happens that means there was something wrong to begin with and then something has to happen to be right. (*SY: But how does the veil happen?*) It never happened. Nothing ever happened. You feel something happened but nothing ever happened. Nothing is happening, nothing will ever happen. It's like the water in the mirage. There appears to be water in the desert, you try to grab it, you grab sand. Like the sky is blue. Like the snake in the rope. These things are all hallucinations they don't exist. Life is like that, it appears to be real then upon investigation you will find life never existed. You'll be okay don't worry.

SL: *When you say a stillness that we need with all this illusion is keeping the stillness as we go through because to be still in the being through the action as we, through work, through the jobs, through the things that we have to do, we don't have to do but yet there is things to tend to, whether we have family or things. But in the process of the illusion what I've got is the stillness. Going through this but the stillness I'm not really - but as we do.*

R: True. But realize that you are not the doer. Everything that you're doing or what you're supposed to be doing has been preordained for you. (SL: *Exactly.*) So you're not the doer there is nothing that you're doing. (SL: *It's just going - in the flight.*) Everything is happening. (SL: *Yeah.*) So let it happen leave it alone. It will take care of itself. You have absolutely nothing to do with it. (SL: *But keeping the stillness?*) By trying to keep still in the situation of action you can't keep still. But when you realize there is no action, nobody is acting, nobody is doing anything then you'll keep still.

SY: *Help other people believe in their hallucinations?* (R: *Say that again?*) *Helping other people believe in their hallucinations?*

R: You're not doing anything like that. It's not up to you to do anything like that. (SY: *Don't do anything.*) Everything will happen by itself. (SY: *Right.*) You're not helping or not helping. (SY: *Okay. Helping wasn't the right word.*) You're not doing anything for anybody. (SY: *Got you.*)

SL: *Then just be?* (SY: *Be, right.*)

SI: *Where is the doing come from?*

R: From nowhere, doing appears to be real but there is nobody doing anything. It doesn't exist.

SI: *I find that since I've been coming here I find myself wanting to withdraw more and more from my ordinary activities, like at night I like to go home and light a candle and read your notes. Look into what you've been saying. And since I've been coming, which is a really short period of time only a month or so. I feel a greater peace and a greater, much more expansiveness but this issue of the doer is the one that has got me confused because what I had decided to do with myself is just to bide my time between being still and being involved in the hallucination, do you know what I mean?*

R: You're trying to be holy don't do that. Just be your Self. When the mind is quiet you'll do whatever you have to do. (SI: *So it's okay to do it?*) Sure. (laughter) (SI: *Just what I needed to know.*) Do not separate one thing from the other, it's all one.

(pause)

Prashad.

(prashad continues as tape ends) [TOC]

## **YOU WILL BE THE ENTIRE UNIVERSE**

*10th December, 1992*

*Robert:* Shanti shanti shanti om peace, peace, peace. Good evening. (Students: Good evening Robert) It's wonderful being with you again. Good seeing you. I see we have a few new faces here, welcome.

I want you to ask yourself, "Why am I here at satsang tonight? What is my purpose? What is the real reason I'm here?" Ask yourself. Did you come to check out the speaker. To compare him to other speakers. Did you come to hear something profound, strange, unearthly, that's good because that is exactly what you are going to hear strange things, unearthly things, weird things.

*SE: And murder too. (R: True.)*

Robert continues: What do you believe that you are? What do you think of yourself? You believe that you were born, you go through experiences on this earth. You meet different people have different experiences with each person. Then you get old and die. None of this is true. You were never born, you do not get old, you do not prevail and you do not exist. What gave you the idea that you were a human being subject to birth, death and destruction? What gave you the idea that you exist to begin with?

Noone exists. Nothing exists. The universe does not exist and your thoughts, the thinker of these things does not exist. Just think if it weren't for your thoughts you wouldn't have any problems of existence and non-existence, of enlightenment and non-enlightenment. You only think about these things because you have a mind so-to-speak that doesn't exist either. But you believe you have a mind you have thoughts, you have ideas, concepts, beliefs.

Where do they all come from?

They didn't come from anywhere. They never came at all. Where did your belief come from to be able to think this? You're not really thinking anything nobody is doing a thing. There is only consciousness, the absolute reality which is the Self. And I'm not too sure about that either. (students laugh) You want something to exist. You want a better world, a peaceful world. You want enlightenment, you want liberation.

What are these things that you are looking for? Where did you hear about them?

You've read many books, voluminous books, thousands of books about Saints and gurus, about liberation, saving yourself they're all a bunch of lies.

You would have been better off if you never read anything at all, never believed anything, never did a thing. Just be. Just be yourself. That is all you have to do. There is

nothing else you have to do. You don't have to practice sadhanas or meditations or japa or pranayama or anything.

Who are you that you have to do these things? What do you think you are that you have to practice all these things year after year after year? To what avail? To what purpose? To become enlightened and then what?

You believe if you are enlightened your life will be better. This is a great mistake because if you're enlightened you have no life to be better.

Where would the better come from? Your life exists because you think you're human. So if you didn't exist at all there would be no life to be better or worse. You have to come to the conclusion yourself. I do not exist, I never existed, I never will exist then, "Who am I? If I do not exist then who am I? What am I all about?"

You are not the "I" to begin with, you are not the "am" and you are not the "who." So "Who am I?" even becomes redundant. Somebody has to say, "Who am I?" and the somebody who says it does not exist. Therefore there is only "Who am I?" when there is a being around to say it. If you knew who you were you'd have nothing to say. Because you don't know who you are you have plenty to say.

What good are all these words you've been speaking all of your life? What have they done for you? All these frustrations you've been through. Trying to make your life a better life. Trying to heal yourself. Trying to make yourself happy. Who needs this? Who wants this? Who wants to be happy? Who wants to live a good life? Can't you see it's all an illusion? The good life that you're yearning for?

Where we have uninterrupted happiness and peace and joy, there is no such life. Where would it come from?

Yet the opposite does not exist either. In other words there is no evil in this world. Evil does not exist. There are no problems. Opposites do not exist. Nothing exists. I don't exist and you don't exist. So why are we having this dialogue, this conversation? Why am I talking? Who is talking? Who is the teacher and who is the student? Who is dead and who is alive? Who is happy and who is sad? Find out, inquire and then ask, "Who is inquiring?" If you go through this you will find that you don't exist whatsoever.

Yet the appearance is very strong with some people. The appearance of death, sickness, lack, limitation. The appearance of happiness, fortune, joy, peace. They're all part of duality. All part of the nonsense of this universe, the leela, the maya. And yet the leela and the maya do not exist either.

I'm trying to take everything away from you as you can see. Everything that you ever believed. Every concept you ever had. Every idea that you had of getting enlightened, becoming free, becoming liberated. Every idea and belief of thinking that you're not liberated. That you have to get liberated. All of these things I'm trying to remove from your thinking patterns and then you remove your thinking patterns. You have to leave yourself empty, totally empty. To be totally fulfilled you've got to be totally empty first.

You have to look at your past and say, "Forget it." The past is dead. Forget about all the mistakes you made, the rough times you had. The people who abused you, hurt you. The people who have loved, fed you, gave birth to you. This is all in the past. As far as you're concerned it never happened because you can't bring it back now. It's only a memory.

And what is the future? The future is part of your false imagination. You see into the future whatever you think you are. But for who is there a future? For who is there a past? For whom is there a present? There is nothing to hold onto. Never forget this. You have absolutely nothing to hold onto just empty space, boundless space.

Is there something beyond boundless space? Is there something else? What about all this bliss I hear about? The unalloyed happiness I hear about? The total joy that an enlightened person feels? How do you know what an enlightened person feels? You imagine all these things. There is no difference in you believing that an enlightened person feels unalloyed happiness, bliss and joy and the old fashion people who believe they are going to go to heaven and sing songs for the rest of their lives. There is no difference.

Stop mapping things out. Stop thinking the way things should be, what you'd like. Everything happens by itself. It doesn't need any help from you. Who do you think you are trying to help the infinite know itself. Things begin to happen when you drop everything. Things begin to you happen when you don't want anything. When you stop searching. When you stop planning. When you stop being afraid. When you have no desires. Then things begin to happen.

What happens?

What happens is beyond time and space. So how can I tell you. What happens is beyond words and thoughts. So how can I explain it to you? What happens is so vastly different from what you've imagined that if it came to you all of a sudden you wouldn't be able to contain it, you would blow up to pieces. You would leave your body totally, completely if you were able to grasp it right now. Suffice it to say what happens when you reach reality it's different than anything you could ever imagine. Just different. It's different than the stories you've read. It's different to what words tell you. It's different than anything you can ever imagine or be. There is no words to describe it.

Yet when this happens to you, it's already happened to you but you don't know it you will just be the entire universe. So you'll be all-pervading consciousness. You'll be the mountains, the sky, the plants, the animals, the people this would be you. It's difficult to fathom this in your present state. How can I be the animals and the people and the mountains and the sky? Yet you are already that now. That's what you already are, right now. Therefore develop a good disposition. Develop loving kindness. Develop peaceful attitudes. This is the way it begins.

Unfortunately many of us have not gone through the beginning stages. We want someone to touch us, to look at us, to illumine us and we go on everyday being the same old me, me, me we've always been.

You should imagine that you're already enlightened. How would you act then? How would you act towards people, towards places, towards things if you're already awakened? Intellectually you have an idea. The first thing you do is realize that everything is you. So how would you treat yourself? You know that the way you treat others is the way you treat yourself. How you react to people, places and things is the way you react to yourself. But there is only the one Self and you are that. Even knowing this intellectually is very good for it makes you a better person. You stop wanting and desiring trying to become something. Rather you give yourself away completely. You surrender completely.

There is one very important way in which to alleviate all problems, alleviate all error, alleviate all ignorance and find your true Self. And that way is to love yourself. To really love yourself. It sounds easy but try it it's not easy to totally and completely love yourself just the way you are. When you begin to love yourself this way you automatically rise to a higher state of consciousness. For you're loving the Self when you love yourself. You are really loving the one Self which is omnipresent and all-pervading. Therefore when you love yourself you love everything that exists. Nothing is left out of that love. Nothing. And this is what raises your consciousness. This is what transforms you. Forget about being enlightened, awakening. That will take care of itself.

But see how you react everyday. Look at the things that disturb you, make you angry, upset. If you realize that you are a God would you become upset over anything? Would you react to anything? Would you become depressed and disillusioned and feel strange about anything? Of course not. For being in God you're everywhere present, you're all-pervading. Everything is you. So if you're upset over anything you're upset over yourself. Be happy, allow yourself to be happy. For no reason whatsoever.

It is erroneous to believe that if you get something you like then you'll be happy. For you know by now how it works. When you wish to attain something. Say you want to buy a new car. You save your money to buy a new car. You're striving to save the money. Your mind is always on this new car that you want to buy. Then you finally have enough money to buy the car and you feel happy. But what is really happy? Is it the car that has made you happy? Of course not. It is the mind that achieved its goal. When the mind achieves its goal it rests in the heart, it goes back into the heart and the heart center is really pure happiness. So happiness ensues. Yet you are saying that it is the car that made you happy. It's not the car at all. It's the mind going back into the heart that the happiness came from.

Think about this. When the mind returns to the heart center then happiness ensues all by itself. So the person who intellectually knows what I'm talking about realize that if you can make the mind go back into the heart without any effort, without anythings whatsoever without any desires, without any wants then the same feeling will come if they had something they wanted to buy or needed and they achieved it. In other words you can

fulfill yourself and be happy without anything whatsoever. By allowing the mind to go back into the heart where it belongs then the Self ensues and you're happy. Totally happy.

But most people think that people, places and things make them happy. But you can tell if you go back in retrospect this doesn't work that way. For when you've achieved your desire how long does it last before you become unhappy again and looking for something new again?

Take for instance the example of human love. You meet someone new you fall in love with the person and you've got to have that person. That is all you can think about, that person, day and night. The time comes when you get that person and you live together and get married whatever. The mind has gone back into the heart and you've achieved what you wanted. But as time passes it changes. You take the person for granted. It's not the same anymore. The mind has come way out again. It's come back out. The mind has become active again looking for something else. Wanting something new. And then you become miserable until you get something new.

So the average person goes through this day after day, week after week, month after month. Always believing they have to have this, they have to have that. If they have certain things they will be really happy if they don't they won't. What a waste of energy, what a waste of life.

Know for sure that happiness is your birth right, you already have it, you possess it, it's yours. Bliss is your birth right, you already have it, you possess it, it's yours. It has nothing to do with person, place and thing. Your real nature is Brahman which is consciousness all-pervading absolute reality. This is your real Self. This is what you are. Awaken to yourself. Now. Be yourself. Peace.

Feel free to ask questions, to make statements.

*SF: I have something that I want to check on. It's kind of heavy so I wrote it down. (R: Okay Henry.) Sir? (R: That's good Frederick.) Because I get confused sometimes when I think of these things. Anyway this is what I put down. This psychosomatic apparatus known as Fred Barnell, has a role to play in this cosmic dance, this leela, and is no more real and no less real and in no way separate from the other players such as Billy Graham or Charlie Manson or Jesus or Judas or Dr Schwartz or Adolf Hitler? That's hope?*

R: You are all of these people. They're all you and you are them. You're not any different than anybody. But why think about those things? Why not put... *(SF: They are mental concepts that are valueless.)* That Fred, Fred Barnell doesn't exist. Who is Fred Barnell? It's a person who has a name called Fred Barnell. But who are you for real? Who are you truly? Are you really Fred Barnell? *(SF: Something other than that.)* You're way way different from Fred Barnell. Do not think of yourself as Fred Barnell. Do not think of yourself as anybody or anything. Just do not think at all. And what you are will come out by itself and you will begin to shine. Fred will be gone to the garbage dump. And you really won't... *(SH: Congratulations!)* ...come back. *(SF: Sir?)* You really will be there. The real Self what you are really is already shining, is already there you are that now. Love yourself.

SR: Robert? (R: A voice in back of my head.) (laughter) Robert why do you say, "Love yourself," instead of saying, "love the Self?"

R: Because if I say, "Love the Self," you won't know what to love. If I say, "Love the Self," how can you love the Self when you believe you are a human being? That's virtually impossible. So when I say, "Love yourself," when you love yourself the way you are automatically you rise in consciousness and become the real Self. (SR: I see.) But it begins by loving yourself just the way you are. (SR: So you're saying to love the body-mind self and that in turn will lead you to the higher Self?) Yes, but when you love your body-mind self do not think about being your body-mind self or about your sins of omission or commission or your past or future, don't see yourself as a body at all but love yourself just the same. Love yourself without outlining. Love yourself without judgment. Love yourself the way you are in this moment. When you get up in the morning look in the mirror and say, "I love you Self. I love my Self." Do not think who your Self is. Or you'll come up with the human self. Do not go into your past or your future or the present. Just be there loving your self. And loving your self this way will take care of everything else.

But if you begin to say, "I love myself," and your mind brings up all kinds of episodes in your life then you'll hate yourself. That is not the way to do it. Love yourself without qualification and then your higher Self will come into play.

(silence)

Mary would you like to read the Jnani?

SM: Yes Robert I would.

(Mary reads the Jnani refer to beginning of this book)

R: Thank you Mary. (SM: Thank you Robert.)

R: Announcements?

SE: No satsang on Saturday.

SM: Right. No satsang on Saturdays any more for a while and there will be no satsang on Wednesday, oh no, on Thursday it'll be on Wednesday...

(Announcements continue)

R: Anything else we should talk about or forever hold your peace.

It is time for prashad. We have a shopping bag full of goodies. (laughter)

(tape ends) [TOC]



*Transcript 208*

## **LOVE YOUR SELF**

*13th December, 1992*

*Robert:* Om, shanti, shanti, om, shanti, shanti, om. Peace, peace, peace.

Good afternoon. It's good being with you once again. I welcome you with all my heart. It is good to see all these smiling faces once more. Happy face. Let's see the happy face.

Be happy, be happy right now. There is nothing in this world that will make you unhappy, nothing! What would make you unhappy? There is absolutely nothing that will make you unhappy, except your thoughts, your thinking, your belief, your habit patterns that you've carried around for years and years. Only this would make you unhappy. You're thinking about the past or you're thinking about the future. Instead of staying centered right now in the moment, you choose to think about the past and the future. In this moment nothing is going on. In this moment there is total peace, total love, total joy, total harmony. But when you start thinking about it, it changes, doesn't it?

The idea is to stay centered, stay centered in the moment, in total harmony, in total joy, in total peace. Stay totally centered without thinking at all, if you can, and you'll see that you'll always be happy, for there is a power and a presence that takes care of everything. It is the Self, which is always happy, pure, peaceful. This is you, if you stay centered.

Again most of you are waiting for me to give you a lecture, or a talk, or a sermon, or whatever you call it. But what if I told you that the talk you are waiting for me to give you, is already within you. Everything that I'm saying to you, you already know. It's within your Self. Everything I'm sharing with you is within your Self. You are that. You've always had it. There is nothing new I'm telling you. Everything you've got. You've got it all, within you, right now, right this minute. You brought it with you at birth. When you were born everything came with you, everything.

You have created me out of yourself. I am merely an image of yourself. If you weren't born, I would not exist. And it is because you were born that I exist for you. You gave me birth, as well as the entire universe. It is you who gave birth to God. It is you who gave birth to all the goddesses, all of the gods, all of the worlds, all of the universes. Before you were born, where were they? Did they exist? For whom did they exist?

You don't know if anything existed before you were born. You say that everything existed before you were born. But it's just a dream. When you were born everything came into play. When you took birth everything happened like it is now. You created everything. Think about this, ponder this. It is out of you that all things emanated. The gods

that you pray to, the beings that you see, the world and the universe that you see, is all an expression of yourself, nothing else. Consequently see only the good, see only the happy, the joy, the peace. See only that which you wish to experience.

For everything you see becomes your experience. Why believe something is wrong someplace? Why believe something is not right, and blame someone, when you gave birth to it yourself. It is your creation. This is something you should always be aware of, always. I am sitting here talking to you, but I've come out of you, and the things that I say to you, you already know. They're within yourself. Feel this. You are the one. There is no one else but you. Yet there is not two of you or three of you, or four of you. There is only the one, only the one expressing as yourself.

On Thursday we were discussing the easiest and fastest way to solve a problem, to get out of your misery, that you may be in, get out of your depression, whatever, is to love yourself. Yet some people didn't get it too much. I received four or five phone calls regarding this. I didn't elaborate on it too much. We'll discuss it a little bit now.

People ask me, "Well, do you love the higher Self? Do you love the lower self? How do you love yourself?" It's true, if you love yourself there would be no problems for you at all, nothing. There would be total harmony and happiness all the time, if you learn to love yourself. And the self that I'm speaking about is not the higher self, or the lower self, for most of you don't understand what the higher Self is at all. You just read about it. You heard me speak about it. People told you about a higher Self, but you've not had a direct experience of it. So as far as you are concerned, no higher self exists for you. So how can you love it? It's an illusion.

As far as your lower self is concerned, that appears to be your physical material self. That's the self that is a sinner, that makes all kinds of mistakes, does all the wrong things perhaps, has to struggle to survive. That's the lower self. Surely you're not going to love that self? So what self do you love?

You love the self that appears in the moment. In the moment the self that appears has no problems, has nothing to do with higher selves or lower selves. It just is. As you begin to love the self, without thinking about it, things begin to happen. You're loving the self that is in the now, the self that is in the moment, the self that appears every moment, from moment, from moment. That is the self that you love. It has no past, no future. The self I'm referring to is born every moment, fresh and new. That is the self that you love, continuously. But when the mind starts playing tricks with you, bringing up the past, or the present, or the future, you can't love it then. Let go. You may look in the mirror, and feel the love for the self that you see in the moment, when there's no past, no background, no future.

The question again arises, how do I make love to this self? You imagine in your mind the most beautiful thing you can ever comprehend. Think of somebody or something that you have fantastic love for. It may be your dog, or your cat, or a person, or a place, or a thing. Something in your life that you love ultimately, with no strings attached.

It may be a deity. It may be the Buddha, or the Christ, or Krishna, or a teacher, or something that means something to you, that you have unconditioned love for. You have to have unconditioned love for this, whatever it is, and feel that love, and realize that love that you're feeling is for yourself. You are that yourself. You are the Krishna, you are the God, you are the Buddha, you are the Christ, you are the deity, you are the guru. It is you, yourself, and feel that love.

This requires practice. But I can assure you if you practice this, you'll see results very fast. Loving yourself is one of the oldest spiritual techniques in the world. Yet most people never understood it, because they think they have to love the self they are, that appears. Or they think that they have to love God. You can't love God, you don't know what God is. You can't love Brahman, or the absolute reality, or pure awareness, for you have not experienced these things. You have to love something that you've experienced, and it is yourself. And it expands, it becomes omnipresence, all-pervading. If you're doing this correctly you will then see that you can go out and love everything that you see, everyone, without qualification. You will not let anyone out of your love, and it will not be an effort for you to do this. It is then that beautiful things happen to you. It is then that you start to feel something that you never felt before, something so grand, so joyous, so wonderful, so beautiful, and it has always been yourself. That's the funny thing about it, it's always been you.

You are not what you think you are, no one is. You are not the body, nor the mind, nor the experiences, nor are you the doer. This is not you. You are not the person who has made all the mistakes in the past, that feels sorry for herself or himself. This is not you at all.

Just the way you appear right now, this is God appearing, this is Brahman appearing.

Remember there are not two selves. There's not a higher self and a lower self. There's only the Self, and you are that, just the way you are right now, this moment. There's nothing you have to do to make it happen, to make it appear. You do not have to beseech it, or petition it, or pray to it, or desire it, or want it. You have to be! Just be! Be that which you always were. Be that now, this moment, pure unconditioned Self, the Brahman.

Nothing else exists but you. You are the one. You have always existed. There never was a time when you were born, or that you die, or that you prevail in between. Who prevails? There's no one to prevail. There's no one to experience anything. There's no one to express anything. There's no one to be anything. Know yourself as boundless space, as pure awareness.

Feel it. Feel it in your heart. Feel how good it feels. There is only joy, only love.

Give up thinking. The only power your thoughts have is the power you give it yourself. When you laugh at your thoughts, they dissipate, they go away. But when you believe your thoughts, they become more powerful. They make up all kinds of things.

Know that you are already free. Know that you are already liberated. You do not have to take courses, find teachers, do meditation. You are totally, absolutely free right now. Total freedom. Free of everything that's happened to you in the past. Free of karma, free of samskaras, free from the illusion of samsara. You're not the person who has to experience karma. That person is dead, never existed. For whom is there karma, but for the one who believes they are a body? As you give up your body right now, you give up karma also. You give up everything, and you become totally free.

The world can never harm you when you know who you are. When you believe you're the ocean, you have everything. When you believe you're the bubble on the ocean, that comes and goes, then you have things for short amounts of time. The bubbles burst on the ocean, the waves come and go, but the ocean remains the same.

When you go to the movie, you look at the screen, you see images. Images changing, changing, changing. There's a beginning, a middle, and an end, the images. But the screen always remains the same. The screen never changes. Would you rather be the screen or the images? The screen is always at peace. Just stands there, unaffected by anything. Different movies are shown on the screen, continuously, day after day, week after week, year after year. The images come and go, but the screen remains the same.

Look at your life that way. If you become affected by the vicissitudes of life, then you're like the images, identifying with the images. And you can take a step backwards and just observe and watch the images, which are people, places, things, and nothing can harm you, for you're like the screen. So you make your choice. What do you want to be, like the ocean, the screen, or like the bubbles on the ocean, or the images on the screen?

Know who you are. You do not have to find yourself or look for yourself, because you were never lost. Your nature is consciousness. Your nature is pure awareness. Your nature is absolute reality.

This will never change, no matter what you do to yourself, no matter how you abuse yourself, it can't change your divine nature. You can never change that. No matter what appears to be going on in this world, what's happening in this world doesn't matter. What's happening in your life matters, the way you react to things, the way you judge things. This determines what happens to you.

So become like a person who does not react to things. Do not judge things. Leave things alone and become totally free. Why not do this now?

Those of you who have trouble with what I'm talking about and need a technique to work with. There is a technique we can practice together, that will help tremendously. We'll do this now.

Close your eyes. As you inhale say to yourself, "Who am I?" Before you exhale say to yourself, "I am Brahman," and as you exhale say to yourself, "I am not the body." You're inhaling you say, "Who am I?" In between inhaling and exhaling you say, "I am Brahman," and exhale and you say, "I am not the body."

If you don't like to use the word Brahman, you can change it to whatever you like. You can say I am the Christ, I am Buddha. Say whatever you want. But understand what you're doing. You are declaring the truth about yourself. "Who am I?" as you inhale, "I am Brahman," before you exhale, "I am not the body," with exhalation. Let's practice this for a while.

(silence)

(break in tape, starts abruptly)

R: ...Stump the guru. Stump the guru time. Henry is trying to burn us up. You turned the heater on. The first stumper.

SV: *Maybe a stumpee you don't know?* (R: Stumpee, could be?)

SH: *I hope somebody stumps you one day, that'll be good. A great day.* (laughter)

SV: *It'll never happen.*

(Q - Mary reads, A - Robert answers)

Q: *Robert since your identification with Self is complete. (and there is a tiny little question mark) Why does your body not drop away?*

A: Who says my body has not dropped away? If you see a body I can't help you. Who tells you to see a body. Where does this vision come from? Who has it? Who tells you that I am a body? This is what your limited vision shows you, this is what it tells you. I can assure you that I am not a body and neither are you. There are no bodies here at all. No body is home. You see all the bodies sitting here? You're seeing a mirage, an illusion. They do not exist. Always remember it is you who sees these things. And you should inquire, "To whom do these things come?" That is the best method of getting rid of this. By inquiring, "Who sees this? To whom does it come? Who feels it? I do, well, who am I?" Keep doing this until the body form disappears. I'm not saying that I do not see you as a body. If I didn't see you as a body I wouldn't be able to function with you. But I see you as a bubble on the ocean, as an image on the screen. But for some reason I'm able to go through it and see the ocean and see the screen when I keep my mind on the image. And since there is one screen or one ocean I always see myself, wherever I look. Therefore I see you as perfect and pure and happy and joyous.

Q: *There is a follow up to that Robert. Can you tell me who or what was feeling warm and had to take the jacket off?*

A: Whatever you feel it was. What do you think it was? Whatever you believe that is what it is. As I said, if I didn't sort of have an image of a body, I wouldn't be able to function, I wouldn't be here. But you see the body has to eat, has to drink, is warm or cold or whatever but it's not the body. But it appears to be the body. It appears to be a body. It's all an appearance. Like the sky appears blue. It's not blue. It just appears like that. As the clouds seem to rest on top of the mountain peak. But the clouds aren't resting on the mountain peak. As the water is in a mirage. But there is no water at all, it's only a mirage. So it is that the body appears to be real too. The body appears this way yet it doesn't exist.

If you investigate closely you will see it doesn't exist. If you truly investigate the nature of the body, you will see that there is no body that exists and never has existed. And yet it goes on as if it does exist. But it doesn't exist. Nothing exists.

What we call the Self exists as the Self and nothing else. It is Self contained absolute reality. And that is your nature, that is what you really are. As you contemplate your nature you become what you contemplate eventually. So do not contemplate yourself as a body going through experiences, having problems going through this and having to do that. Contemplate yourself as a Brahman, as the absolute awareness. Always catch yourself. Remember to see yourself in your true image. You may forget for a while but catch yourself more and more. And as you keep catching yourself the time will come when you don't have to think about it at all. You will no longer be a body or mind or an ego. You will be free and liberated. Next case.

*Q: There is one word I can't make on this. Is sickness just a purification system just to get rid of extreme negativity off the planet. Is the goal of sickness just the self cleansing the body of a person and the earth planet?*

A: If there is no body what needs cleansing? If a body doesn't exist, who are you cleansing? What are you cleansing? What is there to cleanse? Forget about cleansing. Try to see the world as it is, an illusion. See your body as part of the illusion. Do not think of yourself as having a healthy body or a sick body or any body at all.

Go higher than that, go beyond it. Go beyond everything. Do not limit yourself whatsoever in any way. Let come what may. Do not attach yourself to conditions. Attach yourself to absolute nothing, zero. Know the truth about yourself. That you are free and liberated right now. Everything will take care of itself. Everything will take care of itself if you don't worry about it. Do not concern yourself about it. Everything will work itself out, beautifully. In a way you know not of. But you must begin the motion by realizing this world and your body and the universe only exists because you believe you are real as a body. If you didn't feel yourself as a body nothing would be real to you. As long as you feel yourself as a body, everything appears real.

In other words it begins with you, where you are right now. Do not try to change outer conditions. Do not try to change the world. Change yourself. Know the truth about yourself. And then you'll see the world as yourself, perfect and pure.

*Q: Would you rather that we not tell our friends about you unless it happens spontaneously? Or is it okay to let our mind think it would be nice to tell person X and then tell the person?*

A: Well as most of you know, I'm not looking for name or fame or anything. I do not want to set myself up as a teacher or anything else. I'm just here with the people who seem to come here. I'm glad that we can hold about 50 people and no more. Unless we'll have to go away somewhere else. I'm not looking for anything. So why make a big fuss about this. If you do know of someone who is really sincere about spiritual life and you think they're are ready for something like this by all means bring them if you like. But do

not go around broadcasting the meetings for we get so many seekers who come to look, to observe. And on some other day they go somewhere else to look and observe.

People run around the world all the time, seeking, trying to find the right thing, the right teacher, the right satsang and they do this for years and years and years and get nowhere. As you surrender to the Self, as you surrender to the satsang, as you let go of all your motivations, as you let go of all the feelings the thoughts, the ideas about satsang and you just come here with an open heart, you will start seeing things happen to you.

Many of you have told me how it is with you that you're beginning to see reality, you're beginning to see the truth. The world no longer affects or bothers you nor causes you pain, you're making good headway. Because you're being your Self.

You are not thinking about other people, pleasing them or not pleasing them, making them happy or unhappy. For you are beginning to know that you are the other people yourself, you are them. And therefore if you take care of yourself they will be helped tremendously. Because they are all part of the one Self.

This is how you bring peace into the world. By becoming peaceful. By becoming an embodiment of pure peace. Then wherever you see you'll see peace. It all begins with you. Leave everything alone, don't push. Just keep doing what you're doing and everything will take care of itself.

That's all Robert.

(tape ends) [TOC]

## **IT'S ALL COMING FROM YOU!**

*17th December, 1992*

*Robert:* Om shanti shanti shanti om peace, peace. Good evening. (Students: Good evening Robert.) It is good to be with you again. It is wonderful to see ugly pusses once more. It's a pleasure being with you. I love you with all my heart, unconditionally, totally.

When I say, "I love you," I really mean I love you, totally unconditionally. It is not like the love that some of you give people when things are going your way. When most people love someone they love them because they're getting something from the person or like the way they do things. But I don't care what you do I love you anyway. What you want to do is up to you and that will not change the love I have for you. Simply because I love my Self, not Robert. Robert doesn't exist. But love exists all by itself and I am that. It is all-pervading consciousness. Consequently I can only love you because that is the only feeling I've got.

Makes no difference if you shoot me, stab me, cut me to pieces, I can only love you. That is all I can do. I can't do anything else. For there is only one and that one is I-am that I-am. There is only one consciousness, one reality, one truth, one love, they are all synonymous and there is nothing else, nothing else.

Therefore when you feel something else, when you feel doubt, apprehension, suspicion, fear, ask yourself who feels this? Where does this feeling come from? Why do I feel this? Of course you can only do this when you understand that there is only one power. There is no other feeling but the one power in all your emotion. Only one. That one is I-am. There is nothing else.

So when some of you have various feelings all day long. You feel happy, you feel sad, you feel frightened, you feel like you're going to succeed, you feel like a failure, you have all of these feelings all during the day. Inquire, "To whom do these feelings come? Who has all these feelings? Where did they come from?" You don't exist. For I have explained to you that only love exists, only the one. Where do the others come from? Where do they come from all these apprehensions, these fears? There is virtually no place where they can come from. For love again is the only power. It is all-pervading consciousness, it is self-contained and there is nothing else. That's it! This is the truth about you whether you like it or not! That's right, you are a wonderful being whether you accept this or not. You are a God. Accept this.

If you will watch yourself, some of you, you will notice that when things don't go your way, when certain things come into your life you begin to pray to God. But you should catch yourself when you do this. Remember you are an Advaitist, you are an Ad-



vaitist, a non-duality person. So to whom are you praying when you pray to God? To whom do you pray? Where does this God live that you pray to? Who is this God that you're praying to? I know some people can tell me, "Oh when I pray to God I feel much better." It's really the same as going to a psychiatrist. When you tell a psychiatrist all of your problems you feel much better. It has nothing to do with God. When you talk to someone and tell that person all your problems, when you're praying to God or some psychiatrist or somebody else you're letting go of all of these things and certainly you're going to feel much better.

But again you are an Advaitist, a believer in oneness. You should catch yourself and begin to laugh at yourself and ask yourself, "To whom am I praying? Where does this God live that I'm praying to?" You'll then realize that you're praying to yourself. God is yourself, where else could God be but in yourself. But the whole truth is when I use the word self I mean the big Self with a big "S." The big daddy, the Self. You don't even exist. So you're not praying to your little self.

Remember in non-duality there is only one. If there is only one there is no room for you. What are you doing here? Where did you come from? It's funny how some people say they are Advaitists and they believe in themselves as something else. That's duality, that's two, how can that be?

I will reiterate again. Advaita means non-duality and there is only one power and there is no power in effect. There is only one. That one is you. It is not your body or your mind or your affairs or the world or the universe. It is one reality, one consciousness, one truth. That one is divine grace. The ultimate reality. The bliss consciousness, the love. It is all in oneness and you are that. If you can only accept this you would be the happiest person in this universe. For you will realize that you have no responsibilities to mould your life in any direction, to shape your life or do anything with your life. For you have no life. Only the ultimate truth has a life, has its own life. It has nothing to do with you whatsoever.

It is beyond words and thoughts, beyond your feelings and emotions. Beyond what you think or don't think. Beyond what you believe or don't believe. Beyond your concepts. It is so beautiful that if you felt it right now you would probably blow up. You probably would be blown to pieces, it's so powerful. For it contains the entire universal expression. You are that! You are that God. You are that bliss. You are that nirvana, the Brahman, the absolute reality. That is all you are and there is nothing else. What else can there be after that?

But some of you are saying, "But Robert I feel this and I see this and I hear that." Do you? Why do you do this? Who told you to do this? You've been hypnotized, mesmerized, to the grand illusion, the maya. Awaken to yourself. Awaken to the truth that you are free and you're nothing but freedom. Total absolute freedom from every conceivable thing you can imagine. Like boundless space you are totally free. Free of all so-called karmas,

samskaras, samsaras, past mistakes, everything. You no longer have to suffer. You no longer have to be afraid of anything.

How can God be afraid of anything? Does God have to pray to somebody? Does God have to meditate? Does God have to perform rituals, appease the gods and goddesses? Only so-called human beings do these things. But God is absolute freedom and you are that. You are the absolute freedom yourself. Why do you insist on believing something else? Even while I'm talking to you some of you are thinking about something else. Let go of the thoughts, let go of the mind, let go of everything. Let go! Drop it! Drop everything. Hold onto nothing.

It's virtually impossible for you to be hurt. What you see cannot hurt you. For what you see is an illusion. What you feel cannot hurt you for the feelings are illusory. So what can hurt you? Nothing. When did you first believe that you're hurtable? That something can hurt you, make you upset? Where do these feelings come from? They're not the truth. They're not the ultimate reality. But yet they appear so strong in most people. When these things happen to you and you feel upset, when you feel something is wrong think about the snake in the rope. When a rope looks like a snake and you become frightened but you see that it's a rope not a snake at all. Or the water in the mirage. When you see water in a desert and try to grab it, it's sand. It never was water.

So it is with everything that happens in your life, everything. You want to grab onto this, you want to hold onto that. You're afraid somebody is hurting you, somebody is doing something to you, somebody wants something from you. What can possibly happen to you? What? Nothing. Stop being afraid. Stand up tall, be counted, know who you are. When you know who you are the whole universe comes before you and bows to you. When you understand your true reality all the Gods and Goddesses will bow to you, pay homage to you. Awaken! Awaken! Awaken!

What else is there to say? This is the whole truth and nothing but the truth. Remind yourself of this everyday. There is only one power, one! Not two, one! This power is love. It is pure awareness. Nothing else exists, except in your false imagination. So be happy, rejoice!

Some of you don't look too happy. Some of you look like you're carrying the whole world on your shoulder. Drop the world. You were not asked to carry the world or carry anything. You're doing this of your own accord, of your own self. There is nothing you have to carry. You are free. Totally, absolutely free. Right now you are free, not tomorrow or the next day but right now. And you don't have to earn it.

Do not believe you have to be a good little boy or good little girl and appease God somehow and God will love you and send you a blessing. For in truth you were never a boy or a girl, you were God himself or herself or itself. You are that personality of God. You're not a human being. Just the way you are you're free. Just the way you are.

There are no good deeds you have to do or bad deeds or anything. There are no sacrifices you have to perform. You do not have to mortify the body or stand on hot coals

or stand on one leg with your arms raised in the air for two years. There is nothing you have to do to be free, nothing. Can you accept this? There is nothing you have to do to be free. There is nothing required of you for you've always been free, always. There never was a time when you were not free. Happiness is your real nature. Love is your essence. Feel it. Accept it. Be it.

Do not try to analyze what I'm saying to you. Do not try to come to any conclusions. For you're using your mind to do this and it is the mind that has made you believe all of these things for all these years. Stop using your mind. Use your heart. Stop judging, condemning, coming to your own conclusions. For you are doing this in your own mind. Everything is alright just the way it is. Everything is perfect just the way it is. And now you know why? Because there is only one! One power! So everything has to be perfect. The one has no competition. There is not God and the devil. There is only God.

So when you begin to pray to God catch yourself. When you look at anything in this world externally from you catch yourself. Realize that it is all happening from you, it's all in you, it's all you, it's always you. There is nothing else but you. When you want to change something in the external world catch yourself. There is no external world. It's only you. It's always been you.

Remember the world only exists because you were born. If you were not born would there be a world? Would there be a God? Would there be anything? The only reason anything exists is because you were born. You are the creator of this whole universe it all came out of you. You are responsible for everything, everything you see. Therefore ask yourself, "What do I see?" I see Dale coming in late. Who sees? Who sees this and who sees that? Who experiences this and who experiences that? Who goes through this and who goes through that? It's all happening from you. Try to understand this thoroughly. Nothing external can ever happen to you because there is no external world. There is only you. Wow that is a load off my back. (laughter)

There is nothing happening, nothing is happening, but you're in charge of this. It's your ball game. Don't you understand you can see anything you like. You can become anything you want. But you're doing it out of yourself it's all coming from you. When you look at this world and you see good and you see bad it doesn't exist by itself. It has no existence of its own. It only exists because you exist. Therefore find out who exists. Who really exists? Rather than try changing things in the world or changing people or changing conditions. Find out who is experiencing these conditions. Where are all these changes taking place? Externally? No, internally. It is all taking place from you in you. You are the one.

It's a relief when you understand this. You feel so relieved. That you don't have to fix anything, change anybody, change your circumstances, change the people around you. For you realize now that they're all coming from you. It's all you, you you you you you. Therefore when you feel something you don't like, when you see something you don't like, do not react to it, close your eyes and take a deep breath and ask yourself, "Who sees

these things? Who feels these things? How did these things arrive? Where did they come from?" I am the one therefore I have created them, but now you uncreate them. You see the reality, you see the truth, you see the love, you see the peace, you see the joy and then when you open your eyes you will see that kind of a world. You are what you see.

That's it. There is nothing else. Ask questions.

*SF: Would you agree that what you're sharing with us is the same thing as Lord Krishna shared with Arjuna? (R: Yes of course.) He was a player in the show... (R: Umm.) ...he had no independent existence. (R: Exactly.) His role was that of a warrior he had no choice... (R: Umm.) ...it was possible to get to a ??? where he knew that the actions of that entity were not his own and he... (R: Yes.) ...needn't feel bad about it.*

R: Of course. Arjuna had gone through with that he could have realized he was Krishna. (*SF: Sir?*) Arjuna could have realized he was Krishna. (*SF: So he did?*) He could've, no he didn't he took his place as a warrior but if he realized he was Krishna he wouldn't have to fight at all. He went one step that's all. (*SF: Short of...?*) If he went another step he would have been free totally. You know what I mean? (*SF: Because his actions were not real.*) He came to the realization because of Krishna that he was not the doer. That he was an actor on the stage, playing a part. This is a good place to be but if he went another step higher he would realize that he is nothing, he's Krishna the absolute reality. (*SF: He and Krishna are one?*) Of course. Then he wouldn't have to fight at all.

*SK: But he was identifying with the warrior... (R: Yes.) ...rather than the true Self?*

R: Exactly.

*SF: In that lifetime he was born with chakriya... (R: Yes.) ...that was his dharma? (R: Exactly) Maybe in another lifetime ???*

R: But there is no other lifetime. There was a lifetime for him because he believed that. But if he realized he is Krishna right now, there is only Krishna, only Krishna exists nothing else. The whole universe is Krishna. So there are no lifetimes. (*SI: If one accepts their dharma ones karma whatever it is there is a release within.*) Yes of course. When you accept your dharma it is very good it's a high step. But another step is when you understand there is no dharma. There is no one to experience any dharma.

*SF: Everything is nothing? (R: The absolute reality, Brahman.)*

*SK: Deny it all? (R: Of course. And when there is nothing left you are that.)*

*SP: Robert how do you silence the mind?*

R: By keeping still. By observing it, by watching it, by inquiring, "To whom does the mind come? Who has a mind? Where did it come from?" Ask yourself. "What is the mind? It's only a bunch of thoughts, so to whom do these thoughts come? To the I. I have these thoughts. Who am I then?" Use any one of those methods.

*SF: If I use, "I am Brahman," as an affirmation. There is an implication that there are two, there is an I and Brahman there are two, so the real truth would be I-am. When Christ said that the*

*father and I are one what he is saying is I am Brahman. Not as an object of thought but he was Brahman itself or the ultimate reality or the pure awareness or whatever else we may call it?*

R: He was really saying, "I am is Brahman." (SF: *Yeah same thing. Is that not so?*) Yes of course. When some say it right but when some people say, "I am Brahman," they think their body is Brahman. (SF: *They need to seek some help.*) Their small self is Brahman and that is not so because the body doesn't exist. There is no small self. I-am is Brahman. Never think I-am God. That's very egotistical. What you think you are can never be God. What is God is beyond words, beyond thoughts, beyond the body, beyond anything you can ever imagine. (SF: *So I-am is Brahman?*) Exactly. Same thing. I-am is Brahman. I-am is God. I-am is Krishna. I-am is the Christ. It has nothing to do with you as a body. When you start to think about it this way you will notice, you ask yourself, "Then where did the body come from?" And when you ask a question like that the whole body will disappear totally and completely for it never existed to begin with.

SH: *Then why does it seem to exist? Appear to exist?*

R: For whom does it appear to exist? (SH: *To you.*) Not to me, don't blame me. (laughter) I'm not guilty. I didn't tell you to believe you are a body. Why does the sky seem blue? Same thing. You'll swear up and down the sky is blue. (SH: *That's the way it appears?*) That's the way it appears. But for whom does it appear that way? To the senses. Who has any sense.

SP: *What do you have against the sky?*

R: I think the sky is beautiful there is nothing. But go up into the sky and you'll see there is only empty space, its black. There is no blue, the blue is a mirage.

SF: *In this life we're dealing with what's called the relative plane, that the relative plane exists, but at this point we don't have to bother with, and they're equally unreal as this plane like the astral plane, causal plane.* (R: Exactly.) *They're all no more or less real than this one.*

R: They all come from the mind. (SF: *And that is why we get the psychedelic drugs or delirium tremors.*) Are you delirious? (SF: *Sir?*) Are you delirious? (SF: *Yes.* (laughter) *It's the same as when you're in the hypnotic state on this plane.*) So wake up! (SF: *I'll try.* (laughter) *Still there is a will but whatever is involved in the flesh, when the play comes to an end.*) There is no play to come to an end. There never was a play. (SF: *Sir?*) There never was a play. The play is going on in your mind. Get rid of your mind and there's no play. Again there is nothing to get rid of. Who gets rid of what? There is no who and there is no what. (SF: *Who is what?*) (laughter) There is no who, there is no what. (SF: *No words really.*)

SI: *I think you mentioned a playfulness in leela.*

R: Did I mention a playfulness? Yes, it is. The leela and the maya can be used for good. This is what I'm talking about. See only the good. Being only the good. Attract only the good. (SI: *What about Brahman is without qualities. Why can there be this quality of playfulness?*) In reality there isn't. There appears to be. When you awaken there is no playfulness, there is no maya, there is no leela. It's like stages. When you awaken partially you think there is a leela, there is a maya and you take sort of control of it but as you go higher and

higher the leela and the maya all comes from you, part of your mind. You have created it. Does it exist when you sleep? When you're in deep sleep nothing exists. There is no leela no maya. It's only when you awake to this world that you say its maya or leela. But when you awaken from this world it's like awakening from sleep, there is no maya, there is no leela. It's all different levels. And when you finally awaken you will realize there have never been any levels. So all is well just the way it is. Be happy.

Listen to the pitter patter of the rain. Pitter patter, pitter patter.

Mary would you like to read the Jnani?

SM: *Yes Robert.*

(Mary reads the Jnani refer to the beginning of this book or text)

R: Thank you Mary. (SM: *Thank you Robert.*)

R: Do we have announcements?

SM: *Yes there will be satsang on Wednesday night not Thursday night next week. And those of you who have not got the book yet, please do so, it's beautiful. And it will make a nice, very nice gift, that last minute thought or idea this is it. Andy still has a few more isn't there Andy? (SA: Um-hm.) Or is there...did you get some more? (SA: Yes.) Oh good. See Andy about the book afterwards.*

R: Also next Wednesday we're here also, Wednesday night.

SM: *Oh yes also on new years but we have Wednesday night instead of on Thursday evening. Oh don't forget the pot luck, coming up the bhandara on the last Sunday of this month, Sue do you have something to say?*

(Announcements continue)

R: Anyone else have anything to say or forever hold your peace.

It's prashad time. Wow look at this. Wonderful junk food. It looks delicious. I have nuts, all kinds of good things. We have some biscuits topped with orange marmalade and dark chocolate. Imagine that.

(Prashad continues as tape ends) [TOC]

**JNANA MARGA IS NOT FOR EVERYONE**

*20th December, 1992*

*Robert:* ...shanti shanti shanti om, peace. Good afternoon. It is good to be with you once again on this lovely sunday afternoon.

Jnana Marga is not for everyone. It is a teaching for those beings who perhaps in a previous existence or bhaktas that are involved in deep spiritual practice or for people in this life who have been bhaktas who are yearning for awakening. To those people Jnana Marga becomes meaningful. But to the average person it is an ego trip. To the average person Jnana Marga means absolutely nothing. It's an intellectual jargon that you hold onto using certain words, that I am consciousness, that I am freedom yet their mind is somewhere else. Their thoughts are on something else. After all how many people can really feel Jnana? Feel the teaching deep in their heart.

It's really ludicrous for me to sit here and tell you that the world does not exist, the body does not exist, the universe does not exist, God does not exist and you accept it. Why should you accept this? The thing that separates Jnana Marga from other teachings is that...(silence)...that's what I mean. There is silence. That is what Jnana Marga is all about. Total silence. The mind becomes quiet. It goes within, into the heart and disappears.

It is not really a teaching. For to have a teaching there has to be thought and a teacher, an object and a subject. Jnana Marga has no object, has no subject. It has no teaching. It is not like yoga. It totally transcends everything that you understand and know.

When the average person looks at the world they see all the dastardly things happening, man's inhumanity to man, everywhere in the world there are problems and I come along and tell you, "All is well." It's ludicrous, ridiculous to the average person. I tell you, "All is well and everything is unfolding as it should. Everything is in its right place there are no mistakes," and yet you're feeling this world with all its problems.

You turn on the TV and you see people getting killed in different countries. In India, muslims are fighting with hindus. In Africa whites are fighting with blacks. People are fighting all over this world and if they're not fighting there are calamities that come along, cataclysms, earthquakes, hurricanes. Most people are involved in saving their lives taking care of themselves so they can live another day. Yet I come along and I tell you, "Forget about these things, turn within. Turn to the reality within you and then you will see the world completely different. You will see your Self when you look at the world and you'll see peace." In the midst of all this confusion there is peace. There is love. There is harmony and joy. Yet this doesn't make any sense. How could this be? You haven't felt it

you haven't seen it. This is the reason that a teaching like this can only be taught by a person or a Sage who has the experience of this. Who has experienced all of this.

If a teacher begins to teach something like this and has not had the personal experience of its truth and reality they will lead everybody to chaos and destruction. Everybody will become very egotistical. This is why prior to getting into this kind of a teaching there has to be a tremendous humility, a humbleness, a loving kindness, a forgiveness, a joy. When you have developed these traits then you can step higher into Jnana Marga and it will be very clear to you and it will be very plain and it will be the absolute truth and you will have no problems with it whatsoever.

Jnana Marga does not consist of lectures or sermons or talks. It is not a question of becoming a teacher to teach this to people. A Jnani always runs away from this. The person who experiences this does not wish to be a teacher because there is nothing to teach.

Think about this. When a person has transcended the world, transcended the universe and realizes the nothingness of things what could they possibly teach? What can they say?

I do not prepare fancy sermons or lectures or profound teachings like I get in a book to share with you. I tell you the truth I am absolutely nothing and I share my nothingness with you, will you accept the nothingness? Will you accept that you are nothing and I am nothing and nothing exists and nothing ever existed? Yet it's difficult to share this with the ordinary people.

This is why this teaching can be a dangerous thing to some people. For the people cannot reconcile this teaching with the ways of this world. You can't bring the average person in the street in here and tell them about Jnana Marga. They'll say to you, "Look at the city. Look what's happening to people. People are killing each other there is man's inhumanity to man going on everywhere. Everywhere you look there are problems with man, fighting, killing, destroying and you come in here and tell us this doesn't exist? You're a liar," they'll tell me. "These are plain and clear look at them, everywhere. Riots in LA. Killings in India with muslims and hindus, in Czechoslovakia and Yugoslavia people are killing each other by the thousands." And so somebody like me comes along and says, "Hey this does not exist. All is well!" That sounds ridiculous doesn't it when you make a statement like that. How can I possibly make a statement, "All is well," when your senses tell you it's not?

This is why I say to you this teaching is not for the average person. The average person wants to argue, to fight, to debate to get their point across. But the person who has realized the truth has nothing to argue about, nothing to debate about. They have become a living embodiment of reality. And they understand that the world does not see the same thing. This is the reason you find most Jnanis do not give any teachings whatsoever and we know nothing of them.

You should never believe everything I say to you. You should never accept anything I tell you. But you should not argue about it either. What you should do is go within



yourself and find out if I'm telling the truth. Find out if I'm sharing the truth with you or I am telling you a pack of lies. I tell you in the midst of all this confusion, in the midst of all this chaos there is beauty and joy and love and total happiness and what you see depends where you're coming from.

You are the one who has created your life and you've created your universe the world in which you see. It comes from you. Where else would it come from? It didn't appear by itself. Everything appears because you were born. Before you were born nothing existed like this. You were born, here is everything existing as place, person, thing. But in truth noone is ever born, noone subsists and noone dies. There is no universe as you see it. You're simply hallucinating. You've been hypnotized and you are living out of the hypnosis as if it were real.

In other words what you're doing is you're allowing your senses to tell you what is real and what is not. It is the job of your senses to carry you through this life in a body until you die. But there are people who have seen things a little differently. Human beings on this earth that they call Sages, Saints, way-showers who for some reason have been able to experience another world, another life, something completely different. These people have been very few and in between. You can find spiritual teachers by the dozens all over the place, teaching systems of yoga, teaching laws and rules and regulations, how you should conduct yourself, how you should live. This has been going on since the beginning of time. Have things improved? Things have gotten relatively worse, not better.

So there must be something else. There must be some other truth that we don't know about. And a person starts working on themselves removing their egos, looking at themselves really, truly, absolutely. See what is going on in their lives. It all begins with you not outside of you. Never try to change a person, change a thing or change an idea. It begins with you the way you are right now. You look at yourself and you see what you are. How you react to person, place or thing. What kind of personalty you've got. You have to be totally honest with yourself.

"What kind of a being am I?" you ask yourself. "Am I a terrible person always getting into fights with people, arguments, always confusion? Trying to straighten people out? Trying to straighten things out? What am I doing in this world? What's my real focus? Did I come here to change anything? To prove something? Show people how good I am? Why have I come into this world?" You have to ask yourself that question. "What am I really doing here? For what purpose have I come?"

The average person just cannot comprehend this. Because they believe what they see. That's all there is for them. What the eyes see, what the ears hear, what the mouth speaks, what the feelings feel. That is all they know. This is neither good nor bad but it has absolutely nothing to do with you.

There are those people who have experienced many lifetimes of spiritual work, spiritual practice and are prepared to go into the final round of spirituality and be totally free and liberated. Those people will be attracted to the correct teacher, the correct book,

the correct mountain, the correct tree whatever it is they need at the time to break the shell and set them free. You can tell where you are by the feelings you have. If things are becoming totally meaningless to you and you do not become frightened over things. You do not become angry over things. You do not become judgmental over things. You begin to leave things alone and just observe everything. Then you know you're on the path of self-realization. Before you know it you will be absolutely free and liberated.

But if people bother you, people annoy you, people make you angry, upset, then you've got a long way to go. You and I know people who have followed spiritual paths for many years twenty years, thirty years, forty years, fifty years and what have they become? Dictionaries, encyclopedias, they can tell you everything that is going on in different movements, different teachings. But have found no peace. They have found no peace whatsoever. They keep running around to different movements, different teachers, different books, different categories. Trying to change people. Trying to make people believe what they believe, wanting people to do what they do. And getting older and older and older, pretty soon they become so old they become feeble and have no idea what life is all about and just drop dead and life goes on.

But those of you who are sincere to the extent you want to awaken totally and completely know what you have to do. It begins with you never anybody else. Never mind what anybody else is doing. The only way to bring peace into this world is to become self-realized. Not trying to bring externally you cannot do this. People have tried this since the beginning of time, trying to bring peace into this world. It cannot be done. Simply because this world is a world of maya. It's an illusory world. It has no substance behind it, no meaning. No beginning, no end. You therefore begin to observe yourself, to take a look at yourself. You inquire, "Who am I? Where did I come from?" You become still, quiet. You stop trying to win points.

Do not allow your body to tell you how you feel. Do not allow the mind to tell you how things are. Do not allow the world to tell you what is going on in the world. But look through all these things with your spiritual eye. Develop loving kindness, compassion, peace. Everything takes care of itself. It always begins with you. It begins with your existence. Who exists? Who exists? I exist. What is this I? Where did this I come from? What is the source of this I? There is absolutely nothing for you to worry about to be upset about if you realize that the I does not really exist. There is no I. If the I does not exist how can the body exist. How can the world exist? How can the universe exist? These things only seem to exist because the I exists.

If I tell you everything was beautiful can you agree with me? Can you believe this? Of course not. Most of you would be lying if you said you could. When you can't see beauty in yourself, how can you see it externally? If you only knew who you really were. You keep identifying with your humanity and that is the biggest mistake you can ever make. To identify with your humanity. This is why you have the problems you have. With people, places and things, with yourself because you're identifying with these things as if

they were real. And if the world is real for you then you have a big fight on your hands trying to make things right. Trying to straighten things out. Therefore you must leave the world alone, leave people alone, leave God alone, leave yourself alone.

It's okay to admit that you don't know who you are, to say to yourself, "I have no idea who I am or what I am." At least you're telling the truth. When you develop that humility, the humbleness that you don't know who you are this is the beginning of wisdom. But when you think you know who you are then you're stuck in a place that you can't get out of.

When you hear about man's inhumanity to man, when you're watching television and you see the dastardly things going on in this world, do not imagine that it doesn't exist this is the worst thing you can do to imagine these things do not exist but also do not say they do exist. Have no opinion whatsoever, just watch. And if you have no opinion whatsoever you'll be led to the truth automatically. You will be led to reality to make you understand what life is all about what is really going on. For when you think something is real it means that you know this thing to be real and you become a part of it and you have emotions that go with it. You become upset, disillusioned.

So, here we are. We're nowhere yet we appear to be somewhere. We think we're somebody and we're nobody. Why not leave everything alone just do this for yourself. Do not try to change one person. Do not fear anybody or anything. Do not come to any conclusions of any kind. Do not allow your thoughts to run away to run-a-muck. As soon as the mind starts thinking catch it right away and stop it by becoming aware of it. That is how you stop it. When you become aware that your mind is thinking it slows down. It is only when you follow your thoughts, you believe you are your thoughts that the problems arise. For when you catch the mind worrying, you catch the mind fearing, catch the mind thinking about anything, by observing it, by watching it the mind has to slow down.

Try to be happy just the way you are. Do not think you have to better your life or make things happen that you don't have. Acquire things in your life that you don't have that you need. Do not consider these things. Learn to live in the moment, become centered, learn to love yourself, not the human self but the Self. Awaken and be free. Awaken right now and be free why don't you do this? Wake up from your sleep, the sleep of ignorance, the sleep of maya. Awaken and be totally free. You are free already and all is well.

(long silence)

It's now time to play... (Students call out together) Stump the guru!

R: Right. We'll see what kind of stumpers we have today. (SM: *I have news for you. We have no stumpers.*) No stumpers. (laughter) (SM: *Not a single one.*)

SH: We're already stumped out. (R: What a bunch!)

SV: *That means you know all the answers.*

R: Well well have to have some questions.)

SK: *I've got a question. (R: Sure.) The Bhagavad-Gita talks about one in a thousand is interested and out of the people that are interested out of a thousand of those, one gets there and you were kind of talking about, you know this differences of people that are apparently devoted enough or interested enough than all the other types. And I read some lives of Saints from one of those encyclopedia people that talked about in twenty years and they seemed to be particularly in caves who are fasting, a lot of weeping, a lot of very intense devotion of the path, they see as straight and narrow. What about the rest of us that what you said, "the twenty year people," can you give us any advice. Can we achieve something in this lifetime as well or are we doomed to reincarnate or maybe get it when we die or why is it so tough and what is our chances, I mean we're are a gambler throwing our cards and saying I'm going to go play another game here because God's at stake. (laughter)*

R: As long as you're thinking this way then you have a problem. (laughter) (SK: Yes.) The whole idea is you have to let go of all types of longings, wantings, desires. You have to become a true devotee. It means you don't care anymore. You're not interested in getting anywhere or trying to do anything. Simply get lost in the teaching itself. Without looking for answers, without trying to become enlightened. Without saying I have to do this, I have to do that. You just live every moment, by moment, by moment in devotion, in love, in joy, not thinking whether you're going to get enlightened or not get enlightened. Whether you'll make it in this life or not. **The person who is like this is already enlightened, already free.**

Get rid of all questions, all doubts, all fears, all apprehensions about spiritual life and live in the moment unafraid, full of total joy and happiness and peace. And you will see you have always been enlightened you already are enlightened everything is okay. But if you keep worrying about when it's going to happen aren't you really saying, "I don't have it yet, there is something really wrong? I am not that and I have to become that?" For in truth you are already that. For in reality you're already enlightened there is nothing you have to do and nowhere you have to go. Be yourself. Be the way you are, totally, completely. The way you are is not the body nor the mind nor the experience. The way you are is not the doer.

You have to be intelligent so you look at the whole situation, the whole picture and quiet the mind totally, absolutely. Stop worrying about anything, stop thinking about anything. Surrender completely to the Self and realize that you are the answer to all of your questions. When you have a problem look at yourself. The problem comes from you and can be eradicated by you. You are the solution to everything. Noone exists but you. You are totally absolutely free already. There is nothing you have to do.

So you come to satsang and leave it alone. Try to empty yourself. Be totally empty of ideas, of thoughts, of wants and desires and when that happens you will see that you're already self-realized. Already awakened, already liberated. Make it very simple. Always live in the moment. Never concern yourself about yesterday or tomorrow. Stay centered in

the moment. In that moment all is well and everything is unfolding as it should. In that moment you're okay. But stay in the moment for you will be alright.

*SX: I have a question for you. (R: Umm.) How can you keep a concept on, I am not the doer in this? You're not the doer so you can hurt someone?*

R: That is the wrong attitude. That is what I was thinking of before, this teaching can make you become very self centered and very egotistical.

*SX: But at the same time we can remove the reaction in other words thinking I'm not the doer so I watch this process happen I'm sort of taking responsibility for an action, in other words say like wars... (R: Yes.) ...say between two countries with nothing else to do with themselves are really relinquish their responsibilities on other people.*

R: When you're really not the doer there is nobody to relinquish anything. When you are not the doer and then you are free you're not avoiding any responsibility. What you are will take care of everything the way it's supposed to. (*SX: You mean the doer still will happen?*) The happening will happen without you being the doer. Everything will take care of itself the way it's supposed to. You will not be concerned with it at all. So when you are not the doer it doesn't mean that you avoid responsibility, that you don't care. It doesn't mean I don't care about anything. It means that I am not the body. I am not the mind. I am not the person that has to do something or has come here to do certain things. I am the imperishable self, consciousness, pure awareness. This will take care of everything for you in the right way. And you will find that your body is doing things that it was supposed to do. Your body is doing things that it came here to do.

*SX: That is an interesting thought because I find that happening to me a lot that there is especially when there is an everything will take care of itself. It seems like something was here to be done by someone or by the doer. And why is there so much of a concern about trying shape that?*

R: Because you're living out of your mind. It is the mind that is concerned. For when you understand the teaching right the mind has nothing to do with it. You do not choose the mind to be a doer in the real sense. In the real sense the Self is the doer, the higher Self. It takes care of everything when you get yourself out of the way. It all begins and ends in your mind, in your thoughts. Watch your thoughts, examine your thoughts. That is the way to stop being the doer. Ask yourself, "Who does these things? Who is the doer?" question yourself. "Who is responsible for this?" and you will find out that you're not the doer at all. You never were the doer. Yet everything is being done in the right way to the good of all concerned. Do you see what I'm saying?

*SX: I think so, I'm just questioning that process kind of. It'd make an interesting that you're describing. There is a fine line between allowing something happen around you and to know you have no control over it whether you should be involved or not involved to be in that process is really.*

R: As long as you're thinking about it you'll come to that conclusion. You will always have choices to make as long as you keep thinking about these things. (*SX: Do you keep thinking.*) Do not keep thinking about anything. Go within yourself. Dive deep within

yourself and surrender to the Self and then everything will take care of itself properly. But thinking about the decisions you have to make or choices you have to make and that is the mind thinking again. And sometimes you make the right choice and sometimes you won't. But as you dive within the Self and focus on the Self, on consciousness and reality, you forget about everything else then you will find yourself making the right decisions and do what you have to do, in that way.

Let's take an apple tree. An apple tree doesn't say I'm going to grow apples. It's very nature is to grow apples. This is what it came here for and this is what it's doing. But if an apple tree was able to think like us it would say, "I'm not getting enough sun. (laughter) I'm too close to the other apple trees. (laughter) People are picking my apples I think something is wrong." It'll have all kinds of excuses why it can't grow apples. And the apples won't grow. And because an apple tree cannot talk like us or think or make decisions it grows beautiful apples because that is its nature. Your nature is to be God. Your nature is the absolute reality. This is your nature. But when you start thinking about it you spoil it.

*SX: I have a question. When you told me to watch the dream take place I guess it helps you to get to some kind of level of awareness. I'm never watching, I need to avoid separation.*

R: For whom is there separation? (*SX: Say that again?*) For whom is there separation? (*SX: Right that is an interesting question gets you back watching again.*) Always question yourself about these things. Always inquire within yourself, "Who is experiencing this? Who is suffering? Who has this problem? Who is going through all this?" All the answers are within you. Inquire and you'll find out. It will all come out of you in a beautiful way.

*SG: Robert I have a question. (R: Sure.) Trying to get some clarification on this. As I understand it the primary thing for us is attention. And that attention moves to any form as an object when we go astray and that - Maharshi talked about it's more of a feeling sense and if we focus on the feeling of being, itself shouldn't that be the proper perspective because as I understand it, it would be a more subtle form of attention would be ??? it is a thoughtless feeling of creativeness which could also be the opposite other side of the coin as feeling a separation but that if we focus on the feeling itself. The feeling of being itself that even that sense that we have, you know - we're kind of thoughtless but we have a feeling relatedness to everything. Wouldn't that be the way to transcend even that more subtle form of the I-thought?*

R: Where does the feeling come from? When you try to focus on something. The feeling has to be transcended. The feeling that you're talking about has to go. There should be nobody left to feel anything. Just watch, just be, do not try to feel a thing.

*SG: How do we know when we start to subtly move away from that? And how do we know that to be for sure? What I'm saying is when it starts to move away our attention starts to move away from that?*

R: Who wants to know? The knower is not there anymore. There is nobody left to know. It'll happen by itself and you will just be that, you become that. You become emptier and emptier and emptier. There is no more thoughts left, there is nothing left to decide. (*SG: Can we focus mainly on the feeling of emptiness?*) There are many other feelings of emp-

tiness. Just be aware that you're that feeling. Be aware that you're that by being quiet. As the mind becomes quiescent everything else disappears and then you become that all by itself. But don't try to do it. Just be it. There is quite a difference between trying and being. Be that which you already are. Do not try to do anything to yourself. Because when you try you're using the mind. And the mind will always fool you it'll take you else where. Rather just be. Just watch, just observe. Let whatever happens, happen and you will be on the right track. Be your Self, just the way you are.

Do we have any announcements Mary?

*SM: Except that the thing will be on Wednesday night instead of Thursday and of course the following week, same thing. (repeats announcements for a student)*

*SE: What time is the bhandara on Sunday?*

*S: The bhandara is at 1 o'clock. And Sue isn't here but we have a list on the table for things that people should bring. Vegetarian dishes please. And if you want to sign up so that we don't get too much of one thing, but we usually don't.*

(announcements continue for a short time)

R: Anyone else have anything to say?

(There is talk about decorations)

R: We have no prashad today. We ate on Thursday. Enough to choke a horse. So we have to suck on our fingers. (students laugh and joke with each other)

So until we meet again bless you, be happy, remember to love yourself, to bow to yourself, to worship yourself for God dwells in you as you, peace...

(tape ends) [TOC]

*Transcript 211*

**HEAR YE!!**

*23rd December, 1992*

*Robert:* Hear ye: Nothing exists. (laughter)

(silence)

The only reason the world exist is because you think you are the body.

(silence)

You have created God in your own image and you worship that God. The truth is that God should worship you.

(silence)

The universe is a big lie. And if you believe in the universe then you're a bigger liar.

(silence)

You are all waiting for something to happen. The truth is what is already is happening has already happened. There is nothing else to happen, so let it happen.

(silence)

There is absolutely nothing for you to do to become self-realized, except shut up!

(silence)

There is noone who can do anything for you and you can do nothing for yourself. It is better therefore to keep quiet and do nothing.

(silence)

There is no teacher that can set you free and there is no teacher that can set you free. Just knowing this, you will already be free.

(silence)

Expect nothing, do nothing, be nothing and you will discover that you are everything.

(silence)

Noone can save and you cannot save yourself. Knowing this, be still!

(silence)

If you only knew who you were then all the Gods and Goddesses that you have been praying to would fall at your feet.

(silence)

Forget about affirming,, "I am not the body," for if you were not the body why would you affirm you were not the body?



(silence)

Consciousness, pure awareness are only words, go beyond that.

(silence)

To know the ultimate truth, you first must know nothing.

(silence)

The whole universe is a manifestation of your mind. To remove the manifestation examine your mind carefully, diligently by inquiring, "To whom does this come?"

(silence)

It is virtually impossible for you to have a problem. How can you have a problem if you don't even exist?

(silence)

Do not complicate your life by reading voluminous books. Rather empty yourself up of all the book language you've ever had.

(silence)

Reading a book makes you feel good for a while. But diving within yourself removes all samskaras and samsaras and sets you free.

(silence)

To love yourself is better than reading books and going to lectures or hearing sermons or doing anything.

(silence)

You are that which has always been. Discover what that is. By turning within.

(silence)

Yo-ho-ho and a bottle of rum. (students laugh)

(silence)

Merry Christmas to all and to all a goodnight!

Feel free to ask questions.

*SF: I have something to ask. Last Thursday I ventured an observation that when Christ said, "The Father and I are one," there's a marry to it and it's the same as saying, "I am Brahman," that when he said it was not an affirmation. He was stating a fact. He was no longer an individual. And he was one with the universal consciousness, so he was the universal consciousness. And to Christmas I'm going to quote Bhagwan Sri Ramana our friend on the mantle as to what he said about Christ. He said, "Jesus the man was utterly unconscious of being a separate personality when he worked his miracles and spoke his wonderful words. It was white light, the light. Which is the cause and effect acting in perfect concert, the Father and I are one." And that's what Master up there had to say about him.*

R: That is wonderful Fred but what do you say? (*SF: I say the same thing.*) Good. Live it. Become it. It all goes back to you. Do not think of people external from yourself.

You are Bhagvan. You are the Christ. You are the one. Only you and noone else. See yourself that way.

*SF: Something else that I was thinking. When I was up in Montana I knew a guy that was a real bad drinker and he ended up drinking himself to death. (R: Sounds like a fun guy.) Oh he had a great time. He experienced alot of delirium tremors and one time he had snakes coming in under the door into his room. (R: Right.) White snakes. (R: Good for him.) And rather than being terrorized the way most people are with D.T. it didn't frighten him. He got up and sticked them up and opened the door and tossed them outside. And my thought was, I gather from what you're saying those snakes are no less real or more real than those dogs that are wandering around the slum tonight.*

R: Exactly, this is very true. What is real and what is not real? (*SF: Nothing is real or everything real, look at it either way.*) Real or not real, they are both impostors. (*SF: Words.*) Forget about what is real and not real. Go beyond that. Awaken to yourself. Which is neither real or not real. Know who you are, be free!

R: Noone wishes to ask any questions about Santa Claus or Rudolph. (*SV: Why don't you come to my house.*) Already been there. (*SV: No but what can I do with it?*) Put a piece of charcoal in your sock.

*SY: May I ask a question. Alot of times I find it almost impossible to keep still. As if I feel I would go out of my mind if I had to keep still for that long.*

R: That is good you want to go out of your mind. That's just the point. When you feel that way observe it, watch it, look at it. Don't try and change it. Do not try to make yourself sit still. Go along with what is happening. But realize what is going on, be aware of your restfulness...restlessness rather. Be aware of how restless you are. Watch yourself, observe yourself. And go along with what is happening. And go along with what is happening. Dance, sing, jump up and down, but do not force yourself to be still. That is the worst thing you can do. Do not force yourself to do anything or to be anything. Just see what is happening and be aware of what is happening and go along with what is going on. (*SY: How do I discipline myself to help me to keep still?*) You don't want to discipline yourself. When you discipline yourself it's a cosmic joke because you're thinking there is somebody to discipline the self. And you'll become more restless. Rather than thinking of disciplining yourself you inquire, "To whom does this come? Who thinks they're not disciplined? Who needs to discipline themselves? Who is going through all this?"

And don't push yourself or force yourself. But when you observe what you're doing, what is going on that is the discipline you're talking about. BY watching and looking and not changing anything. No matter whether you're sitting down trying to be still and you can't be still, do not do anything to try to make yourself be still at all. You go along with the momentum with what's happening now. *By looking and realizing what is going on, this makes you still.* Do you follow that? (*SY: Yeah.*) Not by trying to become still but by looking and watching. The commotion the upheaval what is going on. By observing it with your mind. By looking at it, will make your mind weaker and weaker till your

mind disappears. But by forcing it to change it will become worse and disturb you even worse. Never force your mind to change because your mind is stronger than you.

**It's by looking at the mind that makes it weak. By observing it's actions makes it weak.** Do not pay attention to it. We're not trying to discipline it at all. It becomes weak and disappears. To observe yourself, watch yourself, go along with what is happening and you'll be free. (silence) (dog snores) That's good. Sleeping dog.

*SH: I know the feeling.*

R: Well, Santa Claus is coming to town. What are you going to do about that? That's important. It's just as important as the life we are living. Santa Claus is like the world it makes all kinds of promises and gives you nothing. (laughter) If you meet Santa Claus on the way home shoot him! (laughter)

*SK: Is that the same as, if you meet the Buddha on the road, shoot him?*

R: Exactly. Santa Claus is a Buddha. It's time we got rid of everybody. (*SK: Well what happens if we meet Robert on the road?*) Shoot him too. (*laughter*) (*SK: What happens if we don't want to?*) Shoot yourself. (*laughter*) They're all impostors.

(silence)

You might think I'm trying to take the fun out of life. (students laugh) I am. For after all what is your life? A bunch of memories from the past, fears about the future, that is Santa Claus. That is the Buddha, that is Robert. It's all the same. Go beyond all of that. Go deep beyond everything and you'll meet yourself.

(silence)

The real bliss lies deep, deep, within yourself. Like a hidden treasure. This is why we talk like this. Get rid of Santa Claus, get rid of the Buddha, get rid of Robert get rid of everybody. For as long as you see an image you are evading your bliss. You keep evading the bliss that you are and you keep identifying with images. All of the images must go. Especially the images of yourself that you are a walking breathing person. If that goes everything else will go also. Remember also all the so-called happy things of this world only exist for a short time before they change into something else. Therefore you want to find your bliss. Which is total absolute reality. Once you can discover this bliss, what can ever make you sad again, nothing. For this bliss is not like human happiness. Human happiness is kindergarten compared to this bliss. This bliss is your birth right, this is what you are. Unconditioned bliss.

*S: Sri Ramana said, the original sin is that we're thinking we're human beings. (R: Certainly.) Or the original sin is thinking first. (R: That is right.) "Thinking is not mans real nature," to quote him again.*

R: Fred you're full of quotes this evening. (*SF: I think it came from him?*) That's okay. (*SF: I don't think I'm quoting any scripture.*) It's okay you can quote. (*SF: I'll stop at this point.*) What about you? Who is Fred? (*SF: As long as I think I'm an individual I'm stuck with thinking things are individual as well.*) Very true. So stop thinking you're individual.

SP: *I think Robert, (R: Hello.) Your truly amazing. I say you're truly amazing.*

R: I'm amazing? Why should I be amazing? (SP: *Your compassion and your love for us and the patience that you have for us is so special.*) I bet you say that to all the girls. (laughter) (SP: *You've blown my cover. I was looking for brownie points and I...*) You're alright Howard. All is well.

R: Tony's putting on his shoes. That means he is taking off. (ST: *No my feet are cold.*) Oh. (laughter) I'll have to give you a foot massage. I'll be happy to massage your feet. No charge. (SP: *I don't have any feet.*) Then how do you walk. There is a man with out feet here. Which means we have a person who has no feet. If he didn't have a head that would be much better. (SP: *I'm working on it.*)

(silence)

R: Anyone like to sing "White Christmas?" (SH: *How about "Rudolph the red nose Reindeer?"*) Sure Henry you can sing that. (SH: *No, I suggested that Mary could sing it?*) (laughter) *Hey Mary.*)

SM: *No I'll run away.* (laughs)

R: Well here we are prior to Christmas Eve and we've got nothing to do.

(silence)

(dog snores)

SH: *Did yo think it was me?* (laughter) *Thanks, thanks alot.*

R: Mary why don't you read the Jnani? (SM: *Alright.*)

(Mary reads the Jnani refer to the beginning of this book)

R: Thank you Mary. It is now time for prashad.

SM: *Can I say one thing first?* (R: *We have announcements.*)

SM: *Just one thing. I've just got to say, remember next week our satsang is also on Wednesday night not Thursday because of New Years. And of course this coming Sunday is the Bhandara which will be at 1 o clock.*

SS: *Just take a look at the sign up sheet there is all kinds of things we still need. We still need juice. We're learning to from some of the mistakes from the other bhandara so it's going to be ever especially nice this Sunday.*

(continuing more general announcements and prashad as tape ends)

[TOC]

**THREE DIRECT METHODS  
(CHRISTMAS BHANDARA)**

*27th December, 1992*

*Robert:* (Tape starts abruptly) ...shanti, om, peace. Good afternoon. Happy holidays to you. It is a pleasure to be with you once again. I welcome you with all my heart. I love every one of you. No matter what you are, what you've been, what you're going to be. My love is unconditional. It makes no difference what you do, what you say. Love can never be removed, for love is a cosmic reality. Love is the essence of spiritual life. Love is beauty and joy and the absolute reality.

I want to thank those people who participated in the children's fund and brought toys for the orphan children. They really enjoyed the toys. You were blessed for that. I thank you for the gifts that you shared with me.

It's really interesting, for forty years I roamed this world prior to coming to L.A. when people gave me gifts I usually blessed them and gave it back to them or gave them to some poor person. But now I'm stuck in L.A. I have become a householder so-to-speak. People dress me up like a peacock, (students laugh) and here I am. The result of the gifts you give me. (students laugh)

The bhandara today is in celebration of three different occasions, Christmas, Hanukkah and the birthday of Bhagvan Sri Ramana Maharshi, which is on the 30th. Of the former two we know very little. We know very little about Christ, very little about Hanukkah, the burning of the candles. Just stories that have been handed down to us. We don't know whether they are true or not but it makes no difference. What we do know is the extraordinary life of Ramana Maharshi. This we know very well.

When Ramana was sixteen years old, he was living with his uncle. All of a sudden he felt sort of light...light headed, he went into his uncles room and he thought he was going to die but he wasn't afraid. He welcomed death, so-to-speak. He lay down on the floor and crossed his arms on his chest, his blood pressure went down and he felt like he was dying he was leaving his body. And he said to himself, "If this is how it is to die it's not bad," but instead of dying he became absorbed in absolute reality, in consciousness.

He didn't have an out of body experience, on the contrary. He wasn't sailing through the universe seeing things and enjoying things. He was not in the universe, the universe was in him. He was the universe. He was the source of all phenomena. He had this realization. His essence was in the trees, the mountains, people, animals, everything. He became pure awareness. He was totally aware of everything at the same time, omniscience.

Then for some reason he came back to the body. He became body conscious again. Yet his entire personality changed extraordinarily, he was a completely different person. He was born again as a Sage. He no longer had any interest in school work or his friends. He used to sit for long hours at his uncles house and do nothing. He wouldn't do his homework.

One day his older brother saw him like this and told him, "If you want to be a sadhu why don't you go out into the jungle and stop spending your uncles money for tuition fees for school?" Ramana thought about this and pondered it and he decided to leave. He wrote a little note for the family saying, "I am going about my fathers business, please do not try to look for me. I am paying my brothers school fee." And he had the money to pay his brothers school fee that day and his school fee. So he went and he paid his brother's school fee and with the money he had left, about 3 rupees, (it was considered about a dollar in those days). He had heard his father talking to a friend of his fathers uncle, talking to a friend about Arunachala, Tiruvannamalai, the sacred mountain. When he heard the name Arunachala a thrill went up his body. He heard that name before, very much so, it was very meaningful to him.

So he bought a train ticket for Tiruvannamalai only he got on the wrong train. When he got off he was about a hundred and fifty miles away from where he wanted to go. He had spent his money and didn't have anything left. So he sat down at the railway station and started to meditate. He became absorbed in consciousness.

A couple who lived nearby saw him, a man and wife and they said, "Here is a great saint sitting here meditating let's take him to our house and feed him." They sat down with him. Four hours later he opened his eyes and they took him to their home, fed him. They asked him where he was going, he told them but he wouldn't take any money from them to take the right train. He said he had gold earrings, he was a Brahman boy, they pierced the ears and put gold earrings in your ear. They were very expensive. So he told the couple, "You hold these earrings for me and advance me that money to go on the trip." Which they did.

So he took the right train and finally got to Tiruvannamalai. He got off and saw the beautiful temple, the ancient temple. He started to walk towards it. As he did he took off all of his clothes piece by piece and threw them away. The extra money he got for the earrings he threw into the pond and all of a sudden it started raining. He saw this to be a blessing from God to wash and clean. He was reborn. Ramana was dead and a Sage was born. He went into the temple and sat down underneath one of the giant pillars and became absorbed in nothingness.

You can imagine how cold it was. The floors were marble. It was raining, cold night and he was entirely nude sitting there in front of the pillar. To make a long story short he remained in the temple, around the temple where there were mango trees close by, for many years. And people started to gather to look at him, he started to run away. He ran up the hill, Arunachala, lived in various caves for many years, came down again. An

ashram was built around him called "Ramana Ashram" which is there today. He lived an extraordinary life.

Of all the Sages that I have met in my travels, Ananda Mai Ma, Papa Ram Dass, Nimkarali Baba, Nisargadatta Maharaj many others unknown, Ramana is the purest soul I've ever met.

I had a similar experience when I was fourteen years old but it's different being brought up in New York City and having a spiritual experience. In India they realize what it is. In New York they want to put you into a psychiatric ward. So I went to confirm this. This is the only reason I travelled to see Saints and Sages. I wanted to confirm the experience. Where I was, what I felt.

(Someone arrives) Welcome John.

I wanted to know if there were any other people who felt the same thing. The spiritual teachers I met in the United States only went so far. So I went to India when I was young. Met these Sages. Realizing they were experiencing the same thing as myself, I became satisfied, fulfilled.

Now all of the great Sages since the beginning of time have taught basically three methods, three direct methods for self-realization. And these methods I'm going to share with you. These three methods I'm going to share the highest teachings on earth. If you only practice these things you would need nothing else and we will awaken and become free which we already are anyway but you don't believe it. It behooves us to practice these three methods.

*The first one* is being in the acquaintance of Sages in satsang. Hanging out with Sages, being around Sages in satsang. This is the first principle. It doesn't sound important to some of you but it's very important. This is the highest teaching you can get. To be with a Sage, Why?

A true Sage is like the sun. The sun's rays shines all over the earth. The Sages grace shines all over also just like the sun. But those people who come to the Sage, who hang out with the Sage receive the powerful rays of the Sage more so than everybody else. It is like the sun again where you take a magnifying glass and you bring the ray of sun close so it starts a fire. This is what happens to the person who hangs out with a Sage, who is around the Sage and at satsang most of the time.

Now some of you may say, "I've been around Sages for a long time nothing has happened. I'm still the same as I've always been." The answer to this is check yourself out. What are you really doing? In other words what is your main interest. You have to be honest with yourself. Is your main interest release from bondage or social life? What is your true reason for coming to see a Sage? What do you want? Ask yourself. Find out.

Do the material things of this world turn you on more than self-realization, wanting self-realization? What is your real purpose? In the ultimate truth there is no purpose of course. But we're speaking of the aspiring Jnani who wants to awaken fast and not have to

go through incarnation after incarnation again. If they find a Sage they should stay with that person as long as they can.

The mistake many of us still make is we keep running from Sage to Sage from teacher to teacher. Checking people out going here, going there. This is fun, this is good to an extent but the time comes when we have to stop and get a little more serious about this. By going from Sage to Sage, from teaching to teaching it will be very hard for you to awaken. Why? Because every Sage is different and by the way real Sages are few and in-between. There are many teachers. In today's age there are more teachers than there are disciples. (students laugh) Teachers are all over the place. You know everyday we see a brochure of a new teacher who is coming to town, Quack Foo Duck, (students laugh) he will be here tomorrow to show his new methods. Mishugamiyogi will be here to bring you peace and harmony and on and on. Our life is full of teachers and Sages all over the place. Now we mean well. But if we really want to find the truth you should stick with one person.

Now I'm not speaking about myself, you know, because of you who know me know I don't care about having a lot of people, I'm not looking for fame or name or anything. But it's up to you what you're looking for, what do you want? You have to find the right Sage that you respect, share something in common with and stick with that being and follow the teachings. This is the only way you'll ever awaken. This is the true way of awakening. It's not reading so many books. So now I know everything now there is nothing else to do I know it all. I'm finished with this path. But if you look at your life you will see that you're not finished because you have the same old problems, same old depressions, same old nonsense going on in your life. Things disturb you, things bother you. How can you think you're realized if you have these problems going on? Don't fool yourself.

So being in the company of a Sage is very important. It is the highest principle of all spiritual teachings.

*The second direct method* is self-inquiry. Self-inquiry is very important also. I know many of you have tried practicing self-inquiry and it becomes boring to you or you say you don't need it. You've done it for a couple of hours and that is enough for your life. But Bhagvan Sri Ramana Maharshi and other great Sages, Shankara, many Sages, many Saints, have emphasized the importance of self-inquiry, atma-vichara. It's very easy to do. You should practice all day and all night. Especially if you've found a Sage.

When you're sitting with a Sage in meditation practice self-inquiry. Practice it during the day when you're going about your business. Practice it during the night when you're going to sleep. Keep on practicing, practicing, practicing, practicing, don't stop. Keep doing it again and again. So fortunate is the person who has found a Sage to be with and can also practice self-inquiry. Self-inquiry simply means that you question everything that arises, that's all it is. Everything that arises you question it.



When you get up in the morning for instance you question yourself, "Who is getting up? Who just awakened?" When you're getting dressed you question, "Who is getting dressed?" And you examine your feelings you watch your feelings, your thoughts. "Who has these feelings?" you say to yourself, "Who has these thoughts?" As you're eating your breakfast you question, "Who is eating?" Whatever you do you question it. Now as you keep questioning something interesting is happening within yourself. Your mind is becoming weaker and weaker from this questioning. The mind is nothing but a conglomeration of thoughts of the past and the thoughts of the future. That is all the mind is, a bunch of thoughts. It keeps you earth bound.

You question yourself, "Who is feeling this? I am, who am I?" I've explained this to most of you so many times but yet some of you just do not do it. You think it's for beginners or children but on the contrary, it's very powerful. See you have to have a lot of humility to do these things. If you have a big ego you will quit everything and think that you're great. You have to have a lot of humility a lot of humbleness. You have to forget about yourself totally and completely.

*The third direct method* is self surrender. You can do all three of these things simultaneously you know. You can be with a Sage, practice self-inquiry and also surrender. This is what a true devotee does. They do all three. Without even knowing that they're doing them.

What is self surrender? When you give up your ego, your life, your possessions, your body, your thoughts, to the Self, to the one Self. When you let go of everything, everything. If you can really do this where is the problem? Where is the anxiety? Where is the sorrow? For you are surrendering it all to the Self, to God. You're giving it all away. If you can really do this what you call God will take over all of your life completely and absolutely. You will no longer have anything to worry about. You will have no responsibilities yourself, but yet you will do what you're supposed to do in a beautiful way, a harmonious way, lovely way and you will feel happy all the time.

When the time comes, when you can sit in a chair by yourself become absorbed in the infinite and feel the bliss. That is your true nature. Realizing that there is nothing in this world that can give you this bliss, nothing, then you've made headway on the spiritual path.

In other words if your friends invite you and say, "Let's go drinking. Let's go have a bowl. Let's go steal a car. Let's go shoot somebody on the freeway," and you say, "Nah, I don't think I'll do this today." And you sit down and feel the joy, the peace, the love which is your Self. You've come along way if you can do this.

Most of us are running around all over the place going here, going there looking for a good time and we think we've made spiritual advances. But as you know the first thing that comes along of a derogatory nature upsets you very much. This tells you how spiritual you are. When you become very mad excited about something or somebody who has upset you. How can you think you're making spiritual progress when you can still get

upset? Become angry, become fearful. When you think some ones trying to hurt you or take something from you. How can you call yourself spiritual?

A true spiritual being is at peace at all times.

When something doesn't go right in their life of a spiritual person, they observe it, they watch it, they smile at it and get absorbed in it and come out smiling, laughing. In other words nothing can ever hurt them again.

So, let's talk about you. Where do you think you are on the spiritual path? Again you can answer this yourself by the life you're living. Take a look at your life right now and see what's going on. Are you truly free and happy and peaceful? Or are you only happy and peaceful because things are going your way right now? As you know in this world everything changes constantly, consistently. So if you have beautiful things going your way it will change shortly as it must. And then you feel upset and sad and disillusioned. And you'll say this doesn't work. This Sage is no good let me go find another one.

Remember it's also interesting again the way the mind works in a case like this. I'm here with you all the time and most of you get to know me intimately. We go to lunch we see each other a lot and you get used to me. But if you go traveling and you see a Sage or a teacher, you're only seeing them once or twice or three times. So you think it's something real special, it's different, because you're thrilled by seeing these people, you haven't seen them in your life, you've heard so much about them. But yet if you had to live around the proximity of them, week and day after day watching them at work you wouldn't like them too much. They'd be different than what you thought they were.

What I'm trying to say is be thankful with what you've got. Your life is your life, you can do with it anything you want. Try to find the bliss within you. Awaken the peace within you. Awaken the love within you. Live spontaneously in the moment, forget about the past, the future. Try to understand that somebody out there loves you. This whole universe is your friend, nothing is against you. You have no enemies. All is well and everything is unfolding as it should. Peace.

(silence)

While the food preparers, prepare the food so we stuff ourselves, we can get perhaps Kerema to sing a song or too.

*SK: Oh?*

R: David White couldn't come today he has the flu, no voice, so we will improvise and do what comes naturally. So listen to Kerema's beautiful songs.

(tape ends abruptly) [TOC]

## IS EVERYTHING PREORDAINED?

30th December, 1992

*Robert:* Om shanti, shanti, shanti, om. It's good to see your smiling faces again. I said smiling faces. (laughter) No frowns.

*SR:* You're supposed to look behind you.

R: Is there a frown behind me? (*SR: No it's a smile.*) Well then good. (*SR: Obedient servant.*) You are. (laughter) I welcome you with all my heart it's good to be with you again. I love you. All is well. Let's go home. (students laugh)

As most of you know, I receive many phone calls from all over the world. I received an interesting phone call last night about 8 o'clock. So I will share it with you. It was from Osaka, Japan. Somehow this Japanese lady got a hold of one of the transcripts. I asked her, "How did you get my phone number?" She related to me that she thought I was in Ramana Ashram. So she called Ramana Ashram and they gave her my phone number. What are they doing with my phone number? (laughter) I'm glad the address is a box number at the back of the transcripts. (laughter) For the box person has already told me that many people have come looking for me? Let them pay homage to the box. (laughter)

But anyway this Osaka lady asked me a question. She said, "Is the world really an illusion and is everything preordained?"

There is a lot of confusion about this. This is why we'll discuss it with some of you here. I spent approximately an hour on the phone with her and when she hung up she was more confused than ever. I asked her to start with, "From what viewpoint are you speaking? From the viewpoint of the Jnani or from the viewpoint of the ajnani? Or from the viewpoint of wisdom or from the viewpoint of ignorance?" If you're speaking from the viewpoint of the Jnani, from the Sage, to the Sage there is no world and there is no preordination. But to the individual souls, the individual ego, to the individual I, there is a world and preordination really exists. To the person who believes they are the body.

Now you cannot intellectually say, "I do not believe I am the body, therefore the world doesn't exist for me, I can do anything I like." This will never work. As long as you feel you are alive as a human being then no matter how intellectual you will say to yourself, "This world does not exist," it will exist. Do not make that mistake. Believing that the world does not exist. For some people tell me if the world does not exist they can do anything they like. I can rob a bank. I can kill people. It doesn't matter nothing exists. Of course the answer is, if nothing exists you wouldn't be talking like this. If you really were aware that nothing exists, the world does not exist, you would be silent. There would be absolutely nothing for you to say because you do not exist either.

Therefore who is asking this question? As far as preordination is concerned this is a truth for the ajnani. For a human being who is steeped in ignorance of the world. And you can tell yourself if you are or you're not by the way the world affects you.

If you become depressed, discouraged, angry, upset. You think there is something wrong somewhere. You look at the world situation, you worry, you're upset over it. This means that you believe you are the body and you are going through experiences on this earth. Therefore this world does exist for you. It is very real never think it's not. And everything in your life is preordained, predestined. Therefore do not believe that you can do anything you like. Whatever you do is preordained.

So she asked me, "If I go and rob the bank is that preordained?" "Of course," I said, "if you rob the bank then it's preordained. You would not even be asking the question. What you have to do you will do. What you are supposed to do every second of your life in this body and ???, what you feel exists has been mapped out before you were born. Every turn you make, every finger you move has been mapped out before you were born. So there is no use asking a question like this, if you can rob a bank or not rob a bank, just by your talking to me is preordained. Asking me stupid questions is preordained. It's all preordained.

Do not concern yourself whether you're going to do anything wrong or right. You are just one of the many actors on the stage of life. Everybody has come here to play a role, so-to-speak. Some people have to be the good guys, some people have to be the bad guys. This is the reason we never judge anybody. This is the reason you should never call anybody evil or bad. It is really a role that they're playing. And a person on the path of Jnana does not judge anybody or anything. They leave everything alone. They observe it, they watch it. Come to no conclusions. Good and bad is out of their vocabulary. Right and wrong has been transcended. This happens before you become fully enlightened.

There is absolutely nothing wrong in this whole universe least of all yourself. You no longer worry about yourself. For even though you still feel you are a piece of the body you understand that there is a grand bliss, a joy, an absolute reality that you can call God that takes care of you completely and totally when you surrender completely and totally to the source.

So you see you do not have to look after your life. You do not have to watch what you eat or watch where you go or watch what you do. For whatever you eat, wherever you go, whatever you do is the right thing for you at the moment. It is where you're supposed to be. You are where you're supposed to reap. Everything is in its right place.

If you learn to have faith like this you will grow. But if you keep believing I am the doer and I have to make things happen, otherwise nothing will happen and I will fall apart, then you will be making things happen all of your life. There will always be something to make happen. It will never end. Yet this is also your role that you have to play here on this earth. This is the destiny that's yours. To do what you're doing right now.

So, the person who understands what I'm saying does not consider the question any more, "Is the world real or false?" Remember if you have to ask that question, then the world is real and you have to act accordingly. In the same instance that person does not ask the question, "Is everything preordained?" For remember for whom are things preordained? Only for the ajnani, for the ignorant one. The only freedom you've got is to turn within and not react to anything. This is your freedom, your total and complete freedom. And that is really a lot of freedom if you think about it. You can really see that you're free, to that extent.

In other words whatever befalls you, you do not become upset, hurtable, angry, you merely observe it and watch it and you realize that is your stuff that you've got to get rid of. That is your stuff you have to go through. It makes no difference how deeply you're suffering, if you're suffering or how happy you are, if you're happy. If you're sick or healthy or you're poor or rich. If you are married or single. If you are living in a hut or a mansion. These things are irrelevant. For what is relevant is your reaction to these things.

*The person who does not react grows spiritually and becomes Master of the world, so-to-speak.*

When I tell you, becomes Master of the world, I mean that person begins to realize that the whole universe is an emanation of the self, of the mind. It is you who are creating all these situations. It is you who are creating your good and your bad, your right and your wrong, your happy and your sad, your rich and your poor, your healthy and your sick. It is you who are creating these things. Consequently you take a step backward and you observe this in peace and in wisdom.

You begin to look intelligently at the world and your reaction to it. In retrospect you look at your life where it's been up to now. You realize there is no future except the future that you are going to create by thinking. You think the future into existence. Where else would the future come from? Is there a machine that churns out futures? How does tomorrow get here? Where does next week come from? Next month? Next year? The way of the world, the universe. Where does all these things come from? They come from yourself. You are the one that is thinking of these things and creating your past, your future and your present. Therefore the way to understand it is that there is no world, that the world is an illusion, that everything is preordained, is simply by not thinking about it. To not allow the mind current to carry you away into that type of thinking. It is the thinking that causes you to believe those things. And causes those things to become an expression. To look real for you. So it's always you.

To meditate, to pray, to seek right action. Again this is for the ajnani. For the person who believes they are a human being. For the person who believes they are a person, an entity, a self, an I. If you were the supreme wisdom, if you are the infinite intelligence, the absolute reality, the pure awareness would you have to meditate, would you have to pray? Would you have to do anything? Of course not. For the source does not pray about the source, because it is the Self. The one Brahman does not pray about the one Brahman

because it is the Self. The enlightened one does not care whether the world is real or false. For to the enlightened Sage there is no world that is real or false. The Sage is beyond all concepts. Beyond all preconceived ideas, beyond all imaginings.

The Sage does not look for out of body experiences or for contact without of body spirits or for anything else. The Sage remember, is all-pervading, nirvana, sat-chit-ananda, parabrahman. To the Sage there are no thoughts, no ideas, no past, no present, no future, the true Sage can never be understood with the finite mind.

Now let's talk about you. This by the way was the gist of the telephone conversation I was having with her. What do you do with your life all day

long? What do you think about? Are you in control of your emotions, of your thoughts? Are you still allowing the world to show you what is going on? Are you still allowing the world to show you what is right or wrong, what is good or bad and you react to this? Are you still trying to change the world from bad to good?

If you are you can never awaken this way. You can never awaken to your true Self as long as you believe something is wrong anywhere. Something being wrong anywhere means that what you call God doesn't know what he or she or whatever is doing. For they have allowed something to be wrong. But when you awaken to the fact that you are the God, you are the ultimate reality, and the whole world is manifesting from your mind and all you've got to do is blink and keep still, stop thinking, stop the thoughts from arising and everything else will take care of itself and you will be home.

The important point here is you have to stop the thoughts from rising. In order for you to do this you have to find the source to your thoughts. What is the source of your thoughts? You never answer a question like this. For if you answer this question it's the ego answering the question. You may have read somewhere, where the source of your thoughts are but do not repeat the words like a parrot. A parrot maybe taught to say, "I'm not afraid of cats, I'm not afraid of cats, I'm not afraid of cats," but the first cat that jumps into the cage it starts squawking and screaming its head off. This is like most of us. We go around repeating affirmations, words of truth that we read some place, we become like a parrot.

The whole idea is to be silent. Not to add affirmations or words to your garbage pail. It is already filled with garbage. By garbage I mean, preconceived ideas, dogmas, opinions, samskaras from previous lives, you're filled with these things and you are a reacting machine, you react, that is what you do all day is react, react, react. Therefore when you try to learn more knowledge and you read more books all you're doing is adding on to the garbage pail. Of course most of you realize, the highest truth is to delete, not to add. To get rid of the things you believe in now. So empty yourself out totally and completely. All of your ideas, your feelings, all have to be emptied out of you. When you become totally and completely empty there is nothing you have to do to fill it up again. Emptiness is realization. Emptiness is Brahman. Emptiness is the Self. Emptiness is your real nature.

So do not concern yourself whether the world is real or if everything is preordained. Do not waste your time thinking about things like this. Wouldn't it be more useful for you to say, "To whom do these thoughts come? Who is thinking these thoughts? To whom do they come? They come to me. Then who am I?"

I tell you this will be more useful for you. You've been wasting your time trying to find out what is real, what is false, who is enlightened, who is not, who is real, who is a fake, who is this, who is that and trying to make your life a certain way when the one is always looking after you. The power that knows the way will always take care of you and lead you to where you're supposed to be.

Wake up! Be free!

Stop searching for something you already are. Stop judging others, leave everything alone. Dive deep within, deeper than you've ever gone before. Become one pointed. Leave this world alone. You will be all right. Noone really wants to hurt you or cause you any suffering. You are blessed. If you only knew what you were for an instance, you will burst out with joy. If you only knew your true divine nature, you would not be able to contain your happiness.

Make your life simple, live simply. If your life is too complicated then you do not have time to go deep within yourself. Remove the complications from your life. We do not do this physically. We do this mentally. By inquiring, "To whom do these complications come? Who needs them?" Remember when I talk to you this way, I never mean for you to leave your family or leave your job or drop everything and go into a monastery or a cave or anything else. All of this is done mentally. As within so without. As above so below.

The world responds to your new shape of your thoughts. The universe responds to your new being. In other words the universe always turns into what you are. Whenever you look at the world you're seeing yourself never forget this. All of the images in this world, including your body, are like bubbles on the ocean, like waves. They come and they go but the ocean never changes the bubbles always change. They're there for a while, they pop. They become part of the ocean again. Then another bubble pops up, lasts for a while and pops, part of the ocean again. And so it is with forms of this earth. Your body, the world that you see are simply the bubbles on the ocean. Do not be the bubble, be the ocean and become free. For you're already free, awaken to it.

Feel free to ask questions.

*SF: On Sunday there was a little discussion on out of the body experiences. And I thought of this guy in Vietnam, he's a liberal, and this right wing nut beat him up and almost killed him. When he was in the operating room he left his body and went up to the roof and over to the corner and he looked down on the operating table and he could see the doctors working on him and the nurses and he could hear what they were saying. (R: Umm.) And he tried to talk back but he felt a little disappointed that he wasn't able to make himself heard. And it seemed to me that it must be real significant that an individual can see without his eyes or hear without his ears. Would you comment on that?*

R: All of this is from the mind. Just as we have this world, the dream world, we have a source which we call the astral plane which seems to be the source of the physical plane. We have the causal plane, the mental plane. In all of these planes different things are happening. But these planes are like the world. They really do not exist. They're simply from the mind. All of these things do not exist in reality. What you want to do is transcend, transmute all of these planes completely, totally and absolutely. And they will never bother you again. (*SF: Forget about them?*) The reason out of body experiences are so important to us is because they're different from our normal way of living. So do not treat them like a miracle or seem like something phenomenal has taken place, which it is. But when we talk about Advaita Vedanta, there is the one. The one that causes all these planes to be in existence, consciousness, pure unalloyed consciousness.

Consciousness is total freedom. When you go into out of the body experiences, then what usually happens is you come back to your body and you have to live your life again. Just go through life maybe feel a little better because you realize that there is no such thing as death, you were never born, you can never die. But if you talk to many of these people who have had these experiences the feeling gradually begins to go away. And they become very earth-bound again.

Consequently the things you want to really do is to go beyond all these experiences, go beyond all the occult. Go beyond everything the human mind can understand, to that place where there are no thoughts, no movement, no questions, perfect bliss. Which is your real nature.

*SF: Something you said earlier, reminded me of the story of Shankara-Acharya in the knowledge of the mad elephant ??? since he was proclaiming that there was nothing in duality, so-to-speak. Why did he seek shelter along with the rest of us - I have forgotten what he said but - (laughter)*

*SH: You've forgotten the punch line? (laughter)*

R: I think we told that story last week didn't we? (*SF: It's very similar, not that particular story.*) Not that particular story? (*SF: Same idea, and I forgot what you said about it.*) (*laughs*) Well when the Master came to him he was all beshevelled, the elephant threw him a couple of yards, and he said, "Master I thought you told me that all is well and God is looking after us and will take care of me?" So the Master said, "Yes, but why didn't you listen to the fellow that told you to get out of the way? Because God is always looking after him too. You should've listened to him."

*SH: That was the voice of God.*

*SR: Robert when we sense a light within, moving around inside our body, I guess we feel the limits because it's running up against the walls of our body is that just another plane of the mind working?*

R: When you feel the light within? (*SR: Yeah.*) It means you are going to have a big electric bill. The light within cannot be spoken of. When you really feel the light within it will totally and completely transform you. Many of us imagine there is a light within. We



can tell if the real light within has been seen or not, by the way we react to life's situations. Again if the light within is real, you will be totally transformed into a new being. You will be at peace with yourself. Things will no longer frighten you. You will have compassion and love for everything. This is what this light does for you. (SR: *This light seems to have some barriers within. It seems to be lighting up parts of the body but not all of it. Maybe in that state it's still mental, huh?*) Yes, I believe so. The mind can play many tricks on you and it does. The mind can make you believe all sorts of things. But again the experiencing of your self by changing your whole mode of living. Everything in your life will change if you have a true spiritual experience. You will not be the same person any longer. You can't, because the light has burnt out all its gross feelings, it has burnt out all the ignorance and stupidity and nonsense. You become a refreshed blissful being. So you will know when the light is real. You will simply know it yourself.

And again if you have to ask the question about it then it's not real. For when you have the true light there is no question about it whatsoever. You will be in the light and you will know what freedom means.

SF: *There is no question about anything.*

R: Really? So why do you ask so many questions?

SS: *Is there any milestone between the human being and the Jnani? (R: Any what?) Is there any milestone between a Jnani and a human being? Then we can know where we reach. What is our progress then?*

R: What will happen to you is you will no longer be a human being. The progress of your body is dissolved in the Jnani. (SS: *So that is the last result, but in between is there any milestone that...?*) In between you feel peace, you feel joy, you feel bliss. You have wonderful feelings. Things no longer upset you.

SS: *So what I have to do in the daily life? Suppose I am a businessman or I have to drive a car? Always I have to react with the mind you know? And if I sit down for observing the mind then all of the whatever the experience of daytime that coming up at the same time. All the thoughts and everything, you know? If the whole day gone peacefully then I sit down quiet. If all day have the problems then I cannot sit down with the quietness.*

R: You are to know that you are not the doer. You are not the doer. You do not have to sit down to find quiet and peace. As you work, whatever you do, realize you are not the doer, and inquire within yourself, "To whom does this work come? Who does this work? I do. Who am I?" You can say who am I? to yourself all day long. It is not a mantra. But you can repeat it to yourself continuously. It will remind you of your true nature what you really are. It makes no difference how hard you have to work, where you work or what you do. Just know I am not the doer. I am not the body. I am not the mind. I am! And do your work. And you will find your work is more efficient...

(tape ends) [TOC]

**SIGNS OF A TRUE SPIRITUAL MASTER**

*7th January, 1993*

*Robert:* (tape starts abruptly) ...and salutations. It's good to be with you again. Happy holidays. The holidays are over. The holidays is dead, we're still here alive.

I brought a picture for you of yourself in the future. Here it is. (students laugh)

*SH:* *Thanks a lot.*

R: This is you. This is what is going to happen to you whether you like it or not. (laughter) You're going to look exactly like this. (more laughter) No matter what you do or don't do. No matter whether you're happy or sad, rich or poor, sick or healthy, you're still going to turn into a bag of bones. This is what happens to the average person. That is what I have to look forward to but if you would only go within yourself and know the truth about yourself then this becomes a mirage. When you discover you have eternal life that you've never been born, you can never die, when you discover bliss is your real nature, bliss. You were meant to be blissed out every second of the day. Happiness, true happiness that does not involve person, place or thing. When you understand this truth you become free in it. And you will always be alive, always. The body becomes like a bubble in the ocean. Bubbles come bubbles go, bodies come bodies go, here today gone tomorrow.

Many of you want to have fun all day, enjoy things. There is nothing wrong with that but it must come to end. Everything comes to an end. All of your enjoyments, all of your pleasures. Everything you've earned, worked for, strived for comes to an end. Everything must end.

When you're sort of young you don't think about these things. You think about having fun all the time, enjoying, holding on to the world making something of yourself. Well you've made something of yourself, you've made a mess of yourself. By believing you are the mind. By believing you are living in reality. Whereas in truth the only reality is the reality you don't know. The reality that is beyond time and space, beyond worlds, bodies. But you cannot taste this reality that I'm speaking of unless you virtually give up your life. I don't mean you have to kill yourself. I mean give up the life that you're living, mentally. Stop believing that the life that you're living is important, that there's something you have to do, something you have to accomplish. Your true life is within. The real world is within yourself. Free of all pain, sorrow. Free of man's inhumanity to man. Free of everything.

There is a world like that you know. A real world, that is full of happiness and joy and peace. A world that has no beginning and no end. That world is you! You are that! But we're going about it the wrong way, most of us.

I have been receiving a lot of telephone calls from Santa Cruz during the holidays. Santa Cruz must be completely enlightened because everybody that calls me from there tells me they're enlightened. (Students laugh) This has been going on for about two or three years. They want a confirmation for their enlightenment. I usually give the same answer. I say, "If there is anybody looking for confirmation, kill that somebody. Who needs a confirmation? Does the Self need a confirmation? The ego wants a confirmation."

But last night I got a call from Santa Cruz from a lady who got a hold of my transcript. And she tells me, "Robert for twenty-five years I've been reading Advaita Vedanta. I've read everything there is to read, everything, every book. I sit in meditation four times a day. I travel the world. Met all the Jnanis. Seen all the holy places but nothing has happened." *This is what I told her and this important for us too.* I told her, "You are doing everything backwards. The more you read, the more knowledge you gain. And who profits by this? The ego, every book that you read gives you more intelligence. Who has intelligence? The ego, every time you think you have to meditate, it is the ego that is meditating. Does the Self have to meditate? Does reality have to meditate on reality? All of the gurus you've seen, everything that you've done has actually put you back in time, not forward but back."

The whole idea in Advaita Vedanta is to remove everything we've ever learnt. To get rid of all the things we've learnt, not to add to it. Not to add new knowledge to the old knowledge, but to become like little children so-to-speak. We do not wish to know something, we wish to know nothing. How can you know nothing when you're reading and reading and reading or when you're meditating your life away?

When you're searching for new teachers all the time, all you are doing is filling yourself up with knowledge, more knowledge and more knowledge and more knowledge. The only thing that could happen to you is you become a walking encyclopaedia. You'll be able to cite aphorisms, sutras, if you have a good memory you'll memorize the bible backwards and you'll have a lot to say. This is the mistake most of us make.

A true spiritual aspirant hardly has anything to say. There is no one to debate. No one to argue points of spirituality. No one to say, "I'm right or you're right. This is right and this is wrong." A true spiritual aspirant is very quiet, very still. Does not make a lot of waves but watches, looks and does nothing. Everything that has to be done will be done through the person. It's so easy to live a life like this. It's so easy to be still and allow the power that knows the way to move you in the right direction, to lead you. You do not have to raise a finger. And there is absolutely nothing that you have to do.

Why will you not trust yourself and stop fighting? Stop having a battle within yourself. Leave yourself alone. Remember I told you before you have to learn to love yourself? To really really love yourself. If you can really love yourself you can trust yourself. Go easy on yourself. Develop loving kindness, compassion.

A Sage is with you for a very short time, so take advantage of it. If you're fortunate enough to be with a Sage realize that you've earned the privilege sometime, somehow.

Perhaps in a previous life or something you've done before. If you really follow what I'm telling you something wonderful will happen to you, you will find that you are the Sage yourself. You are the Sage that you've always been looking for. It's you! Who else can it be. Me? Don't look at me, I am simply your image, you have created me. You have created me in your own image, in your own likeness. This is the only reason I appear to exist. I am your creation. What are you going to do with me? It's up to you.

Life is never what it appears to be. Everything is maya, yet maya is also beautiful. Do not hate maya. Work with maya by not reacting to things but enjoying its beauty and love and peace. The whole thing may be a dream but enjoy the dream. Pick out the good things of the dream and think of them. Ignore the bad things.

Learn to be still. When I say, "Learn to be still I'm not referring to meditate." Remember when you meditate there has to be a subject and an object. When I say, "To be still," just be still. Be still, do not think of anything special. Just be still, quiet. I'm not speaking of being still over here alone, in everyday life.

Think of all the noise that some of you made this morning as you got out of bed, the talking, the arguing, the mind chattering. That is what I'm referring to, be still. You can talk to your mind this way, tell your mind to "be still!" When your mind begins to chatter say, "Be still!" When the mind starts telling you all kind of things about somebody else say, "Be still!" When the mind brings things of the past say, "Be still!" That's all you have to do. You are the power. You can still the mind if you really want to, just by telling it to be still.

There is absolutely nothing in this world to be excited about, nothing. For everything must change. Therefore if you become excited about something in this world you become confused, disillusioned, upset, for all things are subject to the law of change. Rather go within. If you can really go within you will feel a peace which passeth all understanding, divine joy and this peace and joy will become your world. You will see it wherever you look, wherever you go. Remember the only thing you see in this world is yourself, nothing else. Wherever you look you see yourself. If you don't like what you see change yourself. Nothing wants to hurt you. Nothing wants to cause you pain.

What are the signs of a true spiritual Master? A real Master. A real Jnani. What are signs to look for?

**Number One:** A true Sage avoids name and fame like the plague. If a Sage has transcended the ego why would he or she need name or fame? If a Sage claims to be enlightened why would that being want to be known? To have a following, to write books, to advertise, to go into magazines, television. Can you imagine a real Master doing something like that? For what purpose? If you inquire of a person like this they would say, "Well I'm here to help people." Bullshit! The only way to help other people is to become self-realized and leave everything alone. Why a self-realized person is all-pervading, omnipresent and automatically people find peace by the person being self-realized. You don't even have to be in the proximity of a saint, a Sage, a real Master. There is no reason being in close proximity to a person like that. That being is all-pervading, everywhere present.

Such a one has found total peace within the Self. They're not looking for anything. They're not looking for students to impress, followers to follow them. They avoid this like the plague. The only reason you see me around every week is because I've got a contagious disease. So think about this. A real Sage needs absolutely nothing from people. It is true where devotees gather devotees take care of the Sage. This is a different story. But a Sage feels at home wherever he or she lives wherever they go. A Sage can be happy in a cave or in a mansion, makes no difference. It makes a difference to the onlookers. They always see something wrong and talk about it. But a true Sage is total freedom, totally happy within himself.

*Number Two:* A true Sage has a great compassion for humanity and is filled with loving kindness automatically. Total compassion! A Sage never says, "I have come to bring you peace," or "I have come to destroy you." A true Sage does not come from anywhere. He's always been here. There is nowhere for him to come from, to bring you anything. The Sage and the peace go hand in hand. The real Sage is the peace and the joy and the happiness and the love and the understanding and the compassion. So he really has nothing to say, nothing to do. A true Sage is a lazy fellow, real lazy. He has trouble blinking. He just exists, so-it-appears, to other people that he exists.

*Number Three:* A real Sage never gets angry. Never has tantrum...tremors, tempers. Never becomes excited over anything except in certain cases. When a Sage is dealing with disciples, devotees, sometimes the Sage has to put on a little act for the person, because this is what the person needs at the time. This is why it is written, "Never judge a Sage." You have no idea what the Sage is going to do or how he is going to act. What this means is you have to make sure the Sage is real. If you feel the Sage is real then you have to sort of throw yourself at the Sage. By "throw yourself at the Sage" I mean you must come into the sage's consciousness and trust the Sage forever without judgment, without criticism. Yet most westerners are not ready to do something like this, because there are so many people claiming to be Sages in town it's difficult to know what to do. But if you pray within yourself, to yourself, you will know what to do. Everyday you have to remember your real nature, you have to remember who you are. That you are pure awareness. You are the absolute reality which is like boundless space. The only difference between boundless space and absolute reality, in absolute reality there is consciousness. Consciousness is like boundless space. It is everywhere present and all the images are only superimpositions on consciousness. Your body is only an image. It is not the truth about you. It is an image. It is an image on boundless space. This means it doesn't exist. It appears to exist but it doesn't. Just by remembering these things that I'm sharing with you will free you. Start your day off this way by remembering who you are. You can say this to yourself, "I am not this body who runs around all over the world. I am not this body who has problems. I am not this body that sees things wrong. I am not this body at all. I never was this body. I am that which has always been and that which will always be. That which has never been born. That which never dies. Eternal, self sufficient, I am that!!" You have so

many years left on this earth in this body so-to-speak what are you doing with them in the days, the weeks, the months, the years. If you're running around looking for material gain you're wasting your time. If you're looking to make yourself happy physically you're wasting your energy. I can assure you, you will be wonderfully happy if you go within the Self and try to understand who you are, then you will really be happy. You will have unknown happiness that you never believed existed. You are the one and there is no other. You are the one that has always been and will always be. See yourself that way. Stop feeling sorry for yourself. The reason you feel sorry for yourself is because you think of the past and the future. If you will only stop thinking, all of your sorrows would end so-to-speak. Everything will come to a screeching halt if you shut your mind.

So for those of you who are taking new year resolutions, as a result of this year you will find illumination. You will find total freedom this year. This year you will be completely free and liberated. This is the year for liberation. Some of you are making excellent progress. By going to lunch with you and talking to you I see where you're coming from and you're doing very well. You're disappearing. You are coming into your own. Everything is unfolding as it should. Have faith in your Self. Enjoy your Self. Trust your Self. Love your Self. Be at peace.

(Robert plays a song on tape)

It's time to play stump the guru. Do we have any stumppers?

SM: *We have one.* (R: One stumper.) (SH: *Maybe this will do it. Hallelujah! (laughs)*)

(Q - Mary reads, A - Robert answers)

Q: *Dear Robert what is logic? (there is another thing) What is organization? (what's the next word)? And if they don't exist can they have any significance? Logic is the first and organization is the next. Communication is I think, the next.*

A: Who needs to be logical? Does the Self need to be logical? Does the reality which we really are need to be logical? If we only try to remember that these are only words and you've associated the words with feelings, certain feelings. You want to be logical. Why do you want to be logical? For what reason? To impress somebody? So you get ahead in life? Does humanity really need logic? Rather understand who you really are. Discover your true nature and logic will take care of itself in its proper place. But your job is not to be logical. Be yourself! When you are yourself logic comes into play by itself also. And you may do certain things and people may say you're logical but you know nothing of these things. Logical or illogical they're all the same, there is no difference. Discover who you are and then see if a question like that comes into play. What's the next word?

Q: *Oh, Organization and communication?*

A: What are these words to you? Organization, communication, what are these words for? What do they do? Who wants to organize? Who wants to communicate? The ego, it's always the ego that wants to do all of these things. The ego wants recognition. It wants to act intelligently. So you can applaud it, appease it. It wants to communicate so you can have a relationship with people. But it's still the ego and the ego is never your friend.

The ego exists only to confuse you and confound you. That is why it appears to exist. But to whom does the ego exist? Only to the mind, so we're back to basics again.

Destroy the mind by not thinking about it. If you do not think about the mind it becomes weaker and weaker and finally it's totally annihilated. When there is no longer a mind logic will be unnecessary, communication is unnecessary, everything is unnecessary. For everything works by itself. It takes care of itself, in its own time and in its own place. That is why I emphasize so much, turn into yourself. Turn within to yourself. Never try to solve your problems. You cannot do it, rather know yourself, be yourself and see if any problems disturb you at all. What I say to you sometimes seems to be ludicrous, nonsensical, but yet if you do it, if you try it, you will see if it's nonsensical. If you would only turn within yourself and stop trying to change other people or change conditions or change behavior patterns. Leave these things alone. Be yourself! Love yourself! Worship yourself! And then see what happens to you. (pause) Is that all the questions? (SM: Yes.)

SB: *Robert does the mind have any legitimate role in this life at all?*

R: To confound you and confuse you. That is the only reason it exists. It exists because of the senses, taste, touch, feel, smell and hear. You need a mind to do these things. But if the mind is destroyed, so-to-speak then reality ensues. Reality is love, loving kindness, compassion, joy, peace, happiness, the true Self. This is what the universe really is. Not what it appears to be. Never judge by appearances, this means you should never judge any human being. No matter if you think you're wrong or right whatever. You have no...you can't judge it, you have no right to. The rapist, the murderer, you cannot judge these people. It's not for you to judge these people at all. Everything will take care of itself. If you judge something you become that something yourself because you have your mind embellished in it and you become...you begin to think this way. So try to be still. Quiet the mind. Do not search for anything. Do not try to become anything. You will become what you have to become, everything will happen by itself. (dog whimpers) Yeah you believe me. Toku believes me. My best dog, Toku. Anyone have anything else to say?

SH: *Why would the Self want to appear anything other than it is?*

R: I told you that before Henry. The Self doesn't want to do anything. (SH: *Yeah, but it's coming on like it isn't.*) It's not coming on at all. (SH: *But it appears to come on.*) To whom does it appears to you to come on. (SH: *Well, to you too.*) Why to me? (SH: *I don't know. You have senses as well as I.*) How do you know? (laughter) (SH: *I can see you're stumbling around, you're getting there.*) People tell me all the time I have no sense. (SH: *Well, there is a point there too.*) (laughs) It's all an hallucination. (SH: *Huh?*) It's an hallucination. (SH: *I know but why? Why hallucinate? What's the point?*) There is no point. You think you're hallucinating.

SH: *And when I come straight out with it and not vary from what really is all along, why the illusion?*

R: To whom is the illusion? (SH: *To he who sees it.*) Who sees it? (SH: *You do.*) How do you know? (laughter) (SH: *Because you're not blind, you can see what is going on.*) I see

what's going on and I don't see what's going on also. (SH: Yeah.) I see and I don't see at the same time. (SH: That's a new trick.) (laughs)

SF: I thought something kind of interesting. The disciple asked the Master, "Do we live in the same world?" and the Master said, "Yes we do but the difference is that you see yourself in the world and I see the world in my self."

R: Umm. That's good Fred. (SF: It reminded me of the time when I was telling you how frightened I was at the riots and explosions and all and I said ??? and you said they were in me.) Umm. Which means? (SF: They weren't real.) Exactly. This world is very funny, you're always seeing your self wherever you look. All of the riots, the dastardly things going on in this world, in this city of Los Angeles, are your creation. Where else would they come from. Collectively we're all thinking certain things, seeing certain things this is why many of us appear to see the same things ??? We appear to see nonsense and goodness and badness and all kinds of things. We appear to see these things because we're all collectively thinking the same thoughts. Step out of the crowd. Be yourself.

SY: Robert if everyone was enlightened would the world dissolve?

R: If everyone was enlightened there wouldn't be a world to begin with. There would be no world to dissolve. (SY: Then it would dissolve?) It wouldn't dissolve because it never existed. So nothing would dissolve. There would be nothing to dissolve. (SY: Well if we created the world then if we had been our ego then the world would dissolve wouldn't it?) You only create the world with your mind. What you're saying is to go beyond the mind. (SY: Then the world would dissolve?) There is no world to dissolve beyond the mind. The world exists only because the mind exists or appears to exist. So if the mind is made still then you will see the world never existed and there is no world. There is absolutely nothing to dissolve. Dissolving only comes from the mind. No mind, no dissolving. Sorry about that.

SB: Robert in the Jnani you say you see the world how the appearance has an appearance in consciousness but it appears that you can't... (R: Change?) ...eliminate like?

R: Yes. If I were able to eliminate this whole world and didn't see the world, I wouldn't be here any more. What you call this body sees exactly what you see and doesn't see exactly what you see at the same time. It sees and does not see. Whereas you see it and you accept it. There is nothing in me to say not to accept it and there is nothing to say I should accept it. It's as if I'm looking at a dream. I'm 100% sure and certain that I know the dream does not exist. But I know that I'm in the dream, as a body. The body appears to be a part of the dream. But I'm always aware it's a dream, all the time. But you forget it's a dream and you react to it. That's the only difference. (SB: You know it's a dream by comparison to some other reality, right?) No, no comparison whatsoever.

SB: So if you're abiding in consciousness so you're abiding in the real, noticing the dream as a dream. So you have something to compare it to. Whereas we're just abiding in the dream and we're not abiding in consciousness. We're unconscious of being consciousness, you're conscious of being consciousness.



R: Not quite. There is only consciousness. I'm aware that there is only consciousness that is what I'm aware of. The rest I'm not aware of, but it appears.

SH: *You're not aware of the appearance?*

R: I'm aware of the appearance but not as you are aware of the appearance. I'm not aware at all of anything but I see the appearance. (SH: *You see it differently than we do?*) I see it like you do. (SH: *You see it as illusion?*) But I don't see at all. (SH: *Don't see it at all?*) Yet I see it. (SH: *That is quite contradictory. You see it but you don't see it?*) (laughter) Exactly. Now you got it, that's it. (laughter) (SH: *You're nuts.*) (laughter) Thank you. (SH: *You're welcome. That's my final conclusion.*) (laughter) That is a compliment, thank you. (SH: *Yes it is.*)

SB: *Did you say you see it through awareness. Through a different position?*

R: No you can't say that at all because there is nobody left to see it like that. (SB: *There is no duality to be separate from? And yet it appears and if it appears there seems to be two but you know that it is only one.*) (laughter) You're getting close. I see it and I don't see it and there is no definition. There are no words. There is nothing to say. (SB: *Would it be like we were dreaming and there was a part of us that was inspecting the dream and we knew we were dreaming?*) No. (laughter) (SG: *Nice try though.*) It's so different than what you can imagine.

S: You always create a duality and that is where we get off on the wrong foot.

R: Of course, otherwise I wouldn't say a word. (SH: *And you aren't coming from a dualistic position.*) But I have to talk to you. (SH: *But that is your tough luck.*) (laughs) I know. I can sit here and say nothing. And you'll say, "Robert never tells us anything." So I talk about these things that don't exist. It's okay. All is well. (SH: *But you never see it as divided as...*) No I don't. (SH: *It's always monistic, it's always whole and one?*) Yes and no. (SH: *Okay, confuse me further.*) I just see. (SH: *What do you see?*) Nothing.

SH: *Nothing. Trust you to take care of it that way. (students laugh) You always wind up wiping out the universe.*

R: It never existed to begin with. (SH: *Umm, well.*) So you've got to wipe it out, in the end. (SH: *Uh-huh. A new trick if it would work.*) A new trick if you can do it? And you can do it if you try. (SH: *Wiping out the universe is wiping out your own mind.*) Of course. Now you've got it. (SH: *Yeah but it's a boot strap operation and no one to do it.*) Why do you always want to do something, do nothing. (SH: *There is no one to do something or nothing.*) And nothing. So do it. (laughter) (SH: *Uh-oh. You're seeping back in I thought we got rid of you.*)

SB: *I think that is the hardest thing in the world to do, nothing. Nobody can do it. (R: Try it.) The hardest thing in the world. I tried to pay somebody to do nothing for me and they didn't accept it.*

R: Really? You didn't offer him enough, pay him more. (laughter)

SH: *Try me. (SB: Yeah right.) You know you'll lose your money fast. (SB: You just pretend Henry.) And you? (SB: If you could really do nothing you'd be sitting over there.) No way.*

R: Henry doesn't want that burden. (SH: *No thanks.*) Everything is beautiful.

SL: I agree. That as you said the riots scared Fred, the riots came from Fred. Is that what I understand what you said?

R: Fred is responsible for the whole thing. (laughter) (SL: There is no creation though? Nothing is created?) You're right. (SL: And yet Fred created this fear in his mind? As a response?) Yes. (SL: So, fear is created in some and fear and joy is created at other times in other people.) Fear and joy come out of the mind. When the mind goes there is no fear, there is no joy. (SL: Then there only appears to be creation, huh?) Yeah that is all an appearance. Even Fred is an appearance. He wants you to think he is real. You're not real Fred you're an appearance. Fred's pondering that.

SF: We react differently. Some people will be scared to death by the riots, others wouldn't. Each of us reacts differently according to our own make up. (R: Yes.) We have different tasteS, different conditioning.) (R: But go beyond all that.)

SB: Robert does human love ever become divine love? What I mean by that is consciousness. Divine love in terms of consciousness. Do you go through human love for it to become divine love consciousness or do you have to completely transcend human love?

R: Human love is sort of a step in the right direction. It is an inkling, a glimpse of what divine love is all about. But it's a part of the material world. So naturally you've got to give it up. Yet if you can love enough you will be the divine love that you're expressing. I was speaking of the average person who just loves something because they can get something from it for their own self aggrandizement. When most people love why do they love? For their own benefit. So they can get something for themselves. They want something in order to be happy. They want to have joy, peace. But if they really love they would love everybody and everything. So human love is step in that direction. It gives you a glimpse of what divine love really is, it's a thousand times greater. Millions of times more intense. (SB: So through that, through human love and then toward divine love the ego would be transcended eventually.) Yes. But love is the highest quality we have as humans so-to-speak. If we could only love enough we would totally transcend the body.

SF: Christians say God is love. (R: Umm.) Oneness, no separation. (R: Exactly. But who is God.) Just a word.

R: It's your Self! So you are love, keep loving.  
(silence)

Let's sit in the profound silence for a while. Just be still. If your mind attacks you just look at it. In a loving way just leave it alone. Don't try to stop your thoughts, change your thoughts. Just be still. Be quiet. Do not think of anything in particular. Become aware of the thoughts that come to you. Just watch them. Do not give them any attention or change them, do no not try to change them. Just be yourself.

(long silence as tape ends) [TOC]

## **WHEN WILL I AWAKEN?**

*10th January, 1993*

*Robert:* Om shanti shanti shanti om, peace.

Good afternoon. I welcome you with all my heart. It is good to be with you once again. I love all of you just the way you are. All is well.

Many people still ask me, "Robert will I be enlightened in this life or do I have to go through many lives? Will I awaken in this life? Will I become free in this life or do I have to go on playing games like everybody else, making believe, when will I awaken?" And it's very funny to me. My answer is never! You'll never awaken! It's like the water in the mirage asking, "When will I become real water? How long do I have to be a mirage? When will I become the real water?" Of course it will never become the real water. For the mirage can never become anything but a mirage. It will always be a mirage. So it is with us. What you are can never be anything else. For you do not exist as a body at all. And if you do not exist as a body what can become self-realized? In other words you have nothing to become self-realized with. You cannot become self-realized it's impossible. Forget about it. Don't even think of it.

Self-realization has absolutely nothing to do with your body or your thoughts or your mind or your practices or your sadhanas or anything else. Self-realization is the ultimate reality. It is the pure awareness, the nirvana and that doesn't exist either. So what exists? There is no answer. For what exists can never be known with a finite mind. This is why we do the work from where we are. We do not think about becoming self-realized or becoming liberated. We simply wonder who we are. We just ask ourselves, "Where does this body come from? What appears to be a body?" And we compare it to the water in the mirage. It's an hallucination. It has no validity. In other words you have no existence whatsoever.

You have never had an existence. Nothing exists. Yet we appear to exist. So what to do? Nothing, there is nothing you can do about it. That's just the way it is. Do not try to change it. Stay the way you are and keep still. That is the best thing you can do. Be happy just the way you are. Of course the only way you can be happy is by keeping still and not reacting to things, by leaving everything alone and being yourself. When I say, "Being yourself," I mean being you the way you are right now, nothing else. The world of reality exists by itself. It just is.

There is nothing you can do to change anything. Do not try to change anything. Do not work on yourself. For every time you're working on yourself you are emphasizing that you're the self, the mortal self that needs to be worked at. Just be yourself the way you

are right now, in this moment. I'm not saying to be your self last week or to be your self a week from now. Be yourself right this moment, this second, this instant and you'll be safe. Do not concern yourself how to be the self. Do not concern yourself what you have to do to be the self. Don't even wonder what it is to be the self. Just be!

Do not question it. Do not try to understand it. You will always be the way you are, nothing will ever change that. So you might as well get on with that and be happy. Suffering comes when you try to change yourself. Suffering ensues when you try to develop moksha, liberation. When you try to transcend yourself, then you suffer. For you are trying to attain something that doesn't exist and it hurts.

Isn't it wonderful not to do anything. Never try to attain a thing or become anything else. What about pain, what about lack and limitation, what about poverty. What about the rest of these things that exist? It's all part of life. Do not try to get rid of it. Look at it, accept it, be happy with it and leave it alone.

What I'm really saying is, "Get your mind off yourself." Stop thinking about yourself. Stop thinking about anybody else. Whatever is supposed to come to you will come to you. Whatever you are supposed to have you will have. Wherever you have to go you will go. You have absolutely nothing to do with it. So why not enjoy where you are right this moment. Stop trying to change things. The very trying makes them worse. The body that you're wearing right now is an hallucination. You are not that person whatsoever. But because you appear as that person you go through many experiences of what that person has to go through. Do not fight it. Do not try to change it. Leave everything alone. You'll be very surprised at what happens if you leave everything alone. But when you try to change bad for good you're fighting a losing battle for it cannot be done.

You may tell me of people who have used their mind to achieve things in the world, to heal themselves of disease, to heal themselves of lack or limitation, to become powerful beings through thinking. Those things are only changes, temporary changes. Do not try to be a human being. Go beyond that. You go beyond that by doing nothing. Yet some of you do not understand and think you have to sit down like a lump and do nothing on the contrary. When you're doing nothing you're doing something. Something is being done. Something will always be done by you. Yet at the same time nothing is being done. So the question is, "Is something being done or is nothing being done?" and there is no answer. What do you want to achieve and why do you wish to achieve those things? Only for your self aggrandizement. An animal leads a normal life. It cannot think like we do. It goes through its life and when it's time to leave their life it leaves it peacefully, happily. But as human beings we fight, trying to live forever. Trying to maintain the same beauty we've always had, the same happiness, the same joy. This is all a waste of energy.

All is well, just the way it is. You are perfect just the way you are. There is nothing that you have to do. There is no one you have to please. There is no God that you have to appease. You are the one. All of these ideas that are going through your mind of people, places, things, Gods, are all you. You are creating everything. Everything that you can

think about you're creating. Everything comes out of yourself. Just like you're dreaming. The mistake we make is we try to awaken from the dream, the mortal dream, from this dream. Yet who is to awaken from it? The person that wants to awaken doesn't exist. Do you see what I'm saying? Nothing exists that has to do anything. The person who wants to be free does not exist, has never existed. The person who is looking for moksha does not exist. Then again what does exist? Total silence exists. Pure profound silence. Never try to comprehend these things. For you're using the mind, you're using the cells that are the mind, that are connected to the cells of the universe and you make your life miserable by doing this.

There is no difference between you and a tree or a mountain, a sky or the ocean. The whole universe is composed of hydrogen atoms. So you're nothing but a hydrogen atom. How does it feel to be a hydrogen atom? (*SB: Hydrogenating.*) (*laughter*) See how your mind begins to think? It's difficult for most of you to stay silent. You are not required to understand a thing I say. I speak utter nonsense. It's all nonsense and some of you are taking it in so profoundly like it's important.

Who are you really? I have no idea? If you have an idea of who you are you've got a problem. For you're not that at all. Again we go back to the beginning when I opened up this sentence. Who thinks they're something. You can never be anything. The you that you think you are can never be a thing. Always remember this. The you can never become anything. The only freedom you really have is to be still and quiet and that is the only freedom you've got. To be totally quiet. Everything else is an hallucination, a lie. So most of you want me to sit here and tell you lies. Stop worrying. Stop fretting. Stop believing something can happen to you, to hurt you. What you are was never born. It knows nothing of birth. The one that knows about birth and death doesn't exist.

So here we are together again. Why do you come here? If you have a reason for coming here it's the wrong reason. There is no reason for doing anything at all.

(long silence)

(Tape stops and restarts for questions. No questions as Robert remarks)

R: What a bunch! (*SB: We've given up trying to stump the guru.*)

R: Feel free to ask anything.

SG: *Well that's the question. (laughter) Is there a question that can be asked where the answer to it is not in the same category as the question asked?*

R: Every question you ask has its own answer in the categories that we have in our mind. Is we put categories on questions. Therefore when you ask a question it has an answer. The answer may be in the same category asked because it is the only category there is. Put them in a category. There is only one question one category, it's all the same. There is nothing else.

SE: *What's the number on your drivers license? (laughter)* (R: I don't have one.)

SG: *Good try. (laughter)*

SK: *You said always be yourself and I look at myself and I see I'm always changing. So I've come to the conclusion that there will always be changes. It sounds like an oxymoron.*

R: Change is the only reality. Everything must change. But look at yourself and don't judge yourself. Just look at yourself. Watch the changes being made and keep looking at yourself. If you do this correctly you'll go through the changes. You'll go beyond the changes. By looking at yourself the changes are outside of you not inside. But your true Self does never change there is nothing to change. Because there is only one Self and that is you. So when you look at yourself you see changes. As you keep looking at yourself day in, day out and watching the changes, the changes will come to an end and you'll find something beyond the change. But it's something that cannot be explained or talked about.

SD: *Robert I have a question. You've often spoken of reality as effortless choice-less pure awareness. Can you explain the use of the word choice-less in that context?*

R: We do not have a choice because we're already real. What we are is choice-less. There will be nobody making a choice. There is no choice whether you want to be real or not. You are choice-less awareness, you're pure awareness, this is you and the one who chooses is the ego. But in reality you have no choice. No matter what the ego does, no matter what you choose, no matter how many mistakes you make or appear to make you are going to be choice-less awareness this is your real nature, this is what you really are. No matter what else you do. Deep down you're choice-less awareness. You have no choice in the matter that is what you are, awareness. So when you think you're making a choice you're making a mistake. It's the ego that seems to choose. But as choice-less awareness just exists by itself and you are that.

SF: *We don't have a choice in any area really?*

R: Exactly. You have no choice whatsoever. Everything is unfolding as it should. Everything is happening the way it's supposed to happen.

SG: *The idea that there are choices is illusion. There are no choices?*

R: There is no illusion either. (laughter) Who has the illusion? The one who has the illusion thinks that they are human, they can have an illusion. But if you don't exist you don't have an illusion. You have to exist to have an illusion. But since you do not exist there is no one left to have an illusion. Do not think about these things, just be yourself, just be, just... We get very confused when we think about illusions, reality. They're both impostors. Reality is something we make up with our finite minds. We say, "Absolute reality, pure choice-less awareness, Brahman." We say, "This is reality." For we don't know what we're talking about. For reality is way beyond those things. There is no such thing as reality to begin with. Nothing is real and nothing is unreal. That is why the only thing I can help you with is not to think. Do not think about what is right, what is wrong, what is good, what is bad, what's real what's not, don't do it. And then you'll be safe.

SB: *Robert if reality encompasses everything, so thinking is part of reality so why would thinking encumber reality? (R: Thinking is not part of reality.) Well how can something be outside of reality if reality would have to be all there is.*

R: Reality is all there is but it has nothing to do with your thinking. Your thinking comes from the ego, not from reality. (SB: *Yeah If reality is everything that exists, how can there be something like - if reality is God and God is everything, how can we be thinking outside of reality and outside of God?*) There isn't. Who says there was? (SB: *Well you're saying to stop the thinking. Why should thinking have to be stopped? Why should it be an encumbrance if it's part of reality?*) It shouldn't. (SB: *Right.*) But I tell you this so you can know what you're doing. (SB: *But it does. We know for a fact that thinking does, of stopping it, the realization of what we are, it's funny.*) It is funny. Nothing can stop the realization of what you are because you're nothing. So you have no obstruction. But to think about this is also a hindrance. But I tell you to stop thinking because it is the only thing I can tell you. There is nobody to stop thinking really. Nobody exists who has to stop thinking. But as long as you think you exist then you have to stop thinking. So I say, "Stop thinking," because you believe you exist as a body or somebody or something. (SB: *Oh so the one that is thinking is an illusion?*) Of course it's an illusion, it's all an illusion. As long as you believe you are the body then you have to stop thinking. (SB: *Very strange.*) You're very strange. (laughter) We're all very strange.

SK: *Robert where is Elvis?*

R: Where is Elvis. Wherever you want him to be. It's up to you. Elvis came from your mind and returns to your mind. You're the creator of Elvis.

SL: *Robert? (R: Umm.) You were talking about becoming less...that we should become less self involved, less self absorbed. How does one go about doing that?*

R: By not doing anything. Become self absorbed by simply watching, listening, looking and not reacting to anything. By taking time out during the day to sit and do absolutely nothing just sit. Not meditate, just sit. Just by the very act of sitting, self absorption really begins. As you sit everything becomes very clear, it comes back on you. You pull the whole universe back inside of you, just by sitting by yourself. And you're self absorbed. It happens by itself. There is nothing you have to do to make it happen. There are no books you have to read, no teachers you have to see, nothing you have to get rid of, just sit.

SE: *The way of the couch potato. (SL: That's right.) (R: Exactly.) (laughter)*

SB: *What do you do to keep from gaining weight? (laughter) Call it the weightless watcher. Weightless watcher cookbook. Eat your way to enlightenment.*

R: If you sit you won't get hungry.

SL: *Last week Robert and Henry were talking about the impossibility of doing nothing. And it used to be part of christian practice or at least an acceptable part of observing the family and people weren't supposed to even buy a newspaper or anything like that. This is ridiculous, at least it's close to doing nothing. If you can do it, it actually is. (laughs) But Sunday's become such an active day where all the stores are open and people are never quiet.*

R: Yes. That is people what about you? (SL: *Matured.*) Matured. Let people do what they want. (SL: *It was just interesting because it seemed like such an outrageous idea to be quiet and still in the mind then we have this, a well known practice.*) Yes, the quakers are good at it.

We will now have a reading from the Ashtravakra-Gita by Mary.

(Mary reads.)

*Dispassion*

*Seeing to this, neglecting that. Setting one thing against another, who is free of such cares? When will they ever end? Consider, without passion, with dispassion, let go. My child rare is he and blessed who observes the ways of men and gives up the desire for pleasure and knowledge, for life itself. Nothing lasts, nothing is real, it is all suffering threefold affliction. It is all beneath contempt. Know this and give it up and be still. When will men ever stop setting one thing against another? Let go of all contraries, whatever comes be happy and so fulfill yourself. Masters, Saints, seekers they all say different things. Whoever knows this with dispassion becomes quiet. The true Master considers well with dispassion. He sees all things are the same. He comes to understand the nature of things, the essence of awareness. He will not be born again. In the shifting elements see only their pure form. Rest in your own nature set yourself free. The world is just a set of false impressions give them up. Give up the illusion. Give up the world and live freely.*

R: Thank you Mary. (SM: Thank you Robert.)

(Robert plays a song on tape)

R: Someone one asked me, "What does this song have to do with this teaching?" Absolutely nothing because I have no teaching. Announcements?

(Announcements about satsang newsletter (Village Idiot) and new transcripts)

R: Anyone wish to announce anything? Birth, death? Divorce? Marriage?

SQ: *I've been meaning to ask you a question about relationships with a man, I can't get the question out at times when I want to ask you about relationships. Every time I want to ask you something I know it's illusion. All this stuff about soul mates and partners and the right person it all comes to me as rubbish. (laughter)*

R: It is and it isn't, yes and no. (SQ: *A clear answer.*) It's rubbish when you think about it. When you don't think about it, it happens by itself. (SE: *It's still rubbish.*) The word rubbish, the idea is about... (break in tape) ...leave you and everything happens by itself. That is the beautiful thing about life. If you're really living, you will always be with the right person, doing the right thing and the right things will happen by themselves. When you have to plan and scheme then that is rubbish. Where do all these soul mates come from? (SE: *Hell.*) (laughter) Do not put anything down. You do not believe anything either. Do not accept or reject and you will always find yourself in the right place doing the right things. All is well. (pause) Howard do you want to say something?

ST: *Does anybody know someone who has a potters wheel they'd like to sell? See me?*

R: You're becoming a potter in your old age?

Anymore brilliant questions.

Well it's time for prashad. Time to eat...

(Prashad continues as tape ends) [TOC]



### **THREE SIMPLE WAYS TO MAKE PROGRESS**

*14th January, 1993*

*Robert:* Om shanti shanti shanti om peace, peace.

Good evening. (Students: Good evening Robert.) I welcome you with all my heart. It is wonderful being with you again this beautiful Thursday evening.

There are three simple ways in which to make simple progress. Spiritual work should be very simple. It should not be complicated. It should be in accordance with your nature. It should not be foreign to you. These rules have been propagated by Sages since the beginning of time. It is part of a lineage of Sages. And if you practice these rules you will see spiritual progress very fast. But the idea is that you have to practice these things. It is true in the ultimate there is no practice. There is nothing to do, but that's in the ultimate where are we? You have to be very honest with yourself and realize where you are and what you're doing and what is happening to you. You cannot fool yourself too long. For if you try to fool yourself the whole world will come crashing down on you. Be true to yourself and I cannot be false to any man, our friend William Shakespeare.

So the first rule is coming to sating, when you can. The reason for that is this, what you put first in your life determines what happens to you. That makes sense. Where your mind is your heart is. So whatever you're doing at home if you think of satsang, you think of being here always sitting at satsang, breathing satsang, even when you're not here. Feel that the whole world is satsang. All the people are devotees, including the animals, the trees, the mountains, everything is full of life, vibrant life. When you look at everything as being alive, filled with love, filled with bliss and joy then you can feel that you are the source of everything. In other words there is no difference between you and the trees and the forest or the flowers in the fields or the mountains or the animals or any human beings.

There is no difference between an enlightened person and an ignorant person. The difference is only in your own mind. In God's eyes everyone is God. In a so-called ignorant man's eyes everyone is ignorant.

When you come to satsang you don't even have to listen to the words. Just be here, that is all you have to do or be at any satsang you choose. It's not too kosher to run after gurus or to go to different teachers all of the time, for you become utterly confused. This is reasonable to assume. Every teacher has their own method, their own way of teaching. If you find a real Sage somewhere, stay with that Sage whomever he may be or she may be and try to keep still. Do not keep looking for new teachings all of the time or asking the Sage to explain certain teachings to you. Just be there and be still. Of course you have to

make sure that you're going to a Sage. There are no new revelations in a Sage. In other words if you go to a teacher, the teacher claims to be a Sage and tells you he or she has had a revelation that if you take off your clothes and stand on your head and recite the Vedas upside down you become enlightened. Be careful of that person. (students laugh) There are no new revelations. There is nothing new under the sun. Spiritual life is very simple and has been handed down through lineages. And even those who have their own experiences go along with lineages. Be very careful.

Remember these days they have more gurus than disciples. Open your heart, be true to yourself and you will know where to go, and what to do. All the answers you're looking for are within you. Do not really look to a teacher for answers. You go to the teacher for grace, not for answers. The sage's grace always flows, in the silence and if you are in tune with that grace you will awaken. Simple as that.

You can be a sinner. You can be any kind of a person, but if you're true to yourself, the Self which you really are will lead you to the right Sage, to the right teacher and cause you to awaken. It means you have to be humble, have humility, loving kindness, peace of mind and you'll know what to do.

This is all satsang. You are satsang. There is no real difference between you and me. Everything is the same, pure, good, blissful, absolute reality, nirvana, pure awareness. This is how things are now. Not tomorrow or next week, but right this moment! As you keep coming to satsang again and again and again and again and again something begins to happen to you slowly but surely. Your system becomes refined. You become pure enough to receive grace and you become free. This is why I emphasize it's important to catch yourself during the day and see where you're really coming from, what you're really doing. How you're reacting to things. How you look at life. You have to keep catching yourself and remembering you're at satsang. You take the satsang with you wherever you go. Consequently when I say, "Be at satsang," it means to keep satsang in your mind always. There is no excuse why you don't have satsang. You do not have to be here physically sometimes, but wherever you are have satsang in your mind, the same thing. So again the first rule is to come to satsang, always. Physically or mentally, when you're working, you can imagine all of the co-workers are satsangees, as hard as that may be for some of you. There are no evil people. Do not see evil anywhere.

I know some of you may say, "What about what I read in the paper? What about the people going around killing people?" For whom is this, is this for you? This is not your world. I know if you're here for the first time it sounds sort of strange, when you're involved in this world and I'm saying this is not your world. If you're on a high spiritual path it's not your world. The world of violence, of dog eat dog so-to-speak, of man's inhumanity to man, you do not belong to this world. You belong to the world of total freedom, total joy and bliss, pure love, unalloyed happiness. This is the world you belong to, what do you see? What you see you become. So again *the first rule* is to be at satsang.

*The second rule* is to sit in silence at the prescribed hours that the Sage tells you to. This is important. For this is the time that you tune into the grace which flows forever. The times that we sit together for this group is from 12 to 3am and from 6 to 9am. I know they seem to be un-godly hours, but try doing it for a week and see what happens. There are people all over the world sitting at these hours and we're all tuning into each other. Again if you're serious on this path, if you want to make progress, do not look to read every new book that comes out but do the work that we're talking about. Take the action. So many of you get involved in all of these books by new teachers that pop up here and there. And you're always reading reading reading reading reading. And for those of you who are reading like this, take a look at your life. How much progress have you really made in all these years you've been reading. You want to start doing and not reading. Sit at those hours and watch what happens.

*The third rule* is to practice self-inquiry and you can do this every minute of the hour every day. There is no time you cannot practice. To begin with this is the greatest psychotherapy that has ever been invented. It makes you calm and peaceful and relaxed. It removes the heavy burden from your shoulders that you're carrying and it's very simple. For every disturbance that your mind comes up with, simply ask yourself, "To whom does this come? Who is feeling this?" And if you're being true to yourself you'll say, "I am. I'm feeling this." When you say, "I am," stop to think a moment what you're saying, "I am. What is the I? From where did it come?" Take stock of yourself and realize that all day long you say, "I. I am happy. I am sad. I am sick. I am well. I am rich. I am poor. I feel this. I feel that. I feel depressed. I feel happy." You're always thinking of yourself, you're always centered on yourself as I. "Who is this I? What is this I? Where did it come from?" And you inquire, "Who am I?" All the time keeping the I in your mind. Thinking of the I. This I is your ego. It is the first pronoun that you think of every morning when you wake up. When you say, "I am awake." Who is awake? "I am. Who am I?" You never answer that question. There is no answer for that question. There is only the question, "Who am I?" No answer. Quietness, stillness.

Now other thoughts come to you. Whatever the thoughts are, good or bad makes no difference. See in this practice you're not trying to exchange good thoughts for bad thoughts or bad thoughts for good thoughts. You're not trying to change any thoughts at all. You are trying to find the source of the I. Therefore whatever comes to you inquire, "To whom does it come?" Whatever thoughts that come to you. The inquiry is always the same, "To whom does it come?" Do not think for one moment if beautiful thoughts come to you, you can stop the self-inquiry. For they're still thoughts and they will change, as they must. For all thoughts are subject to the law of change, from good to bad, from happy to sad. Therefore do not examine your thoughts so much because it makes no difference what you think. It's all the same. All thoughts are the same they're all belonging to the I. The I-thought encompasses all the thoughts that you can ever think about. Imagine a string with the I at the end of it. As you keep pulling the string out of your subconscious

mind, all the thoughts that you ever thought and all of the lifetimes that you ever lived, are attached to that I-thought, the string. This is a wonderful revelation for you. For it means that if you get rid of the I-thought it will all go with it, everything will go with it. All of the thoughts that you ever thought about, your ego, everything attaches to the I-thought. Therefore you don't have to work on getting rid of thoughts, you merely follow the I-thought back to its source. And again all of the karma, all the samskaras, all the samsaras that you're involved in, everything that you have ever been involved in will disappear when the I-thought is gone.

Now you may do this anywhere. While riding on the bus, driving your car, making breakfast, watch, be aware, look, see what your mind is doing. Even when you're sitting in the prescribed hours from 12 to 3, from 9 to 6 you can practice self-inquiry. Remember self-inquiry is not meditation. Meditation requires a subject and an object. You are the subject and you're meditating on an object. Meditation alone can take you so far, but to go beyond the subject and beyond the object, self-inquiry is the thing to do. For the subject and the object, like the body and the mind, the world, the universe, even God, all of these thoughts are attached to the I-thought. They're all part of the I. If the I weren't there could you say, "I believe in God?" There is no I to believe in God the I has been gone. You have transcended the I so who believes in God? Which means that you have become God. It is only when you're aware of I, that you think that you're separate from God.

This can be very egotistical to some people especially to new people who have never heard these things before, be very careful. For instance somebody asked me the other day, "Robert is it true there is no God, there is no universe, there is no world, there is no liberation, there is no ignorance, there is no body, there is nothing?" I said, "No no it's not true. There is God, there is a universe, there is a mind, there is a body, if there weren't you wouldn't ask the question." This is what I mean when I say, "Do not kid yourself, do not fool yourself." As long as you feel that you are a body and you feel it all day long for some of you, for every little thing bothers you. How many times did you become upset today? How many times did you react to life in a negative or positive way? This shows you where you are. So you can't go around saying, "There is no God, there is no body." You're lying to yourself. The ultimate truth is that there is no God and there is no body but are you experiencing the ultimate truth? Until you do be humble, have humility. Love God as yourself. Pray to God as yourself. Worship God as yourself. Bow to God as yourself. And one day all the images will disappear and you will find that you are that very Self.

So you have to begin where you are. Anyone can do self-inquiry. You simply ask, "Who is thinking these things? To whom do these thoughts come? To whom do these feelings come? To whom do these emotions come? To whom do these fears come? To whom do these doubts come? To whom do the suspicions come? The hate? Who is feeling these things?" Be honest with yourself and say, "I am, I am feeling all these things." But as you keep practicing with these things, you will begin to separate yourself from the I. You will notice whenever you say, "I am," that you're not talking about yourself any longer. When

you come to this point you've made headway in spiritual life. When you can say, "To whom do these things come? To whom does this fear come? This fear comes to me," and yet you have a smile on your face because you realize, I am not me. So you inquire further, "Then who am I?" And again you keep still. It's very simple. Make it very simple.

But like some of you if you're reading four or five books at a time, going to a different teacher every night of the week, following twenty-thousand paths, you'll go crazy. You won't know what to follow and pretty soon you'll drop everything you'll say, "Ah, this doesn't work." Again you have to be true to yourself. You have to ask yourself, "What do I really want out of life? What am I really trying to acquire? Do I really want to become free or am I really looking for name and fame? What am I really looking for? Am I doing this practice because I want to have millions of dollars? Have abundant health? Have recognition?" Those are all the wrong reasons for doing spiritual work. These things may come to you but they have absolutely nothing to do with spiritual life. Spiritual life is for liberation, for freedom, that's all.

Why do you want to be liberated? Why do you want to become free? For some of you realize that to be free and liberated means you will never have to be born again. There will no longer be any birth for you. And if there is no birth there'll be no death. You will live forever. You have become absolute pure awareness. Your essence is all over the universe. You're all-pervading. Your essence is in the mountains, in the trees, the universe, you are that! And you have bliss, total bliss, which can never be explained, can never be comprehended. It is so far beyond human thought. This is the reason you want to become liberated. This is the reason why you want to become free. Again you have to be totally honest with yourself and see what you're doing with your life right now. What direction you're really going in. What you're really striving for, what you really want to do. People call me all week long telling me they're going to Hawaii, they're going to India, they're going to the moon. They go everywhere to see all the gurus, all the swamis. Why? Don't you realize by now that it is all within you. That the whole teaching is within yourself. You are the teacher and the teaching. There is only one and you are that. Awaken to your true Self. Stop playing games.

Some of you came here tonight to see what Robert is all about. To hear something profound, something illuminating. And I will purposely always disappoint you. For there is nothing profound to say. There is nothing illuminating to say. I'm not here to try to make you feel better so you can go home and say, "Ah that was a great lecture, I feel good." You can go to any church and hear that. I'm not trying to do anything. I'm just sitting here talking to myself. You are that Self. It's fun talking to your Self. I can say, "All is well. Everything is unfolding as it should." I can say, "I-am is absolute reality. I-am is pure awareness. I-am that," and yet I am not talking about myself. Talking about I-am, who is the entire manifest universe. So you see I always throw it back to you. This is your ball game. It's your life. Are you tired of playing games? Reading the books, going to gurus, running all over the world. When everything has always been within yourself. So again, the three

rules to remember: Be at satsang as often as you can. When I use the word satsang, I'm speaking of the spiritual truth which is within you. So satsang could be in your office, in your home, in the woods, the mountain top, it's all satsang. Always be at satsang.

Rule *number two*. Sit with me at the prescribed hour, 12 to 3am and 9 to 6am.

*Number three*. Practice atma-vichara, self-inquiry. By inquiring, "To whom do these things come? Who has these thoughts? Who do they come to? I feel them. I have them. They come to me. Who am I? What is the source of the I?"

If you practice these things I've outlined for you, you have to make spiritual progress. There is no question about it whatsoever. There is no doubt about it, you have to make spiritual progress. That means you have to drop everything that has been taking hold of you all of these years. You've got to drop it! And practice these three rules. Let go of everything else.

Of course in the ultimate reality, there is absolutely nothing you have to do, because there is no one to do it. Like I say you've got to be honest with yourself and ask yourself, "Am I living the ultimate reality? If I am living the ultimate reality I will not be aware of my body or my mind or the world. I will be in the world but not of the world." And your feelings will no longer be hurt. You will no longer really feel anger or distraught. Then you can stay in the ultimate reality and don't have to do anything. Because again there will be nobody left to do anything. You will have transcended the I-thought and the body and the mind. They'll all be gone and you'll be totally free. But as long as you still feel the body and react to it, then practice the three rules that I outlined for you and become totally free. Peace.

Feel free to ask any questions.

*S: Robert I was trying to remember all week when you said imagine you are boundless - is it consciousness? (R: Boundless pure awareness.) Boundless pure awareness?*

R: But consciousness, it's all the same. Consciousness, pure awareness, I-am, absolute reality, they're all the same. This is the pure state that is unaffected by the world and the universe. This is the substratum of all existence. Call it what you may. It makes no difference what name you give it. It's what you feel. Words are really not that important. Those who feel the ultimate reality have no name for it. So when we talk about it, I have to make up a name and call it the ultimate reality. Noone can really know what it is unless you've experienced it. When you experience it there is silence. There is nothing to say.

(long silence)

R: Could you read the Jnani?

S: Yes Robert. (Student reads the Jnani)

R: Thank you Mary. Announcements?

(announces availability of the 1990 satsangs in book form).

R: It is time for prashad, the real reason why you came here. (laughter) To eat...

(tape ends) [TOC]

## HOW TO GET RID OF PROBLEMS

19th January, 1993

*Robert:* (tape starts abruptly) ...makes you one pointed. Removes problems from you. Makes you feel wonderful all over. So let's all get involved in the chant. You were all supposed to join in. (students laugh) You all looked like a bunch of zombies. I've seen better expressions on a dead corpse. (laughter)

*SH:* You didn't lead us.

R: I'm not a leader. (*SH:* You didn't even follow.) I'm not a follower. (laughter) (*SH:* What the hell are you.) I am a nothing. (*SH:* Good. (laughs) You've made it.)

(silence)

R: Even though you look like a bunch of zombies, so serious. You look like you have the whole world on your shoulders. You shouldn't feel like that. You should feel joyful and happy. This is a happy occasion. It's raining. It's the end of the world. Rejoice! (students laugh)

People continuously keep asking me how do I get rid of my problems? Everybody seems to have a problem. I keep telling you there aren't any problems. But you tell me about your particular problem. Things are like this, things are like that, that's not a problem. You want things to be a certain way, your way. You want things to fall into place the way you've been brought up to believe is right. It will never happen. Life goes on just the way it is.

It's our business to understand what life really is, what we're all about. If we have a clear understanding of ourselves we become the happiest people on earth. Where we become compassionate, kind, peaceful. Where we no longer have anything to fight. We no longer wish to change anybody or anything. We leave everything alone just the way it is including ourselves especially. We stop feeling sorry for ourselves because we don't have what we think we should have or because we have what we think we shouldn't have.

People want to know in Advaita Vedanta that the best way to get rid of a problem is to sit still and surrender everything to God. Or if we should become active and make something happen ourselves.

As an example: Somebody cheats you. Should you sue them take them to court? Should you take any action? Should you just sit still and say, "Let God take care of it." What should you really do?

*S:* Both.

R: Both are wrong. (students laugh)

Both supposes that you are the doer. That you can do something. That you have a choice in the matter. That it's up to you. In reality you have no choice whatsoever. Everything is predestined and preordained. This means that whatever you're doing was inevitable to happen.

In other words if you find yourself sitting still and doing nothing this is what you're supposed to do and nothing can make you do anything no matter how hard you try. If you're supposed to do something nothing will make you sit still. You'll go ahead and do whatever you're supposed to do. But the whole secret is that you're supposed to understand that you are not the doer. Whatever you wind up doing you're not the doer you're not doing a thing. It is not you that is doing anything whatsoever. Everything is happening the way it's supposed to happen.

There is a karmic principle involved that causes you to do what you do. You are like a puppet and the puppeteer is karma.

A lot of you do not like to hear something like this. Because the ego tells you that I'm the doer, I'm supposed to do something. I make my own decisions, I make my own laws, my own rules, my own regulations. That's what you think. That is how it appears to you. But whatever happens is happening from karma. Everything is a continuum. Nothing happens to you that is not supposed to happen. The only freedom you have is your reaction. This is the freedom you have. If you react in the right way you'll be happier than you can ever imagine. I'm not saying the problem will be resolved the way you want it to be resolved. I'm just saying you'll be happier than you can ever imagine.

There is no one on this earth who does anything. The whole universe is a puppet show. We're dancing the dance of Shiva. We think we're something important. But we're really nothing as we appear. Your job is to observe to watch, to see what's going on and not to react to anything that is happening but to stay...to stay separate from the happenings. To separate yourself from what is happening. What's happening is happening to the I, to the ego, not to you. Nothing can ever happen to you. For your true nature is Brahman, absolute reality, pure awareness. This is what you really are whether you like it or not. Yes you are God whether you like it or not. Whether you care or you don't, you are God. So what are you going to do about it.

All you really have to do is to know who you are, to know yourself. Not intellectually, not physically, but consciously. When you see yourself consciously as God you will see the whole universe as your Self. Everything in this whole universe will become you. There will be no separation between you and your fellow man, the animals and the minerals and the flowers. It will all be one. They'll be you. You are that!

So you see there are no real problems in the world. There are no challenges in the world. Some people like to use the word challenge for some problem. Who wants to challenge you there is nobody who challenges you. There is nothing you have to overcome. There is nothing you have to fight. There is nothing you have to attain and there is nothing



you have to become. All you have to do is see this clearly for it to happen. Just see it clearly. Not cloudy but clearly. When you see it clearly you become that which you see.

Now my question to you is, what have you been seeing all of these years? What have you been seeing? What have you been looking at? Have you been seeing problems, lack, limitation, feeling unloved, feeling as if there is something wrong someplace? This is the reason why you see things outside of yourself to. The world becomes what you see and you have the freedom to choose what you see. That is the only freedom you have. Everything else is preordained. This doesn't mean you're stuck in karma or it doesn't matter what you do because whatever you do is preordained. It means that as you see the truth about your life you become free.

In other words to the extent you can see the truth about your self that you are really Brahman, God, that you are that which will never change, that which is permanent and totally free of anything, to the extent that you can see yourself this way to that extent are you free. If you see yourself 20% this way you're free 20%, 50%, you're free 50%, 100% you're free 100%.

How can you tell what you're doing? By the way you react to conditions. What frightens you. What makes you mad. What makes you angry. What makes you think something is wrong. This will tell you where you're coming from. When you are filled with peace and harmony nothing can ever hurt you. You become unhurttable. But when you believe what you see, when you believe what you hear, when you believe what the world tells you is true, then you have to experience all the things that you see and believe and hear. It's so simple.

Lift your head to heaven and you'll be in heaven. Lift your head down to hell and you'll be in hell.

The world has absolutely nothing to do with it. People have nothing to do with it. You have the freedom to being known as Brahman. You have the freedom to being known as a person who has problems. The choice is always yours. The choice is always yours.

How do you feel about yourself right now? Do you really like yourself? Do you appreciate yourself?

It makes no difference what position you're in or what you're doing in life. You can't say you like yourself if you have a good job and you're making a lot of money and you're the healthiest person on earth. These things have absolutely nothing to do with it. For you are not the body. You are not who you think you are. Let go of all the thoughts about yourself, good or bad.

Right now let's go over everything. Everything that has ever bothered you. Everything that has ever hurt you, drop it. Lift yourself up to the highest. Where there is no pain, no lack, no limitation.

This is the land of the Buddha, the end of samsarra. In the land of the Buddha there is only peace and quietness and joy. You have crossed the ocean of samsarra and you

are totally free, right now. Your burdens have been expunged. You no longer have to carry your karma around with you.

Samskaras, karmas, it's all finished for you, feel this. Feel your freedom. Your freedom from being confined to a body. Feel free from this. You are consciousness, pure awareness and you encompass the whole universe. How beautiful it is, all fear has left you. You are seeing the whole world as a dream. It can never hurt you again, it has no power. The only reason you've been hurt previously is due to the fact that you thought this world as being real and you've reacted to it. But now you're beginning to see that this world is maya.

It is a dream and like in a dream you are the dreamer. When you're asleep you are total peace. You have a dream about a war, you're in the war, you get wounded. Your leg has to be amputated. You go through all kinds of experiences. Then you wake up and you feel refreshed. You had a long and beautiful sleep. But you were dreaming about the war. You were dreaming about the experiences.

This is how this is right now for you. The whole world, the whole universe that you behold is your dream and you're taking it for reality. This is where suffering ensues. You take the world to be real and you react to this world but you're reacting to a dream. And as long as you keep reacting to this world you'll never awaken. It is virtually impossible to awaken as long as you think this world is real.

Catch yourself thinking, ask yourself, "Who thinks?" Be truthful to yourself say, "I think." But you'll realize that you are not the I. So I thinks and you have absolutely nothing to do with it. "Then where did this I come from? If I have absolutely nothing to do with it," you say to yourself, "why is the I there? Why does it present itself to me?" By that very question the I will be destroyed and you'll find absolute freedom. You have to learn to keep inquiring within yourself. Nobody outside of you can help you. All the answers are within you. You are the answer.

Feel how wonderful this is. That all the answers you've been looking for are within yourself. Whatever you've been searching for, whatever your needs are they're all within yourself. You've got everything you need within yourself. Dive deep within yourself. Don't be afraid to let go. Nothing can ever hurt you again.

As you're sitting here this way all of the stuff that has been pulling you back from your highest good is melting away. Feel this happening. All of those things that have held on to you for so long in the form of disease, lack, limitation, unhappiness of any kind, ignorance, feel it all dissolving right now. Feel it happening. You are the divine one. You are that which has always been and that which will always be, pure awareness, total joy and peace. You do not have to try to make it happen it's already happening.

There is nothing you have to do just be still and know that I-am God. "Be still and know that I am God," say this to yourself. Not your ego, not the personal I but I-am which is really you, is God. "Be still and know that I-am God. Be still and know that I-am God. Be still and know that I-am God."

(silence)

It is now that time again to play “Stump the Guru.”

Do we have any stumpers over here?

*SM: I don't think there is anything Robert.*

R: We forgot to pass the basket around. (*SM: There is nothing here.*) No stumpers today. We'll have to ask if you have any questions.

*SF: Yeah I got something. A couple of weeks ago I mentioned something that I've run across, heard that seemed to be important and the more I think about it the more so it seems. But it's about this disciple who went to the Master and I use the word Master because "the Master" rather than "a Master" because there is only one Master. And he asked him, "Do you and I live in the same world?" And the Master said, "Yes we do but there is a difference and that is that you think you live in the world and I know the world lives in me." That seems to be the whole deal in a nutshell.*

R: Yes that is in a nutshell. The whole world in a nutshell. (*SF: Nutty shell.*)

*SH: You're the nut. (laughter)*

R: I'm the head nut. That's good Fred. (*SF: It's still intellectual.*)

R: Anyone like to say something, ask a question. Do something.

*SG: Shouldn't we start building an ark? (R: This is an ark.) Sure is.*

*SK: Robert if it's all predestined then what happens to man's freewill in creativity and literature.*

R: Man's freewill is only not to react. The only freewill that we have is not to react to a condition, person, place or thing. (*SK: Umm.*) Art, literature will take care of itself. It's all karmic. Your body is here for a specific purpose. In reality your body doesn't exist. And because you think you are a body, leave it alone. If you leave it alone it'll be done better than you can ever do anything. Whatever you came here to do will be done, in a beautiful way, and you will have absolutely nothing to do with it. It'll happen by itself. When you think you have to do something and you're the doer, you're not the doer. When you're the doer you suffer accordingly because you're part of the world which doesn't exist.

But when you realize that you are the one beyond everything, transcending everything, then everything takes care of itself. So whatever is happening watch it, don't judge it, observe it, look at it, do not react to it and then you will do whatever you're supposed to do automatically. Whatever you came here to do you will do. Karmically we all came here for a specific purpose. That is the appearance. So you will find your right place by doing nothing. (*SK: It's hard doing nothing.*) By doing nothing I mean mentally. Keep your mind still. Do not agitate your mind by thinking thoughts that you have to do something, that something has to be done. Keep your mind on God so-to-speak. By keeping it clear, absent from thought. Through self-inquiry, it will calm the mind down. But you will see while you are doing this your body will pick itself up and do what it has to do. Better than

you can ever do it yourself. Everything will be done. You can rest assured that it will be done you have nothing to do with it. It will be done.

Try it, see what happens. Try let's say starting tomorrow. You will not think about your work or the food that you're going to eat during the day or what you're going to wear. But try to keep your mind clear, free. But you will watch yourself. You will see that you get up out of bed. You put on the right clothes. You eat your breakfast like you're supposed to. You go out into the world and do whatever you're supposed to do. But you're not part of it anymore, mentally. Your mind is on God. Your mind is on the absolute reality. Your mind is on perfection. Your mind is still and quiet. Yet you will continue to do what you have to do. You will no longer have to watch the clock or watch space and time and leave everything alone and everything will happen by itself in a beautiful way. Try it.

*SI: Robert whenever it gets to the morning I'm trying to keep peace of mind and I just get stuck. Nothing seems to happen I just get in my way?*

R: How do you get stuck? (*SI: It seems like I just get to my name and that is as far as it goes.*) What happens after that?... (short silence) ...that is what supposed to happen, nothing, so you're doing well. (laughter) You always want something to happen. Nothing is supposed to happen. So you're doing good. Keep it up. (laughter) When something happens then you got a problem. (*SI: I always think something is supposed to happen.*) No, on the contrary nothing is supposed to happen. (*SI: I'm not supposed to have a realization?*) (laughter) There is no such thing. Do not look for anything to happen and then everything will happen how it's supposed to. Everything is natural.

Scientifically if you investigate this universe you will find that there is no room for anything to happen, because everything has already happened. Everything is already done, finished. There is nothing to be done, there is nothing to happen. Most of us are hallucinating, we think we have to make something happen. Be happy and to have peace of mind but it's already happened you just have to wake up to the truth. It's a waking up process. It's not a happening process, it's a waking up process.

This is what I meant before when I said, "Be still and know that I am God." Be still and you will know. You will know that there is no one to know. There is nothing to know...

(tape ends) [TOC]

*Transcript 218*

**MAYA**

*21st January, 1993*

*Robert:* Good evening. I welcome you with all my heart. It is good to be with you once again. I love you all. All is well. There are no mistakes. Everything is in its right place unfolding as it should.

There are some schools of Advaita that teach that when a person becomes enlightened and I use that word loosely - for nobody really becomes enlightened, it is your natural state - but they say when a person becomes enlightened so-to-speak, that particular person brings peace and joy and happiness to the world. That person brings healing to the world. That person makes the world a better world in which to live. That person alleviates man's inhumanity to man. This is all a lie. No such thing happens. How can it? Think for a moment. When a person awakens there is no ego left, there is no mind left. It is the mind and the ego that create the world and its manifestations. But if there is no mind or ego left in a Janna what business does he have with this world. This world is a non entity to a Janna. It doesn't exist. So if a Sage goes around trying to heal people, heal the world there is something wrong there. For a Jnani does not make this a better world in which to live. A Sage has transcended the world where there is no longer an ego or a mind left to do anything with.

This is why Advaita is known as a selfish teaching to some people. Some people believe that this is a very selfish teaching, for a Sage really has nothing to do with the world whatsoever, because a Sage knows that the world does not exist. To the Sage this world does not exist at all. The universe does not exist. To a Sage it's like a moving picture. They're images on a screen. Yet you do not get involved with the images. For you realize they're only images, they're not real. If you try to jump in the screen to beat up the bad guy you're only punching the screen. That is how a Sage sees this world.

Now perhaps you can understand why people like Ramana Maharshi, Rama Krishna and others had nothing to do with their body or healing their body. For the body is part of the world. It's part of maya. Do not get both worlds mixed up. The spiritual world is completely different than the material, relative world. To the enlightened there is no relative world at all. The relative world does not exist. It never has existed. There is no relative world whatsoever. People see a world which is really a movie. It's a play in consciousness. The universe, the world is a play in consciousness but people take it to be real so they suffer accordingly. The Janna realizes that the world does not exist whatsoever. It never existed and it never will exist. Therefore the Sage has absolutely nothing to do with this world. Ponder this, try to understand this, it's very important. There is no-

body to heal, there is nobody to save, there is nothing to do. The whole universe is maya, an illusion. It has no substance and no validity. It is false. This is the reason I say do not get mixed up in the world. A real Satguru, a real Sage, never gets mixed up with the world, never takes the world seriously. For again he sees the world as you would the water in the mirage. He realizes it's an appearance. It has no substance. So again you will never find a Sage going around the world healing people, saving the world, trying to make this world a better place in which to live due to the fact that there is no world. It's all maya.

An illustration of this maya is told by a little story I tell once in a while: One day Sakimuni Buddha and his chief disciple Nerada were walking down a dirt road in the forest, in the silence, they were both silent. Then Nerada asked Buddha, "Master explain to me what maya is. What is maya? What is this maya of yours that you always talk about? You always talk about maya, I don't understand what you're talking about, can you explain this to me, what is this maya?" And Buddha didn't say anything and they kept on walking. An hour later Nerada asked the Buddha again, "Please Master explain this maya for me. I do not understand this maya please explain it for me." The Buddha looked at him compassionately and he said, "Would you please go to the first house you see and get me a glass of water, I'm thirsty." Nerada obeyed.

He ran half a mile ahead, he saw a house and knocked on the door, and an old lady answered. Nerada told her that my Master Buddha would like a glass of water can you oblige please. And she said, "Certainly my son, come in." He came into the house, he saw the most beautiful girl he ever saw in his life, he couldn't keep his eyes off her. The old lady saw him looking like that, full of lust and she said, "How would you like to marry my daughter." So Nerada was spell bound by her and he said, "Certainly." They had a big wedding at the Beverly Hilton Hotel... (laughter) ...thousands of guests were invited. Just before they were about to be married the girl asked Nerada, "By the way Nerada how often do you have sex?" and Nerada said, "Infrequently," the girl says, "Is that one word or two?" (laughter)

*SF: What was that again I didn't hear. (laughter) (R: You're better off you didn't hear me.) (laughter) Depends on what? (R: You're better off that you didn't hear.)*

(Robert continues) Anyway they got married and their relatives gave them forty acres of land. Nerada had to get up every morning and grow rice, he was a rice farmer he worked very hard. Pretty soon the girl became pregnant and Nerada had to work harder. He bought a cow to have milk for the baby. He became more successful. Bought stocks and bonds. Became president of the chamber of commerce. And had two more children. Was an executive, owned property houses, had money in the bank. They built a bigger house for the big family. One day a hurricane came along. Powerful hurricane with winds of a hundred thirty miles an hour. Nerada's house began to flood and he took the family up to the roof and the flood was rising higher and higher. The winds were blowing harder and harder. On the roof were the grandmother and the three sons, Nerada and his wife holding onto a television antennae for their dear life while the winds were blowing. The winds

were blowing so hard that the old lady couldn't hold on any more she let go and she drowned. Then Nerada said to the rest of the family, "Hold on! Hold on!" and he told his wife, "She was old anyway. She only had a few more years to go so it's okay we lost her." But then the winds became stronger and the TV antennae snapped and his three sons were drowned in the hurricane. They were swept away. The wife was screaming and hollering. Nerada was troubled, but he said to his wife, "We're both young we can have more children." Then she said, "Nerada I can't hold on any longer," and she let go and she drowned. He was completely distraught. He was about to let go of the antennae also when he found himself on the road again with Buddha, walking on the dirt road. And the Buddha said, "Well did you get my cup of water?" And Nerada said, "Now I know what your maya is."

It's all maya. All this stuff about properties, marriage, children, stocks and bonds, Beverly Hills hotel, it's all maya. It's all an illusion. It's not the truth, it's not reality. There is only one reality and you are that. You are reality there is nothing else but you. Yet you think you're not. You think you're something like a human being. Who has to go through experiences and suffer and you're hurttable. When will you wake up and realize the truth about yourself. That there is only Brahman, not duality. Not Brahman and the world or Brahman and man, only Brahman. Nothing comes out of Brahman. There is no world that comes out of Brahman. The world is an hallucination, your hallucination. You've been taking too much L.S.D. (laughter) You're seeing a world with people and things.

Yet some of you may say, "Robert you see the world also?" "Yes, I see you. Peek-a-boo I see you." But I see you as a movie. I see you as images. There is no question about it at all, that you don't exist. No question, you don't exist as you appear. But I see the appearance. I know it's like the movie screen with the images but you think it's real. That is the only difference between me and you. I'm a thousand percent certain that this is all a movie, picture show that doesn't even exist. My body is the same thing. The body that appears as me is a part of the picture show. So naturally it's going to see you as a picture show also. If I didn't have this body I wouldn't be able to see you at all. I wouldn't be here at all, I'd be everywhere. But since I have this body I'm able to see you.

You have to stop getting caught up in maya. I have lunch with many of you and you get so involved in your problems, you get so involved in circumstances. You think you're the only one that has this problem in this whole world. You know what has a problem? Only the mind, only the ego, not you. This is why in the highest teaching is to get rid of the mind and the ego completely, totally, absolutely. To work on that. Do not work on resolving your problems. For if you have that consciousness where you have problems, when you resolve one problem another one will pop up. As many of you know it's happening in your life. You try for years to resolve your problems. You work at your problems you go to psychiatrists, psychologists, witch doctors, trying to resolve your problems. And then when you think you've been helped and the problem resolved something else pops up to the same degree as your other problem which is a different situation completely. And you always have that happening to you.

If you look back in retrospect you see I'm telling you that truth. It's one problem after another. The secret is to leave the problems alone and get rid of your mind. When you no longer have a mind how can you have a problem. It is the mind who has the problem not you. You are bright and shining. You are absolute reality, sat-chit-ananda, nirvana that is what you are. But you don't believe me because even now when I'm talking to you some of you are thinking of some problems. You are thinking of something being wrong someplace. Something that you have to deal with. Something that you have to overcome and I keep insisting that there is nothing to overcome, there is nothing to deal with. All is well. But you won't believe me. You keep on feeling problems. You keep on feeling hurttable. You keep on feeling that there is someone trying to do something to you. What can anybody possibly do to you? Even if you're playing this game of karma you have to realize that your karma is burning up as you keep going. You only accrue new karma when you react to a situation, when you react to a condition and those of you who feel the world on your shoulders have karma to work out. Only because you feel the world on your shoulders. As soon as you let go of the world it will fall off your shoulders and crack into a million pieces and there will be no more world for you. So drop the burden right now. Drop whatever burden you're carrying right now. Whatever it may be, how serious you think it is, drop it right now, be rid of it. Think of it for a moment then drop it and watch it crack into a million pieces. Your problem it's gone, it's finished, kaput. You're free. You're totally free, absolutely free. Do you feel free? Some of you actually refuse to feel free. For some strange reason you don't want to feel free. You're afraid to be free because you don't know what you will encounter. You've been caught up in problems for so many years. They've become like a friend of yours and you're afraid to release them, let them go because you'll be in space. There will no longer be anything to lean on, to hold on to. Yet I can assure you if you let go you will be filled with bliss. Bliss is waiting for you to let go.

Do not pay attention to what your body does. You will do whatever you have to do. Everything will be done at the right time in the right way. Trust the current that knows the way. Having faith in the efficacy of consciousness will do it for you. Even if you do not understand what I'm talking about. Just having faith in the efficacy of God, of Brahman, of pure awareness, will do it for you. As you keep saying to yourself, "Not this, not this, neti-neti," to the world, to conditions, to situations, you keep changing slowly but surely.

Begin this when you get up in the morning. Immediately when you get up in the morning when you open your eyes. Deny the whole universe. When your mind starts to think of the problems that you have or the situations that you're involved in, don't carry it through, deny it. Keep denying it as long as you have to. Accept nothing, good or bad, it's all maya. It all turns into suffering. It's like the presidential inauguration. Everything is beautiful during the inauguration then problems begin. Then there is trouble. This is true of everyone on this earth. As long as we believe in the world as authentic we're going to suffer there is no question about this. This planet is a third grade planet. Since the beginning of time we've had wars, man's inhumanity to man, dastardly conditions going on in



this planet. Things have not gotten any worse. The only reason we believe things are worse is because of communication, television, fax. We are able to know what is going on in any place in this world at a moment. So it's all condensed for us on television. People getting killed all over the place. We therefore believe things are bad for us than they've ever been before but this is not true. These things have been going on since the beginning of time. We had Atilla-the-hun, the Spanish inquisition, the crusades, go on and on where millions of people were killed. And noone has ever saved this planet. Noone has ever saved this planet. Yet we read about Sages, Sages, Jnanis all kinds of people in this world and the planet is still going on the way it's supposed to go. This is the point I'm trying to make. Everything is unfolding as it should. This planet is unfolding the way it's supposed to. It's not your business to run this planet. Your business is to try to get the hell off this planet, by awakening. But as long as you believe you're part of the crowd you have to realize that you are on a third grade planet and go along with this until you get old and die. And according to your karma you go to another planet perhaps, which is a little more peaceful. You may go to a second grade planet. If you think this is bad, you ain't seen nothing yet, or a first grade planet where things are really terrible or a fourth grade planet where things are improving. It's like school. Maya is a university to educate the soul so-to-speak. There are different grades, different classes. But who needs to go through all this, the ego, the mind? Why do you allow this to be? Stop it now while you hear these things. You are fortunate that in your life that you're able to hear these things. To understand that you're not the body nor the mind nor the world. Do something about it, free yourself. Do not accept this any longer. Forget about this world. Don't pay too much attention to your body. Do not think too much about having a good time or a bad time. You have to loose it and let it go. Let go of all the stuff that has been hounding you for years and years. Become free, happy. By knowing who you are. It's only by knowing who you are that you become free and have unalloyed happiness. If you're looking for happiness in this world you'll be fooled all of the time. The world will show you happiness for a while and then it will pull it right out from under you and you'll start crying and screaming again until more happiness comes your way. The same thing happens, again and again and again. And maya is laughing its head off because you are taking it all so seriously. You're taking the world so seriously, you're taking the world so seriously, why? Stop it, stop it right now. Quit while you're ahead.

You're all divine beings. You're all consciousness. Pure awareness is your nature, why not go for it, why not do it now. It's not hard. It only means emptying yourself out. Becoming totally empty of your thoughts, your fears, your emotions, your reasoning, your dogma's, your preconceived ideas. Empty it all out of you. Get rid of it. It's not important. Save yourself. You can do it and you will. Peace.

(silence)

Shanti shanti om peace. Feel free to ask questions.

*SY: How did the hallucination originate if our essence is space?*

R: The hallucination never originated at all. It appears to have, it appears to have originated. It really has no substance. It didn't come from anywhere, it's like a dream. How did your dream originate when you dream at night? It's the same thing it has no substance, nothing. It didn't originate it's a mirage. It appears to have originated as is. Only Brahman is, consciousness, pure awareness but nothing ever originated. It's like when you're hypnotized when you're hypnotized you're made to believe that something is...a spider on your arm, crawling up your arm and you believe it. And actually you come out of the hypnotic state there is a red welch on your arm where the spider was. There was never a spider there but yet you saw the spider yourself. The hypnotist made you see a spider. No spider ever existed, the same thing. We're seeing the world. We're seeing things in this world. We're seeing planets, universes. We're seeing all these things it has no origins, no substance. They come out of your mind but it doesn't exist. So nothing ever was originated. Only call it hallucination for want of a better term. And it's as if you were hallucinating. Seeing all these things that does not exist. Nothing exists, it didn't come from anywhere. When you begin to dream the dream has no beginning, it just begins, the same with creation. Creation just appears to begin. It came out of nowhere but we didn't come from any place because there is no creation. It's all part of the mind stuff. Stop your mind from thinking and everything else will stop also.

*SL: Robert, (R: Umm.) what do you mean by when you said, maya exists for the so-called education of the so-called soul. Why does the soul need to be educated?*

R: It doesn't but it exists when you believe in the world. And you believe that what you see is real. Then we say that maya exists for the education of the soul because we have nothing else to say. It's all part of the nonsense I always talk about. But if you believe you are a body living in this world going through experiences then maya will really educate you. It'll make you suffer, it'll make you be happy, it'll make you suffer, it'll make you be happy again and again and again until you get tired of this whole thing and you go on to the next plateau. That's how you're being educated. But forget about all that and go right to the top. There is really no top to go to. Don't go anywhere just sit the way you are.

(silence)

When I watched the tape of Ramesh people seemed to ask him questions for hours but our group never had any questions to ask. That's good. After all the answer is always the same. So whatever you ask it's all a lie it doesn't exist there is really one answer to all of the questions. When you get into all the scientific explanations it's only to pass time. Just accept that you don't exist and forget it. (*SF: It's a waste of time.*) Of course, you're a waste of time, I'm a waste of time were all a waste of time. Time doesn't even exist.

(Mary reads the Jnani refer to the beginning of this book for text)

R: Thank you Mary. (SM: Thank you Robert.) Do we have any announcements?

SM: Yes, I do...

(tape ends abruptly) [TOC]

**BECOME WHAT YOU'VE ALWAYS BEEN**

*24th January, 1993*

*Robert:* Good afternoon. (Students: Good afternoon Robert.) It is good to be with you again. I welcome you with all my heart. Peace unto you.

There are many people who still believe that when you become enlightened you have to give up your entire lifestyle. I use the term enlightened loosely. Nobody ever becomes enlightened. What you do is you sort of wake up to your natural state. That's not really true because there is really no state to wake up to. You just become what you've always been.

For instance the sun shines all of the time but when the clouds hide the sun you do not go around saying, "Let's go create a sun? We have to create a sun or the sun won't be here." You realize that if you wait a while the clouds will dissipate and the sun will shine once more time with all its glory and splendor.

So it is with us. We don't have to make anything happen to us, there is no enlightenment we're looking for — as if it were gone and we're trying to bring it back to us — we simply wish to awaken to what we were before we were born. Before the body came into being so-to-speak what were we? Where were we? We always were and will always be. The body has absolutely nothing to do with it. The body is simply a superimposition on consciousness. We are consciousness. We are an image as a body but consciousness is our real state. And when we forget about the body, consciousness takes over by itself. There is nothing you have to do. There is nothing you have to make happen. There is no prayers you have to do. There is no mantras you have to do. You just have to be still and everything happens by itself.

So, there are those beings who think when this happens to you, you become dull, uninteresting. You have to give up all your life. This is a false notion. The only thing you ever give up is your thoughts. Your thoughts about person, place or thing that is what you give up. But your body will continue doing whatever it has to do. In other words you don't have to give up sex or wine or beer if you like to have a drink now and again. You do not have to give up your family or give up anything for when you awaken everything takes care of itself. You will find you're just the same you've always been. Yet you see things differently. Nothing actually changes only the mind has been transcended.

When the mind has been transcended there is no longer a world that you see like it was before. You see the world as images, appearances on the screen of life and you become blissful. You become more blissful than anything this earth can offer you. This world, this universe cannot offer you anything as good as this bliss that you already are.

As good as the bliss that your Self is. And we want to have this bliss because it's our natural state. This bliss is peace happiness, joy. Can you ever imagine being in eternal happiness, eternal peace, eternal joy? When nothing bothers you any longer. Nothing comes into your mind any longer. Nothing disturbs you any longer. Yet the so-called disturbances are still going on. They're still going on as it was before but not for you. For you no longer have a mind to comprehend these things. The mind has been totally annihilated, totally destroyed. Yet the body will continue what it does yet you will understand that you are not the body. You are not the doer. You are free. You are total freedom. You are effortless, choiceness, pure awareness. This happens by itself.

Now this may cause some of your habits to drop away. It may cause some of your negative things to disappear from your life. It'll bring you a peace that you never understood before. A joy, a happiness that you never realized existed before. But we're talking about two different worlds so-to-speak.

There is really only one. That one is Brahman. Yet it appears there are two, the world of reality and the world of relativity. This appearance goes on until the body is dropped completely. When the body is...body is dropped completely the Jnani becomes the Self which has always been, the consciousness which has always been, he is merged in the absolute.

You don't have to think about giving up things. Some people say this teaching is for monks and nuns. People who have renounced the world. But again I say to you there is nothing you can renounce as a human being which will stay renounced. There are certain people all over the world who say they've renounced the world because they said so. There is nothing you can do about these things with your physical body, with your active mind like renouncing the world. You may say you're renouncing the world then the feelings may come to you when you see the world in action. Feelings of greed, feelings of lust, feelings of inadequacy, feelings of depression, feelings of fear these feelings come to all these so-called people who say they've renounced the world.

For who are you to renounce the world. Who gave you permission to renounce the world. You are not here to renounce anything. You are here to transcend. To see yourself as who you are, bright and shining. It has nothing to do with the mind or the ego or your mouth or anything you may say or do. It's not a question of wanting something or trying to become something. You simply let go of everything as it is by doing nothing. Then you will find that whatever you're supposed to be doing you're doing and whatever you're not supposed to be doing you're not doing. Everything will take care of itself.

It's a wonderful feeling to realize that you have nothing to do, nothing to prove, nothing to become, nothing to be. It's a beautiful feeling. You have absolutely nothing to fear, nothing to fight. Just be what you've always been and you don't even have to know what that is, because they're just words. Noone is called upon to renounce a thing. Yet this doesn't mean that you make a fool out of yourself and use this teaching as license to do anything what you want.

Remember as long as you think that you are the doer you are under the laws of karma. As you sow so shall you reap. This law is always in effect for those of us who have not reached the other side. The law of karma is always in effect. Noone can escape it. It is only by inquiring, "To whom does this karma come?" by inquiring, "Who am I?" that the time will come when you no longer have any karma to bare. All of the samskaras have been transcended. Karma has been eradicated forever. But of course this only happens when you have dropped the body mentally. Everything is done mentally, not physically.

When you're able to see yourself as your true nature, who you really are then you will find that you never had a body to drop to begin with. There never was a body. And if this sounds sort of contradictory, it is. The body that you feel you have, does not belong to you. You do not own your body. So why concern yourself with it, why worry about it. Keep your mind on God always.

How do you keep your mind on God? By keeping your mind on yourself. How do you keep your mind on yourself? By not thinking, by stopping your thoughts, by erasing your ego. When the thoughts slow down you become happier and happier automatically. For when the thoughts slow down something is rushing in to take their place. And what rushes in is bliss. Therefore to the extent that you make your mind slow down to that extent do you feel blissful and happy. Some of you have already proven this in your life, you've told me so.

When you're no longer fretting or worrying or concerning yourself about anything, you're becoming more peaceful. Do not think you come here to solve problems. Some people still believe they come to this earth to work things out. There is nothing you have to work out. Only if you believe you have to work things out, then you have to work things out. But where does it come from? It comes from your mind. You are giving power to things like this. You are creating the situation like this that you have to work things out. There is nobody to work anything out.

Just be your Self, what you've always been. Rest in your own swarrupa. Center yourself, drop the past, drop the future. See yourself as an expanding entity — what I mean by an expanding entity I mean — your body circumference is not the end of you. You think you're a body and you're enclosed in a jail so-to-speak which is your body. This is not true. Break through this shell called the body and you will pervade the whole universe. The whole universe is really your nature. How is the whole universe your nature?

Think of the dream state. In the dream state you see a universe, a world, actions taking place. You dream that you're a prince or a princess, you own a kingdom, you go through all sorts of experiences. Where did this dream come from that's so real for you? The dream comes from your mind. Which means that you are in the dream, you are in everything, you are all a part of the dream. For the dream comes out of your mind and you're playing all the parts, aren't you? How can there be different people playing the parts when you're dreaming the dream?

Do you see what I'm saying?

The dream is coming out of your mind. Not out of a thousand minds just your mind. So you are the grass in the dream, you are the trees in the dream, you are the sun in the dream, the people in the dream. It's all you because it came from you. And when you awaken in the morning the dream is gone it's gone back inside of you.

So it is with this world, what you call the earth, the universe. For some reason you have been hypnotized to believe that you're separate. So you've got to take action, you've got to work, you've got to stick up for your rights. You have to do all sorts of things. It's just like when you're dreaming you believe you have to do all kinds of things also. And then you find out your dream was just a bubble. It came from nowhere and ends in nowhere.

This world is exactly the same. What you think is the world is only an extension of your consciousness. The whole universe emanates out of your mind. You are dreaming the mortal dream right now, right this minute. Because you're thinking there is you and me. There are the trees outside, the flowers, there is furniture and you believe it's all external to yourself. This is what keeps you back from your freedom, from your unalloyed happiness, from your total bliss. By thinking that the things of this world are apart from you.

So the solution is just to understand that everything in this world comes out from you. This understanding alone will take away all of your fears, all of your frustrations, all of the things that have been disturbing you, just by knowing this. This universe cannot be if it were not for you.

Again as in sleep. When you are in deep sleep and you do not dream where did your world go? What happened to the world? There is no world for you. The world only begins when you wake up or when you dream. Then there is a world. But in deep sleep there is no world, where did you go then? What did you become then? Find out.

So the beginning of wisdom is when you understand that this world is only an emanation of your mind. That is all it is, it's a bubble, a dream bubble. If you really new this and you understood this, would you ever feel serious about anything that's going on in this world again? Would you believe someone is trying is trying to hurt you? That you have to have revenge and hurt somebody else? Would you believe that you have to have your own way and make things happen the way you want it to be? You would simply become the observer wouldn't you? Where you observe this whole world and all its manifestations wouldn't you? You just watch everything happen, taking place. You would not react to person, place or thing. You would not react to anyone and you would never be hurt again. What could possibly hurt that you think is separate from you? For in truth you are one with it.

This is the reason I say so often, noone can ever leave you or be away from you. There is nothing you could ever lose. For you are all of these things yourself. All of your relations, all of your co-workers, all the people you dislike, all the people that you like. They're all part of your creation. If they're all part of your creation consequently you would not wish to be in conflict with them because you would be in conflict with yourself.

Do you see what is happening now? Whenever you're in conflict with anything, any place, any person, you are really in conflict with yourself. For there is one Self and you are that. Just by knowing this frees you. Just by understanding what I'm saying to you.

Your body is also part of the dream. For when you sleep and you're dreaming you are not aware of your body, you're only aware of the dream. And so it is that your body is also part of the dream. It's all part of the whole dream. This is wonderful news. It's something you always have to remember. Always be aware of this. Just being aware of this causes something to happen to you. Become aware of this truth. Now you know what I mean when I say, "You're not the body. You're not the world. You're not the situations." They are all part of this dream. Awaken to your Self. Become free.

Stop trying to analyze things, to figure things out. Do not be judgmental. Do not walk around with a chip on your shoulder. Stop playing a role. When you start looking into these things you will find out they all drop away and then your true nature will be revealed. Then you will understand what Brahman is. Brahman is that aspect where everything is dropped away, including your body. I don't mean physically, I mean mentally. To others you will still appear to be in a body, but you will know definitely, sincerely, truly, beyond a shadow of a doubt that there is no body. There never was a body and if there is no body there is no world. See it all starts with a body.

Do not try to eradicate anything in this world, or change things in this world because it's the body that is doing this, can't you see this? It is your body that is trying to make the changes. It is your body that believes something is wrong, that something has to be changed. But when you realize the body is a dream like the world is, like the universe is, like everything else is, then there is nobody left to change anything. You just observe it you watch it you let it go and it dissolves into the Self which you are. Everything dissolves into you, you are the one and there is no other.

Think of yourself as a God and let the dream manifestation take place. Do not fight it. Just observe it, watch it, look at it. Do not fight it or try to change it because if you do this it is the ego that you're working with and the ego will take over and become more powerful. Anytime you use your mind to try to change anything you are inflating the ego and it will cause you more problems. Watch yourself or your body self. Look at the things that you're thinking about. Watch yourself doing things as if you were the doer.

Watch yourself in action, judging people, coming to conclusions. Saying, "This is right, this is bad, this is good, this is terrible, this is wrong." Who can say such a thing? Can God think like this? If what we call God were able to think this way there would be total destruction, total chaos and confusion. To God all things are a dream. They have no relevance of their own, no existence of their own yet you walk around the world trying to change things, trying to do things. Even visiting holy temples, visiting holy people. It's all part of the dream, where there are no holy people. It's all yourself. You're playing games with yourself.

In other words some of you think this is okay as far as problems are concerned. When it comes to visiting holy people or seeing holy books this is different, there is me and a person. This is all false, it's all false thinking, false imagination. You are the one. You are the holy one and there is none other but you.

Think of all the years you've wasted, yes wasted, reading holy books, chasing holy gurus, going here, going there, trying to find answers outside of yourself. Can't you see now everything has been happening outside of yourself. Why didn't you go inside of yourself to begin with where everything came from? Doesn't this make sense to you? Everything came from yourself to begin with, therefore why don't you jump into yourself and you would have been free many years ago. But instead you insist on thinking the things external to yourself are real and have power. But you always wind up with yourself, don't you? When it's all over. You might get a big thrill, feel good for a while.

Go and tell all your friends, your relatives, "I saw this person. I felt so good when I saw this person. I felt bliss, I felt joy." The bliss and joy you're feeling are coming from your Self not from the person. For the person is your Self. You are that one. There never were two of you there has always been one and you are the one. Awaken to this truth, awaken to this fact, and be free once and for all. You are the one you've been searching for all of your life. It helps to understand what this means by understanding that everything comes out of you. That is why you're the one. There is no other one. You are that one.

Be still and know that I am God. Again this means to be still. Not to do anything. Not to try to make things happen. But be still and know that I am God. Only when you are still can you know that you're God. When you're making noises with your mouth, when you're blabbering all over the place, then you think you're someone. You think you're a person who has to blabber. You have to get your point across, win an argument. But when you really know that you are the one, there is absolutely nothing to win, nothing to lose, nothing to be, nothing to become. For that one there is no delusion, there is no liberation. There is no good, there is no bad. Why? Because you have created that one out of your Self. And that one has created all of these conditions out of itself and they're all happening within you.

This is why when I talked to you in the beginning I said, you do not have to do anything to become enlightened. You do not have to give up anything that you're doing. Stop thinking that you have to give up something. Things that you love. By thinking this way it will go away from you, physically because you're thinking that you have to give it up. Therefore forget about giving up anything and turn within the Self where all the answers are and be free.

(silence)

(tape restarts with students laughing) R: So do we have any stumbers back there?

SB: *Could you please walk us through a sample of "Who am I?"* (R: A sample of "Who am I?") *Yeah.*



R: As soon as you get up in the morning the first thing you do is ask yourself, "To whom does all of these things come?" Which means your body, your thoughts, whatever you see there, whatever comes into your mind. In other words do not get up and go about your business like you always do. Get up and inquire, as soon as you open your eyes, "To whom does this come?" What you're really saying is, "Where did my body come from? Where did the morning come from? Where did the sun come from shining through the window? Where did all these things come from?" What you are trying to do as I just said before, you are trying to understand that it all came from you. It came out of yourself. It all manifests out of you. By asking this question something happens that makes you realize this, this is true. So you inquire, "To whom does this come?" Whatever it may be. If a problem comes into your mind you inquire, "To whom does this problem come?" If you feel good and wonderful you ask yourself, "To whom does this come to? Who is feeling good and wonderful?" You keep inquiring, "To whom does it come?" And after when you do this something is going to say, "It comes to me." I'm the one it comes to, I feel this. Right away you'll feel a separation from the I, that you're not the I, because I feel this. "I," feels depressed. I feels wonderful. I feels good, hallelujah. I feels this and I feels that but it's not you. By inquiring, "Who am I?" you're really saying, "Then who is the I that feels this?" That's what who-am-I? means. Who-am-I? means where does this I come from that feels this, that feels the world and all its manifestations. "Where did this I come from?" And then you keep still, you never answer that question. For if you answer the question it's the ego answering. By asking the question and keeping still, sitting in the silence, the ego will become weaker and weaker and weaker.

But of course as you sit in the silence in the beginning stages, more thoughts will come into your mind you repeat the whole thing again, "To whom do these thoughts come? Who is thinking this?" Again, "I am. I feel this, they come to me." Again you separate the I from yourself and you ask, "Who is this I? Who am I? Where does this I come from? What's its source? Who gave it birth?" And you keep still. As you keep still you will find the space between the question, "Who am I?" and the thoughts that come again — that you have to ask, "To whom do they come?" — will become greater and greater, the space between. This is when you know you're making progress.

For there are no longer any thoughts. The thoughts begin to slow up. As the thoughts slow up the mind becomes quieter. When you say, "Who am I?" nothing will happen. As you keep doing this week after week after week the space will become greater and greater. The space between, "Who am I?" and "To whom do these thoughts come?" when you have to do it over again. The space will become greater and greater and greater. And that space is your reality. That space is consciousness, that space is pure awareness and everything will happen by itself. Yet this takes some time with people.

This takes some time for this to happen but keep persevering, keep doing it, don't stop! Sometimes you think you're overwhelmed by thoughts and you have to keep doing it again and again, but that's okay. It's better than some of the things you're doing. So keep

doing it don't be afraid to do it over and over again. Do it all day long. Before you fall asleep. While you're washing dishes. While you're working in the office. Whatever you're doing keep it up. "Who feels this? To whom does this come? Who feels depressed? Who feels sick? Who feels lack, limitation? Who feels that if I do this I'll have enough money to buy a house and I will live happily ever after? Who feels this? I do." The I is the ego and you're trying to annihilate the ego. You want to get rid of the ego totally and completely. The ego has to be annihilated, totally annihilated, totally destroyed. And this is how you destroy it by inquiring, "To whom do these thoughts come? They come to me. Who is me. Who am I?" Keep still that is all you have to do.

*SB: Robert if consciousness is reality why do we lose it in deep sleep? It appears that consciousness seems to be controlled by where it is in the body, in the waking state, in the brain connected to the mind it's awake, and when you fall asleep it seems to fall down to lower centers in the body and if consciousness is reality why should it be controlled by centers and bodies why does it seem to lose itself and lose consciousness as it sleeps?*

R: You are referring to consciousness as an entity. The consciousness that I'm referring to, is not an entity. The consciousness I'm referring to, is the absolute reality, Brahman, God. But you're referring to consciousness as an entity, as a thing. (*SB: So a Jnani doesn't lose consciousness in deep sleep?*) No. (*SB: He's always just as conscious as he is while he is awake?*) There is no difference. (*SB: Why do we lose consciousness in deep sleep?*) Because you believe you do. Who loses consciousness? The one who believes he does. (*SB: The mind appears to lose consciousness in deep sleep.*) Who has this appearance? Find out, go within the self. Who does it appear to? Who appears to have this consciousness? (*SB: The mind.*) Of course it all goes back to the mind. (*SB: Yeah.*) So by knowing this it will stop.

*SB: Sometimes maybe once every few years I can stay conscious in deep sleep, I mean there is something there that's awake in deep sleep and it's a very blissful experience but it happens very rarely.*

R: Yes when I use the word consciousness I'm always referring to the absolute reality. It isn't an entity, a thing. Consciousness is synonymous with God, pure awareness, Brahman, sat-chit-ananda this is all consciousness. You can never lose consciousness except when you refer to consciousness as an entity, as a thing. That's what I'm talking about when I use the term consciousness. Ask yourself, "Who sleeps?" Always inquire within yourself, "Who is doing this? Who is going through this? Who is experiencing all these things?" Keep working on yourself, never stop.

*ST: Are you saying that the universe is a belief?*

R: Yes, it's a bubble. Like bubbles in the ocean. They keep coming and going continuously while the ocean remains the same. The bubbles keep merging in the ocean. New bubbles are born they merge new bubbles come, they continue this process. So it is with us. You are the pure Self and on the Self images come and this is like images on the screen in a movie, it's filled with images. But you don't identify with the images you identify with the screen, then you become free. But if you identify with the images you become an im-

age yourself. The whole universe is an emanation of the mind. Because when you're in deep sleep there is no universe, nothing. For when you dream, there is a universe, when you wake up there is a universe. They're both false.

*SF: Seems that all religions agree that the truth abides in the silence and it's the only place it abides. And once words enter the picture there is a departure from the truth but at a certain stage of the game words have a purpose and that's what we're doing here this afternoon to some extent.*

R: What is the question? (*SF: Is that right?*) It's not wrong. (laughter)(*SF: Same thing*)

*SB: Robert in deep sleep again, if consciousness is still very much alert and yet we're not aware of it, I still don't understand why is it that we're not aware of it. If we are that consciousness that never sleeps. Why do we appear to lose consciousness?*

R: Who loses consciousness. (*SB: The consciousness that I feel I am right now.*) Of course, but you're not that consciousness at all, you're beyond that. You are the Self. The Self doesn't sleep. (*SB: You're telling me that but I don't experience it.*) What can I do then. (laughter) (*SF: I need shock treatment.*)

*SH: You just got it from him. (laughter)*

*SB: Everybody loses consciousness in deep sleep and it shouldn't happen if they're really consciousness. Why do they lose it?*

R: Why are you a body? Why do you appear to exist? Why do you appear to go to work and do all kinds of things? The same reason. (*SB: It's a disaster.*) It's all a false notion. It's hallucination. You've been hallucinating for many years that you're a body and that you have to sleep and wake up. It's all an hallucination. Go beyond it, step backwards and watch what's going on, observe yourself. Observe all the thoughts that come to you, observe all the situations you're involved in. Look at yourself, see what you're doing and realize that this is just a superimposition on consciousness. Like the words, the ink-words on paper. If there was no paper there couldn't be ink-words. There couldn't be any print. The paper is consciousness, the print is the images. Because there is consciousness you can read the print. The same is true of us, because there is consciousness your body appears as consciousness. If there were no consciousness there would be nothing. You wouldn't have to worry about the question. So identify with the consciousness or the white paper rather than the words on the paper.

*S: Everything that appears must necessarily appear on consciousness as a manifestation?*

R: Yes, that's how it seems, that's how it appears. (pause) It's all the same dream.

(tape ends) [TOC]

## CONSCIOUSNESS IS EVERYTHING

January 28th, 1993

*Robert:* Good Evening. It is good to be with you again.

I want to thank those of you who celebrated my birthday and gave me some gifts last week. Thank you for thinking about me. To be born is really a curse! So I don't know why I'm thanking you. (laughter) But thank you anyway. I especially enjoyed all the tapes and the shirt I'm wearing, all the clothes I'm wearing are gifts. Otherwise I'd be here naked! (laughter) How would that look. (*SH: Good.*) Anyway you know that you're giving to yourself. There is only one Self. And when you give from your heart to the Self, you'll never lack or want of anything. This is universal law.

There are certain points you have to remember, if you want to be happy and live a good life, never make a pretty woman your wife! This is an old calypso. (laughter)

*ST: That's not going to make the pretty woman very happy. (laughter) (SR: How do you know?) I'd be grateful. (laughter)*

R: But anyway...

*SH: Get one to love Bob. (laughs)*

R: There are certain things that you should remember, if you want to be happy and live a good life. And what I'm talking about is consciousness. Consciousness is everything never forget this. Consciousness is absolute reality, pure awareness and pure awareness is Brahman. If you could only realize that consciousness is everything, you'd be at peace and you'd be very happy. For consciousness is peace, love, God, bliss. And if you remember that you are consciousness, and so is everything else, how can you be sad or upset or depressed or feel there's a problem going on? It's virtually impossible to have a problem of any kind when you consider and ponder that consciousness is everything. Everything, everyone, every situation, no thing is apart from consciousness. But when you know that consciousness is bliss then nothing will ever disturb you again. Whatever your eyes behold, whatever your ears hear, wherever you are, wherever you go, realize that consciousness is all of these things. Everything is consciousness, everything! Again, this means that everything is harmony. Everything is good. Everything is perfect, just the way it is!

This is what the word consciousness means, that everything is perfect. Perfection.

There are no mistakes and there is nothing wrong anywhere. If something appears wrong to you, then you'll have to re-evaluate your thinking. "Why does this thing appear wrong to me?" you say to yourself. It's because it's not acting the way you think it should act. It's not doing the things you think it should do. In other words, the world is not turning the way you think it should. So you become upset, you become angry, you become

mad, you become depressed. But again, when you realize that everything is consciousness, you will only associate everything with perfection. Then you can say to yourself, "Even though I do not understand this, it is perfect and good." By making this statement, by realizing this greatness in the statement you make, you will be put back on a harmonious path and everything will be resolved in your life. This is true!

It's not that things will change to your liking. It's just that your attitude and reactions to things will be quite different, when you had the realization that everything is consciousness. You will be able to see through the things going on in your life through the negation, through the depression. Through all these things that have been bothering you perhaps. You'll be able to see through these things. And you'll see bliss. You'll see peace. You'll see joy. You'll be the happiest person that ever lived when you realize and know that consciousness is everything.

It means the universe is your friend. You have no enemies, nobody's against you. No one wants to hurt you. You're free! You'll develop a great deal of humility, a great peace, loving kindness towards person, place and thing. All of this happens just by realizing that everything is consciousness. You should do this when you first awaken in the morning. Do not start thinking about your life and what you have to do during the day. But as soon as you get up in the morning, realize immediately that everything is consciousness. Consciousness means there's something alive going on, some living thing happening. The very air you breathe. The space that you take up is consciousness. It is your true nature. You are that your Self. Everything is consciousness. Nothing is left out, nothing!

You may say to yourself, "What about the evil going on in this world, or man's inhumanity to man going on in this world?" To whom does this happen? Who thinks this? Who sees this? Who believes this? The ego. The mind. But when you have the realization that everything is consciousness, you transcend the mind and the ego, you go beyond the mind and the ego. You become the substratum of all existence, the underlying energy where all images rest. The world and the universe seem to be resting in space but it's really consciousness.

What I am saying is all is well. Exceedingly well.

In order for you to prove this you have to let go of those things that have been hounding you for years. Those things that appear to be wrong or erroneous. You have to turn away from these things and turn to consciousness, which is your friend, your lover. Which will never desert you, never leave you, which is always with you under all circumstances. All you have to do is know this truth. That is all you have to do is know it. Know it intimately and wonderful things will begin to happen to you.

Do not judge the world or judge by appearances. Do not judge other people. If you find yourself in a certain situation, do not think that this is bad or something is wrong with this. But see the situation for what it is consciousness. See the people you are associating with as consciousness. Remember consciousness is bliss. It is goodness. It is God, joy.

It is love. There can never be consciousness and anything else. There is only consciousness. Everything is consciousness. Ponder this deeply. Realize what this means to you personally. Assimilate this.

There are many things happening in this world that some of us don't understand why these things happen in this world. Yet you can never look at this world as if it is real. If you realize the world is not real, you will no longer react to things. It's only when you believe the world is real and can hurt you, do things to you that you feel you have to respond in the same kind. You have to get even, you have to do things to other people. When you do this, when you act this way, then you're setting up karma. You're accruing karma. You come under the law of karma. And you go through all kinds of experiences believing the experiences to be real. But instead of trying to hurt somebody or do something to somebody or get even with somebody, if you realize that everything is consciousness, all is well!

I know it sounds too simple for some of you, but nevertheless, try to do this and see if it's simple. Try to think of everything as being consciousness. When you're watching television, when you see dastardly things happening in the news. When you're dealing with a body that may be sick or you're the care-taker of somebody else that's sick or somebody just mugged you. All kinds of situations may happen. Yet if you prepare yourself ahead of time you'll be able to handle it correctly. But if you wait until the last minute, you'll not be able to handle it correctly. In other words, you have to know that everything is consciousness before anything happens.

It's just like when you're leaving your body. It is known that when you leave the body the last thing that you think about you become. So you say, "That's good. I'm going to think of myself as a saint, a Sage that will live forever." But if you have not practiced being this, when it comes time to leave the body you will not be able to do it. You will be filled with fear, anxiety. You think you'll be able to do it but you won't. When death knocks on your door, you become a coward. You become afraid.

But if you've been practicing all these years, where is there fear? You will realize that you came from consciousness and you're returning to consciousness. You're just becoming your real Self, that's all. You will feel beyond a shadow of a doubt that you were never born, you can never die and you have never prevailed. That you are total freedom right now, this moment. You're all-pervading, effortless, choice-less, pure awareness is your nature, this is who you are, all the time. No matter what appears, do not allow your mind to decipher these things. Look at it and turn from it. Turn to your real Self. Turn to consciousness. I know it's hard to imagine that you're not the body when you see yourself every day as a body. But your body is really consciousness. You never did have a human body. Even though it appears human to you. It is like a dream body. In a dream body you may cut yourself with a knife and bleed all over the place, but you wake up and it was only a dream. So it is with consciousness. When you realize and know that your body is a dream, nothing will ever bother you again. Nothing can ever hurt you again. But when

you take your body to be real then you become like everybody else. You have to fight for survival. Always be aware of this truth.

Just by knowing this, the knowingness goes deeper and deeper and deeper inside of you, until everything is transcended totally and completely and absolutely. And even though you still appear to be walking around in a body, there's nobody home! Nothing can ever happen to you again! Do you see what I'm trying to say? If somebody shoots you, hits you over the head, tears your eyes out, and all these other good things, it will not be happening to you!

This sounds strange, I know, to some of you, but it's the absolute truth. All of these things can only happen to a human being. As long as you believe you're a human being you'll experience these things over and over again like all good human beings do. But as soon as you give up the body, I don't mean dying, I mean giving up the body and you will say, "This is not me. This was never me. I am not a being that gets older and older and older and dies. That's not me at all! I am pure consciousness. I am Brahman." Then something very interesting will happen to you. You will see through the dream to reality. The world will never fool you again. The world to you will be like water in the mirage. It will be an hallucination. The world will never hurt you again.

The choice is always yours. You have total freedom of choice. The question you have to ask yourself is, "Whom shall I follow this day, God or mammon?" Who the heck is mammon? (students laugh) Mammon is the bad guy! And you have the choice of what you want to do. You can believe in this world, go through many experiences of this world or you can become free and have life everlasting. This is the only freedom you have. Everything else is preordained, predestined. You're like a puppet on a string, manipulated by Ishvara, the God of karma. To break out of this hypnosis, you merely have to see the truth. You have to see yourself as all pervading consciousness.

You were born to be happy, so-to-speak. You were born to have peace and love and joy in your life, but you're seeing something else. All of the power is within you. You have the choice to see whatever you like. Whatever you see you become. Whatever you believe you become. Whatever you think you become. Look back in retrospect on your life and see if what I am saying is not true. There are no mistakes. No mistakes have ever been made, none are being made and none will ever be made. Everything is in its right place right now, everything. You are in your right place. You may hate the place you're in. You may hate your job. You may hate your environment. You may hate lots of things. But you're in your right place because you put yourself there. How else would you get there? Life is not chance. You didn't get there by chance. You got there by your actions, your belief systems, your thoughts, your vision. This is what put you where you are today. If you don't like where you are, change your mind. That's all you have to do, is change your mind. When you change your mind you then get rid of your mind. It begins by taking a good look at yourself. You have to be totally honest with yourself. If you're not totally honest with yourself you're defeating your whole purpose. You have to inquire within

yourself, "How did I get into this position? What caused me to be the way I am?" Accept yourself as being responsible for being where you are and what you are. Once you accept yourself as being responsible for your actions and responsible for who you are, then you make an about face and know the truth about yourself.

I-am parabrahman. I-am the absolute reality. Never was I born. Never can I die. I-am not the body nor the mind nor the doer. I-am pure consciousness, all-pervading. Fire cannot burn me. Water cannot drown me. No harm can ever come to me. For I am not what I appear to be. How wonderful this is. You should spend all of your spare time thinking of these things. Most of us do not like to be alone without people around us, without the radio playing, without the TV playing, yet you have to face yourself someday. Why not do it now? Sit by yourself for a half hour and see if you can do it. When you're getting depressed or feeling bad, sit by yourself, no noise just yourself. And watch the thoughts that come to you. You will see how uncontrolled your mind really is. Some of us believe we've got it together. Yet we're afraid to sit by ourselves with nothing to do. Try staying up all night sometimes, just sitting, doing nothing, watching your thoughts, watching your emotions, observing yourself. This will explain to you how disciplined you are, how spiritual you are, by what happens.

When you sit by yourself you can practice self-inquiry which becomes very interesting. Watch your thoughts as they attack you and inquire, "To whom do they come?" Observe your thoughts, become the witness to your thoughts, and inquire, "What is the source of my thoughts? Where do all my thoughts come from? I do not wish to think about them but yet they attack me from all directions. Where do they come from? Who thinks these thoughts? I do. What is the source of the I? Where does the I come from who thinks these thoughts?" You see I share these tools with you for you to use and play with. Some people have read a lot of books on Jnana, Advaita Vedanta and they think there is nothing they have to do. Some of these people believe that enlightenment will come to them sooner or later anyway. So they might as well do nothing. The only problem is while you're doing nothing the world will press itself in on you and you will find the world is very strong, because your mind is very strong and your mind is the world. But when you start controlling the mind through self-inquiry, asking, "How did I come by this mind? Where did this so-called mind come from? What is its source?" You will soon find that you're becoming more peaceful, more kind and more joyous, happier than you've ever been before. All of these things happen by themselves if practice self-inquiry or you practice some spiritual discipline. So spiritual discipline is very important. The ego is very cunning. It will tell you, you do not have to do anything, but it will control your life more than you can ever imagine.

I have met many people in my travels who claimed to have been enlightened, who tell me they're on the verge of enlightenment yet the first person who bumps into them they become angry, when they trip and stub their toe they start cursing, is this control? Do not fool yourself. Forget about things like enlightenment, awareness, liberation. Just work



on yourself and let the consequences take care of themselves. One of the methods that works very well for people who enjoy to meditate, people who like to meditate, is the I-am meditation. The I-am meditation is a very powerful meditation. When you're alone and you have nothing to do you should practice this all of the time, it's good for you. It lifts you up. So let's all do this together. The I-am meditation.

Close your eyes, make yourself comfortable, become aware of your breath. Listen to your breathing. Practice a little bit of vipassana meditation. Observe your feelings, observe your thoughts. Do not attempt to change anything, just observe. Ask yourself this question, "Who is the observer? Who observes? Why I am." Now with your respiration inhale say, "I," exhale say, "am." Inhale say, "I," exhale say, "am." If you loose your thought and your mind starts telling you all kinds of things gently bring it back to I-am. This type of meditation transcends the mind. Makes you very powerful and strong. Keep on doing this. "I" inhale, "am" exhale.

(silence)

*SF: You said that once in a while there is somebody who announces that he's become enlightened, but a man of realization there is nobody apart from him to be impressed by that fact. Is that not so?*

R: This is very true. There is no more ego, there is no mind left. So who became enlightened. There's noone to become enlightened. (*SF: There is no point in announcing it.*) There is nothing there. (*SF: Nothing.*) No announcer. The announcer has been wiped out completely.

*SI: I've been following your processes too. I have been able to slow down my thoughts but they just keep happening. And I've been able to get into the space where there is no more thoughts. And I feel connected to space but I don't feel the boundary of my body but that's all it is, it's just simply that I don't feel connected yet to the source.*

R: That comes later. You're on the right track, go deeper. Go beyond all that. Go deeper than you've ever gone before and you will feel your own bliss which is all-pervading, which is your reality. What you're doing is you're experiencing the void. You're going into the void. That's three quarters to the top. We go beyond the void. You may do this by inquiring, "To whom does this void come to? Who is experiencing this void, this emptiness?" And you'll go beyond. But you're doing well, keep it up. Do not settle for anything else but the reality, the whole reality. Whatever you're experiencing go beyond it. Always go beyond it, go deeper.

*SY: Robert up until about a week ago I could differentiate between the states of sleep and waking up. So I would have that few seconds before the thoughts, but last week I had insomnia because the mind has speeding up, I'm not thinking, it's just when I'm trying to sleep at night that the thoughts are just driving me nuts, I have to hold really strong to stop them during the night because it's going on all the time. I won't get any sleep unless I stop the thinking.*

R: Can you observe yourself? Can you observe this happening?

SY: *It's very difficult, it's fuzzy. It's a funny stage. The thoughts are just streaming on. I feel like I'm not really involved in them. There seems to be an observer. But I'm not quite awake and not quite asleep. But I'm aware that the thoughts are running off without me.*

R: The mind is very tricky. It will play all sorts of games with you. Everything emanates from the mind. Again go beyond that by realizing that it's all from the mind. All your experiences are from the mind. Ask yourself, "To whom does this come? Who is experiencing this? Who is going through this? I am. Who am I?" Keep going deeper and deeper, further and further beyond everything. Do not settle for anything except the ultimate. Keep watching yourself, keep observing yourself and keep going deeper. You can go as deep as you like, it's up to you. But do not let this annoy you at all. It's the mind that wants you to believe that it annoys you. It's the mind that does all these things. Just go beyond the mind. Sit still and smile and watch these things happening to you. Watch the thoughts rushing by and ask, "To whom do they come? Who is experiencing all of this? I am. Then who am I?" by doing this you will go deeper than you've ever gone before and you'll overcome that problem. You can also go down to the heart center. Feel yourself in the heart, that's where all the thoughts came from to begin with, the heart. (SY: *The thoughts came from the heart?*) Umm. The mind, the thoughts came from the heart. When you watch yourself in the morning as you said, you will see that you're at peace when you first wake up, the first few seconds that you awaken.

SY: *I could sit, I could do that easily but the more I get into self-inquiry I don't have that break, this is going on all night, you know. I read about the part about, "Abide in me," in the heart and I was doing it, then this thing comes and there is no break in it, I feel as though I'm going to break up ??? I'm just staying at the same constant level.*

R: Yes, it's all coming from the mind instead of the heart. (SY: *Oh.*) That is what the problem is. So go back to the heart and watch it coming from the heart and it will all stop. You'll overcome it, truly this week you'll see, you shall overcome. Be at peace.

Mary would you read the Jnani?

(Mary reads the Jnani refer to beginning of this book for text)

R: Thank you Mary. (SM: Thank you Robert.) Any announcements?

SM: *Oh yes, I mentioned that I had a few people ask me about the book, "Silence of the Heart?" These are the talks of Robert from 1990. And I've had people ask me how they could get it. Andy is here and he will take your orders for the book. They're beautiful talks. They help everyone. Believe me they do. (SY: How much are they Mary?) They're twenty dollars. (SE: That's two bottles of Tequila.)*

ST: *And a large part of that twenty dollars is a donation for these meetings. Jane is getting these books made at a low cost so it's a donation as well as a purchase that you make.*

(more discussion about the book)

R: Anything else? It is time for prashad, the real reason for you coming here...

(tape ends) [TOC]

**ROBERT ARE YOU REALLY A JNANI?**

*31st January, 1993*

*Robert:* Shanti shanti shanti om peace.

Good afternoon. (Students: Good afternoon Robert.) I love you with all my heart. I love you unconditionally. Which simply means you can throw pies in my face, throw stones at me, do what you will I'll still love you because that is my nature. I can't stop loving. It makes no difference what you do or don't do, it has nothing to do with it.

Love is all-pervading. I love the Self. I love the Self in you. There is one Self. You are that. The Self which has always been and will always be. You may call this Self God if you will. It makes no difference what you call it. There is the Self, if you learn to love the Self you will become the happiest person on earth and you will receive love from everyone. No matter what is going on in the world. Man's inhumanity to man. The dastardly conditions that are happening in the world. If you can love enough you will receive love back. For where does the love go? It is omnipresent. You are that. Learn to love.

Notice I'm not saying, "To love yourself or I love myself." Myself is ignorant. It knows nothing. Robert is absolutely nothing but the Self is God. The Self is the substratum of all existence. That is your real nature, Self. Know your Self, love your Self, as Self, not as ego. What you see you become. What you feel you become.

See and feel the radiance of the Self and that radiance will be brilliant everywhere. Wherever you look. Wherever you go. It'll follow you. It will guide you. It will take care of you for it loves you, the one Self. Open your heart to it. Do not allow world situations to make you cynical, arrogant, afraid. We live in a wonderful universe as-it-appears. We are the universe. All is well. There are no mistakes.

Never allow your ego to tell you how things are or what's right and wrong, what's good and bad. For the ego will turn one against another.

Try to understand what the Self is. Know what the Self is and you will always be happy. You have to be happy. For the Self is infinite happiness and you are that.

I receive many phone calls. Sometimes I like to share them with you.

I received a phone call from a lady this morning and she asked me, "Robert are you really a Jnani or are you just Robert? What are you? You never say that you're a Jnani. You never say that you're enlightened. You never say anything about yourself. What are you Robert?" Inquiring minds want to know. (students laugh) I will share the answer that I gave her with you.

I told her neither is correct. I am not Robert and I am not the Jnani, because those are relative terms. They're part of the world. The words mean something to you and it spoils the whole thing. Go beyond the terms, the words.

If anyone tells that they're a Jnani or they tell they're something important and they have a special message for you, be careful of those people. There are no special messages. There are no special people. We're all one. I'm not any different than you. What you see is of your own imaginings.

Now lets talk about you.

To remove problems from your life, to get rid of unhappy situations, to remove fears frustrations, you do exactly the same thing. You do not try to change a condition by working on the level of conditions. Do not try to change bad for good, evil for happiness, for you're working at an ego level. Rather turn away from both terms. Let go of both situations, the good and the bad, the happy and the sad. Turn from it. Turn to the source, the source of all existence. And you will find that the situations resolve themselves. For the source is total harmony, total peace and total love. The source is God, consciousness, pure awareness.

This is what you've always been but somehow you got lost in the shuffle, and you think you're a human being. You think you're limited to your body. You've been brought up this way with that kind of thinking. Your schools, your churches, your environment, your parents have emphasized the fact that you're limited. You can only go so far.

But I say to you, you're totally unlimited, you have no circumference anywhere. You are space. Space is maintained by consciousness. You are really all over the place. You're falling apart. The atoms that you're made out of are not permanent. You turn this way and you turn that way, you go in all directions and there is big spaces between the atoms. Just like everything else in this world. You're simply a part of all things. All things are a part of you.

You are wonderful, made in the image of God, but what God? The God that you created in your mind. So if your God is a good God then you think of yourself as a good person. If your God is a santa clause God who lives in the sky, with a long beard that you pray for things to give you things, the anthropomorphic type of a God saying, "God I need this, I want this. Please let me have this," whatever God you believe in you become. You become the God that you worship.

Or should you worship a God at all? If you believe that you're an ego or a human being that is blown around like a leaf, then you should worship a God. For you have to turn to someone, you have to turn somewhere. But if you realize that God is within yourself, if you understand that you are the God that you've been worshipping all these years, it's a whole new ball game. For you stop worshipping and you start meditating. By meditating I mean you keep still. You become quiet. You no longer need use words.

As the mind becomes quiescent, as the thoughts subside, the divine harmony which has always been appears to awaken within you. You become radiantly happy for no

reason. You become totally peaceful for no reason. You gravitate to the place that you're supposed to be. The right people come into your life who are supposed to be in your life. Everything happens by itself. You need not do anything.

It is like a fruit tree. The tree bears fruit by itself. It doesn't have to talk and say, "I've got to bear fruit." It doesn't pray for the fruit to grow. It doesn't do anything, it just stands there and the power which maintains and sustains the whole universe takes care of the tree, in the correct way. So apples grow, oranges grow, mangoes grow, everything happens to sustain mankind and the animals and the bugs. Everything takes care of itself.

Now we call ourselves advanced people, human beings. We're supposed to be higher than the vegetable kingdom, the animal kingdom the mineral kingdom.

But are we?

We as human beings appear to make trouble wherever we go. We're selfish, greedy, lustful, we have a lot of pride, a lot of ego. We think we came to this world to take over the world. To leave our mark, do something great. This is not why we're here at all. We're here to cooperate with the animal kingdom, the vegetable kingdom, the mineral kingdom and the human kingdom. We're here to cooperate with the whole universe. It begins with yourself by seeing peace. We don't try to change people to be peaceful like the way you want them to. Not by making people do what you want them to by your ideas of peace. What you think peace should be and try to enforce it on somebody else, but by keeping still, keeping quiet and allowing the divine circus to break through.

If you practice keeping still you will see what I'm saying is true. Things will happen all by themselves. You no longer have to fight for survival. You no longer have to change anybody at all, any situation, any condition. You just become still. That is all you have to do.

As you practice this being still, being quiet, you will find that you're expanding. Not because you had a big meal but because you're becoming a part of all things. And you'll begin to ask yourself, "Who am I?" This also will come by itself. The quieter the mind becomes the greater the inquiry within the self. You let it happen by itself.

When you're busy, busy busy running around here and there trying to make things happen and thinking if you don't do something everything will fall apart, the question of, "Who am I?" never arises. For you're too full of yourself to think of something like this. But if you learn to keep still and keep quiet and stop reacting to things the question of "Who am I?" comes by itself.

And you realize that I is not Self, it is the ego. What you're saying is, "Who is this person who is saying these things? Who is bothered by these things? Who is hurt by these things? Who feels something is wrong? Who is this I that feels this way? Who am I? Where did the I come from? Who gave it birth? What is its source?" All the answers are within yourself.

As you begin to investigate the source of the I, the I will one day disappear, for it never existed to begin with. And you will find that you are that which has always been.

That which is, that oneness, that nirvana, that sat-chit-ananda. It's all within you awaiting to come out. But you hold your beauty back by identifying with the world, your body and your mind as being real.

You are holding yourself back from your Self, by continuing to believe that all is wrong. That something is wrong someplace. But as you let go, as you stop thinking, as you stop trying to change people, then it becomes very evident that the I is the ego. For you will see that it is the I that has been trying to change people, trying to change conditions, that reacts to things, that feels hurt. Not you but the I. You've always been free. You've always been God. You've always been bright and shining, this is your real nature. But it is the I that has caused all these problems.

Work on removing the I totally, completely through self-inquiry, "To whom does the I come? Who gave birth to the I? What is its source?" As you keep inquiring within yourself like this, things will begin to happen. Things will begin to change. You will find that you are not the same person who started years ago. You are somebody else completely.

You will feel that you used to be a bubble on the sea of consciousness. Now you've become consciousness and the bubble's burst. You are no longer like the bubbles that come into play then disappear, come into play then disappear then return to the ocean. That is what all human beings appear to be like bubbles. You seem to be born here for a short time then disappear. More bubbles keep coming, more bubbles disappear. It goes on eternally. But the ocean always remains the same. So it is with consciousness, pure awareness, it always remains the same and your body is only an image on consciousness. The whole relative universe rests in the lap of consciousness. It keeps changing continuously constantly, while consciousness remains the same forever.

So you have to make the right identification. Are you consciousness or are you the bubble or the image? If you believe you are consciousness then you begin to act like consciousness. You will stop worrying, you will stop fearing, you will stop thinking something is wrong someplace. You will feel all is well. Everything is unfolding as it should. You will be at peace with yourself and the world. But you will know beyond a shadow of a doubt that you are all-pervading. Your essence is everywhere and you are total freedom, total freedom. Right now! Right this minute. You are totally free of any problem that has ever been bothering you. You are totally free right this minute of anything, of everybody. You're totally free, totally free. Feel it. You are free! You're no longer in bondage to person, place or thing. You are infinite freedom, infinite bliss, infinite love. This is your real nature. Love the Self. Love the Self always, and you will always be happy.

(short silence)

It is time to play stump the guru. So pass the stumpers.

(Q - Mary reads, A - Robert answers)

*Q: If there is no reply to the question, "Who am I?" What would be our motivation for asking?*

A: (Robert answers.) The motivation for asking is because you don't care who you are. Who are you right now? Are you sick and tired of this world? Are you sick and tired of all the situations that you've been involved in and you realize there is something else going on, then you inquire, "Who am I?" But if you answer it is the ego answering. It is the same ego that is giving you all these problems. The same ego that has brought everything upon you that you want to get rid of. When you want to get rid of that ego you ask, "Who am I?" You can't answer that because the ego will be answering. "Who am I?" Goes goes deep deep into the heart centre where it disappears forever and reality ensues. Your own reality. So you've to be motivated by the fact that life is impermanent as it appears. That you were born to die and that is the only reason why you're living, so you can die. The world's a mess and filled with fears and frustrations, that's the motivation.

For you realize deep inside when you inquire, "Who am I?" you're going beyond all these dastardly things that are going on in the world. You're going beyond person, place and thing. You're going to that place where there is eternal peace when you inquire, "Who am I?" That's the motivation. By knowing all things are impermanent. Happiness is short lived, worldly happiness. Everything must change change change invariably. So you've been through life and its nonsense and you realize there must be something else. And if you've been on a spiritual path no matter what spiritual path it's been, for years then you will come across somebody that teaches you, "Who am I?" And you begin to inquire and you will begin to practice self-inquiry. And one day when you say, "Who am I?" One day the answer will come by itself and you will be totally free from all the nonsense you've been going through. That's the motivation. Next case.

*Q: Is there a way of combining the I-am meditation and self-inquiry or does one have to choose between them?*

A: It depends what you want to combine it with. You want to combine it with a bottle of gin? What do you mean you want to combine? Combine with what? When practicing, "Who am I?" it is something that you do all day long, 24 hours a day. If you're talking about other spiritual methods it depends how you use it. I suppose you can combine it with meditation. But "Who am I?" goes beyond all this. It goes beyond meditation. Beyond other forms of spirituality. It goes right to the heart of the matter.

So if you're practicing "Who am I?" there is no time to practice anything else. It takes up all of your time if you do it all day long. But if you wish to combine it with other forms of spirituality then it's up to you. You've got the tools of "Who am I?" to work with. That is really all you need. You do not need anything else. Of course it's up to you the way you feel. If you wish to combine them of course you can combine them. It's your choice you must do what you want.

*SD: Robert I'm just wondering if the person who asked the question isn't confusing the I-am meditation, which you've taught us, with "Who am I?" Because you taught both the methods.*

R: That's good. The I-am meditation can be practiced at all times also. You can change it once in a while. If you get sort of frustrated doing self-inquiry, practice the I-am

meditation. Self-inquiry is not a meditation. It is a method of denying the whole universe and allowing reality to come into your life. So self-inquiry is actually the better method. But when you first begin you may get a little frustrated with it, get tired of it a little bit, then practice the I-am meditation. If you're doing any practice at all you will know what to do. It will come to you by itself.

That's the interesting thing about this, if you're really sincere and you're practicing you will be told what to do from within. Something will show you the way. It will tell you what to do. But if you're just saying which method should I practice and not practice at all, then you will always be confused. Start practicing something and be sincere about it and something will happen to you and you will know what you're supposed to do. It will come by itself.

*Q: Since your realization came to you very early and without effort, how easy is it for you to understand and advise us who are struggling for it?*

A: The idea of my being here is in itself a method of going within. When I had the experience it made me totally different than what I used to be, completely different. I realized that everybody is enlightened and all they had to do was get themselves out of the way. So it's not very hard. I've been able to see that consciousness is your real name. Pure awareness is what you really are. I am able to see this, to observe this in you. So because of my awakening I am able to see that all you have to do is to get yourself out of the way totally and completely and you'll be totally free. Remove yourself from your Self. This is what I'm able to see. So I'm speaking from a viewpoint... (tape break) ...and what's covering you is called ignorance. It doesn't belong to you at all. It is because you become attached to person, place and thing and because you react to person, place and thing. That sheet of ignorance has overcome you. All you have to do is turn away from it and you'll be free. This is my message to you. Turn away from all of your fears and your ignorance by inquiring, "Who am I?" and then you will see what happens. I am able to share this with you because this is what happened to me. The whole universe dissolved into nothingness. If I didn't have the experience I wouldn't be able to talk to you about it. I wouldn't be able to share it with you. So I can say to you truthfully and honestly, you are divine being, you are spiritual being, you are consciousness, you are pure awareness. This is your real nature. Go within and see it. I can give you this advice because I've been there. Do it and find out for yourself.

By being in satsang it helps tremendously also. As the weeks go by, as the months go by, as the years go by, you will find out that you are not the same person that you are when you started. Wonderful things are happening to you. So be happy, all is well.

*Q: If we keep telling ourselves that all is well where will we find the energy needed for the final breakthrough. Is it not dissatisfaction with our ego and the world that is needed for the extra push?*

A: Not really. If you're dissatisfied it motivates you to do spiritual work. To do something else. Dissatisfaction makes you do spiritual work, go after spiritual life. But to



become totally enlightened you let go of everything. You let go of dissatisfaction. You let go of spiritual life. You let go of everything you've ever done, and become quiet and still. It's a paradox.

In one way you have to do something, you have to always do something, to do spiritual work and another way you let go of everything you don't do anything. But it will take care of itself. As long as you are sincere and you're trying and you're doing something within yourself, things will happen, things will happen by themselves. Then you can say, "All is well." When you're saying, "All is well," you're stating the truth to yourself. What you're doing, you're voicing the truth that in reality all is well, there are no mistakes. Mistakes appear to the outer world but yet everything is happening the way it's supposed to. Do not judge by appearances. Leave things alone and everything will fall into place.

*Q: You teach us not to react but to be the witness, which in bad or unpleasant situations, seems quite helpful. However would this not also diminish the good or pleasant?*

A: What you call good or pleasant in a human standpoint, is only temporary, only here for a while. The real good and pleasant is your real nature. It can never diminish, for it has no size no shape, no dimension. The happiness which you are is your real nature. It will always be with you. As you remove the others, reality will shine forth by itself and you'll be happier than you've ever been in your life. So do not worry about getting rid of your goodness, the goodness will expand into infinite goodness which is indescribable. You see the substratum of all existence is bliss. Bliss is the greatest happiness that you can ever imagine. There is no word to describe bliss. You have to experience it.

The happiness that you're afraid of losing in your question, is only human happiness which is not real to begin with. But bliss will come and take its place when the ego has been totally been annihilated. You'll never lose anything that you haven't gained. You are not worried about losing the happiness in the world. It will just increase. The right thing will take place. The right thing always takes place. There are no mistakes. Nothing is here to harm you or lead you astray. Do not be afraid, go for the gusto, dive within yourself. Do not worry about losing any happiness. Happiness will only increase.

*Q: Can you give an example of a right self-surrender attitude?*

A: When you surrender you're surrendering the ego. The way this is done, is by looking at the world with humility. Looking at the world with love and peace. Saying to yourself, "Not my will but thine." Feeling that you have no will of your own any longer. You have no questions, you have no wants, you have no desires, you let them all melt in your heart. You leave it alone. You stop worrying, you stop fretting. You stop trying to accomplish things or to change things. By realizing there is a power greater than you. It's available to you right now.

As you do this you're surrendering all of your wants, all of your needs, all of your fears, all of your stuff that you've been carrying on with all these years. You're surrendering it all. Everything must go, everything.

You can say something like this, "Take this God. Take it. I give it to you. Take my life. Take my possessions. Take my family. Take my problems. Take my goodness. Take everything. I just want you alone." This is perfect surrender. When you give everything up to God, everything. Hold on to nothing and you stand naked before God. Then something wonderful will happen to you.

But not many people can do this. Most of you can give up certain things that you don't like. When it comes to giving up things that you like you won't do it. You think you're going to lose something. This is what is holding you back. So perfect surrender is when you give up everything, everything to God including your body. Do what you want with me. Do what you want with my body, with my mind, with my affairs, with everything. Not my will but thine. If you can surrender like this you're already free. Try it, it's hard, because you're afraid what will happen after you do that. You believe everything will be taken away from you. This is human thinking. Stop being human. Surrender yourself and become totally free.

*Q: How do I know that the changes you are talking about which I do perceive in my life is not a result of intellectual integration rather than a spiritual transformation?*

A: Intellectual integration will be changeable, that's why. But will never be permanent. Anything intellectual is changeable. But a spiritual integration is forever. What happens is you know you've been transformed. Intellectual integration is only on the surface. Spiritual integration is deep within. They're both different like night and day. You will know. You will know because you will feel joy, you will feel a bliss that you've never felt before, it stays with you. If it's intellectual you feel good but you will worry about it that it's going to go away. If it's intellectual you will feel it for a short time only. You will feel somebody can take it away from you, can hurt you, can change it for you. But if it's spiritual you'll feel its eternal. It will always be with you. It'll never leave you.

*(Robert says to himself)* That's it Robert.

(tape ends) [TOC]

## **UNCREATE THE UNIVERSE!**

*7th February, 1993*

*Robert:* I welcome you with all my heart. I love you all unconditionally. All is well. There are no mistakes. Everything is in its right place where it's supposed to be.

People keep asking me, "Robert how long does it take to become self-realized? When will I become self-realized?"

The answer is always the same. When you get rid of the world in your mind. The world is in your mind. Where else would it be. It doesn't exist on its own. It has no existence of its own. It exists in your mind. You have created it out of your own mind. Consequently when you uncreate the universe, the world and your mind, self-realization will be there. It never went anywhere. It's yours. You've got it.

It is the world that you believe in that keeps you back. It's like the clouds in front of the sun. Today we have no sun we have rain and we think there is no sun. What happened to the sun? We call it a gloomy day. We say we feel depressed when it's not sunny. Yet the sun is in back of the clouds and the clouds will dissipate and you'll be full sun again. And so it is with life. You believe conditions are real. You believe persons, places and things are real. You will not remember they are of your own creation. You forget about this. No matter how many times I tell you this you look at the world and react to it because you think the world is real. This is what keeps you away from self-realization. This is the only thing there is nothing else.

If you're only able to get rid of the world in your mind by putting it back up into the mind, going for the source, the source of creation. You will see it comes out of you. You are the one that created everything. You are the one. So, what you have to do is uncreate the universe. You uncreate the universe by looking at things and not reacting to them. By just observing the world, doing this and doing that but having no reaction whatsoever, neither good nor bad, neither happy nor sad. It's like looking at a movie. You as the audience are looking at a movie, the movie has a beginning, a middle and an end, but it has absolutely nothing to do with you. You wouldn't get up on the screen and start beating up the bad guy. Maybe you would, I don't know? Because you realize that this is a movie. It will end soon. And then you go back home.

So it is with spiritual life. It's a movie, you are the screen. And the images of things are superimposed on the screen. For this means it's all in your mind. All of creation is in your mind. You have created your own world. The world that you live in now. You have created your own world. The world in which you live in now. It came out of you, you've done it. Otherwise where would it come from? Now as I have said, I've explained

this to you many times but most of you still believe that you have to read books. Find sacred teachers. Meditate for hours. Travel the world looking for the right person, the right place, the right thing. Searching for the holy grail to become free.

What are you doing when you do this? Aren't you accumulating more knowledge? You want to empty the garbage pail, not keep adding to it. True? But yet you keep adding to it. Every time you read a new book it comes out. You're adding to the garbage pail. In other words you're inflating your ego more and more, your ego becomes bigger and bigger. Because you have something new to talk about don't you. A new teacher, a new method, a new mantra, you become excited over this and you become excited over that. This is what keeps you back from realization. Always remember this. Never forget this. You want to subtract, you want to delete, not add on.

No matter how many times I tell you this there is still somebody who calls and says, "Robert have you read this it just came out. Great book!" or, "I found a new method, standing on my head repeating a mantra will do it." (laughter) Think of what you're doing. There are no new methods. There are no methods. All you have to do is remove the world. You do this simply by looking, by observing, by watching intelligently. And inside of you something tells you, "This is not real. This is not me. I have nothing to do with this world. My nature is Brahman. I am the absolute reality. I am consciousness. I am pure awareness, not the world." You want to unlearn everything you've ever learnt. You want to become a divine madman. Know absolutely nothing. Nothing means no thing.

You may say then, "Well what about a profession? This is okay for people who live in ashrams or who've given up the world but I've got to work for a living." It's all foolishness. What you have to do will be done without you. This again is something to remember. Your body will do whatever has to be done and do it perfectly and good, when you get yourself out of the way. As long as you believe that you are the doer and it's up to you to make things right or wrong, you suffer accordingly. But when you let go and let God so-to-speak, everything works harmoniously, beautifully and you will always find yourself in the right place doing the right things. Yet you never plan anything, you never scheme, you never try to make anything happen you are simply observing the world, observing conditions by not reacting to them at all. This is how you become self-realized.

When the last ounce of world is removed from you and there is nothing left, you awaken to the truth of your being. But as long as you're holding onto something. Things frighten you, things make you angry, things make you mad then you have a problem. Again you have to unlearn everything you've learnt. You have to let go of everything you've been holding onto. To be free you have to become nothing, perfect nothing, no thing and then freedom is yours. Another problem we have on this path is judgement. Many of us are very judgmental and this again keeps you back from your realization. When you're judgmental who are you judging but yourself. If you're familiar with metaphysical Advaita you begin to understand that there is only one Self! And you are that Self, so whom are you judging? You're judging yourself. You hurt yourself when you

judge someone else. You have to learn to leave people alone, to leave the world alone and not be judgmental. You say to yourself, "Well this person is doing this, this person is doing that." This person is you! This person is not separate from you.

When you hear about the bank robber, hear about the murderer, you hear about man's inhumanity to man you want to become outraged, but as long as you're studying Advaita and you're coming on this path, you will have to understand that there is nobody to be outraged at. There is nothing to be outraged at. It's all yourself. There is only one Self and that Self is you. You are that Self. Out of you emanates everybody and everything. So you're becoming outrageous to yourself. This strikes me to be very funny when I see people being angry at people, hurting people, hurting themselves. It comes back to you. It comes back in different ways, strange ways, but it always comes back to you. Then you say, "Well you mean I'm supposed to be a doormat and let people walk all over me?" On the contrary, that will never happen to you if you're in the right consciousness. If you're in the right consciousness people will not walk all over you at all. People will leave you alone. When you understand that you are the one Self, who can hurt you? But think of the ways you get mixed up in this world by believing situations are real. Think of your life just today since you got out of bed. How many things turned you on, to anger, to hatred, to disharmony? It's your fault, it's always your fault.

A wise students of Advaita never reacts to anybody or anything. But when your ego is at play then you're going to say to yourself, "They can't talk about me like that. They can't do this to me, I'll show them. I'll get even. I'll do this and I'll do that." Who are you hurting but yourself, for you believe you are a body going through experiences and that is a lie. You're not a body and you're not going through any experiences. You are Brahman. You're all-pervading. You're not a body that appears to be a body that is bound, you are boundless awareness.

Whenever you're judgmental, again you can never get the correct picture. I use the keyhole example again. You look through the keyhole and you see four people fighting with each other with knives and clubs, beating the hell out of each other. And you're looking through the keyhole and you're saying, "Wow this is terrible. This is awful, look what's going on, they're beating each other to death. I've got to do something to stop this." So you open the door and you're surprised you are no longer looking out of the keyhole you're seeing the whole picture. You are seeing these people on the stage and you see an audience of millions of people and they're acting this out. It's not real. It's all a play. It's a play of consciousness, it's a leela and you're amazed. Now the audience represents consciousness. The players on the stage represent the ego. The ego is always fighting, always angry, always trying to get even. Only thinks about me me me me me. While the infinite lies in sweet repose smiling, observing, watching, does nothing. Then you notice the play is over and the people who were fighting go down to the audience and become part of the audience. They have overcome, they have transcended, they're a part of consciousness and new players take their place. Now there is a war on the stage. Like the war in the

Bhagavad-Gita or like the civil war. Nation against nation people are killing each other, there is blood all over the place but now you're able to see the whole picture and you're not disturbed for after a while all the players come down off the stage and join the audience and they become part of consciousness. Then you look you again and you see there is nothing, there is no longer an audience, there is no stage, there is no players, there is absolute bliss. Everything has turned into bliss, into joy, into happiness.

So you see all of your judgements were wrong. Remember you were programmed since you were a child to believe certain things are good and certain things were bad, this is this way and that is that way, but nothing is anyway, everything just is and your programming makes you feel upset, your programming makes you feel something is wrong that you have to take some action to do something to somebody. This is all a lie.

Another example is the tapes I play here. Some people after all ask me, "Robert why do you play some of these tapes that have nothing to do with spirituality?" I say, "You've just answered your own question. I play them because I have nothing to do with spirituality. To break up your linear thinking." Some of you believe that being spiritual is having a long face, never laughing, taking things seriously. (*students start laughing as Robert puts on a mask, a students comment*)

*SB: Now we'll call you miss sugananda.*

R: This is my real self. (laughter) We have to be serious about spiritual life. (laughter) You're not supposed to laugh. (laughter) You're supposed to be real serious. (laughter) This is a serious situation. (laughter) (*SB: So you finally had your nose fixed, it's an improvement.*) Therefore you believe things should be a certain way. So I play certain tapes to break up that thinking. Everything I do with you is planned. (*SE: Seconds ahead of time?*) Exactly. (laughter) True. Everything is sacred. Everything is spiritual, everything. There is no such thing as this is sacred and this is not. Somebody else asked me, "Well Robert, why do you play some love songs once in a while?" Because I'm in love, with you, with life, with the Self. So I do this for you. Learn to be loving. Not to pick pick pick pick pick. Learn to be happy. Learn to be yourself. That is all I've got to say to you. (pause) Now I'll play a little of those songs. (Robert tries to play his tape) Nothing is happening here. Okay let's see. Nothing, nada. (laughter)

*SH: You fix it for him Mary.*

(tape played)

It is now that time to play... (everyone yells out) Stump the guru!

R: Right. (laughter) Do we have stumpers? (*SM: Yes right here Robert.*) You're ahead of me Mary? (*SM: Yeah. I checked it already but we only got three.*)

(*Q - Mary reads, A - Robert answers*)

*Q: Robert is ones enlightenment already predestined or can one get enlightened at any moment? I've been waiting fifteen and a half years already. (laughter)*

A: Enlightenment has absolutely nothing to do with predestination. They're both different places, different things. Predestination doesn't exist except when you believe you're the body. So as long as you're working from that viewpoint you have a problem. But if you forget about predestination and you go back to yourself who you really are by giving up all attachment, giving up all kinds of holding onto the universe in any way shape or form then you become free. You're already free, you've always been free. There never was a time when you were not free.

So predestination is one part of the ball game, realization is your very nature. In reality there is no predestination because who determines predestination? Good old Ishvara, the God of karma, but does that God really exist. Only for the one who believes they are the body and the world is real. As long as you feel that everything that happens to you is real. As long as you feel upset, mad, angry, something is wrong, then you are creating the God called Ishvara and he throws thunderbolts at you called karma. As you go through your karma, you go through predestination and everything else. But when you're ready to give it up you will dive deep within the Self, understand immediately who you are and become free and liberated. The choice is always yours. Do you want to go through life playing these games over and over again for another fifteen years? Give it up. Forget about time and space. Understand who you are, what you are, where you came from, where you're going and you will find out you came from nowhere, you're nothing and you're not going anywhere. You've always been and you will always be, just the way you are, pure Brahman, absolute reality, this is you.

*Q: Sometimes one is on a path of training with very great Masters and being a yogini for a very long long time, then how do you know what your career is, which truly benefits the greatest amount of beings and also the financial abundance is continually also there? Thank you.*

A: Being a yogini, being on the path are erroneous conclusions that you come to. A yogini and a yogi are both on the same path to destruction. For these people go over life after life after life and never find freedom and realization because they think they're on a path. Forget about a path, there never was a path. It's a mirage, hallucination to think you've got to be on a path. You are what you are and that is what you are, you're popeye the sailor man. That's who you are, accept it. We think too much, that's our problem. We just think too much. We think by thinking we're going to solve any situation, we're going to come to a resolution when we become enlightened. Not by thoughts, not by thinking, not by words, but again by emptying yourself out completely.

So for the yogini, get rid of the idea that you're a yogini. Get rid of the idea that there is a path that you're on, that you have to follow a path. Get rid of the idea that you've been doing this for fifteen years and nothing has happened to you. All those are stumbling blocks. There are no paths to realization. There is only realization. Realization is already here. It has always been here and never went anywhere. All you have to do is awaken to it, wake up! Awaken to yourself! Stop thinking. Stop trying to make things happen. Leave everything alone. See the truth within yourself, by denying everything in the world. What

do I mean by denying everything in the world? By looking at things and saying, "Neti-neti, not this, not this, this is not the truth." When you're watching television, don't feel what you're watching, the news, as if it were true. "This is not the truth," you tell yourself, "this is not it, this is not it." As you keep doing this you're emptying yourself out. But if you don't do this what are you doing you're absorbing ore information, aren't you?

What happens when you absorb more information? Your ego expands. The more information you absorb the more your ego expands. Think of all the information you absorbed this week, about politics, about crime, about man's inhumanity to man, about what's going on in the world and you eat it up. You're filling up the garbage pail. Instead of emptying it, you're filling it up. Whenever somebody bothers you, whenever somebody annoys you, whenever you bother to be judgmental, think of what you're doing, you're filling up the garbage pail more and more and more how can you ever become enlightened this way, it's impossible. You're keeping yourself back by looking at everything as being real. As far as your employment goes, as far as your job is concerned that will always take care of itself. It will always take care of yourself. You will do what you have to do, but you have nothing to do with it. It may sound paradoxical but it's true. Whatever has to be done will be done but it has nothing to do with you. Become like an apple tree. The apple tree doesn't worry whether it's going to bare apples this year. The apples come by themselves. Everything happens by itself and I'm very serious when I say this, look at my face and it'll tell you. (laughter) Have you ever seen anybody more serious than this?

*SB: Robert how can we trust you when you have to hide behind a disguise? (laughter)*

R: Who tells you to trust me, you shouldn't trust me. (laughter) *(SB: Does your nose make a noise like a horn, can we squeeze it?)* No it'll fall off. My nose will fall off. (laughter) When you trust yourself you'll trust me. I am nothing but a reflection of you. You have all created me this way. (laughter) You're looking at yourself. What have you done to yourself? *(SB: You look like you're a reincarnation of Sigmund Freud.) (laughter)* Whatever you see that's what I am. (laughter) More. (Robert asks Mary for the next question)

*Q: Some Master said there was no teacher and no disciple. Can you comment on that?*

R: If there is no teacher and no disciple what's to comment on? (laughter) Listen next time. (laughter) Anything else? *(SM: That's it Robert.)* Anybody else wish to comment? Make funny noises?

*SF: Yeah I got a deal. Often times we hear this thing, God is love. The word love means so many things now, but in this context it might be called oneness which is the same as pure awareness, pure consciousness. And if anything is separate from oneness, then it's departed from reality and - hold on a sec I have to straighten my mind - in other words everything is nothing and nothing is everything as you said. And if I think there is anything separate from me I'm separate from God, separate from the Self, pure awareness. In other words if I think I'm different from the Brooklyn bridge (laughter) or the Taj Mahal, I'm living in ignorance, that's a fact isn't it?*

R: Yes. (laughter) *(SH: That's fairly complicated.) (SF: I'm afraid it's true.) (laughter)* Fred you are the essence of all existence. (laughter) *(SF: The what?)* Don't ask me. *(SF: We all*



are.) So you're the Brooklyn bridge you're everything you want to be. I bet you always wanted to be a Brooklyn bridge? (SF: *In my dream my mother sir had dedicated it. In 1885.*) (laughter)

SH: *You know you stumped him. You wanted to stump the guru, you've done it.*

R: I said he's the essence of everything.

SF: *There is another thought. We might come upon some important information if we compare the dream state to the waking state. Because in the deep sleep state something happens and all conscious things arise in the dream state. Some things we are familiar with in the waking state and somethings all new, they just arise, they're witnessed and they go away again. And the time element is all together different than it is in the waking state and it may seem like a long period of time in the dream but in the waking state...the time in the waking state is altogether different. And the idea is everything in the dream state is unreal. We don't worry about it the next morning and it's a similar situation in the waking state. Is that not so also? (R: Yes it's so.) Thank you.*

R: Any other brilliant questions? (laughter) Or we'll play some more music.

As many of you are aware, Joel Goldsmith was the first teacher that I contacted when I had my experience when I was fourteen years old, and he meant a great deal to me. So Mary is going to read to you from one of his writings, why words and syllables are a waste of time to speak. Go ahead Mary.

(Mary reads)

*All too often prayer consists of too great a degree of words, statements, quotations. Whereas prayer itself actually is wordless. Prayer has nothing to do with anything that we voice. Whether in the form of a petition, affirmation, denial or any other form of speech or thought. Rather prayer is that which we become aware of, in the silence, the word of God uttering itself within our consciousness. In other words we do not pray unless prayer can be understood as a state of receptivity. Actually the word of God is nothing that we say but rather that which God says within us. One form of meditation is to quietly consider some idea concerning God, think upon it or even voice it, but dwell upon it for only a short time. Then become receptive and let the meditation come through from God. In other words God does the meditating we become aware of the fruits of that meditation.*

*In an introduction to an old edition of the bible we read, "For as the kingdom of God become words or syllables. Why should we be in bondage to them if we be free? Is the kingdom of God words? Is the kingdom of God syllables? No, the kingdom of God is within you and that kingdom of God must make itself manifest to you. It must declare itself to you, utter itself to you, voice itself to you. And so the kingdom of God is not your words nor your syllables. In our prayers very often we carry around problems and we wonder what form of treatment we could use for this particular problem or that articular problem or what form of prayer or if there was some greater understanding we could inquire as to how to pray. If you are having that experience ponder this passage and the realization in it. For is the kingdom of God become words or syllables? Why should we be in bondage to them?" That is to the words or the syllables if we be free. Scripture teaches that we are free. We are children of God, if children then heirs, if heirs then joint heirs in Christ with God. We are already free, if we were not free there is no God power that could make us free. We are free and*

*the entire truth teaching is of course to bring out that realization or revelation of our present freedom. Not to make it so. It would be well for us to remember with any of the problems now bothering us that we might just as well not be in bondage to words or syllables or statements of truth. But be willing to sit a while and let God reveal its plan to us, its plan for us, to us.*

*We find this in the Smith translation of the scriptures, the nineteenth psalm. The heavens are telling the glory of God. The skies shows forth the work of his hands. Day unto day pours forth speech. Night unto night declares knowledge. There is no speech nor are there words. Their voice is not heard yet their voice goes forth through all the earth and their words to the end of the world. But the last four lines go back to the first. The heavens are telling the glory of God. But then it says, there is no speech nor are there words and that is true. The heavens are not voicing themselves in words of speech and yet they are telling the glory of God. And the skies shows forth the work of his hands and he says, "Their voice is not heard." Certainly the sky has no voice and yet it does show forth the work of his hands. Yet their voice goes forth, that is the heavens and the sky and the day and the night. Their voice goes forth without speech, without syllables, without words. Their voice goes forth and declares. And so it is that our entire experience is one that shows forth the glory of God. It tells the story of the glory of God. Our whole experience, our entire life, our body, are continuously showing forth the work of his hands. If at this moment our bodies or health does not seem to be showing forth that divine harmony it is only because we have come under the belief that we have health of our own, bodies of our own, powers of our own instead of realizing that all that concerns us in the body, in the purse or in the home is God showing itself forth, manifesting its beauties, its nature or its character.*

*The moment we make the transition from the belief that we have health, that we can lose or gain, the moment that we give up the idea, the belief that we have health that can be improved and understand that the only health that there is in all the universe is the health of God manifesting itself as the health of our bodies. Then do we come into the realization of this nineteenth psalm. The heavens are telling the glory of God and they are doing it without words and without speech. The sky shows forth the work of his hands and it does it without words and without speech. Day unto day pours forth speech. Yes but day unto day does not talk, it only pours forth speech in the sense of pouring forth the harmony of God's being. Night unto night declares knowledge and it does so without voicing it in speech or other impartations of ideas except through the activity of showing off God's glory. Now all that we are and all that we hope to be, is God. Showing itself forth as our health, as our strength, as all of the good in our experience. Then let us give up at once the belief that our health or wealth is dependent upon certain arrangements of words into treatments or prayers. For the kingdom of God is not words or syllables. The kingdom of God is already established within you. Give up the belief that your health or wealth or home can be dependent upon anything other than the activity of God. Once you have seen that point that it is the activity of God that maintains the harmony of your being you will commence to see a new light on the subject of prayer.*

R: Thank you Mary. (SM: Thank you Robert...)

(tape ends) [TOC]

**THIS IS WHAT HAPPENS TO US**

*11th February, 1993*

*Robert:* It's wonderful to be with you once again. I love you with all my heart, unconditionally just the way you are. All is well. There are no mistakes. Everything is in its right place. Everything is the way it's supposed to be.

There was once a man who was training his son and he went outside and put his son on a step and he said, "Now jump into daddy's arms and daddy will catch you." The son did so. And he put his son on the second step and he said, "Jump into daddy's arms. Daddy will catch you." And the son did so. And he put him on the third step and said the same thing, only this time he didn't catch him and the kid fell and hurt his legs. And the dad looked down at him and he said, "Son never trust anybody, even your father."

Now what does this have to do with anything? Absolutely nothing. (students laugh) This story is not a metaphor, it's not a parable, it's nothing! (students laugh) It's worthless, doesn't mean a thing, yet you listen to it with great interest as if it will enlighten you. But let's see what we can do with that story. The son represents pure intelligence that comes into the world as a body, and is totally innocent. The father represents the ego. The son comes into this world, pure, innocent, as pure intelligence, and begins to lose that, by looking at the world, looking at the ego. The ego tells the son, "Look at this world, it's yours. You can have anything you want. You can do anything you want, this beautiful world. Believe in me, the ego. There are riches in this world beyond your imagination. Look at the beautiful trees, the sky, the clouds, the flowers. Everything is beautiful."

And the son being young, without any experience, begins to identify with those things but just because everything is going smoothly and rightly the ego pulls the rug from under the son and the son has negative experiences. Starts to fret, worries, become upset. It forgets about itself being pure intelligence. It forgets about itself being innocent. But now it begins to identify itself with an ego and it says, "I want this. I desire this. I'll feel upset if I don't have this. I want this person. I want this toy. I feel hurt. I feel alone. I feel happy. I feel sad." He has come into full swing as an ego.

This is what happens to us. When we first came into this world we came from pure intelligence, absolute reality and while we're still babies we took on this body we still had this innocence, this sweet innocence within us. This great beauty and joy, this pureness. But as we became programmed in the world we forgot about this and we became human and here we are today full blown human beings with the I dominating. The I desires this, the I desires that. The I is full of desires and we try to pacify the I by giving it what it wants. Consequently sometimes we're very happy, sometimes we become miser-

able when we do not get what we want or what we think we should have. We have forgotten about our divine heritage. We have forgotten that we are divine intelligence, pure awareness, we identify completely with the body. And you know this is true.

Look at your life only for today and see the desires you had, the wants you had, the needs you had, the things that you think you want enough to have. See how miserable this makes you when you do not achieve what you want. Then you become totally body conscious. Believing that you are a body-mind phenomena. Yet as we go through the vicissitudes of life, some of us because of previous experience because something happened to us begin to realize, "This is not all there is. This is not what life really is. Who am I? Where do I really come from? What is my mission in life? What am I here to do?" We keep asking ourselves these questions and the answer is all within the self. We have all the answers within us. Yet we keep searching, going from pillar to post, running around the world, seeking answers, seeking teachers, seeking wisdom when all of the time it has been within yourself. You have been what you are seeking all of this time, yet you keep on seeking. As if some force has made you go seek something that you've lost. When you totally surrender, when you sort of give up searching and seeking, then things begin to happen and not before. As long as you keep seeking you will keep on seeking. There will be no end to it. You have to put an end to it yourself.

You have to sort of say to yourself, "What I have been seeking has been seeking me." There is no more going out and going in, going out and going in. There is only that which is, and I am that. You become more peaceful, more loving, kinder. You begin to understand that there is only one life and that life is pure intelligence and that life is your life now. There is nothing to analyze, nothing to discover, nothing to really do, but to be yourself just the way you are. There is no one around that can tell you anything. There is no book around that can teach you anything. You are the one right now. You are the one you've always been looking for. You are that! Right this minute, right now, incomprehensible beauty and joy. That bliss that you hear about if yours. It is yours right this moment.

Yet you appear to be struggling. What are you struggling for? It is your mind that has been programmed that tells you that you have to struggle, that you have to fight, that you have to survive, those are ideas that have been printed in your mind, you've been programmed. You believe you are a person with rights, you like to stick up for your rights, fight for your rights. This is all the mind, it's all the ego that tells you these things. You have no rights. What are these rights anyway? You can always read the bill of rights. It will tell you all kinds of interesting things. But it is something beyond all of these thoughts. Something beyond all of your desires and wants and needs, feelings, emotions and that something beyond it is you! The real you! You are the ocean and the bubbles your body. Bodies come, bodies go continuously, but you remain as the ocean not as a bubble on the ocean. To do this you have to think about these things everyday. Instead of getting up in the morning and thinking about your work or thinking about the clothes you're going to wear or the food you're going to eat for breakfast. You have to think about these

things we're discussing. You have to become aware of yourself, of who you really are. To understand that I am not this body, I am not this mind that tells me all these things all day long. I am neither person, place nor thing. I am pure awareness. I am absolute reality. I am total freedom. Not limited to the circumference of my body, not limited to anything. I expand in all directions. My essence is in the plants, in the trees, in the sky, in the people, in the animals, I am all of these things. The whole universe is my Self. Everything emanates out of my mind. Everything comes out of me. This whole creation is my creation. If I want to find this is true I have to go deep, deep within myself. I must dive deeper within myself and find the source of my being which is consciousness.

As I go deeper within myself, the whole universe follows suit and the whole universe dives deep in me, everything goes within me, everything. That's where it came. It goes back to where it came, to the source of all life itself. I am that Self. The one Self, unblemished, pure, all-pervading. I and the father are one, I and the Self are one. I am that one! You must talk to yourself that way. As you talk to yourself this way the ego begins to listen. The ego begins to diminish. Until one day it will disappear entirely completely. Then you will discover you have never been the ego, you've never been human, you've never been anything. You have discovered your nothingness and the you as a feeling that disappears also. There is no you left that has discovered anything. You is gone. There is just is-ness. You have become is. Is you is or is you ain't my baby. Remember that song? (laughter)

Why will you not admit that you're free? Why will you not accept your is-ness? If you only knew how beautiful you were. The true Self. If you only realize the joy that you are, the love that you are, the peace that you are. You have no problems, no worries. There never were any problems or worries. The worries and problems simply appear to you because you didn't know who you were but now you know who you are. You are the truth, the whole truth. You are the light. You are the way. What appears to be your body disappears, nowhere, like a dream, and the world follows suite. That is not you, you know this now. Never will you be disturbed again by anything, by anybody. How can you be hurt if you're not hurt-able? What can possibly hurt you? Only when there is certain wants and needs that you think you don't have can you be hurt-able and you can only do this by comparing yourself to other people. When you realize that your Self is totally sufficient, totally sufficient, there is nothing missing, then you become divinely happy but when you believe you are a human being, then you have problems, wants, desires. So the secret is not in getting rid of your desires or wants or longings, but awakening from deep sleep of mortality. When you awaken from the deep sleep of mortality all your wants and needs and desires will be gone. They will disappear by themselves.

Look to yourself. Learn to worship yourself, to bow to yourself! You are the one! Never forget this. You are that one that has always been and will always be, it is wonderful. There is nothing you have to seek any longer. You have heard the truth, you have seen the truth, be satisfied with it. If you are the one then there is nowhere to go, there is noth-

ing to do. You're just happy all the time. When you recognize that you are the entire universe what is there to do? Where can you possibly go? It's all within you. Everything is within you, everything. Why not accept this for yourself? Your needs will be fulfilled of their own accord. Everything will unfold the way it's supposed to in your life. Give it a chance. It is when you are peaceful that things resolve themselves in the right way for the good of all concerned. When you are at total peace with yourself. You are the power, the totality of everything. Accept this about yourself. Say to yourself, "I am that I am. I am absolute reality, nirvana. I have never been anything less than that." Everything I see and behold with my eyes, I have created myself. If I do not like what I see I simply uncreate it by letting it go back into my mind where it began. I am in control of my world, my destiny, and it is all good. It is all wonderful. I am at peace with myself and with this world in which I live. For after all the world is my creation and I am infinite love. Subsequently everything I see is love. I see love everywhere.

In the clouds in the sky, in the tree, in the birds, in people, in the animals. I am able to see this because I am that myself. Nothing and noone can hurt me any longer. For I have become unhurt-able. Noone can show me any evil anywhere because evil is not a power. It has no validity. It is just wrong thinking. All is well, all is right, all is good. If you truly wish to repent just sit in silent meditation and see that perfect reality within, for all manner of evil merely arise in erroneous thought and like the morning dew before the rising sun can completely be eliminated through the magnificent wisdom and light. You are that light. You are that wisdom. And all is well. Feel free to ask questions.

*SF: Something crossed my mind. (R: Yes Fred.) What happens if I have a desire, that means that something might be different than it already is, and there is no way that something can be different than it already is at any one time. Also that brings in the matter of time which is also a mental creation. So it's really kind of a waste of time to have a desire. (R: Exactly.) The trick is to stop it.*

R: You stop desires by understanding who we really are. When you understand your true nature desire cease by themselves. Desires only come to human beings. How can the infinite have a desire? The infinite reality is the whole universe, everything. It can't have a desire because it's fulfilling itself completely all of the time. So only a human being can have a desire and since you are not a human being Fred you have no desire. You are Fred a non-human being. Congratulations. *(SF: Thank you.) (laughs)*

*SH: You can only have a desire if you imagine you are what you aren't? (R: Exactly.) And insist on it?*

R: When you stop imagining everything, you'll be free. You'll have no desires, nothing. As long as we have imagination this is what is called false imagination in Buddhism. We imagine that the world is real, we imagine we see people the way they look, we imagine things are going on in this world. In reality there is nothing going on, nothing is going on. Nothing is happening. It is your mind that moves not the world.

SF: *This is the world of infinite possibilities. (R: Okay.) On the relative plane or any other plane, anything that I see in the dream or drug experience, delirium tremors, it's all equally real or equally unreal whichever you want to look at it.*

R: That's true yes. It's up to you, that's your free choice, that's your freewill. That's the only freewill you've got. To be able to take an honest look at life and say, "I accept this and I reject this." That's the freedom you've got. (SF: *In AA (alcoholics anonymous) we had this thing called the serenity prayer, it said, "God grant me this serenity to accept the things I cannot change. What matters is the thing's what it is, I can't change nothing.*) So why try? (SF: *I should quit.*) Let go of everything. (SF: *That is what you keep telling us to do.*) There is nothing you have to change Fred. Change takes care of itself without you trying to help. (SF: *You're better at that than I'd be doing.*) Change is for whom? For the ego, for the body, for the mind, go beyond change. Throw all your change away and keep a dollar bill.

ST: *Robert I've been reading some stuff on quantum theory and they are proving today, the new science of quantum theory, everything that you've been saying, advising us about ten times a year...that it's all an illusion in a sense that it's a giant hologram, everything that is here is a creation of everyones own mind. What we're saying tonight that there is some sort of ??? which will be sort of an everyday understanding, coming from a scientific point of view.*

R: Not really because science can only go so far. When you go into places like consciousness or absolute reality, there are no instruments to measure this. Science has to be measured to say how it works. But this is beyond science. They have nothing to measure consciousness with. Noone can measure consciousness. Noone can measure absolute reality. A human being can never be able to do this. No scientist will ever be able to measure it. You can go a certain way and say what you just said. Everything is in a state of flux. Everything is composed of hydrogen atoms. (ST: *I think that the point of what you're saying is that there is only one thing here there is no one to believe this. I'm an individual, we think there is an individual. There is only one thing here. And that's ??? in a materialistic sense. I think they're going beyond that with the hologram.*) To know the absolute reality, there has to be a direct experience. You have to experience it directly yourself. (ST: *Yeah, yes*) Again there is no instrument that can measure it. The finite can never know the infinite.

SH: *That Self power gets lost trying to measure the infinite... (tape break)*

R: ...nothing is really happening. It's all mass hypnosis. It's all hallucination. Consciousness never made anything happen. Because what you call consciousness doesn't exist anyway. But for the sake of talking and explaining things we bring out all of these words. Like the bible teaches creation coming from Adam and Eve. The Upanishads tells us that Brahman created everything. Everything is Brahman. But this is for the sake of people wanting to know. When the ego wants to know there will be someone to write about it to tell you what happened. But when you have transcended then you will be free there will be nobody to tell you anything because you'll go beyond everything. So listen in the silence. Go beyond everything that you ever understood and you'll be free...

(tape ends) [TOC]

**YOU'RE IN YOUR RIGHT PLACE, RIGHT NOW!**

*18th February, 1993*

*Robert:* Om shanti shanti shanti om peace. Good evening. (Students: Good evening Robert.)

You must always remember that silence is the greatest teacher. Quietness, silence, total stillness, it is the greatest teacher. Reality shines through where there is silence. If you want to experience reality just keep quiet. That is all you have to do. Shut up. Stop talking. Stop thinking. Stop imagining. Leave it all alone.

There is a power that will take care of everything for you. This is the truth. If you leave it all alone, if you stop worrying, you stop fretting, if you stop imagining what is going to happen, everything will work out. It has to. It has to because we live in a universe of bliss. Bliss is your very nature. Joy, happiness, harmony, this in truth is what you really are but when you start to think you spoil it. When you start to talk you mess it up. When you start to worry you will fail.

You are where you are because that is where you're supposed to be right now. This is why I always say you're in your right place, right now at this moment. There are no mistakes. If you do not like where you are do not try to run from it, hide, go somewhere else, dive deeper within yourself and you will see the true reality which is harmony. Where there appears to be disharmony if you dive deep enough you will see harmony, you will feel harmony, you will feel joy, happiness, you have to. Because the happiness and the harmony are the substratum of the universe, of all existence. That's what really is. If you're not experiencing joy you're living in an illusion.

One of the questions most frequently asked me is, "How do I solve my problems?" No matter how many times I tell you this people still ask me the same question. I've got problems you say, "How do I solve them?"

Well, there are many ways to solve your problems. It depends on your maturity. How mature you are. First of all you have to ask yourself, "To whom is there a problem? Who has this problem? To whom does this problem come?" and separate from it immediately. Separate yourself from the problem immediately. Do not carry it along with you by thinking about it. Because as most of you know by now that when you think about a problem that you think you have, the problem seems to expand, to enlarge. It brings you more thoughts about the problem that makes it sound impossible to ever get rid of it. In other words you must turn away from the problem, totally, completely, absolutely. No matter how serious a problem may look. No matter what other people think. You have to turn away from it.



This doesn't mean that you do nothing. It simply means that you are not functioning on that problem any longer. And when you're not functioning any longer the solution arises. There can only be a correct solution when the mind is not functioning on the problem. As long as the mind is functioning on the problem you may come up with solutions, they will be the wrong solutions. It will be the wrong reactions. Why because you're at the level of the problem. But if you turn away from the problem totally and completely then you have risen to a higher degree. And when you have risen you will know what to do. It'll come to you as a...like a flash. You will know exactly what to do.

But when you worry, when you mope, when you feel sorry for yourself, when you keep pondering the problem over and over and over again, it will become relatively worse because again it will expand in your mind. This is how the mind tricks you. This is how the mind plays games with you. First it makes you believe something is wrong someplace, with your life, somebody else's life somewhere, then it gives you all the ammunition to make it happen. In other words you will do things that will make the problem worse and you will worry and you will fret to no avail. And the problem goes away for a while as it usually does but doesn't last long, it has simply gone into the mind deeper and deeper, taking a rest, taking a nap. It will come up in full force soon, again, perhaps in a different way.

As an example: Let's say a lady is a secretary, she is an executive secretary, she has a good job in a big company. She can't get along with anybody at work. She blames people for her errors. Always finds fault in everything, with herself, with people. Always feels that somebody is cheating her, somebody is doing something to her, someone is trying to hurt her. So she says, "I'm going to get out of LA I'm going to go to Tucson." When she decides to move the problem goes to sleep. It's in abeyance, because you're making a physical change.

When she gets to Tucson she gets another job same problem all over again. The problem comes out again. Different people, different environment, different places, same problem. Unless you nip the problem in the bud it'll keep haunting you again and again and again in different ways. Because you're at that level, at the problem level. You have to rise above it not change it or stop it. And you rise above it by knowing the truth about yourself. This is the only way to alleviate the problem forever. This is the only way to transcend the problem forever. You rise above it. You can inquire, "To whom does this problem come? Who has this problem?" And realize the I has the problem, not you, but the I. Of course when you ask and you inquire, "Who has the problem," you'll say, "I do, I has the problem, I worry about this problem, this problem is terrible." But you say, "I have it," all of the time don't you? Not you but I. Not you but I. I has the problem. Then you must separate yourself from the I, the I is not you. The I that has the problem is not you at all. The I that has the problem is the ego. Not you!

Then you further inquire, "Then who am I?" Which simply means, what is the source of the I? If I'm not this I then what is its source? Where does the I that has the prob-

lem come from? If it isn't me where does it come from? How did it arise? At this point you keep still. If you keep still in the right way, then you're in the silence we were discussing previously. You have entered the silence. In that silence there is total bliss and joy. And you're able to see that the problems are a product of the mind, the ego, not of you. To the extent that you're able to see this, to that extent will your problem be totally resolved. You will find that all is well.

Now why does this happen? It happens because the universe in which you live is the absolute reality, Brahman. In other words you are not Brahman but Brahman is you. For as long as you're thinking and you have to analyze it and inquire, "Who am I?" You can never be Brahman. So you keep affirming, "I am Brahman. I am the absolute reality," you're making a fool out of yourself. Does Brahman who is all-pervading say, "I am Brahman?" Since Brahman is omnipresent and is everything to begin with, there is nothing but Brahman, it would be pretty silly for Brahman to keep saying, "I am Brahman?" Because there is nothing else. There is only Brahman. But Brahman can never say, "I am Brahman," or God could never say, "I am God," but you can. Which shows you that you are not that.

Anyone ever tells you that I am God be careful of that person. What you are can never be God. What you are doesn't even exist, a mirage, an hallucination. Only Brahman exists. When I say Brahman exists as you, I'm not referring to your body. I am not referring to your affairs or your world or your universe. I mean that Brahman exists as I-am. See it's the other way around. You see it's not, "I am Brahman. It is Brahman, I-am." Which leaves no place for your body or your mind or your thoughts or anything else. You're free. How can Brahman have a problem? It's ridiculous. The absolute reality cannot have problems. The pure awareness cannot feel hurt.

Some of you have told me, whenever you feel upset, whenever you feel depressed, you say to yourself, "I am God. I am Brahman," is this the right procedure? This is the wrong procedure. We're only confounding a problem. You have to get yourself out of the way in its entirety. You have to get totally out of the way and allow Brahman to function as Brahman. There is only Brahman. There is no world, there is no body, there are no problems, there is no universe, there is only Brahman. If you can only get this far in the thinking, by the time you get this far your problem would be resolved and gone. You will start laughing at yourself. To think that you had a problem, that's an insult.

When you believe you have a problem you are insulting God, blasphemy, think about this. For how can you say there is something wrong? What you're really saying is God or Brahman doesn't know what he's doing and there is something wrong, I'm hurting. God made a mistake, that's what you're saying. As you know it's virtually impossible for Brahman or God to make a mistake. There is no such thing in Brahman. Again Brahman occupies every corner of the universe, every nick and every cranny. Brahman is every thing and everywhere and this world is only a dream in Brahman. That's all the world is. This so-called world is a dream in Brahman. So when you're fearful, when you think something is wrong, something is not going your way, you feel hurt-able, this is blas-

phemy. This is why you can't get rid of your problem because you keep insisting this problem is for real. Whereas in truth the only reality is Brahman.

So do you see what you've been doing all of your life? You've been reacting to TV, to the newspapers, to the dastardly things you see happening in this world, the things in your own life that are going on, you have been reacting to these things. No wonder you suffer.

Some people who are new here may ask, "Why does Brahman allow this to happen in this world? Why does God allow all these dastardly things to take place? Wars, man's inhumanity to man." The answer again depends on your maturity. To the average person I will say to them, "This is God's leela, God's sport, brahmans play. Brahmans playing with himself and creates all these conditions," and this satisfies the people who are at this level of thinking. To others I'll say of a more mature nature, "First find out who you are then see if Brahman brings these conditions to you. In other words forget about everything. Forget about the world, your problems and find out who you are. How you relate to all of this, then see if anything matters." To a further mature person I will say, "Brahman only knows himself and nothing else exists," so the answer is determined by where you're coming from. What you can comprehend this time. And you have to be very careful how you talk to people.

If I visited a patient in a hospital dying of cancer and who was not aware of the ultimate truth. He's not aware of the ultimate truth that Brahman is Brahman, nothing else exists. I wouldn't tell him that while he's dying of cancer. He wants compassion, love, kindness, nice words, not an advanced advaitan philosophy. They wouldn't understand.

Think how you answer people. Some of you have read the books but you have not had the experience. You've never had the direct experience of the truth. Therefore you get into debates, arguments about who is right, who is wrong. What exists, what doesn't exist and try to be smart and say, "Brahman is everything. Nothing exists, everything is a dream." Wanting these people to respect you and say, "Boy he knows everything, he's smart." You're only fooling yourself. If you're not demonstrating a lot, keep silent. This is how you will grow spiritually. You will stunt your spiritual growth when you start telling people how much you know or trying to impress them with your knowledge of Advaita.

The most advanced advaitan is a fool and knows nothing. There is no knowledge in Brahman. Can't you see that now? To have knowledge there has to be someone to receive it. And if there is no one left, who has knowledge? Knowledge of what? Knowledge of whom? All of the so-called knowledge is head knowledge. It's what you don't know that sets you free, not what you know!

This is complete in reverse from going to school. In school they jam all kinds of knowledge into your head and look what's become of you. Look at our politicians and great souls, so-called, who have knowledge. They create great problems in the world. Knowledge creates problems. So you really don't want knowledge.

And other people they ask me, "Robert, if I only knew this I'd be so happy." I say, "Wrong, if you didn't know this you'd be happy. Remember it's how much you know, it is how much you don't know." This is very important to understand. Can you see now that most people who have become self-realized did so before they read a book. If they would have read a book before they would be complete idiots and joined a debating team. I will not say most I will say just about everybody, for centuries who have become self-realized, never read a book. Take the Rishis of old. The Rishis didn't read books. They sat under the trees in the silence, in quietness and everything was revealed to them.

Now take yourself. What's revealed to you everyday, problems, situations? Stop thinking this way. Start to feel in your bones that there is only Brahman, nothing else, period, end. And do not qualify that statement. It's even better if you say one word, if you say, "Brahman," nothing else. Sit in the silence and say, "Brahman." Let's do this right now.

Close your eyes. Drop everything. Say, "Brahman," to yourself, nothing else. Wait a few seconds and say it again, "Brahman." Wait a few seconds and say it again, "Brahman." Feel how happy you're becoming, just by uttering the name of Brahman. What joy you're beginning to feel. You feel uplifted. Your so-called problems vanish without a trace for they never existed to begin with. "Brahman!"

For those of you whose mind starts to work and thoughts begin to come. Ask yourself, inquire, "To whom do these thoughts come? I think these thoughts. What is the source of the I?" Keep still and say, "Brahman," again. Sit in the silence. Be in a state of no thought.

(silence)

Om shanti shanti shanti om, peace.

Feel free to ask any questions.

*SF: When you were talking that Brahman, God and pure awareness is all one, everything is one, that's correct isn't it? (R: Exactly, even you're one.) I'm one, one what?*

*SH: One without a second.*

*SF: (Student describes experience when he was accused of stealing from a store)*

R: Where did you say I'm going to find this guy?

*SF: He didn't say anything. Who would want to put two light bulbs in his pocket? But it really made me sore but it occurred to me that had I handled it in any other way all kinds of karma would have ensued, the police and lawsuits and all kinds of things. And it kind of follows that when the bible says, "Turn the other cheek," it means it literally. It means if someone slapped you in the face I'm supposed to turn the other cheek and let him slap the other one otherwise, as you said, there is going to be a whole slew of karma coming at you. Do you want to comment on that please?*

R: Of course. When we read about turning the other cheek it is referring to renunciates, to monks. The way to live in this world is not to react, mentally. Sometimes you have to slug somebody, you have to slug them, but don't react to it, mentally. In other words you're very calm in your mind, but you have to do what you have to do. The way

to react is mentally. (SF: *And whether it's anything physical or not is besides the point.*) If somebody came in here right now and tried to shoot me, if someone did. I probably wouldn't sit down and let him shoot me, I would try to wrestle him and get the gun out of his hands, but my mind will not change. I will still be filled with love and compassion and happiness. (SF: *What happens to your physical world is another world from which you live in.*) The only time when karma accrues is when you live in your mind. Karma comes from your mind. So when you're doing something in this world physically, there will be no karma attached to it, you do not think about it mentally. (SF: *If I hit him that would be another leela.*) You could say that, all right. Again this is what it means in the bible when it tells you to keep your feet on the ground and your head in the clouds.

SY: *The end of the world term.*

R: You're living in the world, you're working in this world. You're not in a monastery, you're in the world. As long as you feel worldly you have to take action or people will step all over you, so-it-appears, but mentally you can be at peace and at rest. Mentally you can know it's all a mirage, all a dream, and these things are happening to you because of where you're at, what's going on in your life, when you try to do things.

SH: *Are the mental and the physical so disparate, are they not connected or are they not related?*

R: It's all in the mind. Everything begins mentally. You have to have a certain attitude of mind and you attract situations to you. It is your attitude of mind that attracts situations that gets you.

SH: *That will teach you to steal light bulbs. (students laugh)*

SI: *Robert talking about someones reaction, Rama Krishna had this story of this king cobra that eats children. (R: Oh yes, yes) Finally they called upon a holy man and the holy man went up to the cobra and told the cobra not to bite anymore. Months later the holy man passed by the same village and he heard some movements from the forest and there was this bloody blackened beaten cobra, and the holy man said to the cobra, "What happened to you?" and he said, "I listened to you and I stopped biting people," and the holy man said, "You fool I didn't say don't hiss." (laughter)*

R: Exactly, really true, make your noise, whatever you have to do, but don't take it seriously. (pause) Anyone else like hissing?

SK: *(student asks how a person with a lot of anger and hostility and be totally at peace?)*

R: Like keeping peaceful? Like being peaceful? If your mind can be peaceful, really at peace, these people will feel it and change their attitude.

SK: *(students continues about anger and hostility)*

It will happen. It will happen because peace is the nature of the universe. When your mind becomes peaceful, you're identifying with the nature of the universe, then the nature of the universe will affect all the people around you and you will find peace wherever you look.

SK: *(students continues about anger and hostility)*

R: Umm. This is why you have to work on yourselves now. Not wait until you're confronted by a situation. If you work on yourself now and you become a total embodiment of compassion, peace and kind heartedness then when you're confronted by a situation, what you've become, you will alleviate the situation. You will cause the situation to turn into total harmony. It's just like when you're dying, it's a matter of what you think about before you die that's where you go. So most people say, "Well I'll wait till I die and think of going to heaven or going to a nice place where there is gold and silver and everything will be okay." But when you die you won't be able to do that. You will be in total fear when you're dying. You will not be able to think of some place where you want to go. This is the reason why you have to work on yourself now, all of the time, and make yourself that way. When you are about to give up the body so-to-speak, you'll be able to think of Brahman and you'll go directly to Brahman. You'll be absorbed.

But if you do not work on yourself and you keep fooling around with this world and working too much in this world. When it comes time for you to drop the body you will not be able to do anything, you will be full of fear, you will be frightened, totally frightened. Then you'll go back to Henry's house. (laughter)

*SH: I'm locking the door. (laughs)*

R: So if you don't want to come back to Henry's house next lifetime, work on yourself or you will have to put up with Henry's jokes forever. (laughter) It's really a pleasure being here Henry.

*SH: Yeah.*

R: I said it's a pleasure being here and it starts.

(talking about the rain pouring down hard)

*SH: Yeah, you, you did that.*

(students laugh as tape ends) [TOC]

## **WHO WERE YOU BEFORE YOU WERE BORN?**

*21st February, 1993*

*Robert:* Good afternoon. (Students: Good afternoon Robert.) Greetings and salutations. I welcome you with all my heart. It is good to be with you once again this lovely Sunday afternoon.

How many of you believe you were born? That's the first mistake you make. To believe that you were born. You may say to me, you may say, "Of course I was born. Everybody was born." (Robert turns to the barking dog as students laugh and says): You wasn't born. It appears as if everybody was born doesn't it. Yet water appears in the mirage. The sky appears blue. Appearances are all over the place. We accept them until we know otherwise.

To know that you were never born, that you can never die, that you do not exist, frees you from the attachments that most people are attached to. It gives you a different life, totally different life, to realize that you were never born but yet you've always existed.

So the question is, "Who were you before you were born? Where were you before you were born?" Only you can answer this question. I can tell you all kinds of nonsense, why should you believe me? You must answer this question for yourself to find happiness and freedom. For as long as you believe you were born, you suffer. Everything was born to suffer because everything dies as soon as it is born, it begins to die. Everything trees, animals, people. As soon as it opens its eyes when it is born it begins to die.

There have been those few people in the world who have gone beyond birth and death. There have been those people, very few, who know the secrets, the answers to life, to the mysteries of life. Yet they can do nothing for you until you can find out yourself who you really are, what you really are, what you're all about.

For if you believe you were born you begin to accumulate knowledge, as soon as you're born. You become aware of your environment, then you become aware of other people. Your parents feed you all kinds of knowledge and all this does is expand your ego. Your ego begins to live. It's fattened up by thoughts, knowledge. Just like the body is fattened up by food.

When you're about four or five years old you go play out in the street with your friends, you acquire further knowledge. You go to your particular church or school, you acquire further knowledge. And the more you grow up the more knowledge you receive. And the ego expands and expands until you believe you know something. When you believe you know something the ego has taken over completely and you become an ego.

So when some of us believe there must be an answer, or this is not the answer, there must be an answer to the riddle of life, we start to give ourselves further knowledge by reading books, searching out teachers, listening to lecturers and we receive further knowledge. It appears to help but it's fooling you. The appearance is a lie. You become intellectual, you're able to debate, you acquire more knowledge at university, you study philosophy and soon you become a walking encyclopaedia. You're now filled with knowledge, filled with relative knowledge, worldly knowledge. Has this done the world any good?

Look at the precarious condition the world is in. Has all the knowledge of lawyers, politicians, doctors, Indian chiefs done this world any good? Knowledge seems to be destroying this world not making it a better place in which to live. The great secret is we have to unlearn everything we've learnt if we wish to become free and liberated. No matter how many times I say this to you, you're still acquiring more knowledge, some of you.

Think of the books you read recently. The news you've watched on TV. The newspapers you read. Aren't you acquiring more and more knowledge? What is this knowledge doing for you? Expanding your ego and your ego grows and grows and encompasses the whole world, the whole universe. You have complete knowledge of the universe, of the world in which you live and you think this is going to free you.

Freedom comes when you're empty, when you know nothing. That's when you're free, completely absolutely free. Not when you accumulate knowledge yet you keep on doing it. And you will keep on doing it until life throws you around so much, that you'll get disgusted with this world and start searching for answers within yourself. Then you will know that you have to give up everything, not gain anything. You'll have to drop everything you ever learnt. Everything that you've learnt in school, in your travels. All of this must be given up if you want to be free, if you want to be liberated. Liberation is your very nature, your swarrupa. Absolute reality is what you really are. Pure awareness.

But it's emptiness. These things are totally empty of anything. Pure awareness, absolute reality does not carry any knowledge to it. It does not contain any bit of knowledge whatsoever. It is emptiness. Total absolute emptiness. Emptiness is what makes the universe comes to pass. It is out of the emptiness that the universe grows. Everything comes from nothing.

There is a story I tell you every once in a while about the boy who is going to the school on Advaita and the teacher is telling him, "Everything is nothing. Everything comes out of nothing, there is no creator, there is no creation. It's all nothingness." And the boy keeps telling the teacher, "I don't understand this please tell me more, explain it to me more. I do not comprehend what you're talking about." The teacher told the student, "Go out and get me a fig that's hanging on a fig tree outside." So the students obeyed obediently and he brought the teacher a fig. The teacher said, "Cut open the fig, what do you see?" The boy said, "I see seeds, tiny little seeds. Here is a razor blade open the seed and tell me what you see." He opened the seed with a razor blade, a little hard to do but inside



the seed there was a hollow, nothing, emptiness and the teacher wisely said, "The emptiness that you see in the seed produces the fig tree. When you see emptiness within yourself you will then realize that the whole universe emanates out of your own mind, but the mind must be free and clear. The mind must be empty like the seed to realize this.

And so it is with us. We're all looking for freedom, for happiness, for fulfillment, for joy, but you are all of these things. You've always been all of these things. Nothing can stop you from being this. You can only stop yourself by accepting your limitations and the biggest limitation is that you were born as a person. You are consciousness, you're not a person, you have never been a person, even though you appear to be a person. You must find this out for yourself, by going deep within yourself and see that I'm telling you the truth.

Who are you? What are you? Never accept things as they are. Nothing is as it appears due to the fact that we live in a world of constant change. So nothing is ever the same. You're not the same person you were ten years ago, twenty years ago, you're a totally different person now. So where did you really come from? What is life all about?

There are valid answers to these questions but you have to discover them for yourself. You should not believe a word I'm saying to you. Find out for yourself.

You are the one with the answers, yet you keep reacting to life outside of yourself. You keep allowing the world to show you how you should feel. If the world shows you something nice and good you become happy. If it shows you something that is not nice or good you become miserable. Depending on your upbringing, what you believe is good, what you believe is bad. But yet nothing is good or bad but thinking makes it so. It is your mind that dictates to you and tells you that this is good or this is bad. It is your mind that tells you that this is right and this is wrong. Where did you mind get this knowledge? From experience. But is experience the truth? No. The experience is not the truth, it's just your training, how you grew up.

If you want to make this world a better world in which to live look within yourself and inquire, "Who lives? Who's world is this? To whom does this world belong?" Some of you are saying to yourself, "It belongs to God." How can it belong to God if you don't even know what God is? The word God is just a word that you've been trained to say. You picked up the word in your church, in your synagogue, in your mosque, in your temple, God. People kill for God, rape for God, murder for God, do all these dastardly things in the name of God, their God. My God is better than your God.

It's like a world full of kindergardeners, fighting with each other, killing each other, murdering each other. Trying to achieve success for ourselves or we step on somebody else. We're filled with fears, frustrations, most of us become psychopaths and we think we're living. You're not living until you know who you are, until you find out what you are. What you are doing now is vegetating.

Most of us are not satisfied with our lives and we try to improve our lives and what do we do we try to improve everything external to ourselves and this can never be

done. We try to change our environment, meet certain people, do certain things and we think this will make us happy. But it only lasts for a short time doesn't it? And you're back to what you were before.

This world can never make you happy, it's impossible. It may appear to make you happy for a while because you're gaining something that you want. But it will only last a short time. True happy...true happiness comes from nothing. When your happiness arises from nothingness then you're really happy, because nothing made you happy and nothing can take it away. If something makes you happy then if something take it away you will be miserable. But if you learn to achieve happiness from nothing this is everlasting. It will never leave you because there is nothing to change.

The same is true for peace of mind. If you want peace of mind stop reacting to life's situations. Turn within to yourself. Nothing can keep you back from knowing yourself except you. Know yourself!

Who am I? Where did I come from? What is the cause of the I?

These questions must be pondered within yourself and inquired within the self over and over again. In all situations at all times. Do not think about what I'm saying to you. When you think about it you spoil it. Do not accept anything I'm saying to you. If you accept it there will be a fight within yourself. Your ego will fight you at every turn. So how are you to react to me? You're not to react to me at all. Listen to the words I speak to you. Just become still within yourself. Never attempt to analyze anything I say.

Empty yourself, and the truth of life will be revealed to you. Get rid of this extraneous knowledge and then you will know. Remember you do not know by acquiring knowledge, you know by getting rid of the knowledge. When you are empty you will know. As long as you are filled with knowledge then you will know relative knowledge of this world, but you will never know the truth of your existence, of who you are, where you came from. With all these things you have to be empty, not full.

You appear to have taken the body that you have because of karmic reasons. The body that you appear to have right now, you have created yourself. You have made this body and now you appear as it. If you do not like who you are or what you are, first realize that you have made the body for yourself, then understand that you are not the body. You have never been the body, even though you have appeared to have made it out of karma.

When I say you have made this body out of karmic substance, I mean every so-called cell of your existence appears to be under the laws and influences of karma, and everything you do has been preordained. Every step you take, every move you make, has been preordained. You're like a puppet on the strings being manipulated by the laws of karma. Therefore you appear to be not free at all. Now how do we get out of this trap?

The first thing we do is we surrender everything to the Self, everything. We do not try to analyze things and figure it out or try to come up with more knowledgeable facts about who we are or what we are. We surrender it all, we give it all up to the Self. We sur-

render everything to the Self, everything. Then we inquire, "Who am I? Who appears as this body? Where did this body come from? To whom does it come?" Then you say, "Why it comes to me. I feel this body. I feel hurt, sad, happy, depressed, peaceful. All these changes are going on within me." But then catch yourself and remember that you said, "I feel these things." Not you, but I. You are the imperishable Self that was never born and can never die. You are the absolute reality, Brahman, infinite bliss consciousness. This is what you are, but I is the ego.

Therefore you begin to follow the I to its source. For I is the first pronoun that you learnt when you're born. You say, "I, mine," that's what inflates the ego. Now you're going to reverse the situation. You are going to cause the I, the ego, to return to its source from whence it came which is pure awareness, sat-chit-ananda, the atma Brahman. The I causes everything to happen to you that's happened to you. You are the I, the ego I. Follow it, follow it to its source.

When the I goes into its source, it's completely swallowed up and your true nature emerges, all-pervading, all-encompassing. Whatever happens to you, wherever you go, whatever you do, practice self-inquiry. It doesn't matter where you are, whether you're in prison or a castle or market place, if you live in Egypt, wherever you live it doesn't matter. "Who am I?" should be asked of yourself twenty-four hours a day. "Where do I come from? What is my real nature? Who feels hurt? Who feels depressed? Who feels this way? Who feels that way? I do. Then who am I?"

So the important point to remember, do not acquire any more knowledge. For it sort of makes sense to you to realize the more knowledge you acquire the more your ego grows. That is what you're doing expanding your ego more and more and more.

Then some of you are saying, "If I do not acquire any knowledge then how am I going to make a living? Nobody will hire a dummy." See you're becoming judgmental. You're believing that unless you have relative knowledge that you can't get a job, you can't work on the contrary. When you let go of the relative knowledge there is a power that knows how to make mangoes grow on a mango tree, oranges grow on orange trees. The power that makes the grass grow. The power that makes the sun shine, the rain fall. That power will sustain you and maintain you of this I can assure you, when you let go of all the knowledge that you've had.

But as long as you're fearful to let go, then you have to fetch for yourself. It appears that you have to make your own life. But when you develop faith then you will realize that there is nothing in this world that can give me anything. Everything comes from within. All my needs are met from within. And you turn within more and more each day, surrendering everything and everybody. Then you will find that you're in the right place, going through those experiences that you're supposed to go through, totally happy, completely peaceful and all is well.

Let's practice this right now. Close your eyes. Free yourself of any...of all your preconceived ideas, your dogma, your feelings, everything. Feel yourself becoming per-

fectly empty. Feel all those years of karma loosening up. Feel how light you're becoming. You're breaking down the circumference of your body, as you begin to expand throughout the universe. Feel that you've got no shape, no circumference.

All the animals, all the plants, all of the people of the world are all within you and you keep on growing and growing until you feel all of the planets, the galaxy, all within you. Feel all of your Gods that you've always believed in, the heavenly bodies, the heavens, the hells, all of your beliefs are all within you. All within yourself. Surrender everything to the Self. Give up everything.

Feel how light you're becoming, how happy you're becoming by surrendering everything, that you have no life of your own any more. From now on consciousness will be your guide. You will never worry about anything again. You will never be concerned about anything again. For the power which knows the way is now active in your life.

Become aware of your respiration, as you inhale say, "I," as you exhale say, "am." I-am encompasses the entire universe. Your real nature is in I-am. With your breathing inhale, "I," exhale, "am." As you exhale feel the thousands of years of karma going out of you, you're blowing it out. You're inhaling the I-am, reality.

(silence as tape ends) [TOC]

## WHATEVER YOU SEE IS THE SELF

25th February, 1993

*Robert:* Om shanti shanti shanti om, peace. Good evening. (Students: Good evening.) I welcome you with all my heart. It is good to be with you again. I love every one of you, unqualified. Just the way you are, for I love my Self. If I love my Self I have to love you because I love my Self. There is no difference. This means if you go out and rob a bank I'll still love you. It makes no difference what you do because I'm still seeing my Self. There is only one Self and you are that. Always remember this.

Whatever you see is the Self. There is nothing else. If you see something else you have problems. For you'll see the maya world closing in on you. Giving you all kinds of thoughts and feelings and ??? When you go to sleep you are devoid of all possessions and also the body. Yet strange as it may sound when you wake up you're happy. You say, "I slept well, I wish I could have some more sleep. It was a wonderful sleep I had." You would think that you would be unhappy for you are devoid of all of your possessions when you sleep. There is nothing, but you feel happy.

Compare this with the dream state. In the dream state if you're devoid of all your possessions you feel miserable. Especially your body, which means you're dead in the dream state. The same as this waking state, this reality here, right now. If you are devoid of possessions you feel miserable. You feel as if there is something missing. Yet of all three states sleeping, dreaming and waking the dream state is the only state in which you wake up happy. Yet you have nothing.

The conclusion we come to, is that happiness is inherent within the person and nothing to do with the world. By finding the Self you find happiness. Ponder this, think about this.

In the deep sleep state is the only state in which you find true happiness. So a Jnani or a Sage, is one who is consciously experiencing the dream state. Not a dream state, a deep sleep state. One who consciously experiences the deep sleep state. In other words there is nothing in the deep sleep state but the Self. And the Self becomes the Sage or the Jnani. And the way to get to that state is through experiencing the Self, as I-am.

This means that you must negate the world or what it appears. You must do self-inquiry or going deep within meditation negate the senses. Whatever you see, whatever you smell, whatever you taste, whatever you feel, whatever you hear, is false assumption. What you're really doing when you are identifying with the senses is you are seeing how you've been programmed since you were a little boy or girl. This is all the senses are programming.

You've been brought up to believe that this is good, this is bad, this is right, this is wrong, this is this way, this is that way, since you were a little person. And you grow up disliking this and disliking that, according to your programming. Everybody thinks something is right, something is wrong of their own making. So you have to deprogram yourself by leaving the world alone.

This is a strange thing for me to say to leave the world alone because we're always involved in the world, but yet this is exactly what we must do. Remember the only thing going for you is your programming. You've been programmed. In other words everything you see, taste, touch, hear and smell are erroneous it's not the truth, it's not reality. Yet most of us identify with these things and make it our reality. We become depressed, we become anxious, we become upset, we become angry, we become happy, we become this way and we become that way by what our senses tell us is real. And our programming that tells us this is right this is wrong and this is what is keeping us back from self-realization.

And I can share these things with you over and over again for many years. Certain people are set in their ways, and it's very very difficult to break it up. To break up the programming, because they refuse to let go. Going smoothly simply means, things are going your way. Things are going the way you think they should go. Then something happens you lose your job, there is a death in the family, your house burns down, your car is stolen. What do you become then? Are you in control? Do you remember it's all a dream? And in truth you cannot lose anything or gain anything? Whether you react violently or you react with malice? Be honest with yourself, see what's going on. See what is really going on with your life.

You have your ideas what is right, what is wrong, what is good, what is bad and you don't want your world to shake up. You want the world to continue the way it's going the way you think it should go. If anyone comes along and shakes up your world you become totally upset. How can a being like that become self-realized? Awakened? When the world of maya presses them down.

As I mentioned before happiness is your swarrupa, your reality. And you have a taste of it in a deep sleep stage, when you are in deep sleep and you wake up you feel happy. But then you go through the day, you go through various situations and you go through the vicissitudes of the day, catch yourself and see how you react to things. See how many times a day you become angry, mad, upset over something. It's all going to change in any event, no matter what you do. Everything must change, yet you are going along with the way things are in this world. As if the world were real. You keep forgetting it's a dream. You keep forgetting it's all maya. You keep forgetting it's God's leela. It's all a cosmic joke. Yet you take it seriously. And I tell you, you can never awaken when you take this world seriously, it's impossible. All you're doing is accruing more karma. Ponder this, this is very important.

Every time the world shakes you up, you feel something has happened not to your liking, you're accruing karma. You have to be aware of these points all of the time.

Point number one: This world is a dream, just like the dream I dream at night. Everything in this world is karmic. Nothing is real. So I will never again allow this world to dictate to me what is right, what is wrong, what is good, what is bad.

Point number two: My nature is divine. I am not the body nor this world nor have I got anything to do with this world or this body. The body goes through its own karma, it takes care of itself, does whatever it's supposed to do. It has absolutely nothing to do with me.

Point number three: Everything I observe in this world is myself, nothing else. I only see myself wherever I look. Whatever I'm involved in. I see myself and nothing else.

Point number four: In order to transcend this world and become totally free, I have to somehow awaken from this mortal dream. And I can only do this by becoming non-judgmental, peaceful within myself, looking at this world like a moving picture, in all kinds of scenes in a movie. I know I'm not affected by these things, by the things of this world or any other world.

Point number five: I-am the substratum of all existence. I-am the screen in which the movie is being shown. I-am the director and producer of the movie. I-am also the actor. I play all of the parts. Therefore I will never again become confused in the picture or the screen.

You should ponder these things every morning when you get out of bed, when you first wake up. Become aware of this. Do not turn on the television and watch the news, or read the newspapers, because this will confound you and confuse you totally. It's the same old thing always going on in this world, so we get involved in those things. You profess to be a student of truth. You want to become free and liberated in this life. Yet what are you doing about it. You can't live the same old life and expect to be liberated. Changes have to be made within yourself. And it is up to you to make these changes, nobody can do it for you. You have to do it yourself. You have to see where the years have put you in this world. What your situation is, what you're going through, and transcend the whole thing. There is no other way. The whole ball-game is yours.

You have the freedom to accept your reality, by letting go of everything else, or you have the freedom to want everything else, and let go of reality. This is the only freedom we've got. Everything else is preordained, predestined. So when anybody asked me, "Is everything predestined, preordained?" I say, "Yes and no." For the average person it is. The person who is walking around reacting to everything in life or is judgmental. To that person everything is preordained. But to the person who is truly working on themselves by not allowing conditions to upset them, situations to come upon them make them judgmental, that person is working for their freedom. And little by little they chip away their karmic blocks, the samskaras, until they become totally free and liberated.

You appear to come into this world alone and you appear as if you're going to leave this world alone. All the things that have upset you or made you happy, you can't take those things with you. All the things you've accumulated, your furniture, your houses, your cars. Everything has to be left behind. Your hopes, your dreams, all left behind. And where you go is determined by what you're doing right now. What's important to you? Be honest with yourself. For some people it's important to worry, to fear, become upset. To look at the shady side of life and believe something terrible is always happening. Everybody is different, but you make your own life by what you allow yourself to think and believe. Thoughts are things. Whatever you ponder, whatever you identify with becomes your reality sooner or later.

Why not ponder I-am continuously. Why not ponder pure awareness, nirvana, sat-chit-ananda. There is an old saying that says, "Think of God and God will think of you." Which simply means, think of your higher Self and you will become what you think about, your higher Self.

But if you get mixed up in this world and you think of worldly things, what do think happens to you. You become a worldly person that worries, upsets herself, himself, who gets into all types of mischief, troubles, the choice is always yours. There is one reality, one Self, one principle, one consciousness and you are that. Why will you not accept this? Open your heart to it.

You are not alone. As soon as you begin to think of your higher Self, the higher Self begins to think of you. Happiness is your reality. Peace is your true Self. You've got it, it's where you are right now. Awaken to it. But you must leave your world alone. Stop trying to change things or people or situations. Remember this is what keeps you back from your self-realization.

Do not try to figure people out or analyze conditions, situations. You cannot do this, it's too complicated. This is why it is written in all the great books, leave everything alone. Leave people alone, leave the world alone. Remember there is nothing to fear and there is nothing to fight. You are carried along in a stream of blessedness to your highest good. Everything is on your side. There is nothing against you you know. There is no one or nothing trying to hurt you. You do not have to defend yourself against anyone or anything, because there is nothing trying to hurt you.

Every situation that comes into your life is necessary at this time, everything. If you look at everybody and everything as God you'll be on your right track. Look at every situation, every condition as Brahman.

If there is only Brahman, and there is only Brahman, how can there be mistakes somewhere. How can people make a mistake? See what I'm saying? There is only the one, and that one is all-pervading, omnipresent, perfection, love, happiness, joy, that one is you. You are the one.

So when you react negatively to a situation, you can call it blasphemy. For you're saying that God doesn't know what he's doing. That somehow consciousness has made a



mistake someplace and you have to correct it, what nonsense. Yet most of us are doing these things everyday. Thinking that it's up to us to straighten something out, up to us to correct somebody, it's up to us to fix things. These things that you're trying to correct and fix have been going on since the beginning of time, when the illusory universe first appeared. It's all God's leela. The sport of God, it's a joke and you're taking it seriously.

Is there any wonder that you're feelings are always hurt. That you become angry everyday over some situation that is a trifle or nonsense, for you refuse to understand your divinity. You're looking at yourself as a mortal being who has to go out into this world and fight for survival. It's a lie, it's not the truth.

This is what you should focus on day and night, and the best way to work on yourself is through self-inquiry. It encompasses all these things we're talking about. But it's up to you to do it and keep doing it day and night without stopping. Whatever comes to you, whatever you see everyday, whether it's a trifle or it's a serious thing, you have to inquire, "To whom does this come? Who feels this? Who sees this?" I know it's hard for some of you to do this and this is because you're not practicing the little things.

If you keep practicing the little things first, then when a so-called big catastrophe comes along, you'll be able to handle it beautifully. You'll simply say, "To whom does this come? To me, the ego, the I. I am free of it completely," and be able to shrug it off and walk away in complete peace. But if you're not practicing this, then when a so-called catastrophe comes along in your life, you will become violently upset over it, depressed, mad.

It's like when you're going to die and leave your body. What you occupy your mind with when you die is that's where you're going to go. So some of you say, "Well I'm going to occupy my mind with Brahman, when I die I want to go straight to Brahman." Of course it doesn't work this way. Because if you have not been practicing previously to death, so-called, you will not be able to do it. When mr death comes to pay you a call, you will be in total fear. You will not be able to think straight. This is why it's so important to practice now. It makes you stronger, in control.

Practice "Who am I?" constantly, continuously. "Who is this I that has this problem, this fear, this frustration? Where did the I come from?" As you keep separating yourself from the I daily, continuously soon you will not have to voice these things. It will be automatic. Whatever situation unveils itself, you will not say anything you will just look at it and smile and not be involved in it whatsoever. You will have risen to a higher consciousness, just by smiling at the condition, the situation. But if you are not practicing, then when a situation confronts you'll get angry, mad, upset, depressed and the rest.

So this world of maya is yours to play with as you wish. You can take control of it or it can take control of you. It's your choice. If you do not wish this maya world to take control of you, then you have to get out of it as fast as you can. Again you get out of it by not reacting to conditions to people to places to things and inquiring, "To whom do these things come? Who is feeling this? Who is...to whom does this come? To me. Who is me? Who is I? Where did I come from?" You keep doing this without looking to time and space

and anything else. Just keep doing it. Try and make yourself happy everyday, laugh at yourself.

Sit in the silence by yourself as much as you can. When you sit in the silence do not think about the world and conditionings, just sit. Observe your thoughts in your mind. Observe your feelings.

You are a product right now from the conditioning you had since you were little. That is what you're experiencing right this moment, nothing else. Most of us believe we've got our own thoughts, we can think. We can make decisions, but that is not true. You're totally programmed, mesmerized, hypnotized. You have many false beliefs inside of you, waiting to come out at the first opportunity you give them. They're like dormant seeds waiting to sprout. Yet you've got all the ammunition that you need to get rid of all of these things if you will but use it.

You have self-inquiry to work with. You can become the witness to your thoughts and emotions. You can realize the world is maya and not identify with its conditionings. You can know that your body is also maya and not react to it. You have all those wonderful tools in which to work. You are free, totally and absolutely free. You are boundless, pure awareness right now. The old you is melting away. All your fears and frustrations of the past are gone. You have lifted yourself to a higher vibration. The things that used to bother you, annoy you, are now gone totally and completely. You're awake and all is well.

*SY: Robert I have a question. (R: Umm.) Is there a reason why you've chosen twelve to three and six to nine to meditate for a specific reason? Or is that just the time that you meditate in? Thinking that we should all be meditating at the same time?*

R: It's really just the same when I meditate. I don't really meditate I just sit in the silence. (*SY: So it doesn't matter really, any time?*) Well the time that you do it with me, you'll get more out of it. You're doing when I'm doing it. Because there is oneness, a feeling of oneness, a feeling of light, of energy that permeates all of the devotees, same as that at this time. (*SY: That's a lot of hours.*) You don't have to do it at exactly at the same time. I mean you could do it for an hour if you like, a half hour, or whatever is convenient for you. But if you have to do it, do it at a time that I have allocated and time in-between as from twelve to one. You can start off small, you can start off doing it for fifteen minutes perhaps, twenty minutes and as you feel the energy you can increase it. Things will begin to happen for you.

Many people tell me from Europe, Asia, United States, who are sitting at those hours, they feel powerful energy and they've changed in their lives. Things have changed for better for them. I hear all kinds of stories about this. Try doing it at that time. If you're beginning to do this for the first time, like I say, you don't have to sit for all those hours, you can sit for twenty minutes for a half hour. Whatever is convenient for you, whatever feels right for you. When you get up you forget all about it. Do not think of it any longer. You get to see things differently, feel differently, feel happier and more peaceful. But again you've got to take the effort to do it.

*SY: You know it's funny I seem to be able to get inspired to do it and then this terrible thing, it's too warm in bed and...oh no.*

R: Do it in bed. (*SY: Really?*) Sure. (*ST: Under the covers.*) (*laughter*) Why not? Begin by doing it in bed and things will change, then you get out of bed. You will find that it's so refreshing that you will get out of bed and sit in a chair. But start wherever you desire. (*SY: Well I was told one time that it was much better to sit up to get your spine in an upright position.*) Well this is in the beginning of meditation when people first start to meditate, but you don't really have to do that. Not what you're learning here, not for Jnana or Advaita. If you're practicing different forms of yoga what you're saying is correct. You have to sit a certain way, a certain posture. But this is not yoga. This is Advaita, it's different. Try you'll like it. (*SY: Thank you.*)

Mary would you read the Jnani? (*SM: Yes Robert.*)

(Mary reads the Jnani refer to the beginning of this book for text)

R: Thank you Mary. (*SM: Thank you Robert.*)

R: Remember to love yourself, to worship yourself, to pray to yourself, to bow to yourself for God dwells in you as you, peace.

Time for prashad...

(tape ends) [TOC]

*Transcript 227*

**“WHO AM I?”**

*28th February, 1993*

*Robert:* Good afternoon. (Students: Good afternoon Robert.) I welcome you with all my heart. It is good to be with you once again.

The question arises, "Who am I? What am I doing here?" If you investigate deeply within yourself you will find there is longing within yourself for the Self, to know who you really are. To understand who you are, what you are. This longing is in every human being, this longing for the Self. When this longing is deep enough, you gravitate or you attract to yourself a living teacher who is really your Self. There is only one Self. I am your Self. You have created me out of yourself. I didn't just happen along, I didn't just appear, you have made me what I am today. You've created me, you've made me and here I am.

The only thing I can give you is love. This is all I'm capable of being, love. This is why when I say, "I love you with all my heart," I really mean this, I can't help it. Sometimes it's so hard to love certain people but I have to love I can't help it. No matter what you may do, wherever you go, whatever you are, whatever you think, I love you just the way you are, unqualified. Love, that is all there is.

If you can only learn to love enough, if you can turn within yourself and love yourself with all your heart, with all your might, with all your being, then when you look at the world you will see yourself. For isn't that what you're seeing right now?

You're only seeing yourself when you look at this world. You believe you're seeing something else, but you're not. You believe you see trees, people, sky, mountains, rain. You're only seeing yourself. Whatever you think of certain people, whenever you look at people, whatever conclusion you come to about people it's your self you're talking about. This is the first metaphysical principle of Advaita Vedanta. There is only one Self and you are that! So how can you possibly see something else. Ponder this. Think about this.

The one Self, the only Self, the absolute reality, consciousness, that self is active within you. When I say, "Active within you," I mean there is no real you the way you appear. There is only the Self appearing as you. In other words there is not the body and you, there is no body. There is only you, the one. If we appear to see bodies, this is like a dream, hallucination. They seem real enough and we react to them, but if we can hold onto the first premise that there is only one Self and I am that, then you'll be careful what you say to another person.

You'll be careful how you look at another person, what you think of them, how you judge them. For in truth you're judging yourself. There is only you. The whole world emanates from you. You have created this world out of yourself. Where else would it come

from? It just didn't appear out of nowhere. You have created this universe out of yourself and who you are.

Do you like your creation? Do you enjoy what you've made?

If you see something wrong anywhere you have to go deeper within yourself and find out who sees this thing that is wrong. Where did it come from? Did it just appear out of nowhere? Does somebody else have power to create situations, conditions? You are the only power. This is something you have to ponder deeply, to really understand. There is nothing going on without your consent. To react to a condition is pure ignorance. For there are no conditions there is only the Self and you are that.

When people become pure enough this way, and they get to understand what I just said and ponder it day and night and think about it. They will be attracted to the right teacher, to the right books, to the right situations, where you can go further and realize that you are the only one that exists. Noone but you. You are the one.

Ponder this.

A question that I'm most often asked, "How can I tell if I'm making spiritual progress? Is there a sign? How can I know if I'm making spiritual progress on this path?"

The answer is very simple. When you look at the world what do you see?

Do you see the same world you saw five years ago? If your habits haven't changed. Your judgmental-ism hasn't changed, your ego hasn't changed, your anger hasn't changed, this really means you're not doing anything. Not practicing anything and you will see the things that you are, outside of yourself. But, if you're feeling more peace, more harmony, when there is strife going on, so-to-speak, you look right through it and you see harmony. You no longer are judgmental towards anybody or anything. Right and wrong, good and bad, up and down, forward and backward are all illusory to you, then you know you're making progress, things are happening. Only you can save yourself.

Remember you do not know how much time you have left in this world, in your body, so-to-speak. You never know when you're going to give up your body. What are you doing with your time? Do you waste it by worrying over nonsense or trying to change person, place or thing, or trying to get your own way, manipulation? You're only fooling yourself. You must try your best to let go of this world, if you want to make spiritual progress.

By letting go of this world I don't mean you have to go live in a cave and ignore everybody, I mean mentally. This all begins mentally. You have to mentally make the correction within yourself.

As an example: You go to a school room and you look through the window in a school and you see a teacher adding on the blackboard, two times two is five. That's the wrong answer. You have no right to go into the school and beat up the teacher. I guess that's what they do now. You can go to the teacher and become angry at the teacher and scream at her and say, "Look what you're writing down, two times two is five, this is wrong!" Of course in her words, she is just trying to show the class. You really don't know

what's going on, you're seeing a partial picture and you're judging by the partial picture. But your duty is to make the correction mentally. You see the difference? Mentally you're saying to yourself, "Two times two is four, not five!" And once you've made the correction you're finished with it. That is how you should live in this world.

When you see disharmony, man's inhumanity to man, wars, all the nonsensical things going on in this world, you mentally change it, by knowing the truth about these things. The truth is there is only Brahman, there is only the absolute reality and you are that absolute reality. There is only the one and you are that one.

As you begin to do this day after day, make mental corrections, the day comes when you no longer have to do this, for you now live in a higher consciousness, where there is no disharmony, no confusion, no chaos. You have lifted yourself up to a higher plateau. Even when I say there is no confusion, no chaos, no disharmony, I'm not saying it will stop being like that in this world. This world will never change, this world is the world that we see.

This world goes through certain universal karma and it has absolutely nothing to do with you. This is why you learn to leave the world alone. You learn to leave people alone. You learn to leave yourself alone. It all starts within yourself.

If you're not satisfied with yourself, if you do not love yourself, how can you possibly love other people? Or be satisfied with other people? You will always find fault. That fault comes from a deep dissatisfaction, probably since you were a kid.

How do you remedy this? By staying the mind on God, on Brahman, on consciousness.

How do you do this?

By inquiring, "To whom does this come? Who sees these things? Where do these things come from? Where does everything come from? Where do I come from? Where does the sky come from? Where do the trees come from?"

If you do this often enough, you will be taking a step backward from this creation. You will become the screen, the screen of life, on which these images project themselves. But you always remember that you are the screen and you're not the images. You will be able to observe the images and smile. You'll see all the images fighting with each other, shooting each other, killing each other, being happy sometimes, being sad sometimes, going through all kinds of experiences. But you will smile and you will not identify with these things anymore. You have risen. You have risen to that place where there is only the screen.

The screen in this instance is boundless space. Boundless space when you look all around you, you see air. It's nice to see the air, and you say this in the air. But it goes further than air, it's boundless space. Boundless space is the screen of life, consciousness. And everything that you see with your eyes or with your senses is a superimposition on boundless space.

In other words boundless space is like the book without the print. When the print is on the book you forget about the boundless space you forget about the white pages in the book. You now focus on the images which is the print. The print is not reality, the print is an effect. Reality are the white pages or the boundless space or the screen. You must ponder these things day and night.

When you ask yourself, "Who am I?" The picture of boundless space will come into your vision, the screen. And one day you will discover that you're not this world at all, for this world does not exist at all. It never existed it has no validity. Where did it come from? How did it begin if it just appeared like a dream? In the dream you don't have a beginning, the world just begins at any place, any spot. The dream just is, there is no beginning to a dream. And so it is, there is no beginning to this world. This world has no beginning it never began. It came out of you because you are consciousness. You are pure awareness. Anything that exists came out of you so-to-speak.

When you begin to inquire, "Who am I?" you're pulling it back in. The more you inquire, "Who am I?" The more you pull the whole universe back in within yourself. You are the one. There is no one but you.

So you can see how foolish it is to become angry over something, to judge something, to think something is good, something is bad, something is right, something is wrong. You are supposedly truth students. Students of the highest truth. You can never get anywhere by judging this world, by coming to conclusions, by taking sides, by feeling angry. All it does is keep you back into humanhood, pushes you back into humanhood, thousands of years back.

Yet, sooner or later you will find yourself. We're all hell bound for heaven, so-to-speak. But take a look at what you do with your life everyday. Catch yourself, watch yourself. You have to become very diligent. Watch your thoughts everyday. Watch your actions, observe yourself in action, observe what you do. Observe what is important to you. Where your mind is most of the time. Are you feeling sorry for yourself? Do you feel depressed, discouraged about something? How can you?

When you realize that you are a God, how can a God become discouraged or disappointed? You must always look at yourself as a God. You're not a human being with problems. It's not really you. You are Brahman, nirvana, sat-chit-ananda. You have to feel this in your bones. You must keep going deeper and deeper and deeper.

Never let a day go by that you do not think about these things. There is an adage, if you think about God, God will think about you. This is true, if you think about reality, reality will think of you. But if you sink to the lower depths of society and think about all confusion and nonsense what do you expect? That'll think of you. That will become your teacher and guru. It's your choice.

This is the only freedom you've got remember, everything else is preordained. Everything else has been mapped out. If you would only be aware of this why would you worry about anything? And realize everything is karmic that you see. Under the laws of

Ishvara, the God of karma, there is really nothing wrong and nothing right. Things are just the way they're supposed to be.

Now can you see what I mean when I say, "All is well and everything is unfolding as it should?" Everything is in its right place just the way it's supposed to be. There is no mistakes. If you don't like the way things are then go have a talk with Ishvara, tell Ishvara your troubles. But when you start to flow with the universe instead of fighting it, not trying to change things to make them your way, you will find that all is well. Very well indeed.

So the only freedom you've got is to make a choice. Whom shall I follow this day, God or mammon? Who the heck is mammon? You have this choice to go toward freedom or go in the other direction. This is the only freedom we've got. We have no other freedom. So be happy.

It's now time to play stump the guru. Do we have any stumpers?

SM: *Nothing.* (R: No stumpers?) *No stumpers Robert.*

R: Well the guru wins again. (students laugh) Anything you like to say or add on or talk or ask?

SR: *There is no sense in trying to stump you because you wiggle out of everything.* (students and Robert laugh) *It's like I stumped you right? What's the prize I get for stumping you?*

R: You get a cookie.

SR: *Yeah magic cookies?*

R: We'll see.

Anyone like to read? Ed will read from the Ashtravakra Gita?

(Ed reads)

R: Well thank you for coming. Remember to love yourself, to worship yourself, to pray to yourself, for God dwells in you as you, peace.

Go forth and multiply.

(students laugh as tape ends) [TOC]



## **TAKING REFUGE IN CONSCIOUSNESS**

*4th March, 1993*

*Robert:* Good evening. Welcome. I welcome you with all my heart. It is good to be with you once again. I love every one of you unconditionally.

When I say, "All is well and everything is unfolding as it should," I mean that literally. If you understand the nature of the universe, you would realize there's no time or space. It doesn't exist except for the ego. If there is no time or space then what appears to exist is the one source appearing as, person, place or thing. As we get deeper into this, we realize that person, place or thing never existed and does not exist at all. Only the one source exists, which is called nothing, Brahman, sat-chit-ananda, nirvana. Consequently, all is well. For the one source is the ultimate reality, the absolute reality. It is bliss consciousness. This is why when I say, "All is well," I take it literally.

I'm not saying that you're suffering and all is well, or there is something wrong and all is well. I'm saying, "All is well irrespective of what's going on." All is extremely well because all is really God, the ultimate reality, the oneness. Now what you're seeing is your own business. What appears to you is a product of your own mind, your own imagination. And we grow up a certain way, brainwashed by society, by our schools, by our churches, by our parents, thinking this is right, this is wrong, this is good, this is bad, this is up, this is down. And we get further pulled into the illusion as we grow older and we see the world and all of its ramifications and we go through the vicissitudes of life. All of these appearances seem so real to us, and we react to them. Consequently, whenever we react to something, we expand the experience, karma increases and we become further deluded.

So you should ponder carefully these words, "All is well and everything is unfolding as it should." After all who makes a mistake? If you have your eye on the Infinite, and you have taken refuge in consciousness, for whom is there a mistake? Where is the error? There isn't any. This is why sometimes I continue that statement and I say, "No mistakes have been made, no mistakes were ever be made and no mistakes will ever be made." For where would they come from? If there's one principle, one consciousness, one absolute reality? Is there room for anything else? The absolute reality is self-contained consciousness. There could be nothing else but that.

It is only when you begin to think, that the problems begin. You have preconceived ideas of life, what it's all about. When you begin to think, you're thinking in time and space. Time and space exist for you so you can think. But in the absolute sense it does not exist. And there's no room for you to think.

It's like having a room full of furniture and bringing more furniture in and more furniture in until the whole room is cluttered with furniture. There's no room for anything. But what happened to the space? Did the space disappear? The space never went anywhere. Even though the room is filled with furniture the space still exists, except it appears to be cluttered with furniture.

And so it is with your mind, so-called mind. You have all these thoughts, feelings, emotions, that's all the furniture. But all of your feelings, emotions and thoughts rest in space, in boundless space. The boundless space rests in consciousness. Therefore everything returns to the source, the one primary source, the absolute reality. Ponder this, this is very important.

There is absolutely nothing in this world that can rise up against you if you understand who you are! It is only when you believe that you are human, when you believe you are a body and a mind, then and only then do you begin to have problems, as it were. But if you stop thinking, if you allow yourself not to think, where are the problems? The problems are in the thoughts. Your body is in your thoughts. Your experiences are in your thoughts. Where else would they be? And ultimately the thoughts do not exist. There are no thoughts. There is no mind. So you're playing games with yourself. This is God's divine leela, the play of consciousness. And we all get sucked into it, putting on all kinds of emotions, feelings, thoughts when you become agitated, insulted, hurt.

This is why as students of Advaita, you must inquire within yourself, "To whom does this come? Who is seeing all this? Who's feeling all this? Who's experiencing all of this? Where does it all come from?" Ask yourself!

All the answers are within you. Everything you're looking for is within you. You've got it all. But yet you refuse to go within yourself. Instead you go outside of yourself reacting to external conditions. You allow this world to show you a certain thing and then you react to it!

As long as you think you're a body and a mind, then you can accept the fact that everything is unfolding as it should. Everything is in its right place. In other words, that which is happening is supposed to happen and whatever you do to try to stop it, you can't do it. That which is not happening is not supposed to happen and no matter how you try to make it happen it'll never happen. Be resigned to this.

Consequently, what to do? Take refuge in consciousness! This is the only liberty you've got. Take refuge in consciousness! Or in Buddhism they say, "Take refuge in the Buddha," same thing. The Buddha is consciousness. The Buddha is pure awareness.

What I'm saying is this, instead of thinking to remedy this world, to make this world a better place in which to live, to straighten people out, to make things go the way you think they should go, rather than do all these things, turn within and take refuge in consciousness. If you can really do this, you become the witness consciousness. You become the witness to what's going on without reacting to it, and you're at peace. And if you

do not react to things, they change. They disappear from your life. For they were never real to begin with.

I hope you can hear what I'm saying?

The only solution for your salvation is to take refuge in consciousness, the one reality. And if you can do this, you can say you're a Jnani. That's all you have to do.

There are virtually thousands of Jnanis in the world today who profess to be Jnanis, but they're really a knower of words. They have read many books, memorized many cliches, have sat at the feet of many teachers, and then profess to be a Jnani. But I'll give you one little test to see if you're a Jnani, one simple test. What have you been thinking about all day long? Have you been thinking about your attachments, your health, your finances, the world, conditions? That's it. This shows you where you're at.

What is the nature of a true Jnani? A true Jnani rests in the silence.

There is no reaction to person, place or thing. To most people, a true Jnani seems to be a fool. For they never defend themselves. They never react to anybody or anything. And they just go on with their business, which is no business. When most of us see a Jnani, he may look like an ordinary person. He may have habits you don't like. He may do things that you think are wrong. What you should do in a case like that, is to go within yourself and ask yourself, "Who am I?" Discover your true nature, that's your job. That's the only reason you came to this earth. To find your Self. You were really never lost, but you think you were. So now you have to find your Self because you think you're lost, imagine that!

How do you tell if you're lost? Again, things annoy you, things bother you, you react to situations, and the world hurts you. Then you're lost. Because you're trying to make yourself a better life externally, and you can't do this. Remember what I said before? What is supposed to happen is going to happen whether you like it or not, and you will never be able to stop it. What's not supposed to happen will not happen, even though you try to make it happen, you will not be able to.

The world appears very confusing and a spiritual adept leaves the world alone. They do not accept the confusion of this world no matter what it shows them, no matter what appears to be going on. We see wars all around us, man's inhumanity to man, these dastardly conditions going on all over the world. How are we to react to these things?

I can't tell you how to react to these things, because you're going to react to these things determined by your level of consciousness, where you're coming from. So I cannot tell you not to react to these things you will react to these things, again, depending on where you're coming from in consciousness, what you really know, where you're at. It's all going on within yourself. Nothing is going on outside of yourself. It's all happening within you! The good, the bad and the ugly, are all going on within you. You look out of your eyes and what do you see? You see your-self. What else can you see? (laughs)

Believe me when I tell you this, you cannot see anything but yourself! And some of you will say, "What? How can you say that? All these terrible things happening in this

world, in my life? I don't want these things to happen!" Sure, consciously you don't want them to happen, but where you are at right now, you're causing them to happen. Otherwise, where would they come from? If they didn't come out of you, then you are saying there are two conditions. There is me and there's the external condition going on outside of me. You know by now this is all duality. And you know duality does not exist.

Therefore, you can only come to one conclusion, that everything I see is part of me. Not only part of me, it is me! I see myself wherever I look. "If I don't like what I see," the intelligent student says, "I'm not going to fight the world and try to improve it because it won't happen. It may appear to happen for a while, but it will come up somewhere else. So I'll turn within myself and try to lift myself to a higher state of consciousness. Then again, wherever I look I will see myself. But this time, instead of seeing the good, the bad and the ugly, I will see harmony in the midst of all confusion. I will see love in the midst of all hatred. I will see happiness in the midst of all sadness."

You're not trying to psyche yourself out and imagine that bad things do not exist. No, that's not what you're trying to do at all. You're trying to know the truth about yourself. The truth about yourself is, "I am not the body or the mind phenomena. If I am not the body or the mind phenomena, then I cannot be the external world, for the external world is an extension of my body-mind. Consequently, I turn within myself. I dive deeper within myself, until I begin to feel the bliss, the joy."

There's nothing to change. Do not you think that you have to change yourself, because this will keep you back. There is no self wrong that you have to change. You just have to awaken to the truth, that's it. Awaken to the truth.

Do not play mind games with yourself. Trying to change bad for good, wrong to right, hate to love. These are all mind games. They're both opposites. They do not exist. You want to awaken to the truth. And you can do this by becoming the witness consciousness or practicing self-inquiry or surrendering taking complete refuge in the Self. There are so many methods that you can use to do this. But are you doing this or are you just coming here to be entertained?

There has to come a time in your life when you start working on yourself. I know that there are certain Jnanis in this world who tell you, "You don't have to work on yourself, there's nothing you have to do." In the ultimate reality this is true, because who does what to whom? But you cannot fool yourself into becoming a false Jnani, as I mentioned before, by saying to yourself, "I don't have to do anything. I'm already enlightened." You can immediately disprove this to yourself because if you're already enlightened, why do you feel hurt? Why do you have thoughts that you react to, conditions that you react to?

This will show you're fooling yourself. So, you develop humility — that's a hard one for some of you. Let go of the arrogance, the cynicism. Develop some humility. When you begin to develop humility, then the hard core stuff begins to melt away, that you've had for years and years and years. It begins to dissolve, to disappear. And you don't have

to make a ridiculous statement like, "I'm already awake. I'm already self-realized." If you were, you wouldn't say it! For there would be nothing to say!

As you work on yourself this way, as you become the witness consciousness or surrendering to the Self or self-inquiry, you will notice within yourself that you're becoming more peaceful all the time. The thoughts come less and less. You become less vulnerable, less hurt-able. And then you do awaken one day. Yes, you will awaken one day. You have to awaken one day because the truth is you're already awake. This is the truth about you even though you don't know it. There are no hindrances except the ones that you impose upon yourself. There's absolutely nothing that can hurt you except the hurts that you impose upon yourself.

Look at yourself intelligently. Do not fool yourself into believing that you are something that you are not. If you are not a Jnani, you are also not a human being. They're both wrong. Therefore, what are you? Find out! Find out if you are something at all. Remember, as I often tell you, do not try to accumulate more knowledge. Rather, empty yourself out of the knowledge that you already have. It is knowledge that you have that's keeping you back from your self-realization. Ponder this!

It is all your beliefs, your preconceived ideas, your concepts. And every time you read a book, you add on more and more concepts. You learn more words. You become a knower of words. Whereas, the truth is in reverse. You have to know less and less words. You have to do less and less reading, less and less debating, less and less arguing. It all has to go!

In the human world, the best debater wins the contest. If you ever went to school and were on the debating team, the better the debater you are, the bigger the hero you are in the eyes of men. But in the spiritual world it's completely opposite. The more of a fool you are, the greater your spiritual knowledge. I'm speaking of course, being a fool in the eyes of men, in the eyes of the world. (pause)

Ask any questions.

*SR: Robert, what can we do to encourage the Self to envelope us more? (R: To encourage yourself to do what?) What can we do to encourage the Self to envelope us more?*

R: Who has to encourage whom? (*SR: Excuse me?*) Who has to encourage whom? What can you do to encourage the Self? The Self doesn't need any encouraging. You can't encourage the Self at all. You just have to let go. Stop your mind from being so active. Become still. You have nothing to do with the Self, per-se, by encouraging it, trying to make anything happen to it. The Self is the Self. It's like saying, "What do we have to do to fill up all of the air of the universe," which you mention.

The air exists. The Self exists like the air. You're already that. So you have to remove the thoughts that tell you otherwise. By not getting into debates or hot gossip or trying to make things happen, because whatever is supposed to happen will happen. By leaving everything alone, by turning within instead of without, by trying to see what is stopping you in experiencing your true Self. Be honest with yourself. See what is stopping

you. Is it your emotions, your anger, your reaction to life? And surrender those things to the Self. Every day keep letting go more and more of all of the stuff that you're going to relieve. Empty yourself out totally and completely, just like a garbage pail. Empty the garbage. Begin to have more faith in the power that knows the way.

When you get up in the morning do not turn on the television or the radio or read newspapers or drink a cup of coffee, turn around and look, look deep, inquire, "Who am I? What is this body? Where did it come from? What are my thoughts? Where do my thoughts come from?" Inquire, dive deep within and everything will take care of itself. But what we call the Self doesn't need any encouragement from anybody. It just is, like the air, like boundless space.

Try to be still most of the time. Try not to get into heated discussions, heated debates about anything. The mind always wants accomplish something, wants to do something, wants to be the doer. Discourage the mind by becoming the witness to its actions. Learn to be by yourself more, leave the world alone. Do not have any opinions for or against and everything will take care of itself.

(pause)

Thank you for coming. Remember to love yourself, to worship yourself, to pray to yourself, to bow to yourself. For God dwells in you as you.

(End) [TOC]

## **THE CHOICE IS YOURS**

*7<sup>th</sup> March, 1993*

*Robert:* Om. Shanti, Shanti, Shanti, Om. Good Afternoon. I welcome you with all my heart. It is good being with you again. I love every one of you, unqualified, just the way you are.

People still inquire and they ask me, very often, "Robert, is the world really real or is it an illusion?" Now the answer I give is dependent on who is asking the question. It isn't an easy answer to give. Those of us who are well read in Advaita Vedanta can give these flip answers that the world is an illusion, only Brahman is real. Everything else doesn't exist. This may be true in the ultimate reality, but as far as we're concerned in our every day experiences, the world is as real as you make it.

Always remember, you are the creator of the world. The world that you see is a creation of yourself. All that you're involved in, the circumstances in your life, the vicissitudes you go through every day, are a result of what you are, nothing more, nothing less. So, if you feel your attachments, if you feel the world pressing down on you, if you feel something is wrong some place, then the world is real! It's real to you! So I would not say it's not real. This would be giving you the wrong advice. The world is real as long as you feel it. But what I will tell you to do is to go within and ask, "Who sees the world the way it is? To whom does this world come to? Who is the seer? Who observes the world this way?" Of course you do. But who are you who sees the world the way it is?

The world becomes illusory only to the person who has transcended the self, the personal self, the ego self. Then the world is only images, like the images on the screen. People are not involved in the screen, they're involved with the images. They know nothing about the screen, they see the images on the screen. Without the screen, the images would be destroyed. The images would be bent out of shape. But with the screen you've got a perfect image. So it is with the world unconsciousness.

Your true Self is consciousness but you don't know it. The whole universe is consciousness, but you don't know it. You identify with the images. Your body appears to be an image also, but you think it's real. Your thoughts appear good and real to you. The thoughts appear very valid. Your reasoning is very valid. Therefore, the world is real to you. And you have to go through experiences in this world, good experiences, bad experiences, as long as you think it's real.

Now I'm not speaking of belief. You can believe one thing and feel another thing. For instance, you can believe the world is real and you can believe the world is illusory. It doesn't make any difference what you believe. What matters is what you are.

This is an important point to ponder. What you are determines what this world is for you! Not what you believe. It doesn't make any difference what you believe. Belief has absolutely nothing to do with it. If you can feel in your experience that all is well, that everything is unfolding as it should, then you will know that the world is Brahman. Not the world as the world, but the world as Brahman. Everything will become holy to you, sacred. And nothing will ever annoy you or bother you or disturb you. For you will understand this world to be only of images, and Brahman is the reality or consciousness.

Therefore, it's up to you. It's always up to you. No one is to blame but you. No one can ever do anything for you except yourself. You have the freedom to see what you like. But what you see determines what happens to you.

Therefore, the wise person does not judge by appearances, but observes the appearances without reacting and realizes that everything is for a time. This too shall pass. Everything happens in time and space, in the worldly sense. But in reality there is no time and space. There's no world. There's no universe. There's no God. There's no self-realization. There's no illusion. There is only Brahman, consciousness.

But you can't go around speaking this way if you're not experiencing it! This is a mistake many aspiring Jnanis have. They have ideas about what the world is through reading books, reading sacred literature. And they go on exclaiming their beliefs. Remember, again, your belief system has nothing to do with this. It is only your experience that determines what happens to you, what you're experiencing. Are you experiencing peace and harmony? Are you experiencing compassion and love? Joy and happiness? If you're not experiencing any of these things, then the world is real.

I'm not speaking of fleeting happiness, temporary peace, being quiet for a time. I'm speaking of eternal happiness, eternal peace, eternal joy, eternal bliss. This is your birth right. This is the only reality, this perfect Self, that has never made a mistake, has no problems, this perfect Self that is bliss, it is really you. At that time the world becomes null and void. For the whole world becomes you, your realization becomes the whole world.

Right now most of us are bound by the body. We only expand ourselves as far as our circumference. When you break the binds that have been holding you for so many years, you become all-pervading, omnipresent. You see yourself as a whole universe, as everything and you feel it. You feel this peace that passes all understanding. You're not hurt-able any longer.

Nothing can turn you on and off like a faucet. You see conditions happening, you watch and observe, and you smile within. For you know deep inside that this is not the truth. This is only changing images, like movies. It's just like the images on the screen in a movie and you try to grab them, you grab the screen, not the image. Because the images don't really exist! Yet it appears to exist on the screen. It's a film. Yet it looks very real, but try to grab it and you can't.



And so it is with your life. Your life appears to be so real. Situations appear to be so true. Yet if you see it in the right light, it does not exist at all. They're a dream. This is all a dream. Nothing is the way it appears.

There should be a little longing in all of us for total freedom. And a little longing for total peace and harmony. And a little longing to realize and experience perfect harmony in all conditions. But what you're really experiencing right now is your programming. Time passes by, before you know it, you're gone.

What have you accomplished? Be honest with yourself. What have you accomplished in this life? I'm not speaking of material things, material possessions. You've got to leave those behind. You cannot take those with you. I'm speaking of your spiritual life. Have you really been practicing some kind of sadhana to release you from the bondage of humanhood? Or have you just been running along with the tide, waiting for something to happen to you? This is your life and what you do with it determines where you go and what happens to you.

A real seeker of truth is only interested in the truth. Not in situations, experiences, what happens to the world, but is only interested in the truth. The truth being the Self, the pure awareness. And if you're really interested in the truth, you would not carry any burdens in your mind, of any kind. You learn to let go of them as fast as they come.

For instance, you see an accident. Your job is to help as much as you can, but not to carry it, to let go of it and continue your life. Not to think who is right, who's wrong, who's good, who's bad. It goes through you, you transcend that. You're of service to the world, but you do not act in the world. Again, this is your life. Where are you on the spiritual path? Only you yourself know. What are you interested in? What do you do with your life all day long? What do you think about all day? This tells you where you're at. This shows you the progress you're making.

There's nothing in this world that's worth your becoming angry, upset or disillusioned. Remember all things in this world pass. They could be like this today, tomorrow they may change completely!

Learn to go within, where all the answers are. Learn to be true to yourself. Find out who you really are. See if you are this body or this mind! And the experiences that you're going through. It's up to each one of you to do this. There is no one who can really help you. In the last analysis you've got to know the truth yourself. You are the one. There are no others, there is only you.

Yesterday morning I was in the park walking my dog and I usually let the dog pull me wherever he wants to go. So he pulled me over to the bench because he wanted to sit down and he wanted me to sit down also. I sat down on the bench and there was a little girl playing nearby. She came over to me and she said, "Mister, can you make my wish come true?" And I said, "Maybe, what is your wish?" She was about four years old. And she said, "I want to be big like you. My brother's bigger than I am. My sister's bigger than I am. My mommy and daddy are bigger than I am. Will I ever become big?" So I laughed

and explained to her that she'll be big one day also, to have patience. Then her mother called her.

The point I'm trying to make is the innocence that was in the child, the pureness, total awareness. Her only problem was to be big. This was the whole world to her, to become a big person. Then I said to myself, we grow up and look at us then. When we become big, what happens to us? We've been so programmed, so brainwashed, the innocence of childhood is gone. The purity of childhood has vanished some place and we've taken on the burdens of this world. This is maya. This is the grand illusion that most of us are stuck in. And we refuse to let go.

We get involved in everybody's business. We have a television we watch daily. The newspapers we read every day. We identify with soap operas. Metaphysical things mean nothing to us really. And yet we become involved in these things. The first step we have to take is to be totally honest with ourselves, totally and completely honest with ourselves and see where we're really coming from.

Realization will come to you when you empty yourself out of all these burdens that you've carried so long. It will come by itself. But in the meantime, don't walk around saying, "The world is an illusion," or "the world doesn't exist," when you're feeling the world for you're talking nonsense. When you discover the world is an illusion, you will have nothing to say about it. There will be absolutely nothing to say! For you will have become that.

In the meanwhile, practice loving kindness, compassion. Help your fellow man all you can. Do good deeds and work on yourself continuously, twenty-four hours a day. By working on yourself I mean, know the truth about yourself. Say to yourself something like this, "The world I see seems real. My body appears to be real. My mind appears to be real. My thoughts have hold of me. My body has a hold of me and tells me I'm this, I'm that. But I know there's something else, something more profound, something more beautiful than I can ever imagine. There is something beyond my thoughts, beyond my feelings, beyond my body. Perhaps I have not discovered what it is as yet, but I know it exists."

And you give yourself examples. Say to yourself something like this, "The water in the mirage seems real enough, but upon close investigation you realize that it's a mirage. It's not real at all. The snake and the rope seems real enough, but upon investigation I find out it's only a rope. It's not a snake at all. The sky is blue seems real enough. But upon investigation there is no sky and it's not blue. These are all optical illusions, if these are optical illusions then my body must be an optical illusion also. The world I see and believe in must be an optical illusion because it keeps changing all the time. It's never the same. What can I call real in this world? What is real? Everything changes, nothing is real?"

Then you can ask yourself, "Then who am I? If nothing is real and everything is an optical illusion, am I also an optical illusion? Yet I can think. I can reason. Where do thoughts come from? To whom do they come? Who thinks them? What is their source?" As

you keep prodding this way day after day, as you keep pondering these things day after day, the day is going to come when you find release from all this. It will! You'll find total release, total freedom.

And you will laugh at yourself so much for you'll understand what this world is, a dream, nothing but a dream. But again, if you're feeling the world do not say it's a dream. It's not a dream to you if you're feeling it and it upsets you, it's real. And I'm not going to convince you it's not? I will not tell you it's an illusion at all because you're feeling it! I can only tell you to go within yourself and find out for yourself. What is the truth about yourself? Find out.

The answers are all within you. Yet the day will come when you realize there is no body but until it does practice your sadhana. Forget about the spiritual games and spiritual entertainment. This is your life. Work on yourself.

Do whatever is necessary to make your environment better so you can have more time to work on yourself. If something is disturbing you put an end to it once and for all. If you hold on to those disturbances that happened fifty years ago, thirty years ago, twenty years ago, or even yesterday this keeps you back from spiritual advancement. For your mind is contemplating the foolishness that you think is so important. Somebody hit your car and drove away and now you've got to pay for repairs. What happened? That's the way it is. Do not dwell on this. Do what has to be done and get it over with and continue. Go forward. Never dwell on a problem! It expands the problem in your mind and builds up your ego! Dwell only on God. How do you dwell on God? By surrendering all your stuff to God. Giving up all of the misery, all the attitudes, all the anger, depression. Give it all up to God!

God will chew it up and spit it out and you'll be free of it. Try to remember that your life is more than the body that appears to you right now. We forget about who we were before we were born. We have many experiences but we've forgotten all these things. We're so wrapped up with our life right now that we think it's so important. We're forgetting there was a before and there will be an after. It's up to you what happens.

You have been around for millions of years. You've been around forever! You have many experiences as other people. You've had many experiences. So why should this one worry you and bother you? This is only another experience, that's all it is. In universal time you're here today and gone tomorrow. You're only here for a few seconds in universal time. You did not come here to get involved in circumstances and predicaments. You came here to find yourself, discover your real nature.

Now what are you doing to make this happen? It's up to you. I can lead you to the gold mine but I can't do the digging for you. You have to dig for yourself. I share with you my experiences. I can assure you that this world does not exist. Not because I read it in a book some place or somebody told me about it. It has been my experience! There is no world and yet it appears. The question, therefore, is: "To whom does it appear?" Not, "Why does it appear?" but "To whom does it appear?" Find out!

I can also assure you and tell you that no matter what experiences you're going through right now, what is worrying you or disturbing you, if anything, this too shall pass. Therefore, cut through the jungle of maya. Remove all the fears from yourself. There is absolutely nothing to fear, nothing to change, nothing to fix, no body to straighten out. This whole world is preordained, predestined. Everything that happens is supposed to happen but you're not supposed to react to it.

It is true that you're absolute reality. It is true that you are sat-chit-ananda, Brahman. It is true that you are pure awareness, but you have to have the experience. And again, you cannot have the experience if your mind is filled with all the garbage of this world. If you think about it, it makes sense. How can you entertain the soap operas of this world and expect to have realization! You can have one or the other! The choice is yours!

You can vehemently make up your mind that from this day on you are not going to judge by appearances whether in your life or somebody else's life.

Just give it a watch, to be aware, look and let go, or you can stay the way you are and keep worrying and keep fretting. The choice is yours again, it's always your choice. Yet if you will find out who you are and let go of this world awhile, you will be surprised what happens. Find out who you are. Spend the time doing that. Are you really this body that appears to be a man or a woman, a boy or a girl? Are you really this person? Find out! Who are you? You have been given all the tools to work with. The factory of intelligence is within you. All you have to do is dive down and check it out. And you will be amazed what you find.

So in conclusion, the world is both real and unreal, depending on where you're coming from. It makes no difference what I tell you or what anybody else tells you. You're the one who needs to have the experience for yourself. You can run all over the world, visit many gurus, Sages, teachers, read many books, yet until you're ready to give all this up and do some serious work within yourself you will only build up your intelligence, that's all. That's all you will do. You will know about the different traditions, spiritual traditions. You know all about spiritual life and yet you have not experienced this and in the end you go crazy, true, I've seen many people do that. They've read so much, seen so many teachers, they went mad.

Yet spiritual life is the easiest thing you could ever do. All you have to do is sit by yourself in the silence, keep still and watch your thoughts. That's all you have to do. Observe your thoughts. What could be easier than that? As you continue to observe your thoughts, you automatically go deeper and deeper and deeper within yourself until you begin to question, "Who am I? Where is this I? Who does this I belong to? Where is the source of it? It's not me. It never was me." And everything will take care of itself. Everything will happen by itself.

Become free, for you're already free. Peace.

(tape ends) [TOC]

**YOU HAVE CREATED ME OUT OF YOUR SELF**

*11th March, 1993*

*Robert:* Om shanti shanti shanti om. Good evening. I welcome you with all my heart. It is good to be with you once again. I love every one of you, unconditionally.

When you look at me what do you see? I am simply made in your image. Always remember that you have created me out of yourself. I am what you believe I am, nothing more and nothing less. But you should always remember that you are observing yourself. There is only the one Self and you are that. And we all see the Self sometimes through darkly colored glasses so-to-speak. If we were self-realized we would see perfection wherever we looked. We would never see anything wrong anywhere. So depending on whatever consciousness you're in this is what you see in me or anybody else.

When you look at your world that you have created you're simply seeing yourself. You can see beauty and joy and love and harmony or you can see sickness and death, upheavals and hurricanes. You are free to choose what you should see. This is the freedom you have. To be able to see what you want to see, and then when you react to it this is where the problem comes in. For what you are doing is accruing karmic debts by seeing what you wish to see. But always remember that you are the seer. We're all different we see different things. This is also true with the rest of our senses, hearing, touch, taste, smell, feel.

Remember the story of the ten people who were blind and touched an elephant? You've all heard the story before. One person touched the elephants trunk and said it was a mighty tree. Another person touched the elephants foot and said it was a mountain, so forth and so on. But each person felt something different and in their mind imagined what it is. So it is with us.

Noone of us are really seeing the right picture. We're seeing what we are. This is all we can see. We cannot see anything else. We only see what we are. This is something we should always remember, for it will get you out of all kinds of problems. In other words whatever you see with your eyes do not believe it. Whether it's good or bad, right or wrong. If you come to a conclusion, you come to your own conclusion, observe it and let it go.

Look at life as if you are looking at yourself. Remind yourself of this everyday. Especially when you first get out of bed in the morning. What are you feeling? What are you seeing? What are you anticipating? It's only yourself. In truth your Self is omnipresence. Your Self is all-pervading, consciousness. Therefore you have the power to see whatever you like. In the creative principle called life, you have the freedom to do this. Yet if

you only understood that there is only one life and that life is consciousness, the absolute reality, there is nothing else. It takes up all space, all time. There is only that one and you are that.

Therefore when you are looking at something that is different from that, it is called an hallucination for you're seeing something that does not exist. In other words if you see anything except God it's a mistake, it's error, false imagination. For there is only the God-head, the one principle, the one law, one substance and you are that.

It's wonderful when you can understand this. This is reality. When you look at me you see a person. This is duality, for you see me separate from yourself. When you look at me and you see yourself then you are an advanced disciple. Think about this, ponder this. It is very important to understand this.

Something else you should understand, there is absolutely nothing wrong in the whole universe. Always remember this. No matter what appears, wars, man's inhumanity to man, earthquakes, cataclysms, there is nothing wrong. It sounds so strange to a beginner who has never heard anything like this before. And even for an advanced student it sounds sort of strange because you say, "Well I see all these things happening before me and how can this not be true? I see murders, rapes, man's inhumanity to man wherever I look." Who is doing the looking? Who is the looker?

That is what you always must ask yourself, "Who sees this? Who is the looker?" And of course you will say, "I am." Then you'll start laughing because from practice you will see, I sees all these things going on in the world. I is the ego, the I-thought, not you! You are the divine reality. But it is the I-thought who sees all these things, who observes all these things. Wants to come to conclusions, wants answers, for what? You will always be doing the same thing, looking, judging, comparing, when you finish with one thing, something else will pop up somewhere else, it never ends, if it is not this, it's that.

It is like a tumor on your arm that the doctor cuts out and it grows somewhere else. When the doctor cuts that out and it grows somewhere else, it keeps appearing all over your body, because the doctor never got rid of the source, the source of the tumor. So it is with us.

Until we know the source of our being we will see duality wherever we look, until we understand our source and I'm not talking about apple sauce. Until that time we have to question everything we see. Who sees this? Who feels this? Who believes this? Who is afraid of this? Who is angry over this? Always go back to I-I-I-I, I am. Find out who the I is, where it came from.

And here's another mistake some of us make. We say we're not the body, for we put the emphasis on the body. We say, "I'm not this sick body, I am Brahman." But what we're doing is we're admitting there is a sick body or a poor body or a wretched body or anybody. We're putting our attention on the body instead of on the source. That is the mistake we're making.

When you say you're not the body, know exactly what you're saying. What you're saying, "There is no body." You're not saying there is a body and me. You're not saying my body is going through all these things but I'm not. Again this is taught to beginners in Advaita Vedanta to make them realize they are not the body, but in truth, no body ever existed. There is no body going through anything. There is no body experiencing karma. No body making mistakes. There is just no body.

The Self that you are takes up all time and space. There is no room for anything else. You must ponder these things. There is no space for anything else. There is no space for your emotions, your judgmental views, your concepts, your dogmas, your preconceived ideas, it's not happening. It never happened. Yet most of us feel these things and we say that it's the body that's feeling these things. You're steeped in duality when you do this. Because again you're saying there is a body and there is me. There is truth and there is a lie. And you're saying the lie doesn't exist. But you're thinking about the body and its manifestations and all its things that it goes through, the ramifications of it. In other words you're putting all of your energy into something that doesn't exist.

This is why some of us do not make any headway on the spiritual path. For we're paying attention to the body that does not exist. By denying it, by imagining there is two of you. There is a Self and a body. And the body does certain things and the Self does certain things. No such thing is happening. There is no body to do anything. It appears that as you make progress on the spiritual path things will come along to show you this. You'll be confronted in all kinds of situations. How you react to them determines where you're at.

You can tell spiritually where you are right now on the path, by what appears real to you, what appears false to you, what disturbs you, what makes you happy, what makes you sad. It's simple, test yourself everyday. Before you go to bed, ask yourself, "What did I react to today? What experience did I go through today. What mental anguish did I have today? What disturbed me today? What did I have to do today to try to straighten things out?" As if you have the power to straighten things out.

It's so funny. We think we can actually do something to this world to make the world a better place in which to live, to make our condition more harmonious, to make people see our viewpoint, it's all a joke. There is no viewpoint, there is nothing happening, nothing has ever happened, nothing will ever happen. You are free pure consciousness right now just the way you are. But you have to feel this, deep deep inside. I use the term deep deep inside and yet there is no deep deep inside, there is no deep deep outside, there's no inside, there's no outside, but for the sake of explaining things, for the sake of talking, I use terms like deep inside, jump deep inside, go deep inside. Where would you go? There is no body so there is no body to go deep inside. What exists that will go deep inside? A mouse? There is nothing to go deep inside. Yet when I talk I tell you these things to make you realize that there is something else happening that you're not aware of, something so beautiful, so grand, so blissful. It is you, your Self. What you really are, just the

way you are, when you're in the silence. When there is no one to judge. No thoughts to fear. No one to fight, in that second you are God.

Again when I say you are God, again it's a misnomer. You can never be God, what you are right now. Because when I say you, you're thinking of the self, this little self, your small self, and when I say, "You are God!" You are believing you are God as a person. This is impossible. No human being can ever be God. But the you which is the absolute reality, which is Brahman, which is sat-chit-ananda is God! So you have to get your body out of the way, so-to-speak. You have to get yourself out of the way and allow God to shine through as the Self, as nirvana, as sat-chit-ananda. Think of yourself this way.

When you say, "I am the body," realize you made a mistake. When you say, "The body is going through karma," realize you made a mistake. When you say, "The body suffers," realize you made a mistake. When you say, "The body does its own thing, separate from the Self," realize you made a mistake. There is nothing separate from the Self. The Self alone is. The Self is Brahman, period! end! There is nothing else. There is not a body that becomes Brahman, from practicing spiritual disciplines for years and years and years there will never be a body that becomes Brahman. Therefore do not dwell on the body at all. Always think of yourself as the Self, as consciousness, as pure awareness. When your mind wants to think of the body or someone else's body, immediately put a stop to this by simply knowing there is no body. There is nobody to experience anything. How happy you will feel when you can just understand this. You will feel such happiness, such joy, such bliss. Just by understanding what I'm talking about. For as soon as you take the mind off the body, the mind becomes weak and starts to disintegrate. But if you keep your mind on the body or somebody else's body, the body of the world, the body of the universe, it's all the body, the same body — remember there is no difference between your body and the universal body. It's all the same body. Because you think you are a body you think the universe is a body. But there is no universe and there is no body, it's all an hallucination. This realization really brings you happiness, total happiness, total bliss, total joy. Just to understand and know this, know it with all your heart, with all your soul, with all your being, that you were never a body and you will never be a body.

What about karma? What about reincarnation? Remember this is all an illusion. You have to keep inquiring, "For whom is there reincarnation? Who reincarnates?" If your mind tells you the body does, laugh at it, laugh at your mind and say, "Mind there is no body and you don't exist either." Talk to your mind like that and it will become weak. It will begin to dissipate. It will stop controlling you. But as long as you believe the condition has power over you, and you react to a condition, you're putting yourself into a living hell. You will fear, you will worry, you will fret. You will do all sorts of things to make your life be the way you think it should be. And you go through your whole life this way. One thing after another, one thing after another, it will never end.

Why not right now, for once in your life, say to yourself, "I will never react to a condition again. For I realize that every condition comes from a body, a mind, and there is



no such thing. There is no mind, there is no body, there is no condition." Do not try to analyze this. Just try to keep still. Do not try to figure it out, come to a conclusion about it, or have any opinion about it. Your duty is to keep still, to keep quiet. Be still and know that I am God. Only when you're still is there a knowingness that says, "I-am." Only in quietness, when the mind stops rambling, rattling, telling you all sorts of things. Only when you become free of this will you feel the bliss I'm talking about, the joy, the peace which passeth all understanding. This can only come when you stop thinking. This includes good thoughts, bad thoughts, all kinds of thoughts. The thoughts must go. The thinking must stop.

I know I can tell some of you this until you turn blue and I turn green, we'll be all kinds of colors, and nothing will happen. Nothing happens because you're still attached to the world and its manifestations that you will not allow anything to happen. There has to come a time in your life when you begin to trust the power that knows the way. When you totally surrender the ego, your anger, all the things that have been keeping you in the lower realms, you have to let go of all of these things.

I know you're saying to yourself, "Well if I stop thinking, if I stop judging, nothing will go right. I can't just let go of this. I can't just let that happen." But to whom are you addressing? Who are you talking to? You're dealing with yourself, that's all. (laughs) Nobody else. But it is yourself that has projected a certain picture of the world and now it's yourself that is trying to straighten it up. This is so funny to me. Yet we keep doing this constantly, we never stop.

We think we're so important we have to straighten somebody up, we have to straighten something up, we have to know something, we have to have an answer to something, we can't sleep. We turn and toss all night. We want to know the answer. Catch yourself! Ask yourself, "Who wants to know the answer? Who needs an answer? What will the answer do for me? Make you feel good for a couple of minutes?" Know absolutely nothing. Have no knowledge. Become a babbling idiot, you'd be better off.

Go into the silence whenever you can. Become silent at every opportunity. Again how do you resolve the problems of your life? By becoming still! Not by looking for answers. Why? Because all of the answers come from the same source, the ego. How many answers did you come with? Were they very intellectual? Were they stupid? Who called on the ego? It is the ego that prods you onward, and you're allowing it to happen. The choice is always yours. This is the freedom that you've got. To follow your ego or surrender your ego. That's the truth you've got. And life presents to you all kinds of situations. So you can make a choice. Everyday you'll be presented with situations. All kinds of situations for you to make choices. The choice you make determines what happens to you. Is anything more important than your salvation?

We're so concerned with other people, world situations, we're so concerned what we read in the newspaper, what we watch on television. Try to understand that these things have been going on since the beginning of time. This is a play of consciousness.

This is God's leela, maya, and many of us are getting caught in it continuously, everyday, by feeling something is wrong. When you feel something is wrong what are you really doing? Aren't you saying that consciousness, God, doesn't know how to do things right? The ego will have to show him how to do things right by taking certain action in your life? That's what you're really doing, subconsciously.

A person who is on the verge of enlightenment will never react to conditions. Will never say this is wrong, this is right, this is good and this is bad, this is up and this is down, there is no reaction. For it's all an illusion and you're reacting to an illusion, isn't that funny? You're reacting to conditions that are illusory? But to you they are very real, and this is called hallucination. It is as if you're watching a movie on the screen, and you don't like the bad guy and you say, "I'm going to kill this bad guy, I don't like him at all," and you run up to the screen and start punching the bad guy, a second later you take out a gun and shoot him, take out a knife and stab him. It's all happening on the screen, but in your mind it's real. You believe the person is for real, so you're doing all of these things. But if you just sat still and allowed yourself to watch the whole movie, you'll see it comes to an end. And then what's left? The screen, the images have all been wiped out by themselves. So you didn't have to worry about the bad guy or the good guy or any guy they all disappeared, the screen is empty, and so it is with life.

Have we stopped reacting to things, have we stopped looking at the world and seeing something we like, something wrong, something good, something bad. To the extent that you can stop seeing that, to that extent will these things disappear of their own volition and you will be able to look right through, through everything. You will know the truth, that the whole world is consciousness, nothing else. For consciousness is self-contained absolute reality, nothing else. And absolute reality is pure awareness, nothing else and you are that. Peace.

(silence)

Mary would you read the Jnani? (*SM: Yes Robert.*)

R: What Mary is going to read is "the Jnani," it talks about the body having experiences and going through certain things. This is for people who need to know these things. Remember in truth there is nobody going through anything. The body never existed and never will exist. There is only the Self. But if we didn't say all of these things and we didn't have these writings there would be no teaching, you would probably be better off. To have a teaching you have to make up all of these things. Make you believe there's a body that you have to get rid of, that does things by itself, and the self which watches. No, there is no such thing. There never was a body and there will never be a body, whether it's a universal body or a physical body or any body. It's all mind and there is no mind. So you figure it out. (students laugh)

(Mary reads the Jnani refer to the beginning of this book for text)

(tape ends abruptly during the reading) [TOC]

**WITNESS THE DREAM**

*14th March, 1993*

*Robert:* Good afternoon. It is good to be with you once again. I welcome you with all my heart. I love every one of you just the way you are. All is well. There are no mistakes. Everything is in its right place. Always understand this! Everything is always in its right place. The error is in your mind, not in the way things look. Transcend the mind and you will see harmony wherever you look.

Let me ask you a question. What is the purpose for you coming to Satsang? Why do you come here? If it's to listen to a lecture, you came for the wrong reason. If it's for entertainment purposes, you came for the wrong reason. If it's to compare the speaker with other speakers, you came for the wrong reason. There's really no reason to come to Satsang at all, unless you have an open heart! If you come to Satsang with an open heart, reality will be yours. Not my reality or your reality, but reality, the reality, what people call the kingdom of heaven, the kingdom of God.

You are already that, but you have so many concepts, you cover it up. You have so many feelings and dogmas and attitudes that you cover up the Godliness. So you have to open your heart and let your reality shine through.

How do you do this? By keeping silent, by not being judgmental, by leaving the world alone. There will always be something in this world to correct, either in yourself or in your family or in the world or in people. We have learned from experience that you cannot do this. The correction is always made within yourself.

For it is yourself, with a small 's' that sees a problem. But if you try to resolve the problem outside of you, it will never be resolved. It's resolving yourself, knowing the truth, understanding who you are, that brings you peace and realization.

What you see, what you think, what you smell, what you taste, what you hear, this is all false imagination! It appears real. It appears very real, as the world appears real, as your body appears real. But if you investigate you will find there's no reality to it.

Do not be perturbed by whatever happens in your life, whether there is sickness, lack or limitation, whatever you're going through, whatever is happening. Do not be concerned with this. Go deep within, search for reality by becoming still, by not arguing, not trying to make things happen. The universe knows how to cleanse itself. Whenever change comes about there seems to be turbulence, cataclysms, all these things are necessary for change to come about on this earth.

In order for a beautiful rose to grow, the seed has to be destroyed. And if you were the size of an atom, the destruction of the rose seed would be like a major earthquake. Yet

when it calms down, the shoot comes out and the rose is blooming in full beauty and happiness. So it is with your life.

Never mistake suffering for something bad. Never say, "Why did this happen to me? I'm just a poor innocent bystander!" For change to come, there first has to be an upheaval of some kind. For instance, if you're going for a new job, you have to make a lot of changes, you might have to move to a new city, make new friends, drop old friends, buy different clothes. Things have to happen for you to get into the new job. So it is with your life.

Whatever happens in your life, never feel sorry for yourself. Never be too serious about anything. For this too shall pass. If you concern yourself with the spiritual work, then all will always go well with you. But if you get involved in trivialities, materialism, then you will have a nervous breakdown, you will have major problems with your mind. You will go through all sorts of rituals to try to make yourself happy.

Happiness in your birthright! You are happy, totally and completely happy, every one of you here! Yet some of you do not think you are. Simply because of wrong identification. You are identifying with a situation that will change eventually. And unless you've worked on yourself before, you will not be able to handle it when it comes along.

When I say work on yourself, what does this mean? It means you understand the truth about yourself, who you are, what you are. To know that you are not the body, you're not the condition, you're not the situation, you're not the thoughts. You deny the whole world. You let go of the whole world, the whole universe and realize your Self.

Yet people get involved in things. They think it's real. They become hurt-able. And when I tell you it's like a dream, you do not believe me. You say, "How can this be a dream? This is impossible, this is going on in my life and this is going on in my life. And the world is in a complete mess. How can it be a dream? How can I be dreaming this whole world, what I see before me as vast splendor and harmony and disharmony and all kinds of things going on? How can this be my dream?" Yet when you go to bed at night and you dream, where does this dream come from that you're dreaming at night? How did it get there? Who gave it birth? Who else but you.

In that dream you may dream that you're a little person, just born. Then you're five years old, you go to school. Then you're a teenager. Then you go to college. You become an accountant. You get married. You have children. You move to different places in the world. This all happens in your dream in less than a few seconds! The dream only last a few seconds, you know. And in that dream, your whole life went by. Why can't you accept the fact that this is also a dream? What you call the waking state?

You were a little girl or a little boy in the waking state. You grew up into what you are right now, just like in the dream. There's no difference. There's absolutely no difference between the dream and the waking state. Yet when you're in the dream, you take it seriously. You become angry over things. You become upset over all sorts of things in the dream. Then when you wake up, you laugh at yourself! You say, "Imagine me, a prison

convict. In my dream I went to prison for fifteen years. I got hit by a train. My legs were amputated. Then I woke up and here I am." Then you laugh.

The same thing is going to happen to you in this life. When I share these things with you I am sharing my own experiences. I'm not sharing something I read in a book or something I heard in a lecture. I am sharing my personal experiences with you! You are dreaming the mortal dream! And the only way to wake up is not to take it seriously, but to observe it and watch it and not to react to it. This is the only way to awaken. You have a choice to do this. But you must remind yourself in the morning when you get out of bed. "I just woke up," you say to yourself. "I went from one dream into another dream!" If you remind yourself of this in the morning when you wake up, you will be able to handle the whole day sufficiently. It will be sufficient for you, the day as it is. For you will not get involved in the world too much. You will not become judgmental over things. You will leave everything alone!

Imagine again that you're dreaming at night, but now you're aware that you're dreaming. If you're aware that you're dreaming, are you going to react to anything? Will you react to situations, if you know that you're dreaming? Of course not. You'll laugh! You'll see a war going on and you'll get in the middle of the battlefield and you'll say, "What are you doing? This is all a dream! Throw your guns away. You're wasting your time!" Nobody dies, nobody's killed, nobody's born. It's all a dream. And they'll probably shoot you for saying that! Makes no difference if they shoot you! You're aware that you're dreaming so you're the witness of you being shot and you keep laughing. And then you wake up, sure enough it was a dream.

Now I suppose the only difference between you and me is that I am aware twenty-four hours that this is a dream. Subsequently, if I'm shot or if I'm not shot or if I become a multimillionaire or become a pauper, it's all the same. For I realize that this is a dream. I'm aware of it, I know it. I don't think about it. I don't hope that it is. I don't pray that it is, it is, for me. And I am the witness to the whole process.

Remember this even if you were dreaming at night. But remember now, instead of dreaming to yourself you're not caught in the dream anymore you're awake in the dream. You're awake in the dream, think of that situation. You see everything going on, but you're not disturbed. You see things changing, changing constantly like it's supposed to. You're not disturbed. You understand also that if you get involved in the dream, you'll forget that you're dreaming! You'll forget that you're dreaming! You get involved in the dream, you'll forget all about the dream. But you've been practicing prior to dreaming. And you're in control. Whatever happens you will not react to it. Why not? Remember? If you react to it, you'll become part of the dream! You'll forget that you're dreaming, you'll be asleep dreaming. You'll be in deep surrealistic slumber.

This is what the Jnani is, the witness to the dream.

Take a look at your life. Think how serious you make things appear. Since you were a little boy or little girl, the things you took for granted. Imagine if you were a little

boy or girl and you understood this at that time. But here you are, dreaming the mortal dream as if it's real, reacting to it, getting caught up in it, feeling sorry for yourself.

Again, if you were the witness of your dream at night, you would not try to improve yourself, improve your affairs. You would not even react to anything. Because there's nothing to improve, because you're not that at all. The dream is like the images on the chalkboard, they can be erased and new images put on and erased and new images put on. The dream is like bubbles in the ocean, the bubbles come, the bubbles go, but the ocean remains the same. The dream is like the water in the mirage. It doesn't exist but it seems real. And so it is with you.

You appear to be real. Everything appears to be real to you, but it's not. And again I say, do not believe what I say. Find out for yourself. Prove it to yourself. The only way you can prove it to yourself, is by practicing sadhana, spiritual disciplines. If you do nothing, you get nothing. You just go through life like a leaf in the wind and your life will end and you'll appear again somewhere else. Because you continue to dream. In that dream there is reincarnation, there's karma, there's God. There's all kinds of things happening in the dream.

But also remember, the dream came out of you originally to begin with. It emanated from you, where else would it come from? There's no one to cause the dream but you. Who caused the dream that you dream at night? You may dream about God. You may dream about karma and reincarnation. You could dream that you're an angel. You may dream that you go to heavenly planes. You hear blissful music. What's causing this to happen? You! There's only you. You are the cause of everything that takes place. Everything!

Again, to prove this you go into sleep, into deep sleep and you don't dream, there's no dream taking place. You're in dreamless sleep. The universe is gone, the world is gone, your body is gone, God is gone, your troubles are gone, everything is gone! This is why when you awaken, you say, "I feel refreshed. I slept good." Because you were without the world and its manifestation.

You must become the witness to this dream also, not the doer, but the witness. There's quite a difference. The doer believes the body and the mind are real. So they have to take action and make things happen, get involved in the world. But the witness really just imagines that everything's okay, even though they have not had a realization yet, but they try to witness everything to the best of their ability. They become the seer, the witness of all the happenings on this earth. But there's no reaction. And if there's no reaction, the mind becomes weaker and weaker and weaker, for it has nothing to do anymore. Until the mind is slowly transcended and you become free and liberated.

The choice is always yours. As I said before, do not believe anything I say. Why should you? This has been my experience, but you have to have your own experience. When it comes is up to you.

People ask me sometimes, "Robert, when will I have this experience? I have been waiting thirty, forty years and I haven't had any experience at all. I've been practicing sadhana, nothing happens?" So I tell the person what he has to hear at the time. I may say, "Trust in God. Surrender everything to God and everything will be okay." To another person I may say, "Practice self-inquiry, inquire, Who does not have this experience? Who thinks he doesn't have an experience of enlightenment? To whom does this come? Who feels this?" To an advanced devotee I will say, "Be still and know that I am God." Not referring to Robert, but to I-am. Be still and know that I-am is God, and the devotee will understand this and close their eyes and go deep into the Self. So we work on many levels of consciousness.

Some people ask me certain questions and want certain answers. I will immediately feel their egos are so big that nothing can save them in this incarnation. And I will keep silent. I have nothing to say. And they have to stay in the silence and they begin to work on themselves immediately. So everyone is different. Where you go from here is determined by what you are. It's your ball game.

When it's time to give up this body, to drop it, you can't take anybody with you, nobody, no possessions, nothing. All the things you've been fighting for will have to be left behind. All your beliefs, your politics, everything will all have to be left behind. So how fortunate you are to be able to hear these things.

Do not spend your life discussing politics or the world or people or places. Save yourself! Save yourself!

I suppose this is another reason why we have Satsang, so you can hear these things over and over again, until it clicks and something happens. You are the only one who can really save yourself. Take refuge in the Self. At the end of each day, go back to the day in retrospect, and see how you reacted to situations. This will give you a good idea of where you're coming from. It's between you and yourself. See the kind of day that you had. "What affected you today," you say to yourself. Were you affected by life, life's vicissitudes? Is your mind always thinking, thinking, thinking constantly and consistently about person, place and thing? You have to be totally honest with yourself. It's your life. You can do whatever you want with it.

I can only explain to you how the universe works, what's going on and the experiences that I've had. You must learn to love yourself just the way you are. If you really love yourself you will love others. Whatever quality you have, that's what you see in others. Remember, there's no machine that churns out pieces of the universe. There's no God that's created this universe. It's all coming from your own mind. It comes from yourself. You are the one. You must think of these things when you awaken in the morning. Do not get up and put on your clothes and go to work right away, get involved in the TV and newspaper. It's your dream! What are you doing with it? Are you lost in your dream? Are you taking the world as being real and reacting accordingly? It's your choice.

It's interesting when I talk to people, they tell me what's going on in the world, all these dastardly things happening in this world today. And I say, go back fifty years from now, the same things were happening to different people, a hundred years from now, two hundred years from now, the same things will happen again and again to different people. If you go backwards or forward, the world will always be this world. The world keeps changing and changing but it only has so much leeway. It will only change so much until it starts from the beginning again. This world is very tricky. It will fool you.

You think the world is personal to you, but the world is going through its own karma, so-to-speak. And people react when new changes come along, how foolish. In other words, they're not working on themselves trying to become free and liberated. They're concerned with the world and what's happening and trying to change things. It will appear that things are changing but it will never change, it will always be the same. It will keep changing so that it becomes the same again and again and again, different situations, different people, different conditions, but the same world doing the same things.

I suppose what it takes is to be totally and completely disgusted with this world, and have no desire or wants or needs. This doesn't mean that you'll starve to death or it will cause problems for yourself, on the contrary, you will be well taken care of. If you only become still and watch the unfoldment of everything. You become like a giant redwood tree. Think of how many hundreds of years a redwood has stood there, those big redwoods in northern California. How many wars they've seen! How many killings they've seen! How many people were born and died in front of them! And they just stood there majestically, no comment, people come, people go, but the giant redwood just stands there in all of its glory and splendor. You have to become like a giant redwood! Let things happen all around you. Do not react to them! Let everything transpire the way it will. Leave it alone. And you will be spared the sufferings and the nonsense most people go through.

And so, to sum up, when you get up in the morning, become the witness to everything that you see. Do not take anything for granted. Do not react to anything. Do not feel sorry for yourself. Every morning is a new beginning for you. As you get out of bed and you get dressed, realize who you are. "I am pure awareness, consciousness, I am Brahman, the absolute reality. Fire cannot burn me, water cannot drown me. For I was never born and I will never die. I am forever." Remember the I-am you are referring to is not you or your body. It is consciousness itself. I-am forever. I have always been and I will always be. If you can start your day like this, then you will remember these things as you go through the day. When you go to work or wherever you go, you'll remember who you are, what you are, why you're here. And you'll do the right thing to awaken. Again, the choice is yours. Do with it as you will. Peace!

It is now time to play, stump the Guru again. Do we have any stumpers over there?

(Q - Mary reads, A - robert answers)



*Q: Dear Robert, please describe what is compassion, where does it come from? In reality, does compassion really exist?*

A: A being who has transcended the small self, that has become self-realized, becomes the epitome of compassion automatically. Compassion is a virtue of consciousness, of absolute reality. Compassion really means when you leave everything alone and you love it. You have a joy in your heart for everything that you see, the good the bad and the ugly. It means that you're not judgmental, that you're totally free and you let everything else be free.

True compassion is like when you're in a dream and you see an accident happening in the dream. Even though it's a dream you come over and help the person because you realize that person doesn't know that he's dreaming. You have a great compassion for everything that's happening, for all humanity, the suffering that's going on. Even though you understand that it's a dream, you do not become arrogant and cynical and say, "Oh, this is this way and this is like that and this is going to happen this way, I'm going to fix this and I'm going to take care of this and I'm going to do that." You keep silent and in the silence you have a great compassion, great love for everything that exists.

*"The ground upon which I stand is holy ground,"* meaning that the whole universe is God, so-to-speak. Everything is God and you have compassion for all things, animals, insects, all kinds of vegetation. Everything that you see you have compassion for. But it's a virtue of consciousness. As you work on yourself and develop yourself, then compassion comes by itself. You have compassion for those who abuse you, for those who cause problems in the world. You know that they're asleep. They're living the mortal dream, they can't help what they do. Again, as you work on yourself, compassion will come of its own accord.

*Q: What is infinity? Is a Jnani and infinity the same or equal?*

A: Everything is infinity. Everything is infinite. The Jnani is infinite, infinite like the sky. Emptiness is infinity, total emptiness, boundless space. The substratum beyond the space is infinity. The glue that holds the planets together in their orbit is infinity. Everything beyond the body, beyond the mind, beyond the thoughts is infinity. So we can say that infinity is just another word for consciousness.

*SR: Robert, is infinity equal to a Jnani or is infinity more than a Jnani?*

R: When you speak of a Jnani, there's no such thing as more or less. A Jnani encompasses everything. So we cannot say that infinity is different. Infinity is the Jnani, the same as pure awareness or sat-chit-ananda. It's all infinity, there's no separation. You're trying to separate a Jnani from something. There's never any separation. It's all the same. It's all one. It's only when the mind starts to think, that you break it up into segments and duality. But beyond the mind there's infinity. Infinity, consciousness, Jnana, it's all the same. Just words to express a different way. Go beyond the words.

*Q: Why is there seemingly intensity of physical energy felt in a human beings awareness after having been in the presence of an enlightened one?*

A: Think of going out into the sun. The closer you get to the sun, the more heat ensues. The closer you are to a Jnani, the more reality, the more truth goes into yourself. The Jnani is like a force of power, electrical charge. The Jnani is always emanating grace. If you feel it, then accept it. When a Jnani has transcended the whole world, the whole universe, then all the power of the universe is in the Jnani. There is no longer any difference between the universe and the Jnani. It's all one. It's all-pervading. But the manifestation of consciousness has become the Jnani. Just as the sun shines and the rays of the sun are all different. Some are stronger than others. So it is with the Jnani, like the rays of the sun. The closer you get, the more heat that you get. So the closer in proximity you are with the Jnani, the more the mind becomes destroyed, reality comes, and you feel it. But you are a Jnani! Awaken to this truth, you are That! There's no difference between you and me! You see the difference, I don't.

Anybody like to say anything else?

*SR: Robert is the Jnani aware of everything in infinity or does infinity just act through the Jnani?*

R: There's no difference between a Jnani and infinity, it's all the same. There's only one. Infinity does not act. If you would imagine a power that takes up all space and time there's no space anywhere, for the power takes up all of that space. So you can't say there's space and something else, for there's no place for anything else. All space has been taken up. So it is with infinity. The same thing has happened with infinity. It pervades all space. There's no place or room for anything else. Again, you can't say that the Jnani is infinity, there's only infinity!

(tape ends) [TOC]

**THE GROUND UPON WHICH  
I STAND IS HOLY GROUND**

*18th March, 1993*

*Robert:* Om, shanty, shanty, shanty, om. Greetings! Welcome. To the new ashram.(students laugh) I know some of you had a long trip over the mountains, over the hills to get here, but it's worth it. I welcome you with all my heart. I love every one of you. Always remember deep in your heart that all is well and everything is unfolding as it should. There are no mistakes anywhere at any time.

What appears to be wrong is simply your own false imagination, that's all. But we live in a universe of Brahman, of absolute reality, self-contained consciousness, where there is perfection, perfect life, perfect bliss, perfect being. This perfection knows nothing about wrong and right, good and bad, happy and sad, it only knows itself as perfection and you are that. You are the Self, that perfect immutable Self. Nothing else exists. Nothing else ever existed. Nothing else will ever exist. There is only the one Self and you are that. Rejoice!

When you really understand who you are you will experience unalloyed happiness. Happiness that you only dreamt about. Happiness in the silence, where nothing is happening, but you're happy, always happy, always at peace.

All of the gods that you've been praying to all of your life, all of the buddhas you've taken refuge in, the krishnas, the Kali-mas, the shivas, the Christ, allah, they're all within you. You are that! There is no god that is external to you. There is no Buddha and god and you. There is only the one Self and you are that. Ponder this.

The knowledge of this brings you eternal infinite happiness, instantly. When you begin to understand who you are, your divine nature, that you are not the body, you are not the mind. Once you understand your infinite nature, who you really are and there is nothing else, you immediately become instantly happy. For happiness is your very nature. Happiness, the Self, are synonymous. Consciousness, absolute reality, pure awareness, are all synonymous. There is only one, has many names. But the one pervades all space and time. That is the only existence and you are that. There is no other existence. Awaken to this truth. You are the only one that doesn't exist and you are consciousness.

When you say I-am Brahman, don't confuse this with your body. When you understand what you're saying when you say, "I-am Brahman," again this will bring instant release, instant happiness, instant freedom, when you realize what you are saying.

I-am Brahman means, I-am, which has nothing to do with your body — who is consciousness and it's all pervading. And what I-am does not refer to your body or your-

self or your thoughts or your experiences. I-am refers to the universe, to everything that exists. Everything that exists is Brahman, everything, and you are that.

Do you realize the implications?

This is what Moses meant in the old testament when he said, "The ground upon which I stand is holy ground." Everything is Brahman. Everything is God so-to-speak, everything. Nothing is excluded. When you truly understand this you have reverence for all of life, everything. You have reverence for the animals, the vegetables, the minerals, the human beings, the astral bodies, causal bodies. Everything that exists is Brahman. It's wonderful. What peace this gives you, what joy this gives you.

When you really comprehend what I'm saying, it means, all is well! All has always been well. But you say, "What about my thoughts? What about my experiences? What about all the things I see?" To whom do the thoughts come? To whom do the experiences come? Who is the seer? Who sees? What is the object seen? Inquire within yourself, "What do I see?" What do I see? The 'I', not you, but the 'I'. Never get the I-thought with the small I, mixed up with you. You are Brahman, not your body, but you, not the I, but you. But when you say, "I see," you're referring to something else completely. Something that does not exist, a mirage, an hallucination. This is where the I is, the I-thought. It's a thought. It has absolutely nothing to do with you.

(A noise interrupts talk, then Robert continues) It's in the monitor. Dinners ready. (students laugh)

Learn to love the Self, not yourself as a body but the Self, which is your real existence. Everything appears and nothing exists. Things appear to look real and you get involved in all the nonsense of this world. Where did it get you, nowhere. Only true awakening will bring you happiness, not knowledge, not knowledge of something. Knowledge of something is temporary happiness. But true awakening comes when you transcend all the knowledge. When all knowledge is left behind. Then true awakening comes.

It makes sense if you think about it. As long as you have knowledge that you've collected, how can you awaken? Knowledge only tells you something exists. It appears to be real. You have the knowledge that you're a woman, you're a man, you live in a house, you live in this world, you have knowledge of physics or of mathematics, knowledge of life. What can this knowledge do for you? It cannot awaken you. Yet people are trying to acquire more knowledge, to what avail? What you really want to do is, know your Self, not through knowledge but through experience.

How to experience the Self? Be still, quiet, that's how, nothing else. You do not have to go through long processes of yoga, meditation, it's all unnecessary. Just keep still, quiet. Quiet your mind that is all you have to do. When you meditate you meditate on an object, this cannot awaken you, or you have to go to the pure land of the Buddha where there are no objects. No seer or nothing to be seen. This alone will awaken you.

But by thinking, thinking, constantly thinking and trying to change things, trying to make things your way, trying to acquire knowledge you'll never awaken, you'll never

be awakened. Know this once and for all. The only way you will ever awaken is through the silence, not through analyzation of facts. Not by sorting out good and bad, but through simple silence, letting go. Letting go of all thoughts, all the hurts, all the dogmas and concepts. Letting go of these things daily.

When you first wake up in the morning be aware of the concepts that come to you. The thoughts, the emotions, the feelings and let go of them, for you will become stronger. When you practice this you'll become happier over night. Total happiness by doing nothing. There is nowhere you have to go, there are no rituals you have to perform. By looking within yourself your mind becomes weaker and weaker until it's finally annihilated.

As you are aware it's the mind that causes you problems. The mind tells you I have to pay the rent this month, I've got cancer, people don't like me, something goes wrong someplace and you're thinking about it, this is what keeps you away from your highest good. It is thoughts like this that keep you from experiencing your Self. Where did the thoughts come from? From nowhere. They have no creator, they have no mother, no father, they just appear. They seem to appear by themselves. You never asked to think, but yet the thoughts appear by themselves. Where do they come from? They have no source.

When you practice self-inquiry and follow the thoughts back to its source, the whole secret is to realize, there is no source to your thoughts. It is only the source that exist, but there is no source for your thoughts, for your body, for your mind. That has no source. For Brahman is self-contained absolute reality. There are no thoughts in Brahman. Brahman is not a source. Brahman is something beyond words and thoughts. Something that you alone can experience. In other words Brahman can be experienced. Not as anything you're aware of now, not as a person, place or thing but as life experiences itself. Ponder these things deeply.

Continue to ask yourself, "Who am I? Who am I who worries or thinks, who frets, who is upset, always believes something terrible is going to happen? Who is this person? Where does this person come from who thinks like this? This person must go." You find yourself here in a body so-to-speak, on this earth, but is this the truth about you. Is this who you really are? Find out. Find out who you really are.

As you continue to be really silent something will tell you this whole thing appears as a dream. This is what the source says that you're looking for, it's a dream. You're dreaming the mortal dream right now. Destroying your beliefs as in person, place or thing as being real, you're destroying the dream image. When you dream at night you're able to awaken in the morning, but when you get caught up in this dream it appears to be very strong and it's hard to wake up. Due to the fact that you keep identifying with person place and thing as being real. This is why you can't wake up from the dream.

I'm not saying that you should ignore people, I'm saying you should stop thinking that everything comes from your mind and your mind tells you the truth. Stop believing that everything you see is real. Do not be bothered by the vicissitudes of life, always turn within. That is where all the answers are. Without is the dream, within is the Self. In reality

there is no real without there is no within but for the sake of explaining this we have to turn within because we think we're living without. When you turn within, the within will eventually disappear and without will eventually disappear. Everything will disappear when you begin to turn within. Yet when you awaken everything will be the same as it is now. Except you will not be a part of it. You will see things as you do now but you will no longer be fooled. The world will no longer fool you. By telling you this is right and this is wrong, this is good and this bad, you will be finished with all of this.

Remember again, why do you wish to awaken? Because you're sick and tired of this world the way it is. By the changes that take place. Everything happens here. It is false. You have happiness. You have sadness. You have good and you have bad. When you will awaken you will never experience these things again. You will be in total bliss all of the time and you'll keep silent, you'll keep quiet. There will be nothing to explain, nothing to discuss, nothing to prove, then you will become the immutable Self that you've always been.

This is your life. You always have the freedom to make a choice. You're always free to make a choice, always. The choice you make depends on what you know, right now.

Feel how wonderful it is to sit in the silence. When thoughts come just ignore them. Do not try to change them at all or try to stop them. Just ignore them. Let them come, let them go. Feel the sensations in your body. Become the witness of what is going on inside of you.

(silence)

Ask.

*SG: Like when you talk about the silence, you're talking about the mind being silent?*

R: I'm talking about becoming completely silent. The mind cannot be silent by itself. The mind is a conglomeration of thoughts. When you become silent the mind slows down. And you will find that it disappears into the nothingness from which it came. You can't really make the mind still. There is only silence, pure silence. (*SG: The absence of thoughts?*) Yes you can say that. If you try to make the mind silent you'll have a hard time, because the mind doesn't really exist. Therefore who are you trying to make silent. You just want to be silent. The mind will take care of itself. What appears to be the mind will disappear of its own volition and become silent because it never existed. When you become quiet, quiescent everything takes care of itself. The true Self emerges with all its splendor and beauty and everything else that appeared will disappear.

So it's a misnomer to say, "I'm going to kill the mind. I'm going to make the mind silent." There never was a mind to make silent. Again you just want to be silent. Forget about the mind. And if you become really silent you will see you never had a mind to begin with. You will be of no mind. You'll be out of your mind. (*SG: I mean usually when people say be silent, they're relating to speech. You're talking much more than just talking.*) Yes, what people are talking about is quieting their mind. I'm not talking about that at all. We're not trying to quiet the mind we're trying to reach an inner silence which is Brahman.

Another name for silence is Brahman or absolute reality. This is the true silence. May you be in silence for the rest of your life and forever. (laughter) (SG: Amen.)

(silence)

R: Sue would you like to give a progress report on your leg and so on? (*student demonstrates mobility*) (laughter) (SS: *It's improving actually.*) Good, can you jog? (SS: *Yeah and I exercise and I walk.*) Do you elevate it? (SS: *Yeah it's been a very good experience, it really has.*) Tell us about these things. (SS: *There's been a lot more silence.*) (laughs)

R: Anybody have any announcements. Like the world is coming to an end or something like that. (laughter)

ST: *There is no satsang on Sunday.* (R: Right.) *And there is again starting next week, every Thursday and Sunday.*

SS: *Is it the same time on Sunday at two?* (R: Yes.)

ST: *Two o'clock Sunday, 8 o'clock Thursday, forever!* (laughter) (R: That's a long time.) *Forever, for a moment. I love you forever only lasts seventeen days on the average. So forever is not that long.* (laughter)

SP: *I have a comment on that?* (R: Okay.) *I appreciate the later time 8 o'clock and yet the freeway is pretty horrendous. So I don't know whether it's possible to make it a little later?* (R: No.) *Or possibly have it on the weekend when traffic isn't so terrible.*

R: You'll have to use the back roads.

SJ: *It wasn't bad coming up on one to Malibu and then across to penny kenny, real quick.*

R: I haven't had a cold since I was about sixteen years old. I used to go and see Joel Goldsmith and I lived in the Bronx in New York. I had to take a train, take a bus in the snow. Walk about a mile after that. But I did it because I wanted to be there. So if you really want something it doesn't matter what's going on in traffic or what's going on in the world. You will be where you have to be.

SE: *There are no trains, no buses, no snow.* (R: Well imagine there is.)

(general talk)

ST: *Just in case somebody doesn't know, there are books and tapes in the back.*

R: Perhaps we can pool, use one car with ten people in one car.

(general talk)

R: Boy, we have some prashad tonight. This looks good. We have sugar coated cookies...

(prashad continues as tape ends) [TOC]

**THE SILENCE OF THE HEART**

*21st March, 1993*

*Robert:* (tape starts abruptly) ...shanti shanti om. Good evening. (Students: Good evening Robert.) Welcome to one life to live. (laughter) On this beautiful Thursday evening. Everybody's wet, it's good for you, make your hair grow. (laughter)

I bet you think you voluntarily came here. You came here because you had to come here. You had absolutely nothing to do with it. All this was prearranged before you were born and here we are. And you think you had something to do with it, you had a choice. You never had a choice to do anything really except to turn within and find out who you are, otherwise you're like a puppet manipulated by karma. You believe you have freedom. Everything is predestined, preordained. There are no mistakes. Everything is in its right place unfolding as it should.

It's when you react to life that the problems begin. You have been trained, programmed, since you were a little kid and now you are completely spoiled rotten. For you believe this is right, this is wrong, this is good and this is bad, this should be this way, this should be that way. And if it doesn't work out the way you think it should you get mad, you get into a temper. You get upset.

Life is very simple why make it complicated. Life is simplicity itself. Leave it alone don't try to change anything. Be here to enjoy, to love, to be. Never try to improve things or to change things but just to be yourself.

What is satsang? Or why are you here?

When a person begins a spiritual path it is no accident. Again they did not choose a spiritual path it happened by itself. As you are aware there are millions of people who have no spiritual path at all and the world goes on. But those of us who have a spiritual path have not asked for one it just happened to you due to the fact you came this way through karma. You've been this way before and you're continuing the path.

When you first began you were like a little child, learning about God. Does God really exist? Who is God? You were very inquisitive. If you were really sincere in your heart the guru within pushed you forward. Forward to new vista's, new understanding and you come in contact with a Sage at satsang.

Satsang means sitting at the feet of the Master. Literally sat means wisdom, consciousness. The Master, consciousness, presence is all the same. It's not my consciousness or my wisdom. It's not your wisdom, your consciousness, it's just consciousness and wisdom. I don't own it neither do you. So you come to sit in wisdom. You do not come to get



wisdom. You do not come to give wisdom. You come to sit in wisdom, the wisdom which already exists. Which has always existed and which will always exist.

The wisdom which asks you, "Who am I? Where did I come from? Where am I going? What is my purpose in life?" Those questions arise of their own accord. There is no answer to any of the questions. Never seek an answer. If you ever come up with an answer it's the wrong answer. Where there is no place to go, nothing to attain, no God to worship, there is no path whatsoever, there is not even satsang. There is no Master, there is no wisdom. Then what exists? Silence. Pure awareness, silence, the silence of the heart. Infinite silence!

In this silence creation begins. Creation begins when you start to think and you break the silence. In the beginning there was silence. Then you came along and began thinking and now we have an entire universe. You created it out of yourself. Everything that exists came from you and you don't even exist yourself.

So how can you do this? How can a non-existent being create a non-existent universe? That is for you to find out.

Suffice it to say everything that you believe exists does not exist. Everything that you have faith in, does not exist. Your personal Gods, your body, your ego, everything you've believed in does not exist. What exists? Nothing exists. Then you ask, "What am I doing here?" Who says you're here? You allow the mind to play games with you. To tell you you're a man, you're a woman. You have things to accomplish. Possessions to accrue. You compare yourself with the people next door and you make a life for yourself.

Then you find out life doesn't work like you wanted it to and you get upset. But the life that I'm talking about is like a moving picture, that only exists for a time then it disappears. And you look back in retrospect in your life, you will see that you've wasted so much time trying to improve things, trying to judge people places and things. Trying to make things go your way. All this means that you'll be happy when certain things happen the way you think they should. Then when they do happen you're not happy at all, or you're happy for a short time and you become miserable again. You spend your time searching, looking, reading, trying to discover new secrets, everything is a waste of time.

There is nothing going on. Nothing is really happening. Become part of the nothing. Now you're part of something. This something has to change. Everything that the senses behold must change. Do not allow your mind to think about these things. Do not allow your mind to differentiate between good and bad, right and wrong.

Now you know what I'm saying to you makes you think, "Well how am I supposed to live then? You're telling us we're not to do anything? We're not supposed to react. We're not supposed to grow up in the world. We're not supposed to think. We're not supposed to create anything. Then why am I here?" Why are you here? What makes you think you're here? Find out. Are you really here? Who is here and who are you? What are you? An organism that has some sort of life to it, struggling all these years for survival.

Life in its essence is beautiful, but not the life that you're living. There is a life that is so beautiful, so precious, so joyous, but it is beyond the senses. It is beyond knowingness. It is beyond all concepts. It is your real life. Some people call this life Brahman. Some people call this life consciousness, pure awareness, absolute reality. Yet if you don't experience this you don't know it exists. It is just something else in your life that you would know. That somebody else has said before.

You have to keep asking yourself this, over and over again, "What is reality? What is consciousness? What am I doing here?" Find out. Spend periods in the silence, where you observe your breath, where you watch your thoughts, do this as often as you can. Never react to the world no matter what it shows you. Dive deep within the Self.

The way you dive within the Self is by not reacting to life. Every time you see a situation and you do not react to it, you're going deeper within the Self. You are not who you think you are. Stop feeling sorry for yourself. Stop looking at situations, yearning for better things. Believing that if you change your life style things will be better for you.

Learn to leave yourself alone. Do not interfere with yourself. And you will find you will become happier than you've ever been in your life, simply by leaving yourself alone. You have everything you need within you to become self-realized, to become liberated. There is nothing anybody has to give you for this to happen. You have all the tools to make it happen yourself.

Yet you insist on reacting to the world. It is this which keeps you back from self-realization. Who can hurt you? What can hurt you? Nothing but your thoughts, if you stop your thoughts you become unhurt-able, where there is no one left to hurt. If you're involved in your thinking process you become hurt-able, where your thoughts will always bring to you in your mind certain instances. Certain things that you think will hurt you. If you don't do this, if you don't do that, even when you have to do certain things to keep from being hurt. All you really have to do is know who you are. That's it! Understand your real nature, who you really are.

Forget about the past. Forget about people who have hurt you before. Drop everything, let it go. Let go of everything, everything. Hold on to nothing. Stand naked in the world without a foundation. With nothing to take refuge in. Then you'll be cleansed completely, then you'll become the ascended Master. But when you take refuge in this and you take refuge in that, this keeps you from your real Self.

As an example: In buddhism you learn to take refuge in the Buddha, take refuge in the sangha and so forth. Yet when you do this you become an idiot for you're holding on to something. You become dull, insensitive. Hold on to nothing. Yet most of us have fear. We're afraid to do this because we won't know what will happen to us. We feel secure when we take refuge in something. The security is your downfall. As long as you feel secure you will never grow.

It's like having money in the bank. You're afraid to spend it. You're afraid to be without an account. Some of you think this is your nest egg, you hoard it. You always look at the balance to see what you have. This keeps you from advancing spiritually.

Remember the Israelites of old when they were in the desert for forty years they were told not to save any manna. So they threw away the extra manna they had, not to save anything, and new manna was provided for them daily. This is the meaning. As long as you have something to hold onto, something to save you from something, you will never become free and realized. Most of us are afraid of having nothing. Yet nothing is absolute reality. Nothing is your savior. Nothing is reality.

Something on the other hand, is your enemy. Something will always hold you back. I'm not saying you have to give your possessions away, I'm saying possess all you will but not be possessed by your possessions. Do not believe that what you earn will be your security, it never works out this way. Your security is your Self, the faith that you have, the power that you have, the love that you have, this is your security, nothing else. Yet most of us never live this way for we have been brought up to believe that we have to have something. For if we feel that we have nothing, we haven't made it in this world and we become depressed, we compare ourselves with others.

Yet every great spiritual Master has lived from day to day, never caring at all what is going to happen the next day. But you say, "How can we do such a thing in the West?" You say, "This is for monks, nuns. For people who have given up this world." On the contrary, you'll be happier than you have ever been in your life when you stop worrying about your possessions what you should have, what you shouldn't have, for they are not your possessions nor are you your body. It is only the mind that thinks these things.

Why not surrender right now to the power which knows the way. Make up your mind this night that you're going to give up everything, mentally. You're going to let go of the past, the future, the present, you're doing this right now this minute. You're letting go of all your fears, all of your frustrations, all of your thinking. You are no longer concerned what's going to happen to you tomorrow, where you will be, where you won't be. You're not worried about a job, income, people places and things, you have found freedom, absolute freedom. This freedom will take care of you, will guide you, listen to it closely it'll tell you what to do at every turn. This freedom is really you.

Behold I make all things new. I will never leave you nor forsake you. I am with you always even unto the end of the world. Notice I-am. I-am is always with you. For I-am is you. I-am with you always. How can it be any different? I-am is consciousness. It is your very soul, your very Self. Every time you say, "I-am," remember what you're saying. You do not have to say anything after that, just say, "I-am," that's the end.

As you go through the vicissitudes of life. Whatever you see just say, "I-am," and everything will be taken care of. When something seems to be wrong in your life say, "I-am." It's very powerful. It will cause many changes in your life. Do not say anything after

I-am, just I-am, that is sufficient. Not I-am this or I-am that, just I-am. I-am knows what to do. I-am knows what you need. I-am knows who you are. I-am.

Let's go within right now and think along with me along these lines. I-am, I have always been, I will always be. I-am is absolute reality. I-am is the truth about myself. I-am lifts me up in the mortal life to that place in consciousness where I am totally free and liberated. The world can no longer affect me in anyway. People places and things can no longer affect me in any way, for I-am. I have returned to my source, I-am. All is well.

(short silence)

SF: *...(question starts abruptly) a talk on quantum healing. And in this talk he said, in this phenomenal world and the relative plane there, is a field of infinite possibilities and it seems to me that anything in duality is a possibility. In other words the sinking of the Titanic was a possibility. The merging of Christ into Sri Rama Krishna was a possibility. When I saw beautiful colored lights dancing to some music that was being played when I was on an LSD trip, that was a possibility. And when a great airliner takes off from Los Angeles with several hundred people and lands in New York six hours later within minutes of when it's due that's a possibility. Anything in duality is a possibility and it's either real or unreal however I want to look at it. Is that right? (R: Yes.) Thank you.*

R: Why not? *(laughter) (SF: It's possible.) Anything is possible. (SF: In duality, because it isn't real in the first place.)*

(silence)

R: *(tape starts abruptly) ...say anything? About the weather?*

SV: *It's beautiful. The grass grows and the pears need water and the apples and there is a hole in the roof. Depends how you look at it?*

R: *It's neither lousy nor beautiful. (SV: Yeah. It's nothing.) When you project your thoughts into it, it becomes what your thoughts make of it. (SV: You once equated the question, "Who am I?" with, "Where does I come from?" How are those two meanings connected? How do they connect?) Who am I? Actually means "What is the source of the I?" (SV: Yeah but how does it mean that. It doesn't mean that to my brain.) What brain? (laughter) (SV: The brain that thinks it's asking a question. I mean it asks, "Who is that lady so and so," I'll say, "well that's so and so," but it doesn't say to me she comes from Germany. Those two meanings can't connect to me.) You mean "Who am I?" and "What is the source of the I?" (SV: Pardon?) You mean "What is the source of the I?" and "Who am I?" (SV: You once you said it means that where did the I come from. Those two meanings don't...) They're the same thing. (SV: Yeah?) Where does I come from? Who am I? What is the source of the I? When you keep asking these questions to yourself, you will become still and quiet and peaceful and one day the whole thing will disappear, there will be no more I left. There will be no more Fred left. You will go with the I and you won't have any more questions. So who am I? And what is the source of the I? are synonymous, there's no difference.*

SK: *They always trouble my brain just like Fred's over here. I finally concluded that this nitwit of a mind just didn't understand English.*

R: So use another language.

*SX: Robert if you said everything is preordained why then I, wants to find out, who am I?*

R: Because it's the only freedom that you have. (*SX: Well I am going to find out "who am I," any way if it's preordained that I will find out "who I am," why am I wanting to find it out?*) Everything is preordained as you say, but yet you have the freedom to find out who you are and go beyond the whole thing. When you inquire "Who am I?" what you're doing is you're letting go of everything. The preordination, the pre-destiny everything must go, it goes away, it disappears and you find out that you are Brahman, you are absolute reality. (*SX: Yeah but even though that I do...how would I put it?*) See when you realize that everything is predetermined, predestined, then you're stuck, that goes for everything but, "Who am I?" releases you from that. It releases you from predetermination and pre-destiny. It makes you completely free. (*SX: But why do I want to find out? If I do not even exist why do I, want to find out, who I am?*) Because you don't believe that you don't exist. If you really knew that you didn't exist you wouldn't have to do that. But you don't believe you don't exist for you think you are somebody. Then you have to practice the practices to be nobody. Intellectually you are saying that I am nobody. I don't exist. Then you ask the question, "Why do I have to do this for?" But if you knew you were nobody you wouldn't have to do anything. There is nothing you have to do. So now it makes you realize this. So now when you inquire, "Who am I?" it'll take you to this place where you will be totally free and liberated.

See you really don't believe it consciously right now. You state it but you don't believe it. So you have to practice "who am I?" and take it deeper and further into the Self where you'll be totally free. Do you see what I mean? (*SX: Well isn't that preordained too, that...just like when you...while you're here but you think that you're doing something but isn't it all preordained, it's already...*) It's all preordained but to get beyond it, to transcend the preordination you inquire, "Who am I?" This takes you out, this awakens you, to give you total freedom, liberation. But if you don't do that then everything is preordained and keeps on being preordained. The only freedom from preordination is to ask, "Who am I?" To go within. Then you'll break it all to pieces. You'll break out of the shell of preordination, pre-destiny, karma. That is the only way you break away from it.

*SP: The inquiry is also preordained right? The fact that I ask the question "Who am I?"*

R: The inquiry has never been preordained. The inquiry is the freedom that you have. We have a certain freedom. If everything was preordained we would not be able to be anybody, be anything, we would be the same way all the time. Nothing would ever change. We wouldn't get out of it. So when you ask, "Who am I?" it transcends the preordination and brings you to reality.

*SX: But actually we don't believe that we don't exist? ( R: Yes.) We believe that we exist that is why we keep on thinking and doing what we think we're doing? (R: Exactly.) And if we realized that we not even exist then we be not preordained? (R: Exactly.)*

SP: *You often say that we don't have any choice in the matter except the choice to turn within. Do we really have the choice to turn within? (R: Yes.) Who has the choice to turn within if there...if we don't ever choose in the matter?*

R: The one who believes they have no choice. (SP: *So there is only one choice that we have?)* The one choice that you have is to turn within, not to react to any condition. (SP: *That's where I get confused. Who has the choice to do that if the thought is predetermined and there is no individual.')* It's all predetermined except as a choice that is the only freedom you've got. If you believe you're an individual then everything is preordained. So because you believe this you have the choice to ask yourself, "Who am I?" and turn within. (SP: *Yeah but whether or not I do that, is that a choice is that one more event in the process.')* It's a choice. It's the only freedom we've got, the only choice we've got. To turn within, to know the truth and the whole ball game is over. (SP: *We make a choice to do that? It just does not happen as one more step in the evolution or whatever?')* It is your choice, it is your freedom that you have to make. You have the freedom to make the choice.

SP: *What's the freedom based on? In other words who is making it? What kind of entity has the freedom to make a choice? Like for me everything that I do is based on a conditioning...*

R: Yes it's the ego that makes the choice. The same ego that doesn't exist, the same ego that is preordained is also the ego that makes the choice. But as you turn within you transcend the ego totally and completely. You become free.

SP: *Yeah, I can understand that part but I don't understand how there is one choice out of the midst of no choice, do you know what I mean? I don't get where there is an individual who has that some kind of volitional power to do the turning within. It seems like there it's still integrated in the whole scheme of things. Maybe it'll lead to the transcendence of the predetermination but it still seems to be in the realm of predetermination to turn within.*

R: It seems that way but it's not. The predetermination exists in all areas except when you say, "Who am I?" (SP: *And what makes us say that?')* Your spiritual practices that brought you here, throughout the years, throughout the centuries, you're ready to say that now. Prior to this you weren't ready to do this. You just went along with the game.

SP: *The freedom to say, "Who am I?" is based on doing something in the past, so-to-speak. Whether it's spiritual practices or just reaching a certain level of some kind, trying to put it in those words?*

R: By practicing spiritual sadhana all of these years, you're getting to the point now where you can say, "Who am I?" (SP: *So the sadhana is the preconditioning, the preconditions, the prerequisites to say, "Who am I?')*) Yes, it has brought you to that place. Prior to that you wouldn't want to do that. Prior to that you wouldn't want to do that. You wouldn't want to do anything like that. (SP: *Right)* Now you will.

(tape ends) [TOC]

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## **IN THE QUIETNESS IS YOUR STRENGTH**

*28th March, 1993*

*Robert:* (tape starts abruptly) ...Don't you feel wonderful? (Students: Yeah.) Of course. Again good afternoon. (Students: Good afternoon Robert) It is good to be with you here again.

Most of you have come to listen to words, but I tell you the message is in-between the words. In the silence, where there is no talk going on. That's the message. That's where truth is, that's where reality is, when there are no sounds, no words. Words are only to motivate you to keep quiet. That's all words are good for. Chanting, words, they're only to quieten the mind. Keep you still. In the stillness is your reality. In the quietness is your strength, not in the noise, not in the talk. Try to be quiet most of the time. Do not get involved in too many conversations.

People have been talking since the beginning of time. What did it accomplish them? Look at the world, the precarious position it's in. It's all done by talking, talk, talk, talk talk. And now you come here to listen to me talk to add to the confusion. But I say to you, "You have to give up the talking. You have to give up all the dogmas and confusions and nonsense. Drop it all and be still. Be still and know that I am God."

When you are still you will feel the presence of the power. You will feel the absolute reality of what you are. Only in quietness can you feel this...this peace. Not in noise, but in peace, in quietness. Only then will you feel a stillness and a harmony and joy.

How many of you are happy?

S: We're happy.

R: How many of you are really, really happy?

S: Sometimes. (laughter)

R: How many of you are really really really happy?

S: No not that. (students laugh)

R: Very few.

We still believe happiness lies in things and places and people. We still believe that if we won the lotto we'll be happy for a while or if you meet the right person you'll be happy. When things go your way you'll be happy.

How many times have you done this and you've not been happy. Happiness lasts for a short time, material happiness, then it goes away. Can you believe that there is such a thing as unalloyed happiness, unbroken happiness, happiness that goes with you and stays with you and never changes? Yes my friends there is such a happiness. If you ever

felt it you'll never be the same again. It's a happiness that brings you bliss and joy and awakens you to the truth of your Self. This happiness is you. It is your natural birthright it is what you really are. But you've been looking in all the wrong places.

Do you know the song, "Looking for love in all the wrong places?" When it's within yourself, all you have to do is turn within. It's not on the outside. It's not in a better job or a better person or more money or more health. This has absolutely nothing to do with it, yet it appears that it does.

We're all born to die so-to-speak. Noone is going to last forever. Whatever you accumulate, whatever you do in this life, you can't take it with you. So why are you searching for things that you can't take with you? Does that make any sense? You can't take certain people with you. You can't take your couch or your house with you. You can't take your car with you. You can't even take your body with you. It all stays behind.

Yet most of us never want to think about these things. We don't want to think we leave something behind. We think we're going to live forever, what a joke. And yet there is an infiniteness within you, a joy within you, that never dies, it lives forever. What is it that lives forever? Find out. I'm not going to tell you. I'll spoil all of the fun.

You're not what you think you are. You're not what appears to be. Forget about all your problems, all your joys, all your sorrows, all your happiness, forget about all these things. They can do absolutely nothing to you or for you. Stop thinking, quiet your mind, become still, peaceful, then you will feel the presence, then you will feel the power.

Do you feel it? When it's quiet, silent. Tremendous power, tremendous bliss, joy. It abides as you when you keep still. When you rejoice in your Self. When you take refuge in your Self. When you love your Self.

Have you ever tried really to love your Self? I'm not speaking about your ego, what you appear to be, but to love the Self. The real Self! The Self which has always been and will always be. You are that Self right now just the way you are. Nothing has to change. You're saying nothing has to change, my life is all screwed up. If nothing has to change then it has to change. You're looking at the wrong picture. The screwed up life is not yours. You're not that at all. When you love the Self you love the Self which is eternal, the absolute reality, consciousness, pure awareness, that is your Self.

Have you ever thought of yourself as pure awareness, total freedom, complete bliss, boundless space. This is your true nature boundless space, all-pervading, omnipresence. Feel yourself as that. Forget about your body. Stop thinking about it, leave it alone. It's not you. It never was you. You are boundless space, pure awareness, beauty, joy, everlasting bliss.

You must begin seeing yourself this way. What you see you become. What you feel you become. What you think about all day long you become. What do think about yourself all day long? How you see yourself, how you feel about yourself. It's an important question. For you are what you see. There is only one Self and you are that. But if you see something else it's not my fault.



Why are you seeing the confusion, the chaos, the turmoil, the sickness, the poverty, the lack? Who tells you see this?

You've been brainwashed since you were a little person to believe that this is a universe you have to struggle in, overcome things, that's a lie. There is nothing you have to overcome because there is nothing you ever became to overcome. You are pure consciousness, pure being, this is your nature and if you see and think everything is Brahman, you will become Brahman. If you see everything as lack and limitation, you will become lack and limitation. You're in control, you're in charge of this. No one can really control you, you are the power. You have all the power that exists it is all within you. It is all you. You are that! You have always been that. What makes you think you are something else. Awaken to the truth. Awaken to reality, your reality. The one reality!

What about this world? This world is like a dream, that's all, just a dream. It comes and it goes. It's here today, it's gone tomorrow. Would you get involved in the dream and think it's real? If you're dreaming you get tied up by savages and they're cooking you alive. When you woke up would you try to go put the fire out, try to escape? You'd laugh. You'd see this is all a dream, it's not happening I'm awake now. And so it is with this world, this universe.

Things appear to be real, it makes you react to things. You try to change things, you try to improve this world, yet you're doing it all in the dream. So you say, should I do nothing good in this world? Should I help others? As long as you're dreaming help others. Do good in this world. Do what you can to alleviate the pain and the suffering of others. But when you awaken you will see there never were any others. There is no others, there is only the one, the one reality, you are that. There never were any others, but as long as you don't experience this state you must continue to do good works. Do what you can to help the misery of this world, have compassion, loving kindness. Help others all you can. But all of the time work on yourself. Continue to work on yourself, always. Never stop working on yourself.

How do you work on yourself?

Whenever something happens to you, when you see something in the world you don't agree with, you don't like, or have a feeling inside that disturbs you, question and ask, "To whom does it come? Who experiences this feeling? To whom does it come?" And you say, "It comes to me. I feel this." Then inquire further, "Who am I?" This process is called self-inquiry or the direct path. It skips all the meditations, yoga, pranayama, ni-pranayama, it goes beyond everything. It goes beyond everything. Direct path self-inquiry. It's good for everyone, everyone should practice it.

When you first get up in the morning, as soon as thoughts come to you ask, "To whom do these thoughts come?" Ask yourself, whatever the thoughts are. "To whom do these come? Who is experiencing these thoughts? Who has these feelings?" and the next answer will be, "I do." You inquire further then, "Who am I?" What you're really saying is, "What is the source of this I?" This is what you're really saying. Where did this I come

from? What is its source? I is the root thought, the root thought, root of all thoughts. If you can quench the I all the other thoughts will go with it. You don't have to try to remove thoughts or change thoughts, you simply get rid of the I that thinks that. When the I is eliminated so will all of your thoughts be and you'll be home. This is what you should practice day and night, all of the time. It's the best psychotherapy in the world.

Whenever something disturbs you, no matter what it is. Whenever something annoys you, whenever something bothers you, inquire within yourself, "To whom does this come? Who feels this? Who feels this?" and of course you will say, "I do." The I is the answer. "Where does this I come from that feels this? Am I the I? No, I wouldn't be able to say, 'I do.' Who is this I? Where did it come from? How did it appear? The I is only a thought. It has no validity, no reality, it's a thought." Follow it to its source by observing it, by watching it.

As you do this certain thoughts will come to you again, then you repeat the procedure again and again. "To whom does this come? Who is feeling this? Who is thinking this? I am. What is this I? Who is this I? Where did it come from? Where did I come from?" What you're doing you're separating yourself from the I. Slowly by slowly, little by little you're separating yourself from the I-thought. And one day the I will just vanish completely. At that time you will become absolute reality, pure awareness.

But you have to practice this continuously. As you're going to sleep, when you wake up, all of the time. Who am I? Meaning what is the source of the I? To whom do these thoughts come? Who feels depressed? Who feels disturbed? Who feels out of sorts? I do. Who am I? And you have to yearn for freedom inside. You have to yearn for absolute freedom and make it first in your life. What's first in your life you become.

Think for a moment, what is the most important thing in your life? To be free? To have a million dollars? If you have a million dollars then you have to go to work and do all kinds of things to get rich, it'll take up all of your time and one day you'll drop dead and that is the end of that. Whereas if you're smart you will try to find out what the truth to your reality is. What is reality? Who am I? Where did I come from? What is life all about? It's all within you, all the answers are within you waiting to express themselves.

Do not waste any more time but diligently begin to practice this method. Wherever you are, it makes no difference whether you're driving your car, if you're watching the TV, if you're doing the dishes, if you're working in the office. Anyone can practice "Who am I?"

Now feel the silence. The silence we're in isn't the silence. It's beyond explanation. When I speak of the silence, I'm speaking of reality, God, consciousness. Feel it! Feel it right now.

As you feel it, if thoughts come to you ask yourself, "To whom do these come? Who is feeling these thoughts? Who is being bothered by these thoughts? I am. Well who am I?" This is a definite method that will bring you home if you will practice it. Do not think of time, how long it will take. For time is non-existent.

It's like the story of the student who was with a Master and his Master was teaching him all these truth principles and he kept asking, "Master how long will it take me to get there? How long will it take?" He bothered the Master all day long. Finally the Master told him, "Come with me." He took him to the lake and told him to look into the lake. When he did this the Master pushed him into the lake and held his head under the water for a long time. When he pulled him up by the hair he looked the student in the eye and asked him, "What was it that you wanted mostly when you were under the water drowning?" And all the student wanted was to grasp for air and he said, "Air! Air!" And the Master said, "When you want truth as much as you wanted air you'll have it. When you want to be free as much as you wanted the air, you'll become free." And so it is with us.

Again what do we put first in our lives? What do we get involved in? Think of all the nonsense going on in our lives. Do we need all of this nonsense? Drop it! Drop everything! Your true nature is absolute reality. Your true nature is bliss consciousness. Your true nature is pure awareness. You are that Brahman who has always been and always will be. You are the universe right now. Enjoy it, accept it, be it and be free.

(pause as tape starts abruptly)

...the guru in which you ask any question. If you stump me you get to sit over here and I get to sit over there, so feel free to ask a question about anything. Very inquisitive bunch of people.

*SY: What is the purpose of evil in the world?*

R: To whom does the evil come? Who experiences evil? Is there such a thing as evil? That's how it appears. Is there really evil? The logic that appears to us is a cleansing process. A human being so-to-speak, a world so-to-speak, it doesn't exist. It appears to be cleansed every now and again. The way this earth is cleansed is through earthquakes, cataclysms, all kind of good things like that. And everything begins fresh and new. But when a person is cleansed it's through suffering so-it-appears. You go through certain suffering and you come out of it beautiful and happy, maybe not in this life.

It's like a flower. When you plant a rose seed, if you were as big as an atom and you observe the rose seed you see a tremendous explosion taking place. Like a nuclear explosion. In order for the rose to come out there has to be destroyed. There has to be an explosion and the beautiful rose comes out. In other words, if there is no explosion you wouldn't have the rose. This is true with everything in life - what appears to be life.

So something happened that we were told, when we were little, is evil. And we separate it and we say, "This is evil, this is good. This is right, this is wrong." It's all taking place in your mind. Everything takes place in your mind. Stop the mind from moving and everything will stop, and there will be no more evil for you. That is why it is written, "Evil is in the eyes of the beholder." So it's what you see. You may see evil and another person in the same situation sees harmony and joy. Depends who is looking, who is seeing. So rather than try to differentiate between evil and good, right and wrong, dive within yourself and find out who you are, then see if there is any evil in the world.

SK: Robert what can help individuals, in their motivation for liberation? Not quite as much as the fellow that wanted air when he was drowning. Can anything be done about that?

R: Begin to work on themselves continuously, peacefully, until that time comes when you have that kind of desire, that kind of feeling. As you look at this world and become disturbed by it you will one day realize, "Why am I going after this world? Why am I allowing the world to bother me? Why do I react to this world?" And you will go deeper and deeper and deeper. As you come to satsang all of the time, and you keep studying all these things you will find that you are gradually becoming less and less, and your true Self is becoming more and more. And you will win eventually. So don't think that you're not doing it or you have no desire, there are things keeping you back, do the best you can. And when you're not practicing do good to others, have compassion for the world. Handle it the best you can and everything will take care of itself.

It's hard when we look at ourselves and think that we're making progress or not. We can't do this for ourselves. But anyone who comes to satsang like this, or practices these things by themselves, something is happening. Something wonderful is happening inside and one day you will feel it. You just keep practicing, practicing, practicing, then you will be home soon. Have no fear all is well.

SB: Robert is going deeper and deeper and deeper something like when water gets hotter and hotter and hotter? And it doesn't appear that anything is happening, it's still plain old water, and there is a point where it just starts to bubble, and there is a point that it actually evaporates and completely changes from water into vapor and disappears. Is that like going deeper and deeper into silence? There is a certain point where you just evaporate or coincide with reality and then everything, you know...

R: If you wish to use that analogy that's fine.

SB: Because I noticed that long ago, about twenty years ago I had a profound thing happen to me. Just by accident, I had never read a book or never went to any meetings of any kind and just looking back now on how it happened it was like falling and falling and falling into emptiness for several days. And then there was a point where there was just absolutely nothing, a profound emptiness then there was a tremendous fear at a certain point. And when I look back on it, it seems like it was a death, a more profound emptiness, no motion at all. And then at a certain point something happened like an explosion. So the silence, it seems like we could be silent in the mind and nothing seems to be happening. And I look back at that and remember what a difference that was between that silence of absolute death like and that just for a few minutes, and then the mind coming back and then the desires coming back. But it was just like a completely different mode of being. (R: Try for it again.) That day it happened by accident. It was like a coincidence. It wasn't something I knew about and tried for... (R: It happened by itself.) It just happened by accident without ever knowing a single teaching. Never read a single book.

R: That is the best way for it to happen. What happened, why did it go away? (SB: Mind came back, "How could I live like this?" That was the first thought.) See this means...what this means to me is you never really had it. If you really had it, it would never go away.

(SB: *So what is it then? it wasn't the real thing but it was some kind of a...*) Yes, you had a spiritual experience which was good. (SB: *Yeah.*) You went to a certain degree but not to the Self of it. At least you know something is there. It makes your belief stronger. Because if you did not experience anything... (SB: *Yeah.*) ...you wouldn't know if anything exists like this. But since you had the experience you know it exists.

SB: *But the funny thing is that, you know, everybody, it's like we're all searching for something, and the funny thing is, in this little thing that happened, it came out of absolutely nothing, nothing, not a speck of anything.*

R: You will experience it again. It will stay with you this time. It won't go away. All is well.

We have a reading by Mary. We read this once a year.

S: It is called, "Mind the business for which you have come":

*"All events in life are shaped according to the divine plan. What is bound to happen will happen. What is not to happen cannot be brought about by any human effort. On this point Ramana was quite categoric. When Deva Raja Mudaliar questioned him as to whether only important things in ones life, such as major occupation or profession alone, are predetermined, or even trifling acts, Ramana replied, "Everything is predetermined."*

*"One of the purposes of birth is to go through certain experiences which have been marked out in the karmic unfoldment of this life. The whole program is chalked out. This would apparently be a dampener to all effort, for one would be puzzled as to what the responsibility of man is. Is he an automation of karmic forces? Where do his free will and effort come in?"*

*Ramana points out that there is another deeper purpose in life, that is to search and find out the truth for oneself. He would say that the only useful purpose of life, is to turn within and realize there's nothing else to do. Ramana would therefore constantly din into everyone the fact that the ultimate truth is ..., immediately available here and now.*

*When Natanananda asked Ramana, "Is it possible for everyone to know directly, without doubt, what exactly is ones true nature?" prompt came the reply, "Undoubtedly it is possible. The ultimate truth is so simple," Ramana would say. "It is nothing more than abiding in ones own state." This is the essential message of all religions and creeds. Leaving aside the automatic course of our lives regulated by the creator, according to his law, ones duty is to channel effort to be self-aware. Steadfastness of purpose is in treading the inner path through vigilant self-inquiry. On such inquiry as to the source of the individual, the inquirer merges in the conscious source.*

*The inner odyssey is seldom smooth sailing. Full many a delusion would wean one away. For instance, people would go to Sri Ramana ashram to breathe its rarified atmosphere, while there, instead of surrendering to his flowing grace, they would get involved in the happenings of the ashram management. Ramana used to jovially remark of some visitors, "On their first visit to Sri Ramana ashram, they seemed to be alight. On the second visit they discovered that the ashram is not properly run and on the third visit they start giving advice. On the fourth they know best how to run the place. And on the fifth they discover that the management is not responsive. On the sixth, they suggest that the present staff should walk out, leaving the ashram to them." They would*

thus get bogged down in things which are irrelevant for the search. When such people complained, Ramana would say: "Mind the business for which you have come."

This would apply, of course, not only to their visit to Shri Ramana ashram, but also to the purpose of human life itself. One has to constantly keep before the mind's eye the liberating purpose, the only worth while one of freeing oneself from the karmic chain, by discovering the hidden truth. Ramana would even seemingly chide if one failed to pursue one's own sadhana, but spent time thinking and talking of others.

A devotee once told Ramana, "I have been here for many years. People got into Samadhi. I close my eyes for a minute and my mind travels around the world." Ramana replied, "Why do you think about others? Let them meditate, sleep or snore. Look to yourself. Whenever your mind goes astray bring it back to the quest."

Once Bhagwan told a devotee, "You wake up, look at the mirror, it shows the growth to be got rid of. Instead of wasting time, start shaving. Similarly, heaven knows when the allotted time would end. Hence, not to seek the truth by vigilant self-inquiry is truly suicidal. Many would like to blame their circumstances for their indolence and laziness and failure to pursue self-inquiry." Ramana would ask, "Why depend on that which is not in your hands. Go ahead with the business which is in your hands, under your control, leaving aside what you cannot do anything about."

Proper utilization of God given freedom of turning the mind, is what is needed all the time. As for adverse circumstances in life of which everyone has a belly full, while sympathizing, Ramana would at the same time say, "You are always free not to be affected by the pleasure and pain consequent on action." The teeth have to be taken out of the event by an attitudinal change which neutralizes it.

Sometimes Ramana would advise leaving things to the sure hand of the sat guru, and to stick single-mindedly to the effort which would make one self-aware. Ramana would say, "Why don't you do what the first class railway passenger does? He tells the guard his destination, locks the door and goes to sleep. The rest is done by the guard. If you can trust your guru as much as you trust the railway guard, it will be good enough to make you reach the destination." Again when someone pestered him for the darshan of Shri Krishna, he said, "Why don't you leave the shaktakara of Krishna to Krishna." We also have the pointed advice given by him to Ganapada Muni. "Remain all the time steadfast in the heart. God will determine the future for you and accomplish the work. What is to be done will be done at the proper time, don't worry. Abide in the heart." Life becomes meaningful if we joyously tread the inward path, remembering that ours is to do the vichara and it is for the inner source to do the rest. Then bliss is not the end product to be found on reaching the goal, but is felt all along the homeward, heart-ward journey."

R: Thank you Mary. (SM: Thank you Robert...)

(tape ends abruptly.) [TOC]

## **GET OUT OF THE DREAM BUSINESS**

*1st April, 1993*

*Robert:* Om, Shanti, Shanti, Shanti, Om. Good Evening. (Students: Good evening Robert.) I welcome you with all my heart. I love every one of you just the way you are, unconditionally. I mean you could be the biggest bum in the world and I'll still love you. I don't care what you do, I'll still love you. You can hijack cars, rob banks, I'll still love you. Makes no difference. Do what you must, but always remember somebody loves you.

Again, let me remind you, if you've come here to hear a speech, you've come for the wrong reason. If you've come to hear a sermon, you've come for the wrong reason. If you've come to hear philosophy, you've come for the wrong reason. If you came to hear nothing, you still came for the wrong reason! (laughter) So, there's no valid reason for you to be here! Why are you here? Why am I here? (Someone says, The Silence!) That's it!

Someone has asked me to speak about the dream state versus the waking state. So I'll mumble a few words about those things:

First of all, to a Jnani, to a Sage, there's no dream state and there's no waking state. None of those exists for the Sage. But for the ajnani there appears to be a dream state and a waking state. And the remarks that are made is this: "The waking state appears to be long. It appears to go on forever. But the dream state ends." And as a matter of fact, you have about eight, nine dreams a night. You usually only remember the last one.

So how can I say that the waking state is a dream state also?

Well, let's look at it this way. In what you call the dream state, you were born, you go to school, you get older, time passes, you get married, you have a job, you grow older, you're eighty-five years old and you start declining. This is the dream that you're having. Now, if I came into your dream state and I told you, "You're dreaming. You're not really eighty-five years old and you were never born and none of this has ever happened." You would throw rocks at me. And you'd say, "What are you talking about? A century has nearly gone by. I remember when I was a little boy or a little girl and now I'm an old lady or an old man and I've got cancer. And you're telling me, this is a dream?"

You wouldn't believe me. I tell you, do not concern yourself with your cancer or your state of eighty-five years old. Do not concern yourself with what's going on in your life. Rather, look within yourself for reality. Find reality and everything will take care of itself. Again you'll throw rocks at me. You don't want to hear anything like this. You say, "I've gone through all kinds of experiences in my life. And you're trying to tell me it's a dream? You can't fool me, this is not a dream, this is real!" Look I could even pinch you

and you'll say, "Ow!" But then I say, "Remember, this is a dream pinch! It's all a dream." But you still won't believe me. Then when I leave, you awaken.

You awaken to this dream state. This state, what you call the waking state. And the dream is all gone, it's all finished, like it never existed. And you laugh. You were never born in the dream, you never went to school in the dream. You never got married in the dream. You never became eighty-five years old in the dream. You never had cancer in the dream. You've awakened to this state! Yet you say, "This state is longer." It's longer because you're having the dream, that's all! Remember when I was in your dream, when you were eighty-five years old? To you it was a long dream. You went through many experiences. You went through eighty-five years of experiences and they all seemed very valid to you. Yet it happened in a split second. It happened in a split second, all the years, the experiences, the cancer. It happened in a split second and you awake, you awaken to this state.

This state is the same thing. This is also a dream state. Not any different than the dream state that you dream at night. Same thing! It's only another dream. And you will only understand this when you awaken! A person is no longer in the dream state, no longer in the waking state, they're in a state of sahaja samadhi between the waking and dream state. There is really no state for a person like that. But to the ajnani, he believes that a Sage is in the waking state like they are.

How do you get out of this, the dream business? How do you transcend those both states?

Simply by going beyond them, you go beyond the dream state by realizing that when you react to conditions, to person, place or thing, you are perpetuating the dream. You can tell where you are by the way you react to life. If you believe that your body's getting older, that you're a person, that you have problems, you react to life's conditionings, then you're caught up in the dream, just like any dream at night. All kinds of conditions befall you and you believe it's real and you react to them. As long as you react to them you will never get out of it. You feel angry, you feel fear, you believe something is wrong some place. Then you can never get out of the dream. In other words, you'll go from one dream to the next. This is called reincarnation. It's one dream after the other dream. It never ends. You take on body after body after body, always dreaming, always reacting, always believing something is wrong, something is right, something is good, something is bad. And again, as long as you believe this, you'll never get out of it.

So the way to get out of it completely is to realize that there is an observer who observes both states. The observer observes both states, the dream state and the so called, waking state.

Now remember this is for the ajnani. For the Sage nothing like this exists. For the ajnani, you have to think to yourself, "Who is the observer? Who created this?" in other words, "Who made all this up? Who created the so called dream state and the waking state?" And if you think real carefully, it's our old friend Ishvara, the god of karma. Ishvara



has been playing with his leela again. You tell Ishvara to stop playing with his leela and he won't listen. He's feeling these states.

Ishvara, for some of you who don't know who he is, he's a personal god that you have created out of your mind.

When you believe that you are a body, then you created god in your own image, and we call this god, Ishvara, the god of karma. It is he who dictates all these things, what's going to happen, what karma you're going through, how many lives you're going to live.

Now, here's the secret, if you get rid of Ishvara, it'll be finished. You'll be free!

You've got to kill Ishvara. Ishvara has to be removed, totally and completely then you'll be totally and completely free! How do you kill Ishvara? By laughing in his face "Who are you? Where do you come from? You can't frighten me any longer. I no longer accept you. You're part of my mind, my imagination. You're part of my false imagination! You do not exist!"

Now, I bet some of you here are afraid to do something like this because you think you are insulting god. What kind of god are you insulting? A god that you made up yourself! You created this god. Where else would he come from? Is there a god up in the sky looking down at you throwing lightening bolts, saying, "You're a good boy, you're a bad girl! I'm going to punish you. I'm going to reward you." Do you know some of you really believe this? Yes, while I'm talking to you, some of you really accept this. And you're afraid to get rid of this God.

But can't you see this very god is keeping you in bondage! It's this very god that makes you take on new bodies, makes you believe that you're a person, with problems. It is this very god that makes you worry about your body or about your finances, concern yourself with the world situation. And this god laughs while you cry! You're concerned about this. You're concerned about that. You're concerned about everything. Only when the god is removed will you become free It's up to you to remove this god. You've got to do it, nobody can do it but you. This is not blasphemy. Blasphemy is when you're believing that the Self that can hurt you. When you believe in problems, when you believe something is wrong, that's blasphemy!

But it is virtually impossible for anything to be wrong for this whole universe the whole world is consciousness. The whole universe is consciousness. It has absolutely nothing to do with gods or goddesses, or karma or reincarnation or dreams. These things are part of human thinking. When you realize you're no longer human, they disappear. You must become inhuman. It is up to you to do this.

You have to ask yourself the right questions. Many of you are afraid to question yourself. You're afraid that god is watching you and you'll be punished. Yet, some of you actually believe this. But I say to you from direct experience, there's no god at all anywhere in the universe that can punish you or wants to punish you or has tried to punish

you. If there's a god that exists, he's too busy screwing up the world to think of you! (laughter)

What big egos some of us have, we think god is looking at us, judging us. We're so important, we're being judged, by an anthropomorphic God some place up in the sky. We're so important, aren't we? That this mighty god is punishing us personally for being bad little boys and girls. Get rid of all this, once and for all! Remove it from your mind! Empty your mind totally of this kind of thinking.

There is only pure awareness, absolute reality and that is you right now! Right this moment! Don't think about it, just be it! Do not attempt to analyze what I'm saying or try to figure it out in any way, just be it! What I'm talking about you can only be. You can't think about it. When you begin to think about it, the truth about the matter disappears. Then you get caught in the body, in a thinking body. Yet, there's no time or space for any thoughts to exist. For time and space themselves do not exist. So where can you think? There's no place for you to think. For the thoughts have to move. And there is no room for thoughts.

But what I'm telling you is that you're absolutely free right now. Absolutely liberated right this minute. You are. You are the entire universe right now. You who was never born, can never die. You are the one, right now! This very moment! Feel it! There is nothing else.

How wonderful it is to be totally free. Free of praying to gods for your salvation. Free of thinking of a body that needs care or you have lack or limitation some place in your life. Be free of this kind of thinking. I know some of you are saying, "Well, it's okay for him to say that. But the doctor told me I got cancer. I got AIDS. And I have no funds in the bank. My wife or husband left me." Who are you talking about? You're not talking about the real Self, that you are! You're talking about somebody who doesn't exist! You're speaking of a dream person! That's here today and gone tomorrow! You're not speaking of the Self. Wake up!

Try to understand what I'm saying to you. You are the god! You are the Brahman. You are the Self.

Stop thinking of yourself as a mortal being, once and for all. Stop it! Cut it out! Behave yourself! Wake Up! Know who you are. Change your mind. Lift it up from this nonsensical thinking, and allow the mind to think in the heart. The heart will open up as a rose does with its calyx to the sun. And you will begin to laugh in joy and ecstasy, that you are the one. The one that is beyond time and space The one that is beyond reality, beyond causation. You are that one. Awaken to it, now. Wake up! Don't just sit there like a lump of manure, wake up! Who do you think you are? You are the god, remember this always. The only god that exists! There is no other god but you.

Again, do not try to think these things through. The worst mistake you can make is to think of what I'm saying. Do not think about it. Just be it. Let it happen. Why? Because when you think about it, you spoil it. Remember, the mind is only a conglomeration

of energy, of thoughts, that's what the mind is, thoughts about the past, thoughts of the future, thoughts of the present. When you begin to think about your thoughts, it puts you in time and space. And in time and space a lot of other thoughts come. One thought leads to another thought it never ends, as you know all very well. Thoughts keep coming and coming and coming and coming once you let them come in. Stop thinking once and for all.

When your mind tries to think, ask it, "Who thinks? Who's thinking?" Something will tell you, "I am." And you realize you're not this "I" at all. The "I" that thinks is the I-thought, an idea. Not reality. Again, the I-thought has to rest in the heart. As you go into the heart, then the heart is opened again. And that time will you feel your reality.

Remember, all this stuff is for the ajnani. All the nonsense and babbling is for the person who thinks they're human, who gets offended, gets insulted, becomes angry, thinks there's something wrong some place. That's who I'm talking to. If you're not that person, don't listen to a word I say.

(short silence)

You are here for one reason. Don't ask me what that reason is. I don't know why you're here at all. But you're here and I'm here and we're all one and all is well.

I want you now to take a hard look at the problems that you think you have. Those of you who think you have a problem of some kind, take a look at it right now. Look at it carefully. Examine it. And ask yourself, "Who has this problem? Who really has this problem?" Try to understand that if you can get rid of the idea that you're human, that you're a personal self, a personal ego, the problem will disappear of its own accord. Remember, it's only the ego that has the problem, the small self, not you!

You are the god. It's virtually impossible for you to have a problem. But when you identify with the self, the small self, the ego self, it's full of problems. It's time for us to awaken to the truth. There are no problems. There's no body. There's no mind. There's no karma. There's no reincarnation. There's no personal god. There is only that! And you are that! Don't you really feel good now, to know that you are that! Some of you are saying, "What's That?" Don't worry about what that is, just become that and be happy.

I tell you all is well. All is exceedingly well, why won't you believe me? Some of you believe you've come here to do great things on this earth, become famous, invent something wonderful. But I tell you, you didn't come here to do anything like this. Because you don't even belong here. You're in the wrong place! You're in a dream world believing that you've got to become famous. And you haven't become famous or you're suffering, upset. Take a good look at this, look at it carefully. Look at what you've been doing all these years.

You aren't like other people or you wouldn't be here tonight. That's why I can talk to you freely. Your lot is not to go to work every day and come home at five or six o'clock, watch TV, go to sleep, take a vacation once a year. This is not for you. You are here to do nothing, absolutely nothing! That should be your motive, your goal, to become nothing.

This doesn't mean you would be inactive. On the contrary, you will accomplish many beautiful things.

But you will not be the doer. You will realize that you are not the doer and you never were the doer. Isn't this wonderful news? To realize and understand that you are not the doer? Yet, you are doing things. I know it sounds like a contradiction, but it's not. Your body will appear to do something, yet you are not the doer and you're doing nothing! Does this mean there are two of you? On the contrary, there is only one. But the world sees you doing something. Yet, you know you're not doing a thing.

Again, do not try to understand this with your mind. The mind will just foul you up. The mind is only good for one purpose, to foul you up, to make life miserable for you. That's all the mind does. It tells you all sorts of things about person, place and thing. And you react to it and you become further pulled into it. This is the nature of your mind! It's false imagination.

Again, how do you get out of this whole thing? By becoming quiet, still, quiescent, finding the observer of the observed. Asking yourself, "Who observes all these things? I do. I've always been the observer. Then "Who am I? Who is this "I" who is the observer? Where did this "I" come from? Who created it?" Every question you ask yourself, you have the same answer, "I did." It's always "I-I-I."

When you do this enough, you will realize it is the "I" that is the root cause of all creation. "I" is the root cause of everything in your life. Everything! This is a new revelation. It's a marvelous revelation for you to understand. "I" has been the root cause of all your problems, all your good, all your bad, everything that's going on in the world, your idea of what god is, what karma, what reincarnation is. It has been "I" who has been the observer all this time.

Next something will tell you, "Kill the "I" and you'll be free." The "I" is synonymous with the mind. Get rid of this "I" and you will be totally free. The question now arises, "How do I get rid of the "I"?" By inquiring, "Who am I?" That's how you get rid of the "I". As you keep inquiring, there will become a greater space between each question. When you ask, "Who am I?" everything will stop and you'll find a big space between "Who am I?" and "Who am I?" In that space is the reality. The space between "Who am I?" is the answer that you're looking for. The absolute reality has no spoken words to describe. There are no words to describe it. But you'll find yourself resting in the silence more and more. You'll find yourself being quiet more and more. You will stop debating with people about points of religion, philosophy. You'll stop talking altogether, as a matter of fact. There will be nothing else to talk about, nothing else to explain, nothing else to prove.

For you will realize it's a personal experience for every person, every being. You will also find yourself becoming happier and happier as the days go by, as the weeks go by, as the months go by. You're becoming more peaceful, more relaxed. You're no longer thinking about the body like you used to. You're no longer thinking about your affairs, yet your affairs are taken care of in a beautiful way. You are coming out of your shell in to the

land of milk and honey. Who wants to live in the land of milk and honey? Can you imagine having nothing to eat but milk and honey day after day?

SV: No. (laughter)

R: But anyway, you've got the answer within yourself. You are the answer. You are what you have been looking for all of your life. It is you and only you. Be it, enjoy it, love it. You are that! Peace.

(short silence)

SF: *I have something I want to check it out. I have a tape by J. Krishnamurti in which he makes a couple of statements that I find interesting. One is, at one point he says, "Please do not merely listen to a lot of words and ideas which really mean nothing at all but through the act of listening," and then he goes on a little bit, kind of hard to understand. But the other statement is he says, "Please may I suggest that you not accept what the speaker is saying. He's not a teacher, he is not a guru," no he also says the speaker has no authority whatsoever, he "He is not a teacher, he is not a guru, for if he is a teacher then you are the follower and if you are the follower you destroy yourself and you destroy the teacher." And my thought is you could make those statements is that not so? (R: Sure.) Thank you. (students laugh) There's also another thing. If we have a desire and we think that something might be different than it is, the element of time comes in and time itself is unreal. So a desire can have no real basis.*

R: Sure. (students laugh)

SF: Thank you...

(tape ends abruptly) [TOC]

**NOT YOU! BUT THE "I!"**

*4th April, 1993*

*Robert:* Thursday evening at satsang I was referring to the fact that if you want to become self-realized and find liberation, you have to drop your concept of God. The personal God. You have to kill your personal God. And I hit a nerve with some of you, for I had a couple of phone calls which were also...to the extent that they said, "Robert I'm a bhakta, I've been worshipping God most of my life. If I have to give that up it's like pulling the rug from under me. I'll be alone. When I worship God I feel good."

Now as you know I never tell you to stop doing your spiritual practice. If you have to worship somebody outside of you, a God outside of yourself, be my guest. There is nothing wrong with this. It depends on the maturity of the individual, the spiritual practice you're going after. Worshipping God is good at a certain level. But the time will come when you realize that the God that you've been worshipping all these years is none other than your Self. You are the one.

You say, "Robert how can this be? When I pray to God I feel good." Well it's like going to confession. The priest is in a cubicle, you're in another cubicle and the priest goes, "Tell me all of your sins my son or my daughter. What sins did you commit this week?" And you tell the priest all of your troubles, your sins. And the priest tells you to do a thousand "Hail Mary's" and go and sin no more, and you feel great. In other words you've confessed all the stuff you've got inside to somebody, it makes no difference to whom. This is how it is when you worship God. It isn't God that is doing anything for you, it's yourself doing this to yourself. For where would the personal God come from? Is there room in this universe for your Self and a personal God? Of course not. You are the one. You take up all space, all room.

Again it's like going to a psychiatrist or a psychologist. You feel bad and you go into the psychiatrists office and he says, she says, whoever, "Sit down on this recliner, lie down on the couch and tell me all about it." And you can't see him, they sit back of your face. They're taking all these notes and saying nothing. You're doing all the talking. As their time is up and you pay the money you leave and you say, "Boy I feel great now. She's a great therapist." But what has she done? Absolutely nothing! You've done it. You've emptied yourself out and you feel good.

Again so it is in worshipping God. So you see it is good to worship God for you people who have to do that, but one day you will have to get beyond it and ask, "Who is this God I've been worshipping all these years? Where does he live? What's his name? Who gave him birth? Where did he come from?" (or she) and you'll start laughing. You

will realize that all this time you've been worshipping your Self. This is why I tell you sometimes, "Pray to your Self, bow to your Self, love your Self, worship your Self. For God dwells in you as you." There is nothing wrong with this.

At least you know that you're doing this yourself. It's all a game of the mind. It is the mind that brings all these things out and makes you do all these things. The mind seems to be a very powerful instrument. It can create anything for you, any situation that you like, but you're in control not the mind. ??? mind tells you things about the past about the future, about now. And what the mind tells us causes us to worry or fear or to become anxious. If we realize what the mind is and how the mind works...

(break in tape, returns to students laughter)

(Robert continues)

Robert: Happy good Easter to you. Happy passover, whatever you're doing. If you really understood that Brahman is all there is, would you take anything seriously? (students laugh) It is only when you get involved in the vicissitudes of life that you begin to worry, because you think you're separate from Brahman, from God. This is virtually impossible. Always remember this it is virtually impossible for you to be separate from God, what you call Brahman, or absolute reality. If you really feel this in your heart, you feel joy all the time. There is absolutely nothing in this universe that can frighten you or make you upset.

In reality what can really happen to you? There is no such thing as death. There is no such thing as disease. There is no such thing as earthquakes, cataclysms, famine, yet they appear very real to us.

That is why I wear my natural face to make you understand how real everything is. The whole universe is a cosmic joke. Everything is funny. There is nothing to be serious about. I know you can tell me, "How about the starving people in Ethiopia. How about man's inhumanity to man and how about the things going on in this world, in Los Angeles?"

Who experiences all of these things? Who is going through all of these things?

It's as if we're living in two worlds. One world is the God world where nothing can happen. Everything is beautiful all of the time. The other world appears to be a human world. Where you have problems, with so called death and sickness and cataclysms. Where do you belong? Never mind what you see. Remember your senses are given to you as a human being. Which means your senses are a part of the false image. What you hear, what you smell, what you touch, what you see, what you feel, it's all part of the dream, the maya. It is not real.

That even when I speak to you like this, some of you really feel the reality of life. You go into this world and you suffer and have problems, so you think. But are they real to you? They're very real to you because you're suffering from them. And I say to you there is a way to become free from all of this. Totally absolutely free!

In other words by turning within and understanding you're absolute reality. Understand that you are one with all there is of goodness and bliss and joy. Nothing else exists. You have to prove this to yourself. You've got to experience this for yourself.

Every time you worry you're denying the Self. Every time you fear, you're saying something is wrong someplace. But again some of you are so involved in this, no matter when I say, you're feeling the fear, you're feeling the worry, you're feeling the dastardly things happening in this life. But I'm saying to you this is not your life. It's a false life. It comes from false imagination. It is something you've been brain washed to believe since you were little. In a world that doesn't even exist.

You have to do something about your life style. Only you can do it. If you only realize that you are all-pervading, omnipresence and nothing else exists, that's your reality. Yet you have to come to terms with it. You have to come to terms with it. I can sit here and tell you about it. But some of you are so far gone into this absolute foolishness of the world that you can't drop it. It's hard for you to drop it. But you have to drop it one day. Either now or when you drop your body.

The trouble is when you drop your body you will only have a short rest and you will laugh at yourself and laugh at everything that you've done and laugh at your reaction to life. You will realize it's not really you. And because you have not realized it's your Self, you will have to go through another body and another body, another body, another body like you've gone through now. You've gone through thousands of bodies because we believe we are the body. That is the only reason we go through bodies.

Let me give you an idea how the mind works.

Compare the mind to the earth and compare the seeds to thoughts. So a farmer has two seeds. One seed is night shade, a deadly poison and another seed is a corn, it's a food. A farmer plants both seeds into the earth, remember the earth is the mind. Is the earth going to say to the nightshade I'm not going to grow you? The earth has no choice but to grow whatever has been planted. So it will grow nightshade in the same abundance as it will grow corn, because you have planted the seeds.

Now the deeper the roots grow this determines how you can get rid of the seeds of the nightshade. If you dig up the nightshade in a couple of days you will catch it right away, if you wait a couple of weeks they will get deeper. A couple of months, a couple of years, the roots will go way under the ground you'll have a hard time digging it out. So part of it will be growing, growing it will spill all over the place. This is the way your mind is now.

You have been brainwashed since you were a small child, you've got samskaras from different lives, all coming at you in full force. And you have a belief system that you react to everyday. You say this is good and this is bad and this is right and this is wrong, I love this and I hate this. All part of your belief system, the mind.

Now these roots have been planted a long time ago. Therefore to get rid of your negative thinking so-to-speak, you have to dig a big hole to pull out the roots. You do this



by turning away from your problems, turning away from your situations, turning away from the world and diving deep within yourself. Continually, day after day after day, never looking for results. Never saying, I've been practicing a month now and nothing has happened. Remember how many years it took you to be the way you are. The things that your mind has accepted. The stuff you've got deep in your subconscious so-to-speak. It has to come up and gotten rid of.

This is why many people on a spiritual path like ours ask me sometimes, "Robert since I've started with you things have started to get relatively worse in my life. Everything is falling apart." And I say, "That is very good. It's a good sign, because you're bringing everything to the surface."

If things just got better for you materially, you'd just be adding on to what you've got already. But I'm trying to free you, totally and completely. To liberate you. And the way to liberate you is not by adding on goodness to you, good material things. It's by getting rid of the stuff that's been deep inside for many many years.

As you practice self-inquiry, as you practice observing yourself, being mindful, being still, all the stuff comes to the surface. And when it comes to the surface you're going to feel rotten, you're going to feel depressed, despondent. All kind of things may happen to you. But this is where you have to hold on and really really understand what's happening. All the stuff that is coming up that has been there for years and years and years, centuries, thousands of years. It's all coming to the surface you're getting rid of it. Never waver. Never look for results. Never look for anything. Never allow experiences to tell you how things are. Never judge by appearances. The devotee that keeps still, looks, does not react, is not judgmental and keeps on practicing, practicing, practicing is a person who finally finds liberation.

Look at your lives many of you sitting here today. When I talk to you this way you listen to me and agree with me and say, "Yes." As soon as you get to your home what happens to you? You revert back to what you were before. You're sort of thinking about this and worrying about that and complaining about this and worrying about this person, what this person is doing and you expect to be liberated. You cannot be liberated this way. You start gossiping about people.

You start finding fault in people. You're not leaving everything alone. You're not dropping everything. So you're adding on aren't you? Remember you're either dropping everything or adding on to yourself. When you're doing the range of things I just outlined you're adding on to your stuff and you have more and more and more and more. You're accruing more karma. Every time you see something wrong and you feel it, you're accruing karma. Ponder this!

Every time you see something wrong someplace. Every time something bothers you and you never do anything about it, you're accruing karma. But as soon as the first sign of negation come to you, as soon as the first sign of depression comes to you, as soon as the first sign of feeling out of sorts come to you, "Nip it in the bud." Do not listen. Do

not carry it with you. Do not care what your mind tells you. Immediately ask yourself, "To whom does this come? Who is feeling all this? I am? What is the source of this I who feels all this? Where did the I come from? Is the I me?" This is the way you have to talk to yourself continuously, constantly. "Is the I me who feels out of sorts? Is the I me who feels disappointed? Is the I me who feels something is wrong?" and when you keep asking the question to yourself this way something will tell you, "No, it's not you it's I." And you have absolutely nothing to do with the I. The I is not you. The I is merely a thought. It is not real. It is only a thought and when you investigate it properly it disappears like it never existed.

The wonderful thing about this is everything is attached to the I. That is something you have to ponder all the time.

When you start working on removing the I, you're working on removing the world as you see it. All of your problems, all of your troubles and everything that you see, is all in the I. It is the I that feels all these things, not you, the I. When you look at the I objectively and you realize that it is not a part of you how can you suffer? You'll say, "I is suffering not me. Go ahead I suffer all you want. You have nothing to do with me." It is the I that believes that times are hard. It is the I who believes in disease, poverty, lack, limitation. It is the I who believes that people are trying to hurt you, people are talking about you. Not you, but the I.

As you keep practicing this again and again and again and again, the time is going to come when you'll get it and you'll be free and liberated. But it's up to you! It's up to you! Never mind what anybody else is doing. Forget everybody else. Again you ask, "How about helping others?" Of course you help others. You can help the homeless. Help the starving people in Ethiopia. You should never become hard and callous, due to the fact that you know the people that I'm talking about, are you. You're not separate from anybody, you are everybody. Remember your real nature is boundless space.

When you begin to observe the truth in yourself you begin to expand and you take in the whole universe the whole world everybody, everything, the whole plant kingdoms, the mineral kingdoms, the vegetable kingdoms, the animal kingdoms, the human kingdoms, it's all within you. So of course your nature becomes kind, gentle, peaceful. For you realize that whatever you're doing to somebody else you're doing to yourself. Whatever you think of other people you think of yourself. There is only one Self and you are that. When you begin to understand this you will begin to treat everybody as you treat yourself. As you want to be treated yourself. You will show mercy, forgiveness, when you're watching yourself.

So to summarize: Your real nature is absolute reality, consciousness, Brahman, sat-chit-ananda. And there is only you! There is only the Self and you are that. That's all there is. But when you believe you're something else. A human body, the mind, a world, personal God, then you'll have to really work in order to experience this. Simply because we live in a world of constant change. Everything changes constantly, continuously, and

change will come to you whether you like it or not. Therefore I say to you turn from the world, turn within, know the truth about yourself, looking at yourself constantly, everything else will take care of itself and you will be free and liberated and happy.

This is the truth about you what are you going to do about it?

What you're going to do about it, you should run out and buy a pair of glasses like mine. (laughter) Then you'd show the world what you think. You are free to do what you want, the choice is yours.

(silence)

Feel free to ask any questions. (pause) Any questions?

(Robert plays talking doll puppet - a gift from Ed and wife Kerema to Robert)

(students laugh)

R: No question that's what you get. (students laugh)

SB: Is that the whole teaching?

(Robert plays talking doll puppet to answer as students laugh)

R: That will answer all your questions.

We'll play some more music. You wanna dance. (laughter)

Always expect the unexpected.

*SB: Robert why is it that you can listen to music and you could be completely absorbed and there is no thoughts at all. And yet enlightenment doesn't arise out of that?*

R: Music soothes the savage beast, even you. You become soothed by listening to music. But it doesn't go all the way it makes you go into a certain - it picks you up, it lifts you up, but it doesn't enlighten you because it doesn't go in that direction. *(SB: It seems to get the mind in a place that it's ready to meditate but...?)* It does, true.

*SB: You know it's like you feel a lot of bliss and your mind is quiet and everything's in harmony. But yet the mind is absorbed, it's like distracted although there's no vibration in mind yet there is...the mind is actually absorbed and then it seems like at that point it is like a jumping off point where I feel like I'm coming out of there even in the silence...*

R: Yes music, art, all different of this world are like a spring board.

*SB: Even like playing with an animal. (R: Yes.) When I come home from work and be real angry and full of all kinds of negative stuff and I play with this cat and feel a lot of love and pat it and everything and all this garbage goes out and I feel like in a place where the love starts coming up and then I feel ready for release of everything.*

R: Yes, this is true. Music, animals, nature, art, but they do not enlighten you they just go in a certain direction, so far, and then you have to give it all up. *(SB: Even though the mind might be silent it's still kind of absorbed kind of like an artificial silence. Is that true?)* True yes. *(SB: It's still alive but it absorbs the moment.)* You have to go beyond that. You have to go beyond everything...

(tape ends abruptly) [TOC]

**LOVE THE SAGE**

*8th April, 1993*

*Robert:* Om, shanti, shanti, shanti, shanti, om. Peace. Good evening.

I want you all to ask yourself this question, "Why did I come to satsang tonight?" Ask yourself this question honestly, truly. "What is my purpose of coming to satsang tonight?" Do you wish to be entertained? Have you seen all the movies locally, and you have nothing to do, so you came to satsang? Do you come to satsang for social reasons, to meet people, see what's going on? Be honest with yourself. Ask yourself the question, "Why did I come to satsang? Really, why did I come to satsang?"

There's only one real answer. You've been in this world for many years and through practicing spiritual disciplines you've come to the inner conclusion that this world really has nothing to offer you. Even though there appears to be good things in this world, you understand and realize that there is also just a law of change. Everything in this world must change. Subsequently, there is absolutely nothing that this world can give you. You have to feel this inside.

Again, you have to wonder, "Who am I? What am I really? I never asked to be born. I'll live a certain number of years and then I die, so-to-speak. What am I all about? Where did this world come from? Who or what is God? Where did all the animals come from, the bugs and insects, the trees, the mountains, the planets? What is this all about?"

If you've been questioning yourself this way, then satsang is for you. You begin to feel and realize that there is something called self-realization. When you touch it, it will make you happier than you've ever been in your life. It will bring a profound peace. There will be no doubt in your mind about anything. For you will have surrendered your mind completely and you will be mindless. You have an innate feeling that the real you is boundless space. That you are connected to everything and everything is connected to you. In other words, you're not just your body. The appearance of your body is a lie. The appearance of the world is a lie. You sort of feel this.

If you feel this, and this is true of people only who have been practicing spiritual discipline and sadhana for many years, many incarnations, then you have to find a Sage who has gone all the way and is experiencing realization. Only a Sage of this type can bring you forward and cause self-realization to come to you. Only a Sage who has realized himself or herself.

It's up to you to find such a person. When you find such a person, you have to trust that person implicitly, have total faith in that person to lead you on the right path. If you have problems with that, you have to find another Sage. All the scriptures, all the

books tell you that unless one surrenders totally and completely to the Sage, there's no hope for realization. Now it is true there have been certain people in this world who have realized the Self without any help. These people are few and in-between, very few. The average person needs a Sage who has gone all the way.

Who has gone beyond eternity, beyond questions, beyond the observer and the observed, beyond all phenomena, and realized all phenomena is a superimposition on the Self. Which means your body, the world in which you live, the animals, everything, the planets, the universe, is only but a superimposition on the Self. Like the writings on a chalkboard, you can write what you will on the chalkboard, then you can erase it and write something else. You can draw a picture.

But the chalkboard always remains the same. Only the images change. And so it is with a self-Realized Sage. The realization is that everything is the same phenomena. All phenomena is exactly alike. It comes and goes. But the Self never changes. The Self is silence, no words. There is no logical explanation for the Self. It is beyond everything your mind will think of. You cannot find the Self by thinking about it. Only by unthinking! Removing thought.

When you find such a being who has experienced the Self, you have to learn to love this person, totally, completely, absolutely. You're not really loving the person, you're loving the Self. You may see a person in the Sage. But the Sage realizes beyond a shadow of a doubt, there's no person present. Therefore, by loving the Self, you're loving the Sage. By loving the Sage, you're loving your Self, the same thing. The Sage is none other than your real Self. The Sage is you! But you don't know this, you don't believe this, you've not experienced this. So you think the Sage is a person, a place, a thing. Consequently, all you can do is to love the Sage. That alone will suffice.

Now a Sage, having transcended the body and transcended the world comes from a completely different space than you do. And he or she may do things totally differently. But you should know this: everything the Sage does is only for your realization. This is why the Sage or the Jnani exists for you — for your realization, no other purpose. It's up to you to feel this, to realize this, to understand this.

You really have to learn to love the Sage! It is difficult for many of you to love at all. When you think of love, you think of human love. And you think of disappointments, sorrow. But when you love the Sage, it's totally different, completely different. When you begin to love the Sage you immediately feel a bliss inside of yourself. You feel joy and happiness. Why? Because you're loving the Self. The Self is all-pervading, infinite reality, omnipresence. Loving the Sage is loving your Self. There's only one Self. And you have to really learn to trust the Sage in everything you do.

There's a story that reminds me of this. One day Krishna and Arjuna were walking down a path. Towards the evening they became tired, they saw a house. In the house was a mean old man. Through some method he acquired lots of money. He was very mean. They knocked on the door. The mean old man came to the door and said, "What do you

want?" And Krishna said, "May we have lodging for the night and food to eat?" Usually the mean old man would have shut the door in their face, but he realized it was Krishna and Arjuna, so he reluctantly let them in. He had a scrumptious dinner for himself but he only gave Arjuna and Krishna bread crumbs to eat. And he had a comfortable bed, but he made Krishna and Arjuna lie down in the corner in the mud to sleep for the night. When morning came, Krishna and Arjuna were about to leave. Krishna put his hand on the old man's head and blessed him and he said, "May you prosper abundantly." And they left.

Evening came again. They came to another house. In this house lived a pious, wonderful, beautiful old man whose only possession was a cow. They knocked on the door and the old man opened the door and when he saw Krishna, he prostrated himself and he said, "What a blessing I've got to have Krishna and Arjuna come to my home! My home is yours." He gave them his dinner. He made them sleep in his bed and he slept on the floor. And he praised them all night. When morning came, Arjuna and Krishna were about to take their leave, and Krishna put his hand on the old man's head and he said, "May your cow drop dead!" and left. Arjuna didn't say a word. But he was thinking about this all day. Finally he had the nerve to ask Krishna, "Master, I didn't understand your message. The other night when we came into the house and this old man treated us poorly, was mean to us, you blessed him and told him, may he prosper abundantly. And last evening, when we came to this old man, pious old man who was wonderful to us, gave us dinner and his bed, you cursed him and said, may his cow die, drop dead. What is the meaning of this?"

Krishna explained, "My ways, Arjuna, are not your ways. And your ways are not my ways. You may see me do many things which you don't understand. Never judge me by what you see me do. Only love me. You see, when I cursed the first man, and told him, may he prosper abundantly, I realized he would come back many times, many incarnations and have a lot of money, and his relatives would haunt him to get some money. And the IRS would come after him. His relatives would want his money. He will have many lives to work this out. He will suffer many lives because of his greed. Now when I went to the other old man, I realized that he was giving up everything for God. His only possession was the cow. And this was holding him back from self-realization. So when I removed the cow from him, then he will be self-realized. This is the game I play with people."

The same is true with us. Never believe the Sage thinks like you or does the things that you do. A Sage may appear to you to be an ordinary person just like yourself. But that's where the similarity ends. Never try to understand a Sage, his methods or what he does. Again, just love him. That's all you have to do. If you can really learn to love the Sage, immediately you will see results in your spiritual life.

The first thing you will see, you will feel profound peace in yourself that you never felt before. Then you will feel joy in your heart that you never had before. You will feel love for everything, from the mineral kingdom, to the vegetable kingdom, the animal kingdom, the human kingdom. You may be going through some karma, perhaps. Remem-

ber for the Sage there is no karma. I know in some of the books it tells you that the reason the Sage does certain things is that he or she is going through some prarabdha karma, that's left over and it will be all finished when he or she drops the body. This is a lie. These things were just written to appease the people.

I'm telling you there's no karma for a Sage at all. What you see in the Sage is a lie also. As long as you see the Sage as a body, your thinking is erroneous. The Sage is not a body. Neither are you, because you don't know it. Saying, "I am not the body" is not good enough. You have to experience this truth. What good is this teaching if you can't experience it? Therefore the Sage tests you. You may have many personal experiences with the Sage. The worst thing you can do is become judgmental. Always remind yourself that the Sage is not coming from the place you're coming from. Do not even try to understand the Sage. Just love the Sage, that is sufficient.

Again, when you really love the Sage, you will see very fast changes in your life. This is more important than practicing self-enquiry, than being the observer or doing other spiritual methods. For if you're loving the Sage, self-enquiry will become easier for you. When you have a hard heart and a head made out of stone, it is difficult for you to love. Therefore you look at yourself as an individual and you try to practice spiritual discipline and self-enquiry, being the observer, pranayama, mantras. Yet it's the ego doing all these things! This is why in Advaita, no spiritual methods are required. No sadhana is required. No discipline is required. Only to love. To love whom? To love the Sage as yourself, that's all that's required. Once you are able to do this, everything else will open up for you. It appears difficult in the beginning, especially for a Westerner. For you've been brainwashed to believe that you're the ego and everything that you do in your life comes from the ego point of view.

You think you're making progress, then something comes along that makes you angry and upsets you. And you feel you've lost all your progress and you're nowhere. And you become perplexed and wonder about this and you wonder about that. And you say you've been practicing sadhana for three or four or five years. Nothing has happened, twenty years, nothing has happened. You've forgotten one thing: to love the Sage as yourself.

Look back at your own practice and you'll see that this is true, to really love, with all of your heart and all of your soul. True love means surrender. What do you surrender? Your ego, what else? Give it all to the Sage, become empty, totally free and empty. Then I can assure you, you will feel such bliss and it will never leave you again. You will realize that irrespective of circumstances, all is well. You'll understand that regardless of what is happening to your body, all is well. You will stop feeling sorry for yourself. You will stop judging yourself. You will begin to leave everything and everybody alone.

Another incident of this is when I was with Paramahansa Yogananda, when I was seventeen years old. He initiated me and he told me, "Robert, do you promise to love me, no matter what you see me do?" So I smiled and I hesitated. I said to myself, "What is this

guy going to do?" And yet I felt an overwhelming love and I said, "Certainly, yes, I will." And in the six months that I was with him, I'd see him go into different moods, become angry with certain devotees while loving other devotees. I remember a time during Christmas when many devotees wanted to go home to their families in the holidays. And one went to Yogananda and asked him, "Master, can I go home to my family for Christmas?" And he gave him a warm smile and said, "Yes, of course, go home and enjoy yourself." Someone else would come to him and say, "Master, may I go home for the holidays?" And he said, "What? How dare you ask me a question like this? Of course you can't go home. You have no family. I'm your family. The only family you have is here, your brothers and sisters in Satsang." And he would literally scream at him or her and never gave them permission to go home. I observed all this and I watched and I realized at that time also, I'm not here to judge him, to see whether he's right or wrong, good or bad. And there were many incidences that he did in the ashram, that the average person would leave and never come back. But I realized that these were tests to see if people were fit or not. And so it is with us.

What are we really looking for? True spirituality is not easy. It means changing your entire viewpoint, looking at life completely differently. Trying to keep quiet most of the time. Keeping your mind quiet, never allowing it to judge, never allowing your mind to think too much on any one subject. You learn to catch your thoughts. When the mind begins to criticize, catch it before it goes too far. Realize the God within you — your real Self - can never lead you astray.

Ramana Maharshi did many strange things. All Sages do! I won't go into them. Suffice it to say, a Sage comes with a completely different background than you do. Do not try to train the Sage or mold the Sage into your image, like you do God! In other words, do not expect the Sage to do what you think he should do. Because after all who is thinking? The ego! Who else? Realize this, always remember this. If you learn to surrender to the Sage, the Sage will always be with you and never leave you. When you're asleep, when you're awake, when you're working, you will never be alone again! Love will always be with you.

But again, this is only for those people who have been through many, many spiritual experiences in their life, that have an inkling of what I'm talking about. You can't pull a person off the street and speak like I'm speaking here tonight. They will laugh in your face and go their merry way. For these people have not yet even begun to learn the lessons of spiritual life.

When I say there's no person, no world, no God, no universe, no life, I speak from experience. Unless you have the same experience, it's better not to think, better not to speak. This makes sense. For when you stop criticizing, you stop speaking, you stop thinking. Only the true Self can emerge from you. Reality comes in to your existence. It has always been there. But you've awakened it.



You begin by not believing anything the senses tell you. Taste, touch, hear, see and smell. Don't accept what I'm telling you. You stop worrying about anything and everything. Stop worrying! Remember, all is well. You live in an intelligent universe that knows all about you and it can take care of you and meet all your needs in the right way. In ways that you know not of. Trust it. Have faith in that which you do not understand. Drop all fear.

It's so funny to me that people fear something. There is nothing in this entire universe that has a basis in fear. Fear is a human emotion. If you have no thoughts there is nobody to fear. It is only when you begin to think and your mind draws pictures for you and you have all sorts of situations that may happen tomorrow or the next day or right now, and then you begin to fear. And you fear for one reason only. You do not understand who you really are! You think you're a human being with all sorts of problems. And you say to yourself, "If I don't think of these things, who will resolve my problems? How will my problems ever become resolved?" That's why I say, do not try to think about them, just love the Sage and everything will be taken care of. But the answer to all this is simple. Do not try to figure it out. For there's not time or space for a problem to begin. There is no time or space for fear to emerge. Time and space do not exist. Only the Self exists - the pure awareness, the absolute reality, nothing else. And you are that.

I know that some of you listening to these words, you go home and you forget everything I said. And then you become worldly again, start thinking about your income and your sickness, that people don't love you, the job you hate, so forth and so on. But now when you begin to think this way, you have to catch yourself and think of the Sage.

How wonderful it is to understand these things! The rest is up to you. Peace.

Any questions?

*Student: How do you tell a false Sage from a real Sage?*

Robert: Your heart will tell you. If you are a sincere devotee, you do not have to worry about anything like that. Something within you will tell you what to do, where to go. But if you're a false devotee, you will go to a false Sage! Like attracts like. Therefore you honestly have to take a good look at yourself, to see what you're really interested in, what you really want. That will tell you a lot about yourself, then you'll be attracted to the right Sage, who will concentrate on your frame of being, who you are spiritually, in consciousness. That's why I always say everybody's in their right place. There are no mistakes. Everybody's where they're supposed to be. There are no mistakes whatsoever. And there are no false Sages. Because a false Sage has false people. So they're doing what they're supposed to be doing, having a false teaching. Which is right, the way it's supposed to be. So if you're sincere, you will attract the right Sage.

That reminds me of a story. There was once a girl who was brought up in prostitution. And she didn't like it, but she knew nothing else. She was only about seventeen, eighteen years old and she used to pray every day for her salvation, to become free from all this. She sincerely wanted freedom, but her whole family was involved in prostitution

and karmically she was attracted to that family when she was born. She would look out the window at her break and she would see a holy man in the market place across the street and he would be shouting and screaming, "Repent all you sinners, or you're going to hell, love God." She used to hear him and she said, "Oh, I wish I was like that, that I could love God and be like him." And this went on all of her life. Finally the time came when she died, and the holy man died too.

So they came up to heaven, to the gates of heaven, and God came to the door, and he said, "You can come in here," but to the holy man he said, "you can't come in." "You've got to go down to hell." The holy man said, "Why? How come? All my life I've been preaching you are good, and your ways. I was telling people to repent, while this girl was in prostitution all of her life." And God told him, "You've been preaching my name, but inside you, you were corrupt. You never meant what you said. You just wanted people to follow you and have a following. But this girl, even though she was a prostitute, she has a pure heart, so she will never be reborn again. She is self-realized now, while you will have to go back again and think about these things and learn to make your heart pure. Then you will be with the right people."

So this is true with us. We never have to wonder where we will be, where we will go. It all depends on what we are. What you are speaks so loud it can't hear a word you are saying! So you're always in your right place, where you're supposed to be. Make yourself pure. Dive into your heart center. Sit in the silence. Desire self-realization with all your heart, with all your mind, with all your soul. Cry out for God. And you will be with the right people. Everything will take care of itself...

(tape ends abruptly) [TOC]

*Transcript 238*

## **STOP FIGHTING!**

*12th April, 1993*

*Robert:* (tape starts abruptly) ...so you thought you can get rid of me so easily? It'll never happen I'm here to haunt you forever.

When you look at a situation never judge it. The mind has been brainwashed, programmed for years to judge whatever you see. You cannot do this. It comes from false imagination. You look at me you make decisions, what's wrong, what's right, what shouldn't be done, what should be done, what's happening, it's all false judgement. I tell you in truth nothing ever happens to anyone, no matter how it appears, it's false. Noone is born, noone dies, because noone ever existed. I know this sounds hard to believe.

When you look around you see all the dastardly things going on in this world, with people and you feel it. You hear or see animals being slaughtered all over the place, yet who feels this? To whom does it happen? Really, this is important. Who feels these things? You are the imperishable Self, pure consciousness. This is your real nature.

How can anything happen to consciousness or God? Some of you like the word God, for you are brought up to believe that there is a God in the sky somewhere doing something, whatever he's doing. How can this God, this consciousness bring right action to this world? There would be no place to put it. For consciousness is all there is, there's nothing else and you are that.

In other words you are the one that has always been and will always be, always existed. You are that pure awareness, that boundless space that only knows the Self, nothing else, and the Self is bliss. Always be aware of this. Catch yourself when you see something wrong. See only goodness, see only perfection, see only love, peace. Refuse to acknowledge anything else.

Life appears to be very short on this earth plane. What you call your life is but a split second in eternity. In other words you're here today and gone tomorrow. This is how it seems. But again what is here today and what is gone tomorrow? That which never existed to begin with. That is here today and gone tomorrow. Because in truth there are no tomorrows and there's no today. There is nothing. How can there be anything wrong in nothing? I know some of you do not believe you're nothing. You think you're something. But if you're able to really see your body what it really is, it'll be all space. Your body is made out of space with a little dust spinning around some place. You're made out of nothing. But you don't believe me do you, you think you're something but you're nothing, zero, nada, emptiness.

When you begin to realize that you're emptiness, you become free. In other words to the extent that you feel your nothing, your emptiness, to that extent do you become free. Do you feel free? You can only feel free when there is nothing going on in your mind. As long as you allow yourself to think you will never feel freedom, you can't feel freedom. For the thoughts become things.

When the mind is active it becomes creative in the world and it comes with all kinds of things. But as we all know things change constantly, consistently, so as we grow spiritually we no longer use the mind to create things for us, we use the mind to destroy itself.

When the mind is destroyed that which is the silent witness of itself, becomes yourself. In other words that which is beyond all phenomena is you, your Self. You are that witness, the observer. It is you, no one else but you. You must become fearless. You must observe things, without observing. How do you observe things without observing? You look, you see, you touch, you feel, you smell, but there is no reaction. Like watching a movie. You observe the movie, you watch the movie, but something inside tells you are not the movie. But you're still watching the movie, enjoying the movie, crying with the movie, laughing with the movie, but you're not the movie. So it is with life.

Observe life unfolding. Look at life doing its thing. Sometimes it does its thing to you, but you have to observe that also. Never become lost in a material situation. Yet never allow the relative world to dictate to you, to make you think something is like this and something is like that. Never be frightened with the world and its manifestations. They're all dreams, hallucinations but you must experience this for yourself. You experience this for yourself by surrendering everything to the Self or by practicing self-inquiry.

For some people it's easy to surrender to let go of everything, surrender leads to self-inquiry. Automatically when you give everything up in your mind something answers you, or something tells you inside, "Who gives it up?" it comes by itself when you surrender. It'll happen by itself. Don't be afraid to let go, you'll never be alone. The universe is your friend. It will always take care of you if you do your part first. That is to surrender and allow the universe to take care of you.

It's like the story of the man who went to a cave and he felt a beautiful breeze coming from the cave. He wanted to find the source of this beautiful breeze. He was a fat man weighed about four-hundred pounds. And there was a tiny hole in the cave he couldn't get through. He was so enamored by a breeze and its fragrance he just had to find out the source of this breeze. So he went on a diet, he lost weight, he wouldn't eat and he still couldn't squeeze through. So he gave up everything. He gave up his job, his home, his family. His only thought in his mind was, "I've got to find some of this breeze that smells and feels so beautiful." He wouldn't eat at all. He was determined to find the site of the breeze. He finally got down to a skeleton and he shoved his head through the hole in the cave and half of his body got stuck. He couldn't go in or out. Finally he gave up. He said,

"I've done all I can. There is nothing more I can do." Then the Self pulled him through the hole and he became self-enlightened, self-realized.

What this story means to us is when we stop fighting so much, stop trying to change things, stop trying to make things happen and we let go, depending on God, on consciousness, on the absolute reality, then God will pull you through. In other words you become self-realized. But as long as you rely on one person place or thing then you're alone fighting your battles. This is why true spirituality is not for everyone. For most people are not ready to let go of everything. They still want to hold onto things. So they get involved with spirituality and it makes them pure.

They become involved in various meditations, pranayamas, kundalini, tantra, not realizing all these things come from your mind. They're all mental things and they will never lead you to self-realization. They will only increase the size of your ego. So true spiritual life is very easy. You just need to surrender, let go of everything. Take refuge in the Buddha or the Self or consciousness, whatever you like to call it. It's all names. And you take refuge in this by not allowing the world to make you feel anything. As long as this world makes you feel something good or bad, you're worldly, and you have battles to fight. But when good and bad never impresses you again, then you're free. Only you can make that choice.

Do not look to reality when things are getting bad in your life. There are many people who search for truth only when they become sick or broke or mad at the world or despondent, then they search for truth. If they get what they want they forget all about it and go out and have a good time. But remember things will change as they always do and you have so much time in your body so-called, in this life, you may be called again to leave your body tomorrow or next week or next month you never know. Where will you be then without a body? You'll feel naked. You'll be lost. So you catch another body to get into and to be involved with and go through many many bodies, because you're attached to the world and its manifestations.

So the secret of awakening is to let go of everything, let go, drop everything. All your conceived ideas, all of your dogmas, all of your rituals, everything you've been holding onto, drop it and be free. Do not hold onto anything.

Always question your mind. Whatever the mind tells you ask, "Who is going through this? Who is this coming to? To me, Who am I? Who is the I that's experiencing these things?" Always work on yourself. Remember to do this everyday. Catch yourself daily. It's best to begin when you get up in the morning. If you begin to catch yourself in the morning you'll catch yourself all day long. When I say, "Catch yourself," I mean catch yourself thinking. Catch yourself reacting, judging.

Only in the silence will you find reality. Self-inquiry leads to silence, surrender leads to silence. Be still and know that I-am God. I will never leave you nor forsake you. In this case the I is consciousness, absolute reality, I-am that I-am. This is the only refuge you've got.

You cannot take refuge in this world because it changes, it's a world of duality. Only in the Self can you take refuge. In the I, the I-am. Be not afraid it is I. I is your father, your mother, your brother, your sister, your friend. I is the Self. In order to find this I you have to bring the little I back from your brain to your heart centre on the right side of your chest. That is where your spiritual heart center on the right side of your chest. If you can follow it in the morning it takes a split second. When you're sleeping, the I goes back into the heart centre and rests. At that time you're no longer aware of this world you're in deep sleep. As soon as you wake up a split second the I runs back up to the brain. Then you become that you are a body and there is a world, there are people places and things. It is the I-thought that makes you become cognizant of this.

So the secret is to make the I go back into the heart when you awaken, when you awaken, in the waking state. This is why it's called self-realization. When the I-thought abides in the heart, then you go beyond phenomena. With the average person the I still stays in the brain and causes you to believe that you're a body-mind phenomena.

Try catching yourself tomorrow morning. As soon as you open your eyes before you have a chance to think observe the I, running from the heart centre to the brain. You can also catch it when you go to sleep. Just before you fall asleep. You become very peaceful don't you? You forget all about your problems, the world, you're falling into a deep sleep. But the reason you forget about these things when you're sleeping, is because your I runs from the brain to your heart. If that didn't happen you would be worrying all day long and all night when you're sleeping. The worldly problems would never leave you when you're asleep. So the only reason the world leaves you is because the I-thought is taking refuge in the heart. Follow the I-thought see where it goes, what it does, and if you do that you will soon discover there never was an I-thought. There is only the Self and you are that. Peace.

Feel free to ask any questions. Feel free to say something, anything.

*SV: Robert you said don't be afraid to die. As far as I know the truth I don't care if this body doesn't get up off this chair. And that's a truth as I know it. One Saturday I was doing self-inquiry, what happened is that when there are thoughts and I ask, "To whom does it come?" I can't say, "I." because there is no personal I to have thoughts or doesn't have thoughts. So I go again and I ask, so what is the source of these thoughts, or what is the source of the I-thought? What is the source of the thought? Other times I ask, "Well is there an I that has thoughts?" then I go into self-inquiry with, "Who am I?" Often I can't go that way because there is no I. (R: Umm.) Then I have to pretend that there really is an I, then I ask, "Who am I?" (R: Umm.) Like I'm sitting in this chair, not in this chair, not in this chair and not far in between. Now I got a choice which way to go. It really doesn't matter.*

R: First of all, if you gave up your body right now there is a way we have to get rid of it. So we have to burn it in the fireplace. (SV: It's okay. Henry worries about it.) It would cause a lot of trouble. (SV: Not my problem.) It's your carcass. (SV: So what?) We don't want

any carcass in this house. (SV: *The word that comes is liverworst.*) All is well, Fred. You're doing the right practice that's a good practice. Keep practicing the way you're going.

SZ: *When one is being an observer and into your higher self and achieved enlightenment, can you explain the bodhisattva concepts about enlightenment?*

R: The bodhisattva will not become enlightened until the whole world becomes enlightened. They turn back from complete enlightenment. So this is still the mind doing these things. When the mind is totally destroyed there is no bodhisattva. Bodhisattva is part of the mind. So that concept has to go also. Every idea, every belief, every concept has to go. All spiritual teachers have to go to become totally free. There cannot be an inkling of spiritual teaching left. Yet the spiritual teachings were important in the beginning, for they brought you where you are now. So you realize you have to get rid of them. It sounds sort of strange, for years many people have been practicing spiritual sadhanas of various kinds and then you have to give them all up in the end.

But for the average person shouldn't give them up. The average person has to get to that place where he can't give them up. You have to do them so you can give them up. But if you've never done them there is nothing to give up. So everything is important. Becoming a bodhisattva is important. Once you reach that stage you have to give it up. When there is no longer anything to hold onto whatsoever. You can no longer rely on the Buddha. No one will reach the sangha and lean on it and take refuge in it. You must get to that stage where there is nothing to take refuge in. Destroy everything in the way. Everything has to go. Then reality will come of its own accord. But as long as you abide in any kind of spiritual teaching then you get these feelings. You may get blissful feelings sometimes but you cannot become free.

In order to attain moksha, liberation, every teaching must go. Even self-inquiry it all has to go. Self-inquiry is a method to get to that stage where you can give it up.

SQ: *In your analogy of the cave what would you describe as being inside the cave?*

R: Inside the cave? (SQ: *Yes.*) Reality, self-realization. But he couldn't get through because he didn't surrender, he was trying to do it by himself. Thinking if he diets he could lose his weight. If he gives up this, if he gives up that. At total surrender the Self will push you into your heart centre. The cave is the heart centre, spiritual heart on the right side of your chest. You can't enter by yourself, you can only go so far, but when you become totally unattached you stop using the ego to get things, to do things, and you just sort of give up and surrender totally and completely, then the Self grabs you, pulls you in to the heart and you become free. So the analogy of the cave is the heart.

SK: *To gain liberation what is the relationship between grace and effort.*

R: Grace and effort? A little of both. (SK: *Both?*) In the beginning you use effort. As you practice self-inquiry, practice surrendering when you've gone far enough, grace takes over. Grace is another term for the Self. The Self is grace and it just pulls you in. But grace comes when you make effort. It's sort of a contradiction. The whole of spirituality is contradictions. You have to make the effort and you have to give up the effort.

This is why in Advaita it is really for people who have had spiritual experiences from practicing sadhanas for many years in former lives. They're in the right stage then grace comes. But if you're still quarreling with the world, still quarreling with yourself, still have personal problems, you still think your body is important, your affairs are important or this is important or that's important, it's virtually impossible to have grace, because you're too engrossed in the ego. If you are still worrying what is going to happen to me tomorrow or I'm not happy once I do this or do that, then grace cannot come. It only comes when you give up everything. When you have sort of a care free attitude. Not my will but thine. You give up your personal will, personal power.

But that's not a weakness, there's a strength in this. Do not think that you'll become weak or passive, no you don't. You become very strong. The world can no longer hurt you. There is no fear any longer. You realize who you are and what you are. And you're at peace with yourself and everybody else. So grace and the Self are one.

*SP: The time when you become enlightened what makes you a teacher? Like what makes you a teacher?*

R: That's a good question. A Jnani or a Sage becomes a teacher without any desire of being a teacher. In my own case I never asked to be a teacher. It just happens wherever I go people gather around me for some reason. I never sent for them, I never ask them anything, they just come. I'm not thinking about it, I talk nonsense. (*SP: Would you call it a high indifference?*) Excuse me? (*SP: Would you call that a high indifference?*) Call it what? (*SP: A high indifference?*) A high difference (*SP: A high indifference.*) Oh high indifference. Yes you can call it if you like. Call it whatever you like. (laughter) There are really very few Jnanis, real Jnanis, or Sages that teach, but some of them do to balance it out. To make certain people realize they're in the right path. But it happens naturally by itself. There is no effort in it. In other words they are not trying to start a large movement. If I advertise, if I wrote books, if I went on TV, go on the radio, have seminars, then you can know something's wrong there. But I do absolutely nothing. (*SP: But it's your non-attachment. You still do these things but it's your non-attachment to life?*) You can say that. You can say anything you like. (students laugh)

*SZ: Several people have mentioned to me that they have a problem with Advaita Vedanta. (R: What problem?) A problem in the context that they are trying to convince themselves that, yes, this is just a dream, this is an illusion, and yet their actual experience, they still experience anxiety and worry and anger and whatever, so there is kind of a split. Intellectually you're trying to say to yourself, this is just a dream, while actually you're experiencing worry and anxiety?*

R: Of course. And yet you're suffering. So the words that you speak make no difference. It's not the words that you speak it's beyond words and thoughts. When you stop speaking, when you keep still. When you stop saying it's a dream, the less you talk the better off you are. When you become still and you go deep inside. Go deeper and deeper inside. Dive deeper than you ever gone before, then something will touch you and annihilate your ego. So the words that you speak doesn't matter. Your intellect doesn't matter, be



still. When you practice self-inquiry have no motive or reason for practicing it. Just do it. Don't think about it. Do not think it's going to take you somewhere or do something for you or what's going to happen, just do it and be still and everything will happen of its own accord.

It's good to know it's all a dream, like you say when you're suffering, then how could it be a dream? So if you're suffering with anger and anxiety you have to work with those things and inquire, "To whom does it come? Who experiences these things? I do. What is the source of the I? Where does the I come from who experiences those things?" And you separate yourself from the I, the small I. Realizing the I goes through this, not me. I'm not the I and keep silent. And everything will take care of itself.

Mary would you read the Jnani? (SM: Yes Robert.)

(Mary reads the Jnani refer to beginning of this book for text)

R: Thank you Mary. Do we have any announcements?

*SZ: How do you surrender?*

R: (silence) Like this. What you're doing right now. Being silent. Not paying any attention to your thoughts. That is how you do it. Just like you're doing right now. See you're doing it. Keep it up everyday. Everyday you should sit a half hour in the morning and a half hour in the evening by yourself. Don't meditate more than one half hour. Sit by yourself and watch your thoughts like you're doing now. Don't react to them. Don't react to thoughts. Whatever comes to your mind never react, just watch, smile, and you're surrendering. As your thoughts come, as thoughts come to you, you no longer pay any attention to it, it doesn't bother you, that's surrendering. The next thought comes to you, you don't pay any attention to it. It doesn't frighten you, it doesn't make you happy, it doesn't make you sad, just watch it and it'll go away, you surrender that thought. You keep it up, keep it up, and as you keep it up your mind will become calmer and calmer and calmer and quieter and quieter and quieter, until the mind dissolves itself in the heart and you will be free. That is how you do it..

(tape ends abruptly) [TOC]

## **TAKE REFUGE IN YOUR HEART**

*15th April, 1993*

*Robert:* Om, shanty, shanty, shanty, om. Good evening. It is wonderful to be with you once again. I love you with all my heart unconditionally.

When you take a look at the world around you and you see all the dastardly things happening everywhere you can take refuge within your heart. Which you do by letting go of the world happenings. By diving deep inside of your heart where there is peace and harmony and love. Your heart can save you from all the destruction happening in this world. All the things you see and hear everywhere. Take refuge in your heart.

Your heart of course is the Self, consciousness. It is all-pervading, omniscient, omnipotent. So when you take refuge in your heart the whole universe changes for you. Things will still appear to be going on in this world, but not for you. For you have contacted the universal omnipotence, omniscience. Yet it appears that I am talking about two different worlds, but I'm not I'm talking about one world, one universe. One Self which is you.

As you become spiritually mature, you become humble, filled with humility and love and you smile at the world, you understand its nature as maya. It's constant change. You no longer hate the world nor love the world. Just observe the world, leave it alone. You stop debating with people, arguing with people, trying to prove points. You just leave everything alone and leave everybody alone and you're at peace with yourself and the world.

This happens automatically when you take refuge in the Self, in the heart. In other words your job is not to look for peace, for harmony, for justice, for love for these are fleeting things in this world. Your work is to take refuge in the heart, in the Self. Then these verities come by themselves. In other words you become a living example, a living embodiment of consciousness, of divine love, of peace. Whereas if you just look for peace and harmony in this world, you're doing something external and you'll never really find it. Due to the fact that there is not really any love or harmony going on in this world, so-to-speak.

The Self is forever, never changing, never deviating one inch. It's pure bliss. It is your friend. It is you! Learn to love the Self in the heart. Always wake up with a pleasant smile on your face, remembering who you really are. You can say to yourself, "I am the heart." The heart is all-pervading love. Therefore the universal ??? is love. Imagine waking up like that, with thoughts like that. Your whole day will be very pleasant, beautiful. You can hold onto it. Hold onto your heart. To peace and love, that's in your heart. Really learn to love yourself. Not your ego but your Self. We were really the Self. Remember there is

never two of you there is only one. And you're trying to make the change from humanhood to the Selfhood. This is done by not reacting to the world again, by watching the world, seeing the world, observing the world. But understand that the world is like a play on the screen. The world is a superimposition on the Self. You are the Self.

Consequently your body and everything else is a superimposition on the Self. So there is only one.

You observe your body, you watch your body doing its thing, but you are not that. You never were the body and you will never be a body. You are pure awareness, the absolute reality. As you think about these things you become them. The worst thing you can do is think about troubles and worries. Always think about the heart. Always think about the Self, which is forever. If you think about anything else it is only temporary, it comes and goes. The good things, the bad things of this world, they come and go. Think only of the Self, the heart. This is your reality, beauty, joy. This is being-ness. This is the I-am that I-am.

Remember all the time it begins in the morning when you first open your eyes and get out of bed. That's when you catch yourself. If your mind starts thinking about the work that you're going to do and the problems of the day, catch yourself and change...make the change. Say to yourself, "I'm not my work. I'm not my thoughts that come to me. I'm beyond these things. I-am that, which has always been and will always be. That which remains the same forever. The substratum of all existence, the absolute reality, I-am that." Just thinking about these things in the morning makes you feel wonderful.

I receive many phone calls. I had an interesting call this morning from a lady, an Indian lady at Phoenix which I thought was really appropriate, I'll share it with you. She asked me, "Robert, in my house I have a beautiful picture of Ramana Maharshi and everyday I do puja to it, in the morning and in the evening. I play chanting tapes. I do aarti, the waving of lights. I put prashad at his picture. I pray to the picture of Ramana. I've been doing this for twelve years and nothing has happened. Isn't Ramana supposed to give me some grace or something and enlighten me? That is how I've spent my time in twelve years, paying homage to Ramana's picture and I feel nothing. Also when I go to sleep at night I think of Ramana's form and face." It is written in the Upanishads when you think of the gurus form and face, the guru gives you grace, blessings. "Am I doing anything wrong, what's going on?"

I replied to her, "The answer to both questions is no. A picture cannot give you grace. No matter how much you pray to the picture, what you do to the picture, you can kiss the picture, do anything you like to the picture, it will not give you anything except plenty of peace. It improves your concentration. It will make your mind one pointed because you keep thinking of Ramana Maharshi and do podia to him. So it will make you more peaceful because it'll make you more relaxed. It will improve your concentration considerably. And as far as seeing Ramana's form when you go to sleep, his face and expect to get grace you cannot do this because he is dead, so-to-speak. You're thinking of

Ramana Maharshi like...as a human being. Thinking he is in some astral plane. Ramana Maharshi has merged, been absorbed in the Self. He no longer has a form and only the form of a live Sage can give you grace. You can either do one of two things."

"You can begin to realize that you can never find self-realization looking at a picture or thinking of the form of a dead guru, or you can find another guru, or a Sage, who is alive."

"This doesn't mean that you're deserting Ramana Maharshi. You will always hold him in your heart. But you have to realize that only a live guru, a live Sage, can give you grace and self-realization. When a Sage drops the body, you have to understand that he is doing this for you. For a Sage never had the body. It is you who observes the body and sees he's got a body. He never really had a body, the appearance is only for your sake."

Therefore I said, "Stop doing pooja to Ramana. If you want self-realization go find a Sage and surrender to the Sage, this is important." When the ego is too big you develop pride. When you have a lot of pride, a lot of ego, you never think of surrendering to the Sage, you think of getting something from the Sage instead of giving yourself to the Sage. You must stop trying to get something from the Sage like self-realization.

Self-realization comes when you no longer think about it, when you no longer want it. When you totally surrender to the Sage saying, not my will but thine be done. Keeping the Sages form and face before you all the time. The Sage realizes when you're ready, then grace comes, liberation comes, but do not think of these things. Your job is to develop a tremendous humility. When I speak of developing humility, I'm not speaking of you becoming a stepping stone for people. Real humility is strength, power. Real humility means nothing bothers you anymore. Nothing has the power to disturb you, to upset your equilibrium. You have a tremendous compassion.

You develop loving kindness for everything, for the mineral kingdom, for the vegetable kingdom, for the animal kingdom, for the human kingdom. You're stepping out of your humanhood, taking a step forward in eternity. Not comparing yourself with other people. Not trying to do anything to anybody else. You simply see the Sage in your heart all of the time and then you finally become the Sage yourself.

But when you let your mind loose there is a catastrophe going on. Your mind will come up with all kinds of reasons why should not surrender to the Sage. Why you should do this, why you should do that. The mind will confuse you completely, this is its business, its job, its duty to confuse you, to make you go deeper in maya. This is what the mind does. It makes you believe that you are an important human being, that you're here to achieve great things, accomplish great works. Take a good look at the world, where are all the great works?

The most important job you have is to find yourself. Yet the funny thing is you were never lost. So if you were never lost where do you have to find yourself? Due to the fact you think you're lost, we therefore use terms like finding yourself. You believe you are a human being with all kinds of problems, attitudes, karma, dogmas, yet that is not you at

all. You are a god. You are freedom, peace, love. Act on these things. Become simple in your work. Simplicity is the key. Do not make your life complicated.

Do not go into too many details about situations, conditions. There is a power who knows how to take care of these things, your life. There is a power which created you so-to-speak and knows how to maintain you, sustain you better than you can. Yet most of you will not give it a chance to work. For you say I can do it better by worrying, by fretting, by trying to change people, change conditions. The hallucinating power stops, it becomes dormant, it will not work for you when you do not acknowledge it.

A good example of this is when you have a headache. The first thing that comes into your mind is to take a pill, an aspirin, buffoon. There is a power within you that knows how to take care of the headache. There is a power within you that knows how to heal you, take care of you. But when it sees the aspirin, the power says, "Oh well, you're doing this yourself, so I will do nothing." This is how it is for every situation in your life. As long as you feel and believe that you are the doer, this amazing power which knows the way, will stop working for you. For you're saying, "I am the doer, I can do it better." When of course you can't, and you always seem to be having problems of some kind or another. These problems only come to you because you think you are the doer. What I'm talking about is to reverse your whole line of thinking, for you have been programmed in past lives, in this life. Science is beginning to understand this perfectly, we are all programmed in our linear thinking.

As an example: if you put a bunch of flies into a bowl and cover the bowl, for a few hours and then you open the bowl, only a couple will fly away. Most of them have been programmed to believe the bowl is closed and will not be able to fly out. They will fly around inside of the bowl, flying around even if there is no cover. Another example: in India when you train elephants you take a baby elephant and put a string around its foot and tie it to a post, to a tree. When the elephant becomes a big elephant, you put a chain around its foot and tie the other end to a tree. The elephant in one kick can tear the chain and the tree out. But the elephant remembers that he couldn't do it when he was a little elephant, so he didn't do it. He think he is stuck, he didn't realize his own strength, the elephant's been programmed. Another example for those who own a fish tank. If you put a glass between the fish, separate the fish, they can only go so far and after a couple of days you take the glass away, the fish will only go to that place where you had the glass before. They will not go any further, they will stay separated. These are all substantiated cases and that is how we're programmed, the same way.

Think about some of your programming. See what you believe. See how your belief system keeps you in prison of your own making. Think of something that you really believe, how you're stuck somewhere, or something is wrong someplace, and you won't give it up, you're holding onto it. They're simple things.

As an example: You believe if you go out in the rain you'll catch a cold. If you walk in the rain without shoes you'll catch a cold. This is not true, yet most of us believe this,

we've been programmed to believe it by our parents, our society. Many of you see what I'm getting at. You believe you're human and that's all you are. You've been programmed to believe this, that you're a human being, you're closed in. Where in truth you're all-pervading, you're everywhere at the same time. In truth you are the universe. But even if I say this to you some of you can't believe this and will not accept this, because of your programming.

Think of the situations and conditions bothering you right now. Something that upsets you. Some limitation you think you have. Do you really have a limitation? Of course not. But as long as your programming says you do, then you do, and nobody will be able to change until you give up the limitation, until you give up your programming. I tell you that you are infinite beings, you are not what you appear to be. You are totally free, accept this. It is truth about you. Act as if you were a god. A god is never disturbed by what they see, hear, taste...taste, touch or feel. A god doesn't get angry or mad at anything. A god does not judge by appearances. You are literally and virtually a god. Why won't you accept it? Because of your programming.

You may believe what I'm saying while I'm here with you. Once we're finished and you go your way, human traits come to you again, do they not? As you're driving home you start thinking about being mugged, being car-jacked, what you're going to wear tomorrow to work, how you hate your job, so forth and so on. This is your programming at work.

If you were totally free, as you're driving your car, going where you're going, going to work, you would never think of these things. You will be virtually happy with everything you do. You'd have complete and total happiness within you all the time. Things will no longer bother you or annoy you. Again you get to reverse your whole life style. You've got to think in reverse. Go within, inside of the heart, dive deep, leave the external world alone. You dive deep within yourself, in the heart, where you will become free and happy and all will be well with you. Peace.

(tape ends) [TOC]

**FREE FROM KARMA**

*23rd April, 1993*

*Robert:* How can we free ourselves from karma?

We know karma is an accumulation of past actions that are similar to unpaid debts. How do we break the effect of the debt that binds us?

It seems the more idealistic one is, the more disappointment we experience. The more attachments we have, the stronger we hold onto life. When we find fault with others, or become too involved with the world, the best recourse is to listen to the words of the Jnani with rapped attention.

He tells us to, "Leave the world alone and follow the current that knows the way." We learn that time is a split second in eternity, nothing more and yet the value we place on it, the goals we set, are wasted for it has only accrued more karma. At that point we look within for the answers that lead us to the feet of the guru. His words change our whole perspective. We live out what is karmically decreed until we learn that karma is confined to the world of illusion. The mind won't tell us this, only in silence can we penetrate the veil of illusion. Then we will remember the words of the Jnani and be free from karma.

(silence)

Robert: Om, Shanti, Shanti, Om. Peace, peace. Good afternoon. I welcome you with all my heart. It is good to be with you once again. I love every one of you unconditionally.

Never judge things as they appear. Never look at the world and allow the world to tell you how things are. The world is false. There are all kinds of people living in the world, all kinds of beings, all kinds of animals, all kinds of insects, all kinds of birds. Everything intermingles with everything else. Nothing is as it appears. By judging the world you become very frustrated and your equilibrium gets out of balance. Rather, turn within to reality and see the truth which is within each one of us. The truth is that you are the universe. You are not your body or your mind, it's an appearance, you are the universe. Everything in the whole universe is within you. You have given birth to the universe. If you did not exist there would be no universe as when you go to sleep at night. When you're in deep sleep the universe does not exist. You may say it exists, but you don't know it doesn't, as far as you're concerned.

So it is with the Sage, like being asleep but awake. There is no universe, yet there is a universe. What do you see when you look at the world? Problems, man's inhumanity to man? You're seeing what you are that's all you can ever see.

Each one of us is like a mirror. A mirror can never see itself, but sees its reflection, so where ever you look you're seeing yourself. If you see evil, you're seeing yourself. You're seeing your reflection, there's only one. One is all-pervading, omnipresence, the absolute reality, that one is you! When you look at the world you see yourself, what else can you see? So if you're seeing the wrong things in this world, do not think they appear wrong or there is something wrong in the world, look to yourself! Ask yourself, "Why do I see these things? Why so I feel these things? Where do these things come from?" And soon you'll discover you've been giving birth to them, and it will change your mind and everything else will change.

Change your mind and change the world!

One day a man was walking through the park at night and he heard somebody yelling at him, "Hey you, come here!" And he looked around and he didn't see anybody. And he kept walking and the voice said, "Come here, I'm over here!" And he looked down at the rock and he saw a frog sitting on the rock. So he bent down to the frog and the frog said, "Kiss me and I'll become a beautiful maiden and do anything you want!" And he didn't say anything and the frog said, "Didn't you hear me?" I said, "Kiss me and I'll become a beautiful maiden and I'll do anything you want." So the man picked up the frog and put it in his pocket, and he proceeded to walk along. And the frog yelled, "Hey! I told you you can kiss me and I'll be a maiden and I'll do anything you want!" So the man said, "Well, I'm deciding whether to turn you into a maiden or to keep a talking frog." And so it is with us. Are we all talking frogs? What does this story have to do with anything?

SV: Who knows? (Laughter)

R: Interesting story.

I receive many phone calls, as many of you are aware. This morning I received a phone call from a lady who asked me an interesting question. So when a question is interesting I share them with you. I got permission from the lady first, she's here this morning so it's okay. She asked me, "Robert, when I was younger, I lived a wretch-able life. I was really a bitch. I cheated people, I hated people, I did everything to get my way and I hurt a lot of people. Now my question is, can this karma be abated? Is there some way I can forgive myself, expunge the karma, or does it have to come back to me? The things I have done to people. Is there any way I can become free of this, of the past? Also in my past lives a psychic told me I was a rotten person in those lives too!"

What to do? "Is there any hope for me," she wanted to know.

Well, my answers are always ambiguous, I said, "Yes and no." We'll talk about this. I asked her if I could talk about this in class and she said yes. So we'll discuss my answer, what I mean by yes and no.

No, you cannot abate your karma. You can never remove the karma that's coming to you. This is a very difficult thing to do. And yes, you can, it depends who you are, what you know and where you're coming from. There is no human being on this earth who has not gotten into problems growing up, of some sort of some kind. There's no such thing as



a perfect human being on this earth! This earth is not meant for perfect human beings. If you want to be a perfect human being, you have to go to another planet, you're on the wrong planet. There's no perfection on this planet. I kid you not. This is not a planet of perfection, there are such planets, but this is not one of them. So, when one realizes this, in order to abate their karma, they have to change their lifestyle totally and completely and absolutely. And not many people are willing to do this. In other words you have to do a turn-around, complete about-face. Everything you believe has to be dropped.

Every action you've ever taken has to be changed. The way you react to person, place and thing has to be totally changed, completely, absolutely, not just slightly but altogether. In other words, if you want to transcend the karma, become totally free and liberated, you have to look at yourself totally differently. Look at people totally differently. Look at the world totally differently.

It's very rare this happens. It's very rare because most people refuse to change themselves, they don't want to. They want somebody else to do it for them. They want to keep on going the way they're going. And it's true that when you come to satsang, things begin to happen to you. But yet I am with you about twice a week, maybe four or five hours altogether. And the rest of the week, you're on your own. What do you do when you're by yourself? What do you do when you're on your own?

What kind of life do you live? Only you know that! Do you have loving kindness in your heart for person, place and thing? Do you have peace in your heart? Or do you allow things to bother you, annoy you, make you upset, angry, mad? It is only when you calm down totally and completely, and you have peace in your heart that a change takes place within you. And unless that change takes place within you, you're under the laws of karma.

Most of us here know in the ultimate truth, karma does not exist. But what's the use for most of us to get up and say karma does not exist, when we're controlled by it? It's fine to be able to say that intellectually, there's no karma, there's no world, there's no liberation, no illusion, no God, in the ultimate sense this is true. But is it true for you? Are you living that sort of life or are you just speaking words? People learn at the talking school where you just talk, talk, talk, talk, talk, talk on spirituality.

But are you learning to keep silent and make something happen with your life? The choice is always yours.

What difference does it matter, what difference does it make what happens to you as far as going through life? What difference does it make, whether you lose your job or you get a job, whether you have money or you're broke, whether you have health or sickness, whether you're happy or sad, whether you get what you want or you don't get what you want? There should be no differentiation in your mind. If you can learn to treat these two impostors just the same, they're all impostors, human good and human bad, they're all impostors. If you learn to treat them just the same, then you'll see you'll be free. But, if

you keep reacting to things, all you're doing is you're accruing more karma. That's all you're doing.

Karma comes in two different sections: what you call boomerang karma and prarabdha karma.

Boomerang karma is like when you step on a rake, the handle hits you in the head. That's boomerang karma it came right back to you. You step on the rake and the handle hits you in the head. It's karma like this, when you do something it comes right back.

Then there's prarabdha karma, which is your destiny, which comes to you from past lives, from things you've done when you were little. This seems to go through time and space. In other words, there seems to be a long time before you get it back.

What I'm trying to say, most of us have no idea what karma has in store for us. We have no idea. We may believe and think things are well, things are going right for us. Then we may step off the curb and a bus hits us and breaks our back and we become paralyzed and we're in a wheelchair for the rest of our lives. We don't know! Not one of us knows what's going to happen tomorrow. But by what you do, you can tell if your karma's going to get you by the way you act, the way you think, the way you react. If you begin to understand and realize, whatever has happened to me, is the result of karma, good or bad or in between, in whatever situation I am now, is a result of karma. Nobody made it like this. No one's responsible for my being who I am.

This is the first truth that you have to remember: No one is responsible for your being the way you are, where you are, where you're living or whom you're living with. No one is responsible. Not even you! Because you're experiencing karma. If you knew what was going on, you'd put an end to it. But unfortunately, you don't know what's going on, so you're experiencing karma, different situations, different moods, different times, different days, different weeks, different situations. All kinds of things come to you.

The important thing for us to understand is that this is all karma. If you know it's all karma you realize if you react to any condition that comes to you, you're accruing more karma, that's all you're doing. Nobody wins, nobody loses in this game called life. There are no winners and no losers. You're always accruing karma, always, by the way you react to a situation. It's up to you to see this, be aware of this.

If you can see this and be aware of this, you develop loving kindness, peace. You no longer believe there's a god that dealt you a bad hand or you can't be like this one or that one. Or, "I wish I was like this person or that person." You stop thinking like this. You look at yourself you make the best of who you are and you work through it. But you've got to do it! You've got to do it yourself! This is what I mean when I say, you take an about-face. You reverse everything.

Never mind what anybody else is doing! What are you doing? That's what matters. For what you do determines what's going to happen to you over and over again.

So here we are. Karma's all over the place. Do you really wish to transcend karma? Do you really want to get rid of it, totally and completely? Then you must turn within,

and never react to the outside world again! Understand that your happiness is within you, not in things or people or places. Everything you're looking for is within you. That's the first principle you have to understand. All the answers are within you. The way to become free is within you. Liberation is within you. It's all within you, you've got it all, not outside, nothing's outside. Do not pay attention to one thing in this external world. Do not take one thing seriously.

You've got the power to change anything if you would but recognize it. But as long as you keep blaming person, place or thing, as long as you keep reacting to things, the power lies dormant within you, in abeyance. It will not come forth until you begin to recognize it.

Principle number two: Realize that there's a power within you and know that it transcends all the karma that you ever had and sets you free. You must call upon it, acknowledge it, for it to do anything for you. This power is beyond any earthly person, any earthly situation, and it's beyond all phenomena. This power can be called the Self, the absolute reality. It is the Self that seems to have created karma and the way to get rid of it. The Self is the source, the source of everything imaginable.

Your duty is to merge with the source. Your duty is to become the source. When you are the source of karma, how can you experience karma? When you realize that you are the atman, the Self, and you're all-pervading omnipresence, there's no time and space, where can there be karma when there's only the Self? Do you see what I'm getting at? Only the Self exists! The Self is pure awareness, nirvana, sat-chit-ananda, I-am that I-am. Only that exists, nothing else. There's nothing else, only that!

Now what are you identifying with, worldly situations? You're not identifying with the Self. You can't identify with both! You have to become absorbed in the Self. This is your duty! To become absorbed in the Self, totally and completely. Now do you see why very few people can overcome their karma, for most of us do not want to be absorbed in the Self. We want to go on playing games. We think that if we become absorbed in the Self, we'll be lonely, we won't have anything to do, all the fun will be gone, there will be no TV to watch, no music to listen to, no sex, no friends! Where are you coming from that made you believe that? That's not the Self that you're talking about, it's you, it's your idea of what liberation is.

Liberation means that you're totally and completely free, without thoughts. There are no thoughts in the Self. If there were thoughts in the Self, it wouldn't be the Self. For the Self is only one and all-pervading. When you become absorbed in the Self, it's completely different than what you ever believed. It's not explainable. But as far as you're concerned, you become totally free, happy, peaceful. There is no longer anyone to argue with or become upset over. This is the Self. You become absorbed in the Self by thinking about the Self. How else? And you stop thinking about your problems, your affairs, your mind, your karma. And you begin to think of your Self. You practice the meditation we learned on Thursday. And you never acknowledge the world again! But you remain ab-

sorbed in the Self. And at that time, all the karma will disappear and you'll never have to worry about karma again. You won't even think of the word. You will no longer think about overcoming karma, transcending karma, for there is no such thing to transcend.

And it's a new stage of your life. It is only where most of us are coming from now that we have to worry about karma, so-to-speak. But when you start diving deep within yourself and you become absorbed with the Self, that's it. You're cooked. There's nothing else you have to do. So my question to you is, what are you doing with your life every day? How do you see things every day? Do you still have to be entertained by the world? As long as the world has to entertain you and you don't get entertained by reality, you're stuck in karma and you're accruing new karma every day.

Leave the world alone, leave people alone, leave everything alone. I'm not saying to ignore people, to live by yourself, on the contrary, that's not what I mean. When I make statements like this I mean, mentally. Mentally! If you mentally begin to go within, then you never have to worry about the physical again, the so-called physical body will take care of itself. You'll always be happy, always. You'll have real happiness, real joy, real peace. It's not what you think it is. It's complete bliss. Bliss in itself.

Feel the peace that prevails. Feel the emptiness. Feel the love. Feel the harmony. Do not think about it, feel it. If you think about it you spoil it. Just feel it, it's here, it's everywhere. (pause) Feel free to ask questions. I know why you won't ask questions, you're afraid of this:

(Robert presses a button on the doll it says, "Were you always this stupid?")

SG: *What's wrong with laughing?* (R: Nothing.)

Voice: "You're a schmuck! The biggest!" (Laughter)

Voice: "Screw you at your front door!"

SV: *Robert, if it isn't necessary to overcome karma, nobody objects to good karma, they object to bad karma. What I object to is my own reaction to karma, not the karma itself. If I don't react I don't care what happens so there's no need to overcome it. If I don't care about it, it doesn't matter as long as I don't react of it.* (R: This is true, of course.) *So there's no need to overcome it.*

R: No, you're right. When there's no reaction, there's no karma. When you learn to be still, you won't have any karma to worry about. But when your mind is always rattling, making noises, always thinking, thinking, thinking, it accrues karma by the very thoughts. Learn to still the mind. Keep the mind quiet, quiescent. Then you don't have to worry about karma.

(tape ends) [TOC]

*Transcript 241*

## **STILL THE MIND**

*2nd May, 1993*

*Robert:* Om, shanti, shanti, om. Peace.

Good afternoon. I welcome you with all my heart. It is wonderful to be with you again this Sunday, May the second, in whatever year we're in.

Most of you have come here today to listen to a message, to hear a talk, to listen to a sermon, to listen to words. It is really not the words that does it for you. It is the silence between the words. When you are quiet, your mind is still, the reality shines through.

You become happy, peaceful, joyous, by sitting in the silence. There is really no message I have to give you. What you are looking for is within yourself. You are That. You are what you're looking for. There's nothing else, nothing. See this in yourself. Understand who you are and what you are. Never put yourself down. You are the immortal Self, without beginning and without end. You are Shiva, you are sat-chit-ananda. Always see this in yourself, never see anything else.

Feel the presence within yourself. Feel the happiness and the joy that you really are. Feel it! You can feel it. No matter how many so-called problems you may appear to have, no matter what is going on in your life, good or bad, forget about that. It doesn't matter. Feel the presence, the presence of consciousness, the presence of pure awareness. Feel this in yourself. Do not think about it, just feel it. When you begin to think about it, you spoil it. Allow the mind to rave on. Do not pay a bit of attention to the mind whatever thoughts it brings you, whatever it tells you. Pay no attention whatsoever to the mind. Feel the bliss! You are the bliss. There is absolutely nothing that you need or have to become.

Do not search for enlightenment or liberation. You'll never find it. There's no where to look for it. When you look with your senses, where is liberation? Where's freedom? It doesn't exist. When you go beyond the senses, when you pay no attention to the senses and go beyond them by observing them, looking at them, and not reacting to them, then you find that you've always been in bliss. Bliss happiness is your very nature. You are that.

Everything becomes so peaceful when no words are spoken. When there's nothing to think about. Never believe that you have something important to think about. All things are not important. No matter what you may think about it, it's not important. As long as you have to think of something, it's not important. Yet you're saying to yourself, "How can I function without thinking?" Think of what you said, "How can 'I' function without thinking?" Not you, but I. What you're really saying is, "How can the I function

without thinking?" What I are you referring to? The ego-I has to think to exist, but the I-am consciousness is self-existent. There's nothing to think about. So whenever you're thinking about something, realize it's the I-consciousness, which turns into the I-ego so-to-speak, that does the thinking. If you go beyond the I-ego and go back to the I-consciousness, the thoughts will stop. There'll be no thoughts.

For again what is reality to think about. Reality is reality, it's all-pervading, omnipresence. There's no room or space for it to think. It is a power which knows itself. It doesn't have to ask if it knows itself or find out if it knows itself or think that it knows itself. If it had to do that it wouldn't be the power that knows itself. The power which knows itself as consciousness, the absolute reality, it can only know itself and nothing else because nothing else exists apart from the Self. There is no duality in the absolute Reality. Duality only appears to exist at the human level. It's an appearance. It's not true. It's not real. You can say this to yourself.

Therefore, whenever thoughts come to you, ask yourself the question, "Who thinks these thoughts? Where do they come from?" As you keep posing these questions to yourself, you will find that the thoughts disappear, they vanish. They return to the nothingness from whence they came.

It's so easy to become peaceful. It's so easy to become loving, blissful, happy. You just have to reject all those thoughts that come to you — all those thoughts, all those feelings, all the emotions. Just reject them. You reject them by not giving them power. You give them power every time you let them feel something inside of you. When your thoughts take on a feeling nature you give them power.

But when you refuse to take on that feeling nature, the thoughts will disappear. In other words, you are the one that gives them power. You are the one that creates your condition, be it good or bad. You are the one who sees the world the way you see it. See only yourself, see only reality. See only emptiness. It's really very simple to do this. Just sit the way you're sitting now and observe. Do not analyze, don't try to change your thoughts, do not fight your thoughts, just observe them, watch them, look at them, and when you're ready you can ask the question, "To whom do these thoughts come?"

Otherwise, just sit and look at your thoughts. Let your mind do whatever it likes. Let it become as nasty as it wants! Let the mind tell you all kinds of things — scary things, happy things, wrong things, right things. The mind is only here to make trouble for you, that's all. But when you do not allow the mind to make trouble for you, it disappears! And, how do you do this? By not reacting to your thoughts, by not allowing them to feel anything.

Where do these thoughts come from? Nowhere, they are called false imagination. All thoughts are false imagination. False imagination is like the water in the mirage. That's all your thoughts are. They appear to come to you but they don't exist. If they were real you'd be able to grab them, hold onto them, save them, put them in a box, store them

away. But you cannot do this, which proves that they have no substance. How can they frighten you?

You see, you live in a universe which is self-existent, self-abiding, self-sufficient. This means that all of your needs are met from within. All of your needs are met from within. But this will only happen when you accept it this way. If you think that your needs have to come from a person, place or thing, you've always got a fight on your hands, because you're hoping to get a better job or get some money in the bank or someone will come along and help you with some problem, these are all erroneous thoughts.

If you could only learn to rely on the Self, miracles would take place in your life! If you can only learn to rely on the Self. How do you learn to rely on the Self? By trusting life, trusting life just the way it is. I'm not saying to trust certain people or to trust certain conditions, certain situations. I'm saying just to trust life. To trust life you go beyond people, places and things. You trust the substratum of all existence. You trust consciousness. In other words, you feel and believe in your heart that there is a power that knows the way. You came out of it. So you're that also, for you are it. You are that power yourself and you feel good about it. This is what I mean when I say, trust the power that knows the way.

There's nothing to fix in your life. Nothing to change. Nothing to accomplish. Nothing to do. Except to abide in the power that knows the way. It's so simple yet it's so hard for some of us. And it's hard because we allow the thoughts to come to us and spoil everything. You have to control your thoughts, control your thinking. When you are free from thinking, you will always abide in consciousness, which is the power that knows the way. And soon you'll find yourself becoming happier and happier every day, peaceful, harmonious.

What can really disturb you and make you sad, make you afraid? Only something that you think may happen to you? But if you're living in the eternal now, if you exist this moment, and you do, in this moment is there a problem? There's no problem in this moment, it's only when you begin to think of tomorrow or the next week or the next week. But if you learn to stay centered in the moment where nothing is happening, this moment will become the next moment. And the next moment will become the next hour, the next day, the next week, and the next year.

This is how to live, from moment to moment. But what do we do? We stretch out those moments to days. We like to see the future. We think something's going to happen to us tomorrow or the next day or the next day. But nothing can ever happen to you unless you allow it. You allow it by believing it, by thinking about it. You give it power by fearing it. But I say to you in truth, there's nothing to fear in this whole universe. There's no fear. Fear doesn't exist. Only the Self exists.

Only the Self exists, catch the meaning of those words. Only the Self exists, and I-am that. That's a profound statement.

I-am Brahman. When I make a statement like that, I'm not speaking about Robert. I-am encompasses all of you. I-am, is Brahman. Therefore when you admit to yourself that you are Brahman, you are saying that you're the whole universe. And something has to give. You really don't know what you're saying, you don't understand what you're saying. Say this to yourself. See how it feels, "I-am Brahman. I-am Brahman." You are declaring the highest truth in history, the highest truth in the world. There is nothing that comes after that. There is absolutely nothing to say after that. When you make the declaration, "I-am Brahman." Those are mighty words. The whole universe is Brahman. Yet what we call Brahman is not a thing, not a place. It is complete emptiness. So when you say, "I am Brahman," you're saying you're emptiness. Feel this in every bone in your body, if you have any bones in your body.

What can possibly happen to you? There is nothing that can happen to you! But when you think about something happening to you, you're creating your own destiny, aren't you? For you take certain facts, that are factual to you and you analyze them and you say, "There's no escape from this." And then you wonder that people suffer, so-to-speak. But when you realize that you are the creator of your own destiny, and when you allow yourself to think, then you begin to take stock in yourself. Did you ever take stock in yourself? You can buy stock in yourself! It's on the open market. Call your broker tomorrow and say you want to buy stock in yourself. That's the best stock you can ever own! For out of it comes everything else.

You are never what appears to be. It goes back to the mind again. The mind will read something in the paper, watch something on television and begin to ponder things seriously, worry about it, get upset over it. Is it any wonder that people go through certain experiences and suffer a lot? You are creating your own destiny. You are power. You can do anything you want with your life. If you want to sit around feeling sorry for yourself, nobody cares.

I will tell you again: You are all Brahman. You are all consciousness. You are all the ultimate reality. This is your true nature and nothing else exists.

Accept this for yourself. Accept it right now. You have never been the body or the mind. This is a false image. For when you believe you are the body or the mind you have to suffer accordingly. No one can get away with that, no one on this earth. Everyone who believes they are the body or the mind has to suffer. Why? Because things change. Things are always changing constantly, continuously. And you have a certain idea of how you're supposed to live. You have a certain idea of how you're supposed to feel. You have a certain idea of how you're supposed to...what you're supposed to do with your life in this plane of existence. You have a preconceived idea of these things and this is what causes you the trouble.

So I say to you again, "Stop thinking. Live in the moment. Stop worrying about the past or the future. Awaken to yourself. Be happy. Be free. You are not alone. You have divine forces right now taking care of you, guiding you, directing you to your ultimate



good. Trust these divine forces. Have faith in them. All they want is your recognition. When you recognize there are divine forces taking care of you then you will find they are working for you and you find infinite joy."

But when it's taken in reverse and you believe life is against you, there are forces against you, then you create your own hell. So;

**Number One:** Stop thinking. Take control of your mind.

**Number Two:** live in the here and now. Forget about yesterday, forget about the future. Live in the moment and be happy in the moment. Do whatever you have to do to be happy in the moment.

**Number Three:** Do not be judgmental. Do not judge anybody or anything, ever, no matter how it looks, never judge anybody.

**Number Four:** Leave everything alone. You did not come into this plane of existence to change anybody or anything. You're not here to fix anything or anybody. You're here only to become free and liberated by knowing the truth.

**Number Five:** Always catch yourself and say, "I am Brahman." When you say, "I am Brahman," you're not talking about your physical body, or your ego. You're talking about the truth about yourself. Reality itself is Brahman. It has nothing to do with your body. Your body doesn't exist. It never existed, it appears to exist but it doesn't exist. Your nature is pure consciousness, pure awareness.

Always remember these things, learn these things. You have a lot of tools to work with. If you only can use these tools every moment of your life, you will never be unhappy again. How can you be unhappy if you know the truth? You were not born to suffer or have problems.

You are here to rejoice! To be still and know that I-am God. To remember that I-am with you always, even unto the end of the world.

You are not an ordinary person, or you wouldn't be here. There is something special about you.

You're ready to be out of the show, the show of materialism, the show of relativity, materialism and relativity.

You're ready to break out of that shell. Let it happen.

The mind will create all kinds of situations to stop it from happening. It will show you all kinds of nonsense. But you know now that you have the power to change these things, to turn from the nonsense, to reality!

You can do it. Work with it. Peace.

*SV: Robert I should write this down because when I talk about it I lose more than half of it. I was going through the material that's the transcript 109, and what came out was that there is no "I"...no "I" that persists. Because when I look back ten years ago, so whatever "I" was back then it isn't here. I don't know about it. Whatever "I" was an hour ago or a year ago isn't here. Whatever "I" that may be a year from now I don't know about it. It isn't here anyway. It just doesn't persist.*

*It's just no identity to an "I" and it doesn't persist. And then there came so-to-speak, I am Brahman and changed all the things into a hershey bar which is a sense of humor I guess? But I-am Brahman is really, really real it can never change into anything, it's not possible. But with the I it changes all the time but when the thought stops there is no I. None at all. And the thoughts are just the beginning and the end and a little in between. And then when this one stops and another starts there is in between there is nothing just a gap. And the I which is something can't jump into nothing and remain as a something, that's not possible. It's like a shadow can't jump into a brilliant light and remain as a shadow. Now there is nothing there that's about forty percent of the memories are gone. There is no I.*

*Now I can hear myself talk right now, you know. If my mother was alive I would swear on her life I was talking but there is no I and no talking. I still see a serpent when there is only rope. But there is no serpent and there is no rope. But I still see the serpent. And the world is real to me even now and there is no world. There is contradiction all the while.*

*R: In other words you don't exist. (SV: I don't exist and don't not exist, either...whatever I say is false. There is no words to it I can say, I can't.) True. (SV: You don't have to agree with me.) (laughs) I agree with you one-hundred percent. (SV: Yeah, it's just contradiction. It's just I'm not sitting in this chair, I'm not sitting in that chair, just in between.) Not even in between. (laughter) You're all right Fred. (SV: What Fred?) (laughs) Who knows? (SV: I don't. I talked a lot and I talked about nothing and there is nobody talking. It's ridiculous.)*

*SG: Sounds like you've woken up?*

*SV: Thank you Robert. (R: Keep up the good work.) Yeah I'll do that.*

*(tape ends) [TOC]*

**REMEMBER ALWAYS WHAT SATSANG IS**

*9th May, 1993*

*Robert:* (tape starts abruptly) Students: Good afternoon Robert.)

Happy mothers day. (students: Thank you.) Welcome to satsang. I welcome you with all my heart. I love everyone unconditionally, equivocally. You are all divine beings. Everyone here is a replica of God. There are no exceptions.

Whatever you do whatever you don't do, you're God incarnated. Whether you have sins of omission or commission makes no difference. You can never be separated from God or consciousness that is impossible. Therefore you can only say, "God made you do it." True! For there is only God. Who else would do it? There is only consciousness, absolute reality. Every move you make, every step you take, every action you take, is nothing to do with you, it's all consciousness. Therefore what do you have to fear? What is there to be afraid of? You are the one. You are the holy one. Rejoice!

You have to love yourself, to worship yourself, to bow to yourself. For you are the holy one of Israel. Is there a holy one of Mecca? A holy one of Hinduism? Whatever you like, but you are that. Never take yourself for granted. You are the one. Never mind what the physical form shows you, the world shows you, what people show you, do not take these things seriously. Look to your Self! Abide in the Self! Find the absolute reality, this is you. You are that.

What is satsang?

Most of us do not have any idea what satsang is. You know what satsang is, but not what satsang is not. Satsang is not a philosophy. Where you come in and have a debate over points of religion. Satsang is not a sermon that I give. Satsang is not a place where you make casual relationships. Meet new people, new friends. Satsang is not a place where you come to emulate the speech.

The only reason I talk like this is because I see you about twice a week, for four hours a week. In real satsang, if I were with you all of the time, I would sit in the silence with you. I'll be available to you all day long and you can sit with me all day. So since you are not in that position you should be here twice a week, to feel the benefits of satsang.

Sat means consciousness, being, the absolute reality is sat. Sang is a getting together of people sitting at the feet of the Sage. Sangha the holy temple. If one comes into satsang they should be quiet, still, for they're in the presence of the Self. The holy one. You are that.

In satsang there may be bhajans where you sing together, kirtans where you chant together, silence where you do nothing, just sit. Questions once in a while. This is what

satsang is all about. It really makes no difference what I say. Whether I talk about God or I talk about chocolate, makes no difference what I talk about. It's not the words. When you sit in satsang with me, you take the form in the name of the Self in your heart, and see the form in the heart, the Self in the heart, the name in the heart. You become the heart, you are the heart. The heart of awareness. The heart of consciousness. This is what satsang does, it opens your heart, totally and completely, absolutely. If your heart is to be opened, you have to have a tremendous humility, tremendous surrender. When you're surrendering, you're surrendering your ego, your past karma, your dogmas, your preconceived ideas, all these have surrendered to the Self in satsang.

Remember this all the time, what satsang really is. Just being here is the same. Be here twice a week. The world has you the rest of the time influencing all kinds of ideas, nonsense. To get away from the world and come to satsang is refreshing, like a gentle breeze that comes along, takes away the heat from you. Makes you calm and cool and collective and peaceful. To help in this process, we sing bhajans which we're going to do right now.

(bhajans sung)

When I say, all is well, and everything is unfolding as it should, I mean that literally. All is well, everywhere. You may see things that you do not agree with. Any experiences that make you mad, angry and upset. When you have personal problems in your life with health, finances, people. You have to ask yourself, "Are these really problems, or is it something I do not understand?"

If we live in universal bliss, and we do, how can there be such man's inhumanity to man. These dastardly things that are taking place all over the world. Yet the question for you is, "Who sees this? To whom does this come?" You've been programmed to see things a certain way and you have your likes and your dislikes, your good and your bad, your ups and your downs. You have to go beyond that, take a step backwards from that.

You must never allow a condition to get the better of you. Whatever that condition may be. And you do this by simply not reacting to the condition. Do not give any condition any power, by fearing it, liking it, seeing it, hearing it. Your nature is bliss consciousness and the universe is also bliss consciousness. There is no difference between you and the universe, yet somehow you've been programmed to see something else. Where does this programming come from? Your mind, where else?

You think you have a mind that creates things, and it experiences the things it creates. But the truth is you never had a mind. You do not have a mind right now. There is no mind. Awake from your sleep and see this. There is no mind. There has never been a mind and there will never be a mind. For whom is there a mind? Ask that question to yourself. Who has to fake to make their life better? "Who?" ask yourself. Be patient with yourself. Never be in a hurry.

You have an eternity. And eternity is this very moment. So this very moment all is well and everything is unfolding the way it's supposed to. Yes, everything is unfolding the way it's supposed to, everything, everywhere. There are no mistakes!

If you cannot comprehend something in this world, it gets to you and makes you feel upset. Do not try to change the condition, for the condition will pop up wherever you go. It's like a person who gets disgusted with the world and she comes to live in an ashram some place, but the world that she got disgusted with is in her mind. And she has to take that mind with her. She is going to find the same problems in the ashram as she found in the streets, no difference. Places will not change you. It'll make you feel good for a little bit, but soon you revert to your old self which has always been.

Try to leave people alone, leave things alone. You will know what to do when the time comes. Everything has been planned for you. Every step you take. Every action you take has been predetermined for you. Consequently do not worry about these things. Don't be concerned about anything. All is well! It is!

What difference does it make what you're going through? The experiences you're having, good or bad, it has absolutely nothing to do with you. For you are beyond experiences, beyond karma, beyond God, beyond eternity. You are that substratum from which everything comes. Learn to love yourself deeply, purely. Never never feel sorry for yourself. You have to see the truth by going within. Spend time alone. Dive deep within yourself, where all your answers are. Everything that you've ever been looking for is in yourself. You are the one. The holy one. There is no one else, but you. See this, feel this, become this.

It's so wonderful that you're beginning to understand that you are the universe. The whole universe is you, everything that exists. Everything that has ever existed is you. There is nothing to fight, nothing to fear. When you begin to think this way then moksha will be shown to you. You will know where to go, what to do, with whom to meet. And you will know everybody you see, every situation you encounter, is only a projection of yourself, that's all, your creation. You are the one, no one else but you. Feel this, see this, accept this. Become free, liberated. You're already free and liberated. Know this!

Stand up tall, fear nothing. There is more going for you than against you. The truth only wants acknowledgement from you that's all, it wants you to acknowledge it. It wants you to acknowledge that you are not the body or the mind or the problems, acknowledge it now. You are free already...

(tape ends abruptly) [TOC]

**TRUE DETACHMENT**

*10th June, 1993*

*Robert:* Om, shanti shanti om, peace, peace. Good evening. I welcome you with all my heart. It is wonderful to be with you again this hot, Thursday evening. You had nowhere better to go so you came here! Welcome! Good to see you.

Ask yourself the question, "Why do I really come to satsang?" And the answer will probably be, "To become free! To awaken, to become self-realized, to become liberated." Most of us understand that this is your real nature. Liberation is what you really are! But we've been covered over with ignorance, what we call Maya. We believe the world is real, it can hurt us, do all kinds of things to us and we react to the world. So your answer is really right. You want to uncover the ignorance and become free!

Now what happens when you become liberated? When you awaken to your Self?  
You

have unalloyed happiness, total peace, unfathomable joy, infinite love. These are all attributes to awakening. Therefore, develop these if you want to awaken. For you will feel beautiful, wonderful all over and nothing will ever spoil it. In other words, if you awaken, you will not react any longer to the television, to the newspaper, to the people, what they say or think. When you awaken, you will know that all is well! All is exceedingly well in every area of your life. And your life will be the life of the universe. There will be no difference between you and the universe! Basically this is the reason why people come to satsang, to awaken!

You have read the books. You realize there's a world of beauty, a world of joy, a world of love that interpenetrates this world. That brings you total happiness always, total peace that never changes. Whereas, now in the world that you're living in, so it appears, certain things make you happy. Certain things make you sad. You react to what the world gives you, how the world treats you, you react to that. So you're never really happy all the time. You never really have peace all the time. Your peace and your happiness is determined by what's going on in your life.

Whereas, to an awakened being what's going on in your life doesn't matter at all. You're deliriously happy all the time! Whether they throw you to the lions, or you win the lotto, or your body is cut to pieces, or you have the healthiest body in the world, it makes no difference, for you're totally peaceful all the time! You're totally happy all the time! This is the reason why you want to be happy for you realize being happy feels wonderful. Therefore, these are valid reasons to be happy. But you don't want the happiness to end.

You want it to be forever. This is what satsang is all about. This is why we're here, to experience unalloyed happiness. To experience total peace, total joy!

Now, the main obstacle that keeps you from experiencing this joy and this happiness that I'm talking about is attachment to person, place and thing. It is this attachment that makes you earthbound. It keeps you reincarnating over and over again, so it appears, on this earth plane. For if you're attached, you believe you are a body and a mind. When you believe you're a body and a mind you're going to experience all kinds of things in this world. You'll experience worldly things and become attached to these things. You will believe that somebody, some place can make you happy. Somebody, some place can make you miserable. You will believe that if you attain this, you'll be the happiest person on earth and if you do not attain it, you will be miserable all the time.

You believe if you can only have this person in your life, you'll be the happiest person on earth. But when this person comes into your life after a while you'll wish he never did. Because he'll make you miserable! And so it is on this plane. So learn to be detached!

A good example of detachment is this: Let's say you have a dream. In that dream you are a little person and you grow up. You get married and you buy a brand new home. You buy a brand new car. You have three children and they grow up. And you live a relatively good life. And then you awaken from the dream. Let me ask you, how long are you attached to your children of the dream before you forget about them? How long are you attached to your wife or husband of the dream before you forget about them? How long are you attached to your car and house? And anything else that you worked so hard to get in the dream, before you forget about them? A couple of seconds? A minute? An hour? It's usually minutes, you forget all about the dream. This is detachment.

If for some reason you did not forget about the dream people and the dream experiences, you wouldn't be able to function. You'd be living in two worlds! You'd be living in the dream world and this world and you'd think they're both real. So your nature makes you forget about the dream. You have enough problems to handle in this world. Imagine if all your dreams were on your mind all the time as if they were real! And so you become detached from the dream quickly.

Now you're done with this world called the earthly plane. In this world you believe everything to be real also! And you do the same thing. You grow up. You elicit the things that you want to make you happy. You want to meet the right person to get married to and you become attached to these things. This is the problem, you become attached to person, place and thing. This is the only problem that you have.

Now, I'm not saying to be totally detached so that you have no feelings, no love, I'm not saying this at all. So being detached is totally different from what you think it is. To be detached means you no longer feel an affinity to hold on to things.

You no longer have the necessity to own things. To hold on to them. You're free from this. The more spiritual you become, the freer you become. For you no longer have to

obtain things, have things to make you happy. You leave things alone. You are no longer obsessed with people, places and things. But you have a great compassion and love for every body and everything. But you're not attached!

In other words, when you're with another person, you love that person. But you're not obsessed with them. You don't own them. You give them freedom to express themselves, yet you love. And if the person ever leaves, the love is still there. It didn't go anywhere, for you are love itself! If you understand what this love means, it can't come or go depending on person, place or thing. For love is always there because that's what you are. The attachment is gone. So, if your mate wants to leave you, or your car is stolen, or your house burns down, this does not affect you one iota.

For something deep within your heart tells you all is well. There are no mistakes! You're no longer hurt-able. You can't be hurt by any body, no matter what they do. This is true detachment. In other words, you can own things and not own them. You can have certain people in your life and not have them in your life. You can live in certain areas of this world and not live in certain areas of this world, it's all the same. There is no difference.

Your life will not depend on external things or internal things. Think of what it means to live this way, how wonderful you will feel all the time. You'll never depend on people again for anything, yet you love people. It doesn't mean that you become sarcastic, obnoxious. It means that you become a loving being, an understanding being, a compassionate being. You leave things alone and you leave people alone. You turn within yourself. And all the answers are within yourself. All the answers that you've been looking for, everything that you've been looking for is within yourself! You will learn to depend on the Self for everything. Yet, you cooperate with people. You cooperate with the world, but you understand in your heart that the world is a passing show, a passing fantasy. Nothing is ever the same.

Consequently, you become unhurt-able. The world cannot hurt you again, ever, no matter what it shows you. It doesn't matter if you've got cancer, or you've got AIDS, no big deal, it's okay. It's only the body and you are not the body. The doctor tells you you're in perfect health, all is well in your body - it's okay, too. It makes no difference. See, they're both two sides of the same coin. The only thing that's going to make something happen to us is the way we react to them - the conditions. The only thing that determines what happens to us, is the way we react to a given condition. You are in control. You are in charge of your being, your body. You are the Master over yourself. It is up to you, always remember this!

This life is but another dream! And the only time you will ever awaken from it, know that something else, that something other exists even more beautiful than you could ever imagine, is by not becoming attached to anything. Own anything you want, but never be possessed by your possessions. Learn to live this way and you'll be very happy all of the time. And one day you will awaken and you will laugh hysterically.



You will understand this is only a dream. No matter how real it may be, it's a dream. You are not what you appear to be. You are beyond anything you could ever comprehend. Learn to sit in the silence and be still. Because your true nature is infinite wisdom, absolute reality, pure awareness, consciousness. You do not have to do any methods to become free. If you weren't free you'd have to practice all kinds of yoga, meditations, all sorts of things to become free. But since you're already free, there's nothing you have to do to realize it. So we don't meditate as in Advaita Vedanta. We sit in the silence.

We sit in the silence and we watch. We work intelligently on our conditioning. We observe the mind. What is the mind, but a bunch of thoughts about the past and worries of the future, that's all the mind is! We learn to stay centered in the here and now. We observe things happening around us but we never react. We act from our heart. But we never react! As you begin to live this way, you'll notice as the weeks pass, as the months pass, as the years pass something begins to happen to us. We're becoming more peaceful, more loving, kinder, we feel happy most of the time. We're on the path of self-realization. But if you're arrogant, sarcastic, obnoxious, you have a bad temper, then you have a problem. For these are the things that keep you earthbound. They keep you attached to this earth. And you'll come back again and again and again, unless you do something about it. It's your choice!

This choice is really the only freedom you have. Everything else is predestined. But you have the choice whether to turn within or to react. The choice is always yours!

Nobody wants to hurt you. We live in consciousness, it's virtually impossible to be hurt. Consciousness accommodates us as images. Because consciousness is absolute reality, we're absolute reality, also. Consciousness is all-pervading, everywhere present at the same time. There's no room for anything else. This means that you're made out of goodness, love, peace, happiness, joy. This is what you really are! Focus on these things. Do not focus on the TV news or the newspapers, what people say or do. The world has been the way it is for millions of years. It'll never change.

Your mission is to get out of this world. And you do this by becoming detached, by ridding yourself of the emotions that you have. I know some of you say, "Well, I've had a real hard life!" Everybody had a hard life at one time or another, forget about that. Live in the now, live in the moment.

Become free now! Become liberated now! If you live correctly in the moment you don't have to worry about the future, the future will take care of itself! As far as the past is concerned, it can't hurt you unless you think about it. Unless you think about all the things that happened to you in the past, then you bring them back again. You create them again in your mind, you bring them to life again. You must learn to let go of the past totally and completely. Not to worry about the future and feel wonderful right now. And you do this by taking time every day to sit in the silence observing, watching, inquiring, "Who am I?"

As thoughts come to you, you inquire, "To whom do these thoughts come? They come to me. I think them. Then, who am I?" The I-thought is the main source of all of your

problems. The I-thought, "I am this. I am that" Therefore, if you get rid of the I-thought, all of your problems will disappear with it. And the way to get rid of the I-thought is to inquire, "Who am I? Where did the I come from? What is the source of this I?" The I-thought comes from your heart, your spiritual heart and moves into your brain. When this happens you become what you are now, a human being. And you say, "I need this, I want this, I have to have this, this hurts me, this makes me feel good."

The object of self-inquiry is, of course, the act to return to the heart. So, you become mindful of the I-thought. When you sit in the silence, you watch it. And as this "I" comes to you, a question comes to you, you inquire, "To whom does it come? It comes to me or the I-thought." It is the I-thought that has the question. It is the I-thought that feels sad, upset, you inquire, "Who am I? What is the source of the 'I'?" Who am I? Really means, what is the source of the I-thought. What is the source?

You ask yourself this question over and over again. One day there will be sort of an explosion in some of you. The I-thought will return to the heart and you'll become all-pervading, omnipresent, consciousness, the real Self, which you truly are! You will have unalloyed happiness and eternal peace forever! It will never leave you again. You will understand that you are not the body or the mind or the thoughts, but you are the substratum of all existence. You are the God that you've been praying to! You are Krishna, Jehovah, all of the gods that you've been praying to all of your life. You are that now! It is you. It has always been you. You are that. There is no God apart from you. You've been praying to your Self. You are the God you've been praying to all these years.

Awaken to this truth and be free. Peace.

*S: In the beginning of the talk you said that when enlightenment happens there will be great joy and great happiness and you'll feel this way. Who is this you that will feel this?*

R: The universal consciousness itself, it will feel itself. It is absolute joy, absolute love, absolute peace, these words are really all synonymous. The word that we want to use is bliss. Bliss means all of these words, absolute joy, absolute peace, absolute love is bliss, another name for bliss. So when you realize your Self, you feel the bliss that you've always been. It's your natural state. (*S: Our language is so dualistic. You said, "You'll feel it" like it's a you feeling it. There will be consciousness feeling what it is.*) You're right, of course, but to make you understand what I'm talking about we have to be dualistic. In reality there's only consciousness and consciousness only knows itself. It knows nothing else but itself. And that Self is bliss and you are that!

*S: Nisargadatta used to say that consciousness is unaware of itself. Unaware of itself as anything separate at all.*

R: True, exactly, it is bliss consciousness, that is its nature. Its nature is Bliss. But since it is that, it doesn't know it. How can it know if there is nothing to compete with, nothing to compare it with? It is itself by itself. It has no competition. (*S: It's conscious but it's not aware of it as itself. It's not unconscious.*) Because It has no opposite. It has nothing to compare itself with. (*S: That's backwards ... verbally that's backwards. It doesn't jive with the*

language. *It doesn't make any sense at all!*) That's why I don't talk about it too much. It's true: only consciousness exists and that's it! So find out for yourself what you are.

*S: You mentioned that attachment is what keeps you bound to the world, to people, places and things. And when you have children that aren't grown and they're so young and you're their only source of refuge, you feel an obligation and make a commitment to being there for their sake and it seems a tremendous attachment goes along with that.*

R: You have to understand what I say about children. What I said was not to be attached, but to have love and peace and joy in your heart. You're their living father and be a high spiritual being at the same time. (*S: There seems to be a lifestyle.*) If you understand the truth about the Self and understand who you really are and what you really are, everything will unfold the way it should, by itself. It's amazing how it works. When you become spiritually mature, everything unfolds the way it's supposed to. It doesn't mean you've got to leave your family and run away to India or someplace and live in a cave. On the contrary, it means you will become a better father than you've ever been. Because you're not playing favorites. You're not being attached. You'll be able to be a good teacher to your children in the right way, because you'll not be working from the selfish you or from ignorance. You'll be working from wisdom. You'll be an example for your children. An example of wisdom, of total honesty, total joy, total peace. And the children will emulate you. So this is not a question of not caring about your children. It is not a question of not being a good father. If you become self-realized, you'll be a good father. Try it!

*S: You mentioned that you don't have to do yoga and meditation because you're already realized. How do you attain it?*

R: By everything I've spoken about. Becoming still, sitting in the silence and observing yourself, observing your mind, observing your thoughts. Questioning yourself, "Who am I? What is the source of the I?" Becoming quiet and still, watching you bodily functions, observing them. Watching your mind think. Becoming totally aware of yourself in action ... what you do all the time, without reacting. And as you do this you notice that your thoughts become less and less. When you react to your thoughts, you try to stop your thoughts, they become more powerful. But when you do not react to your thoughts, you just watch them and have no feeling for them one way or the other, they become weak until they disappear in their entirety. When your thoughts disappear you'll be free.

It is your thoughts that keep you bound. That's why in the Buddhist scriptures they tell you to kill the Buddha. When you meet the Buddha on the path, kill him. It means if you have any thoughts about the Buddha, kill those thoughts. All thoughts are to be completely eliminated. When the mind is empty, truth will shine by itself. Peace.

(end) [TOC]

## **BEYOND MENTAL CONCEPTS**

*No Date*

*Robert:* Peace. Peace. Good afternoon. Welcome. It is good to be with you again on this lovely Sunday afternoon. I welcome you with all my heart. I love every one of you unequivocally, absolutely. All is well.

Last Thursday evening I touched a subject on which I received many phone calls. I was speaking of the fact that a Jnani, when a person becomes self-realized and becomes a so called Jnani, the body no longer has anything to do with him or her. In other words, the body has nothing to do with the Jnani, but it appears to be a body. And the body will go through its own activities, and do what it came here to do. I must have touched a nerve when I said that, for some people, for I got four or five phone calls in regards to it. And people wanted me to elaborate on this subject, so I will. We'll discuss it a little further, see where we get.

First of all, what is a Jnani, a Sage? To come up with that answer, is the question, "What is not a Sage?" A Sage is never a yogi or a spiritual teacher, or a meditation teacher. I use the term Jnani and Sage interchangeably. A Sage has absolutely no teaching to give you. If you want to have a teaching, you'll have to go to a spiritual teacher, a yogi, a meditation Master. But a Sage never has a teaching to give you whatsoever. The idea is to just be in the presence of the Sage, that does the teaching. A Sage does not teach tantric yoga, kundalini yoga, hatha yoga, raja yoga, laya yoga, or anything else. For all teachings are from the mind. Where else would they come from? They are all mental concepts.

The Sage is beyond the mind, beyond the mental concepts. So how can a Sage give a teaching? A Sage is absolute reality, pure awareness. The term Sage is loosely termed, Sage is meant all-pervading. The Sage is not confined to a body whatsoever.

A Sage is the whole universe, all-pervading, everywhere present. So to be in contact with the Sage all you have to do is think about the Sage, and you're in contact with the Sage.

But there is no teaching to give. The teaching is emptiness. When a person, so called, becomes enlightened. I don't like to use these terms, they are so meaningless. But so you understand what I'm talking about I use these terms loosely. I make it simple for you to understand. But when a person, a being, so called, awakens, the awakening has nothing to do with the body whatsoever.

This is why throughout history we've had Sages who have been kings, queens. Sages have been laborers. They've been married or single. They've had boyfriends or girlfriends, whatever the case may be. Some have lived in caves and shunned the world com-

pletely. Some traveled from country to country, not interested in one place. A Sage is never looking for anything, for he has nothing left to look for. A Sage has attained everything there is to attain. Total freedom is the Sage, absolute reality, absolute freedom. Freedom from desire, freedom from wants. Yet the body of the Sage remains the same. Not to the Sage, but to the people looking at the Sage. The Sage realizes he has no body. He has no body. But the body of the Sage goes through its karma.

In order for a Sage to come to this plane, to present himself or herself as a Sage, they have to take on a body, otherwise no one would ever hear of a Sage. If Ramana Maharshi didn't have a body, no one would ever have heard of him. So this is true of every Sage that ever lived. They have a body in order to teach in their own inimitable way. So every thing that the Sage does is a teaching, so-to-speak. The Sage is not a teacher, but everything that he does is a teaching.

A Sage kills your mind, destroys the mind. When the mind is destroyed there is eternal, happiness, total freedom. As long as you have a mind, you're thinking, you never will be happy or peaceful. Impossible, for this is not a world of happiness or thinking. This world is not a world of peace. Yet the body appears to be doing the same thing everybody else does.

It's like the example of the fan. You pull out the plug of the fan, it keeps rotating till it stops. You pull out the plug of the fan, it doesn't stop instantaneously, does it? It keeps going for a while before it stops, slows down and stops. Such is the body of the Sage that comes to this plane with the plug out. When the fan stops, so-to-speak, then the Sage disappears. He drops the body and leaves. So while the Sage is on this plane, always remember he's like the fan, going without the plug. There is no karma being accrued, and he never appears to be.

There are many different Jnanis, and we can't judge these things. The worst thing we can ever do is to become judgmental, compare, find fault. As long as we believe we are a body and a mind, we can never really understand what a Sage is, never: It's impossible. For the mind is not meant to do that.

There are also certain Sages in this world called Avadhuts. Avadhut really means "crazy adept." This Sage comes to this world to tear your world apart. He purposely is here to tear your world apart, to see what you believe, your systems. Everything that you stand up for. The Sage tears you all to pieces, to show you it doesn't matter, not be wrapped up in anything. In other words the Sage can go into a bar, see a bunch of people drinking, he'll join them drinking, be one of them. He can get twice as drunk as they are. But they will feel the difference by being with the Sage. So what happens then, they will become sort of realized inside, and start to pursue a spiritual life. A Sage may appear to be a fool, but this comes from your viewpoint. Yet the Sage has nothing to do with the body.

Take the example of the screen. You go to see a movie called, "The Godfather." On the screen you see all sorts of violence, murders, mayhem, confusion. All this happens on the screen, blood falling all over the place. But is the screen affected at all? After the movie

is over, the screen is just the same as it was before. The screen has not been affected one iota. The images have finished and are gone, and the screen remains the same. That is how it is with the Sage. A Sage always realizes he is the screen, and all the images are a superimposition on him.

Everything the body of the Sage does is simply like the images on the screen. Yet the paradox is the Sage knows he is the Sage, with other words, with other names. He realizes the body is a body. When you look at the Sage, you see something different. You see a human being. You see a person like yourself. And you create a Sage in your own image. You want certain expectations with the Sage.

You expect the Sage to behave in a certain way, do certain things that you believe are true and right. You believe is real.

Whereas the Sage is always smiling and happy and observes you and watches you. Leaves you alone. Lets you dig your own grave, so-to-speak. The Sage will never interfere in your life. Remember the Sage is not a problem solver. All problems are of the mind. What does the Sage have to do with this? Nothing, all works out of the mind. The Sage is beyond the mind, beyond thinking, beyond thoughts, beyond doing, beyond appearances. This is why there is nothing more powerful than being with the Sage, and having a quiet mind.

Your job is never never to be judgmental whatsoever. Have no opinions for or against anything. Why? Because it's where you are coming from. That's how you see it. But when I speak like this sometimes, it blows the ego. Because the ego's sitting there saying, "You can't say that to me. I've got my own mind. I've got my own opinion." It just keeps you back really, if you're here to try to become enlightened, so-to-speak, awakened. You hold yourself back because you're judgmental.

You've got your own preconceived ideas what a Sage is, what you are, what you want, what you need, and it stunts your growth. This is why the best course of action is for you to stop thinking whatsoever. Catch yourself every time you think. And put a stop to it. Stop your mind from thinking totally and completely. For all thoughts are erroneous. I don't care what the thoughts are, how good the thoughts may be, how twisted your thinking may be. As long as you're thinking, you're hindering yourself.

Again, some of you might say, "But what about my work? I've got to think of my future. I've got to think of the present. I've got to think of my bills. I've got to think of my family. I've got to think of this and that."

There is a power which knows the way.

If you but surrendered to this power, all your needs will be met from within. All of your needs will be met from within, always. But if you sit there being judgmental, say that you can find peace and happiness by doing certain things, it will never happen. And the body will come back again and again and again on this earth plane. Always searching, always looking for something, but never just being.

A true Jnani is something that you can never understand yourself. It's impossible. You can't understand with your mind. For there are no explanations in the mind. Therefore you expect the Sage to be what you are. And you will say that is just a person like me. He or she does the same thing that I do. Always remember the Sage knows he has no body. Even if a body appears to you, the Sage knows a 100% that he has no body. Never had a body, nor will have body.

And the Sage looks at you and sees himself. He looks at the world and sees himself. There's no one else for the world to look to the Sage but the Self. Because he always sees himself everywhere he looks. By seeing himself I mean he realizes the whole universe is inside of him.

It emanates through his mind, so-to-speak. It's how it appears to you. You are told not to judge by appearances at all. Every teacher has said this. Do not judge by appearances. Yet most of us do. It's up to each one of us to do the right thing, and learn the truth about your body.

If you think of the Sage, the Sage will think of you. Again because the Sage is all-pervading omnipresence. Now, where are you coming from? What do you see when you wake up in the morning? You worry about your life, it's not going where you want it to go? You think you have to find a teacher someplace far away? And the teacher will give you something that you need. A special book that you can read, that will enlighten you and make you happy. Give you something that you can do, become peaceful, relaxed, that will last. None of these things ever last, for a while, for a few moments, for a few days, a few months, a few years. Then you revert back to what you were before, because the mind has never been destroyed.

Your job is to destroy the mind that thinks about these things. That's why you're here, to destroy the ego completely. That's the only way you'll be free, totally free forever, the only way. Ponder these wisdoms I'm speaking to you and see if I'm not right. Every teaching is of the mind. Every teacher that you chase, go after. Every teaching that he gives you or she gives you is from the mind. Only from the mind.

If there is no mind, you'll have nothing to look for. And the mind wants to search and look. But if there is no mind, who's left to look, who's left to see? So life goes on with the seek and the object of the seek. This is how you were made to see the objects, and identify with the objects. I'm saying transcend the seer and the objects both, by enquiring to whom does the object come to? Who sees this object? What is its Source? You must ask this question repeatedly all day long. What is the source of my misery? What is the source of my happiness?

Will your mind try to be judgmental? Catch yourself. Ask, "To whom does this come? To whom does this judgment come? It comes to me. I think this. But am I really the I that thinks this? Am I an I? Where did I come from? Who am I? Who is the thinker?" And go beyond. Keep going beyond everything that comes to your mind. Go beyond all the

answers. Until you're left in total peace. When there are no more answers, you're totally free and peaceful.

As long as you are looking for answers, you can have no peace or happiness. Always remember, this world is not a world to improve. Even if you are trying to make this a world in which to live. You can't do this. It will only be for a few days, a few months, a few years. This world is not a world to be improved at all. It's a world to be gotten rid of, IN THE MIND. It starts in the mind. It begins in the mind.

Don't think, some day the world will be a better place in which to live. You'll be happy. It will never happen. Since the beginning of time, man has tried to improve this world, of no avail. Things some time seem to improve for a while, but it will become worse than ever before. Why? Because this is the way of this world.

You have to have friction in this world in order for it to survive. If there is no friction in this world, this world would disintegrate totally. You'd have no world. It's good and bad, right and wrong, up and down, forward and backward. In order for a jet plane to fly, there has to be the same amount of power pushing it back, resisting. This is how the plane flies, It has to have resistance. If there was no resistance it wouldn't fly. It wouldn't be able to get off the ground. So it is with our life. In order to achieve something, there has to be resistance. Think about this. All you wish to achieve in life, you have to have resistance, in order to achieve. If there was no resistance, there would be nothing to achieve.

This is why I say to you, Advaita Vedanta has nothing to do with this world whatsoever. You try to make yourself a better human being, or a more competent person. This just makes you more worldly. You've got to get off this planet totally and completely. And when you get off this planet, you have to fly away to some place like mars, where you go deep within and touch reality. Its what's comprehensible.

What happens when you touch reality? It's more beautiful than you can ever understand or appreciate. So stop searching, stop looking, stop being what you are, what you think you are. Stop doing everything you do, mentally. I know you're concerned what's going to happen to you if you stop thinking. You'll always be taken care of. You'll get all the things you need.

One thing you'll awaken now. Whether you like it or not, you will awaken. And then you'll see who's been awake. There never was a time when you were asleep. So do not become bored, bored with life. Some of you become bored with satsang. And you look for new teachers, new satsangs, new jobs, new people in our lives. We're looking for happiness, aren't we? Immediately we'll have happiness, if we do all these things we just mentioned. Nothing could be further from the truth. It will only be a temporary condition.

This is why the wise person hangs on the Jnani in all circumstances. They don't look to be bored or not bored, no matter what's going on. If you're being in the presence of the Sage all the time, it'll happen automatically. If you get bored and want to change things, you start all over again. You'll be born again. You go to a new country, you find a so-called teacher. And hear something interesting. Get involved with the teacher. The



teacher becomes boring after a couple of years, and you look for somebody else. It never stops. Everything will stop when you stop. When you become still and consciousness begins to move through you, becomes you.

This is the meaning of "Be still and know that I am God."

Be still! Stop searching! Stop looking! Stop being!

Everything you already have. You are totally free and liberated now. So be it. Peace.

Feel free to ask questions.

*S: I have a question. I have been reading a lot about a few people in Ramana's time. Just by a look or even a hug, there is a story of Animali. Ramana ran over to Animali, hugged him for two minutes, and he became spontaneously enlightened. And then he spent the next thirty-eight years stabilizing in that, and then certain other cases. So I was wondering if you could speak a little bit about transmission.*

R: Yes. Remember that Animali was not an ordinary person, he was extraordinary because he had been in the teachings many years. He had prepared himself and he was very humble, filled with humility. (*S: He was just a boy when it happened.*) Yes, he had a joy in his heart, and looked at Ramana as the divine universe. Ramana was the whole universe to him. So he had something inside of him, so when Ramana hugged him and loved him that way, what was left dropped away, and he became enlightened. Now this is true of us too. We're not different from Animali. Except that with us, we have such things in our heads that keeps us back from being ourselves, we are filled with our own garbage. And when this happens we have a long way to go. So we must first develop humility. We have to develop love, peace.

If we stop thinking so much about person, place and things, the Sage will give you a hug, or whatever will happen to you too. Depending on the person, depending on what's going on, depending on circumstances. There are no mistakes. Everything is in its right place

*S: So, Robert, that transmission is radiating all the time. It's not that Ramana just all of a sudden turned on the juice, to that one person. (R: Yes, exactly.) And it's just that the person has to be receptive and open so that the transmission can be received.*

R: Indeed, very true. Grace is always with you. There is never a time when grace is not. It's up to you to receive it in the right way, by preparing yourself. And the best way you can prepare yourself is to keep the mind still and quiet.

*S: How can a seeker maximize his serious relationship with the Sage? What can he do to make the relationship deeper?*

R: Simply by sitting with the Jnani all day long. When you're home, where you're working, think of the Sage. When you think of the sage's form, the sage's name, things will begin to happen to you. Find peace.

Try it. Then you will be with the Sage continuously. Whenever you think of a living Sage, the Sage becomes part of your heart, it's the complete heart and you feel the love of the Sage within you. So if you think of the Sage, the Sage will think of you. Whatever you think about, that you become ultimately. So you have to be very careful what you think about. Whatever you think about, you become. Think of the Sage, you become the Sage.

*S: Robert, this week you said that the mind has to be destroyed. And in the past you've said there's no mind, the mind doesn't exist. So how can you destroy something that doesn't exist?*

R: To the one who believes he has a mind, he has to destroy the mind. But the one who knows he never had a mind, there never was a mind, there is nothing to destroy. So it's a question of the person who is seeking, where they're at with their mind. There is no mind. No mind ever existed. But because people have a strong belief they have a mind, just like there is a body. As long as you think there is a strong mind and a strong body, you have to do things to make it become less and less. Destroy the mind and the body.

We have to sit around talking like this many times. Depending on who I'm talking to and depending on who's asking the question. Certain people will have to do everything they can, to obliterate the mind. Other people want to be still for a while and the mind will disappear by itself. Everybody is different. But everybody has a state of mind. Obliterate the mind completely and become liberated. This is everybody's gift. You don't have to stay where you are, you can become liberated. It's a gift to become liberated. But will you do it? I mean you have to want liberation more than anything else in this world. So think of the things you're attached to that come before liberation. That's what I'm talking about. You have to let go of everything. Let go of all your attachments, and liberation will come by itself.

*S: Robert, I've been studying metaphysics most of my life. And I've never been able to get an edge on my suffering. And then after I've been listening to you like, there has been a progressive thing happening. At first I was able to identify with the problems of the world which was just a tremendous relief to me. And then about a month ago, all of a sudden I was able to not identify any more with the thoughts, the problems with this person. And I found a place where I could be more peaceful and watch this person's thoughts happening. And that's the most freedom I've ever had in my whole life and the most peace. And I'm very grateful to you.*

R: That's wonderful, you're getting rid of the self. You're doing what you're supposed to do. You're making progress, that's wonderful. Keep it up.

*S: I wonder if you could say something about creativity. You said something about the creative life. It is hard to reconcile dropping the mind and using the mind creatively?*

R: Not really. Some of the most famous sculptures, famous artists, did their best work when they did not think. Take Thomas Edison, for example: He used to sit in his rocking chair every day and lose his mind completely. Not think at all. And all the ideas came to him, because it comes out of the Self. The Self of consciousness is always prevalent. But you give it back, because you're thinking too much. Once the mind stops think-

ing, consciousness, the Self, appears by itself as your creativity, and you become more creative. So do not believe your mind will not be creative. It's not true. You become more creative. Your mind keeps you limited. When your mind is gone, you become more expansive. In any event, what you came to this earth to do in a body, you're going to do, to fulfill. It's all preordained, all predestined. It has absolutely nothing to do with what you think about it or don't think about it. Your job is to make yourself more peaceful and still, and let nature take its course. Then you'll find that you're totally happy and peaceful, more than you've ever been before.

*S: Are the mind and the ego two separate entities? Or, when you say mind do you mean ego? When you say ego, do you mean mind?*

R: They're both simultaneous. They're both the same. (*S: They are the same?*) Yes. In order for us to talk about these things, we have to talk about body and mind, the self, the ego. There is only one. The one is you. The one is the Self.

*S: Robert, you said you're not the body but yet every week I see you, and your body looks different to me. Some weeks you look very very young and some weeks you look very very old. Yet I've read in the books that Jnanis have spontaneous transformation, where they would get super rejuvenated. Like they were ready to die, and then all of a sudden they look thirty years younger and have many years to live.*

R: That's what you see. (*S: But when the person is enlightened, and one with this force this consciousness, would that have an effect on the appearance of the body?*) Only on your appearance. What you see is what you see. The Jnani has no appearance whatsoever. The Jnani is completely empty. (*S: You mean you are the invisible man?*) If you see an invisible man, then I-am. What you see is what I-am. (*S: Sometimes you appear to have no head.*) Then I have no head. (*S: It's like the headless horseman.*) Whatever you see is what you get. You get what you see.

(end) [TOC]

## CONSCIOUSNESS IS THE SILENCE

*No Date*

*Robert:* It's good to be here with you again. I welcome you with all my heart.

Everyone is looking for peace and happiness. Everyone wants to be happy and peaceful, without any restrictions. So here, with Advaita Vedanta, we hear about a teaching of one path, non-duality. And we become interested in this, thinking that if we become self-realized, well be very happy, very peaceful. This is a big mistake. For as long as you feel that you're going to be self-realized, you never will be self-realized. For you're already self-realized. You're already awake. You're already free and liberated.

And thinking that the body can become self-realized is a big mistake. The body can never be self-realized. Yet you believe you've got a body, and trying to make it self-realized. You can't do this. What you must do is to let go of the body completely, totally. Not looking for anything, not desiring anything, just being your Self, and then things begin to happen.

The question arises, if I become self-realized, will I still have a body? This is a question only a jnani would ask. A person doesn't understand and know, to the Jnani, there is no body. Yet it appears as a body, does things all the time. But that's what you see. I know I have no body at all. Yet I appear to have a body to you. The body does things, eats, sleeps. Yet the only difference between you and me is this. I realize Brahman is everything.

There is only Brahman. There is only the Self. There is only absolute reality appearing as the world, as people, places, and things.

Whereas most of you think that what you see is real. You take the body, the world, the Universe to be real. The body, the Universe, can never be real by itself. It is only consciousness that is real. What I'm saying is this. What you think is the body, is Brahman, the Self, the absolute reality.

Yet you do not see it that way. You see the body. And that's where the problems begin. For you react to a body, the Universe, the world, people, places, and things, and you try to solve your problems that accrue, with the idea of a body, world, and Universe. When in truth, you have absolutely nothing to do with this. You have nothing to do with your body or the Universe or the world. It's a paradox. You think you are alive. You think you go to work, you do things. In reality, nobody is doing anything. Nothing is really happening at all.

Yet it appears to be happening to you, and then your mind reacts to it. And then the mind creates conditions, situations, and you try to solve them. You spend your entire

life trying to solve conditions, situations. Whereas if you only let go of everything, and take things as they come without fighting, without interfering, you will soon find that all is well, very well indeed. For there are no mistakes.

In other words anything that happens in your life is right, necessary and good. There are no mistakes. You are your Self, just the way you are. You are immortal, absolute reality, just the way you are right now. Only when you begin to think, you spoil it. For when you begin to think, your mind imagines all kinds of things. You start getting all kinds of feelings, emotions. You try to change things by psychological means. Yet your mind will never let you go. The more you worry, the more you fear. The more you think something is wrong, the more your mind will perpetuate these things and make them worse.

You must accept life as it comes. Never believe someone is trying to hurt you. Or you've made a mistake and something is wrong. Everything in your life is right, good. It is the way you see it, that the problems begin.

So the question arises, what is a Sage? What is the difference between myself and the Sage. There is no difference. Only you see the difference, but there is no difference. If you want to see a Sage look in the mirror, and see a Sage. You're that one. I'm not saying there's different.

Sages for everybody, everyone's a different Sage. There's only One Sage. Look in back of your face and you'll see the Sage, the One. Not the body with a mind, but reality.

There is only one reality, and you are that.

You've always been That. All is well, just the way it is There is absolutely nothing you have to change in your life, nothing. But do not think about this. If you think about it, you spoil it. You exist right now this moment. And in that moment, All is well, true? It is only when you start to think about past and the future that problems begin. But if you stay centered in the here and now, how can there be a problem? How can there be a mistake?

When you have found this way, the power begins, power begins to move, Universal power. When your mind moves, trouble begins. When the Universal power moves, happiness and joy ensue. Therefore you have the choice to think which one you'll identify with. Will you identify with absolute reality, or with mammon, the world, the trends of this world.

Who are you? Who do you think you are? Forget who you think you are, you are not that at all. Nothing that has ever happened to you has been wrong. No thing that has ever transpired in your life has been a mistake. Everything is in it's right place, right now. So why do you worry? Why do you fret? The past is gone if you do not think about it. Your karma has no existence if you do not think about it. It is your thinking that causes things to happen. And that's only an appearance.

I kid you not when I tell you that you are the Absolute reality, that you are consciousness, that you are Brahman, that you are God. But you don't believe me. You think you are a mortal person, having problems, going through experiences. You have to rise

above this. You have to drop everything and rise above it. There is absolutely nothing in this Universe that wants to hurt you, or can hurt you. It is your false imagination that makes you hurtable. Therefore work on quieting the mind. Not in changing your life or changing your problems, but quieting the mind. When the mind becomes quiet, it changes by itself. But when you allow the mind to think, it creates new situations every day for you to solve, to be upset over. Know who you are. Stop feeling sorry for yourself. Stop believing life has dealt you a bad hand. There are no bad hands. Everything is good. Everything is wonderful, just the way it is.

You should rejoice, continuously rejoice.

For when you make yourself happy, life comes along and gives you more happiness, and makes things work out for you. But when you believe something is wrong someplace, when you're suffering, your mind will perpetuate the suffering and it gets worse. Therefore drop everything right now. Surrender it all, surrender everything. Become empty and free.

As you work on yourself, as you practice, you'll know that you become more peaceful everyday, happy everyday. Things that used to bother you before, no longer bother you. This is your Universe, of your own creation.

Everything comes out of your mind, everything. Just as when you're sleeping, you're dreaming, and dreams seem real to you, then you awaken. So it is with this world. You're dreaming the mortal dream. You think it's real. You get involved in it, and you're caught up in it, and it gets worse and worse. You just have to realize it's a dream and wake up. And what happens when you wake up? You do not find yourself in a place called heaven, in a strange land. You'll be as you are. When you awaken, you will function as you do now. Except you'll know you're playing a part. That's the only difference.

The only difference between you and an awakened person is that you figure the part you're playing is real. And to an awakened person it's a play, a show, a dream. Does an awakened person take a part in the dream? He plays the part that was given to him or her. But he is always happy, always peaceful. For it's all an act on the stage. He's playing a part. So why get angry, why get upset? As you get angry and upset, you know it's a part you are playing, it's a part that you choose. To be an angry person, an upset person, as long as you know the part that you're playing is not real, it's okay to be upset, it doesn't matter. For again you know it's only a part you're playing.

But when you think it's real, then you get pulled back into the mire, and you have to start all over again. In other words if you want to become free and liberated in this life, you don't have anything to do with the part, the play, the movie. It's all good indeed. But when you get caught up in it, then you have to play the part again and again and again. It is called karma and reincarnation.

As long as you feel the world is real, people are real, things are real, you have to keep playing your part over and over again. But when you get to the point where you give

up, and just focus on reality. You focus on reality when you realize it's all a dream. Then you become free and liberated.

So freedom and liberation, it's not something foreign. It's not far away from you. It's right where you are, and where you see life. That's all awakening is. So you observe the life. How do you see your life right now? If what you can say about yourself, you feel bad, you feel limited, slighted, upset, then you have to turn around by realizing that you have chosen this world of play. You have chosen this world. It's your play, and accept it. But do not react to it. It's reaction that causes the problem.

You see there are all sorts of Sages in this world. I refer to the term Sage to talk about an enlightened person. So Sages live in caves. When they come out, Sages roam around the world. They don't stay in one place too long. Sages get married. Sages work in banks, work in construction. You see what you're doing, your life has nothing to do with Sagehood.

That's something that's most difficult to understand for most people. What you're doing has nothing to do with whether you're enlightened or not an enlightened person becomes a simple person, uncomplicated. They sail through life easily, joyfully. Some people believe if you become enlightened, you'll see visions, you'll not see your body anymore. On the contrary.

Again, let me remind you again. An enlightened Being simply sees the world as Brahman, as the Self. That is all. They see everything as God. Everything is God in this universe, everything.

Where the ajnani sees the world as the world and reacts to it. That's the only difference. By coming to satsang you should try to become free and liberated. Yet I told you before you are already free and liberated and don't know it. So to know it you have to quiet the mind. That's what you have to do. Stop reacting to person, place and thing. Be yourself. Very easy, no problem.

I recall when I was with Ramana Maharshi, I used to stand at the door of the meeting at the old hall, when people used to come in to hear him, to see him. I was interested in the people that came in to see him. And because I was a Westerner, the Westerners would stop and talk to me. They were very funny. They change expectations, and ask me, is Ramana going to speak today? What subject is he going to speak on?

Then one Westerner would ask me, does Ramana speak like J. Krishnamurti? I just smiled and said: 'go in and listen.' Then we'd go into the hall and sit down, and Ramana would be lying on his couch reading a newspaper, saying absolutely nothing. He would look at some of the people, then go back reading his newspaper. And these people were insulted. They would get up and leave. Some people would remark, "that is just a silly old man. He has nothing to say." And he had nothing to say. I'm sharing this with you because many of you think you have to find a Sage that give you profound lectures. or give you certain techniques.

Always remember a Sage is not a yogi. They do not teach meditation practices, or hatha yoga, raja yoga, ashtanga yoga. The Sage does absolutely nothing. Meaning there is no thing of the Sage left. The Sage is an empty shell. Yet the empty shell walks, talks, goes to the bathroom, eats, and most people don't like to see this.

They say something like this. How can this person be a Sage? He acts like we do. This is a paradox. How do you want the Sage to act? What do you expect of a Sage? What you expect is erroneous. Expect nothing and get everything. Expect something and get nothing. It's simplicity in itself. Just be yourself. Don't put on an act of some kind, or imagine you're holy or spiritual, be yourself. You are that right now.

What you've been looking for, that's what you are right now. You are totally liberated right now, totally free right this minute. Can you feel it? Feel your freedom. Feel all the pain leaving you. All your negative emotions are disappearing. Feel yourself melting in consciousness.

Feel your Essence becoming all-pervading. You have become boundless space. And all the planets, trees, mountains, are superimpositions on your Self.

Just as the sun hangs in space, the earth hangs in space, planets hang in space. You're that space you're hanging on. It's you. It's from you they come. In you they go. You're the creator of all persons, places and things. You are the one.

Rejoice. There are no others. All your fears are gone now. You are totally absolutely free right now. Right this moment.

Everything is all right, right now. Part of yourself is gone, the worries that you came in here with. The fears that you came in here with. The doubts, the illusions. They're all gone. For you realize now that you're not hurtable any longer. No one wants to hurt you at all.

The Universe is now your friend. You are that. Everything is your friend There is nothing against you any more. You feel wonderful. You feel wonderful all over. All is well.

(end) [TOC]



## **SILENT IN THE SILENCE**

*No Date*

*Robert:* I love every one of you unequivocally, unconditionally, just the way you are. Ask yourself, why did you come here tonight? Why come to Satsang? Ask yourself this question. You come to hear Robert mumble? You come to hear Robert give a lecture? Or did you come to sit with Robert?

Of course the last is the right answer. You came to sit with me in the silence. In the silence is where all the power is. In the silence is where all the Answers are. Because when we talk, when you use words, words have their place, but what can the words really do? Think of the billions & billions of words that have been spoken since the beginning of time. Where does it end for us, for humanity, for the world?

Think of how many words you spoke since you got out of bed. Think of all the words you spoke. What have these words done for you? It is worthless. So sitting in the silence is magic. This is when things begin to happen, wonderful things. Peace comes to you. Happiness comes to you all by itself. Joy comes to you. When you sit in the silence you remember who you are. We come to see we are all one Self. What does this mean? It means we are not separate, we are one, One Self. Think of that. We are all the One Self.

The one Self expresses itself through choiceless, effortless, pure awareness. Choiceless, effortless, pure awareness. This is what you are, pure awareness. Think about this.

You are pure awareness, choiceless, effortless, pure awareness. What do we mean by pure awareness?

Pure awareness simply means that you are all-pervading consciousness. Your essence is in everything. You are aware that the whole universe is a direct product of your thinking, of your mind. It is only aware. You are aware of the trees, of the mountains, the sky, like boundless space, pure awareness. You are aware of reality, the Truth of yourself. Yourself is pure awareness and you are that. Ponder this.

The Self is Pure Awareness and you are That.

If you only knew what this meant to you. You are totally free, completely free, effortless, choiceless, freedom. Everything else is an illusion. Everything else is an illusion, the world, universe personal God. Everything else is an illusion.

So where do all these things that look so real come from? Where do all the people come from? Where do all the things come from, that you see all day long? Where does everything come from? From the 1-thought. The 1-thought produces the small self. That's what makes you think you are a body and a mind, that it's your condition, that you have problems. You have to work through things. The 1-thought does all these things for you. It

ruins your life completely. It hides reality, and produces a world. Therefore, you come back to the self.

You have to somehow transcend the I-thought. And this is done by forgetting all the knowledge that you have up to now. All the knowledge that you know. Everything you've been taught since childbirth has to be given up. All your beliefs, all your dogmas, preconceived ideas, they all have to go. When they're gone, you rest in the Self, and you will be unconditioned, choiceless, awareness. You see the beautiful thing about all of this, you are already enlightened. You are already self-realized.

But you refuse to believe it. How do you refuse to believe it? By completely believing everything else. By feeling the world. By allowing all conditions to annoy you, to bother you, to react to them. This hides your reality as if you were hypnotized. And you believe there's a world with others. Believing there is a world that you have to overcome; conditions you have to transcend, and you have a battle on your hands.

The truth is you have nothing to transcend, nothing to overcome. Silence is your reality. Stop thinking. Be silent. Be quiet. Allow the mind to become quiescent. Never mind what's going on. What is going on is always going on, and will keep going on when you've gone. Do not concern yourself with this world, or get caught up in it, and it will be like the world will come and go. Sitting back from the world, you remember who you really are, what you really are.

You are absolutely nothing to do with this world. I know it sounds strange when I say this, but you have absolutely nothing to do with this world. Nothing. This world doesn't belong to you at all. For you are not here at all. There are no mistakes. Where are you? You are nowhere, yet you're everywhere. Why ponder these things? Why think about these things? Just be yourself. Refuse to acknowledge the world, and worldly things. Know yourself as pure awareness, effortless, choiceless pure awareness. Know yourself this way.

When you first awaken in the morning and get out of bed, say this to yourself: "I am choiceless, effortless, pure awareness." And keep still. You'll be surprised how good you feel. "I am effortless, choiceless, pure awareness." Yet you think you're somebody else. You think you are a male, or female, you have a name, you have a profession, a program and you refer yourself to these things. But I tell you, you are not these things at all. Drop these things. Get rid of your pride, your ego. So you believe you have to make things happen, you have to get ahead of people. What has to happen has already happened.

So you come to sit with me in the silence. Be still. Know that you are effortless, choiceless, pure awareness. Know this deep in your heart. As soon as thoughts come to you ignore them. Let the thoughts come, let the thoughts go. Pay absolutely no attention to the thoughts and they'll disappear of their own volition. But you try to change them, and the power of them will become so much stronger. Remember don't try to exchange good thoughts with bad thoughts, or bad thoughts with good thoughts.

Whenever thoughts come to you just ignore them. Sometime in the morning, just scream it out at the top of your voice: "I am effortless, choiceless, pure awareness." That'll send the message home, who you really are. And go through the day like this.

Be still. If you can only be still enough, you will feel this unalloyed happiness within you arising. And you will just become happy, for no reason whatsoever. But it only comes when you're still, when you're quiet, when you're peaceful.

Do not be two different people: one who comes to satsang and is quiet and one who argues in the world all day long with people, and finds everything wrong in the world, gets angry, gets mad, and upset.

Be one person. All-pervading consciousness. Be That.

Never allow yourself to believe that something's wrong in your life. Catch it before it starts. And say to yourself: "I am effortless, choiceless, pure awareness." Whatever comes up, say that. Know the truth about yourself. God has no problems. Neither do you. For you are That.

Have mercy on yourself, your upset. Forget about body, how can you be the You don't have to worry. Stop those thoughts that make you angry or make the past. If you are not the mind, not the past? Never mind the body, the individual, about the past. But you don't. For there was never a beginning, there was never an end. You were never born, you can never die. You do not prevail.

Don't try to analyze what I'm saying or figure it out. Just be it. When you say to yourself, I am effortless, choiceless, pure awareness, this transcends the past, transcends the future, it transcends everything and awakens you to the Self which you are now. Awaken to that Self right now: Awaken to it! Awaken to it, right now! To your true Self.

You come to sit with me to realize, that there is no teacher, there's no truth, there's no teaching. There is only the One, and you are That. I am not your teacher, there is no teacher. I Am. I Am the universal. I Am That I Am.

Be still silly mind, let the true sun shine forth.

Now let us close our eyes for a few moments. Say to yourself, "I am choiceless, pure awareness. I am effortless, pure awareness. I am choiceless, effortless, pure awareness." And keep still and watch. Observe. Watch your body disappear, the mind disappear.

(end) [TOC]

**THE WORLD BEGINS WITH LOVE**

*No Date*

*Robert:* Good afternoon. It is wonderful being with you once again. Good to see you all, love you, all is well.

How many of us are really happy today? (Show of hands). Really really happy? (Another show of hands). Really really really happy?

*S: When? (laughter) (R: Now.) Now, oh yes.*

Robert: Not because things are going your way. Not because you like what you see. You're just happy because you are. There is no reason for it. Just to serve consciousness, happiness. That's our real state of consciousness, who we really are.

We're really happy people. We don't know it. We think that things have to go a certain way for us to be happy. This is not true. Not true at all. You can be happy when you have good things, and be very depressed -when you don't have them any more. Happiness has nothing to do with person, place or thing. Real happiness has absolutely nothing to do with person, place or thing. Real happiness comes from realization.

Realization that you are not the body, you're not the mind, you're not your affairs, you're not the world. When you can drop all these things, you'll be very happy. It'll come by itself. Otherwise you'll have a false sense of happiness.

Most of us walk around with a false sense of happiness. If you're happy because it is a beautiful day, the sun is shining, the flowers are blooming, you go to the beach, the movie. We think we're happy. But if you search deep within yourself, you'll realize there's a big sadness at large of unhappiness inside. This is true of all human beings. As long as you believe that you are a human being, it is virtually impossible for you to be happy, real happy. That's what I'm referring to. The happiness I'm referring to is beyond humanity, beyond good and bad, beyond experiences. It is your real state. It's what you are. But again to experience it, you have to let go of everything else. You cannot be attached to anything.

Happiness and Bliss is synonymous. It has absolutely nothing to do with this world in which we live. In this world all kinds of things happen. And we believe we have to live a certain kind of life to be happy. We believe we have to have certain kinds of possessions to be happy. It's all false. It is the happiness that will bring the good to you. It's opposite. It is the reverse. In other words if you want to be happy, happiness is the same as abundance, health, joy, peace, harmony. These things come to you as a result of your happiness. It's the other way around. Most of us believe that if we have certain things we'll be

happy. but I'm saying to you be happy first, and the other things will come to you, on its own volition. Ponder this.

Consequently we all want to be happy. How to become happy, what do we have to do? Sit by yourself, go deep within yourself, and realize the truth about yourself. Which is: You are not the subject or the object. You are not the seer or the thing seen. You are the witness to all these things. The witness, everything you see. The witness is the witness. You watch, you look, you observe. And yet, you're not the observer, you're not the watcher, you're not the looker.

You're like a clay pot. A clay pot has space inside of it and outside of it. The space inside is not any different than the space outside. When the clay pot breaks, the space merges with inside and the outside. It's only one space. So it is with us. Your body is like a clay pot, and it appears you have to go within to find the truth. The outward appears to be within you. The outward is also without you. There's boundless space.

When the body is transcended, it's like a broken clay pot. The Self within you becomes the self outside of you. Always emerges with the Self. As it's always been. The self merges with the Self. Some people call the inner Self the atman. And yet it is called Brahman. When there is no body in the way, the atman and the Brahman become one. They become Brahman, one-ness, absolute reality, pure awareness. They become free and liberated. We don't have to wait until the body dies for this to happen, it can happen to us now. You can become totally free and liberated now, if you will. All you have to do is let go. You let go of everything that's been keeping you in bondage, mentally. Listen to your heart. Observe yourself. Become cognizant of your feelings, your emotions. Is this really you? Are you really your emotions? Are you really your feelings that you 'observe'? Where do these feelings come from? Ask yourself: "Who am I? Where do my feelings come from? Where do my thoughts come from? Where does my life come from? Who is playing the game? Who is being alive? Who is growing up, becoming old and dying? Who is playing this game? Who is the I that is playing this game? Who is the I that is playing this game? Who am I?"

You must want to be free. It must become first with you before anything else. Everything that you've done all your life, is only a game, a game you're playing with your self. Only it seems to be real. The only reality is the Self and you are That. Why look for anything else? Everything else will take care of itself. You've got to abide in the Self, just in the Self. Everything else will take care of itself in a beautiful way. Know this, you are boundless, space, like the ocean, like the sky, all-pervasive. This is your real nature. But for some reason you believe you are a body, confined to a small space. This is not you. It's illusion. You are all-pervading absolute reality. This is your true nature. This is who you really are.

Just by thinking about these things all the time, something begins to happen to you, something wonderful. Do not think about the weather, or about the days work, or your problems. For all the thinkers, who thinks?

Find out who has the problems? Who has problems? Find out who you really are, who am I? It's up to you to awaken from this mortal dream. You can keep on going like you are right now, with the good things and the bad things. Yet you live in a Universe of dualities. Which means for every good there is a bad. For every bad there is a good. It's a false world in which you live. You need to awaken to this truth

Always realize that you're like the ocean. Any thoughts, ideas, body beliefs, bubbles the same are simply ripples on the ocean; Bubbles come and go. They appear, stay for a time and disappear. The Ocean always remains. This is like us. Our true Reality never changes, but the body appears and the body disappears. New bodies come, they appear, and disappear. Things come, things go. The Ocean will remain the same. Know the truth about yourself. Never forget it. Understand who you really are.

Be aware of yourself, always. The world has its own karma. The world goes through its own karma. It has absolutely nothing to do with you. You belong to God. Everything you see is God. This is why you should be non-judgmental. Leave everything alone. By practicing these things, you become radiantly happy.

Everyone wants something. If your mind stops thinking, what happens? Some of you believe you will not have anything, that you will have more problems. But it's in reverse. You solve problems, you want something and you can't get it. But when you do not need anything or want anything, true bliss comes into the picture. You experience bliss, joy and happiness when you don't want anything. From what we know people want something and when they get it, they become more miserable than ever before. Leave the world alone. Leave people alone. Leave everything alone.

There never was a time when you were not the Self, pure awareness, consciousness. This is your destiny, to awaken into consciousness. Yet you can do it now, or, you can do it in a thousand lives from now. It all depends on you. It's the way you are reacting as yourself to the world which determines the directions you are going in. There are no mistakes. Nothing is wrong. Everything is right just the way it is. Do not try to understand this or figure it out. Leave it alone. It will happen by itself, by keeping yourself quiet and still. You quiet the mind because of realization. Let it be calm. In all situations be calm. Let it be still and quiet.

The world doesn't need any help from you. Aren't you the world, aren't you the Creator? You created the world the way it is. It came out of you, of your mind. Or else where does it come from? The world that you are in, is a creation of your own mind. The mind becomes still, the world begins to disappear. And you're in divine harmony and joy. Therefore happiness comes to you when you stop thinking, when you stop judging, when you stop being afraid. When you begin to contemplate what is happiness.

All the answers are within you. Everything you're looking for is within you, everything. Nobody can help but your Self. Know who you are. You are the Power. All the power of the Universe is within you. You have all the Power you need. Allis well, exceed-

ingly well. It has always been well, it will always be well. When you leave here today act like a God or a Goddess.

Do not act like a human being any longer. Stop feeling sorry for yourself, saying you're unhappy. Stand up tall. Know the truth about yourself. Become the witness of all phenomena that you see, and be free. Peace.

Any questions you'd like to ask?

*S: You said that if you're healthy and an abundance comes and health comes. Many Masters were not very healthy They had many physical problems.*

Robert: Who sees those problems? They don't see it. You do. They see Happiness and Joy. But you see the body wasting away. Find out who they really are. Find out who you really are. You'll see a completely different picture. It's when you see problems ask who sees all the dastardly things in this Universe. We see them. They don't really exist but we see them. So we have to lift ourselves up to the place where they don't exist. Where Harmony exists. Bliss, Joy exists. So we have to lift ourselves up. (*S: But they still feel the discomfort.*) Who says so? (*S: I don't know.*) It's all your pictures. It's all your world. They way you see it. All is well.

*S: Robert, I don't know if other people have felt this or feel this. But for myself I feel a lot of times I feel trapped between two worlds so-to-speak. And I know that's all in my mind thinking. But it feels like I am completely caught between the spiritual part of me of life and a more materialistic or a physical sort of existence. And I am caught up in my thoughts and my feelings and I feel really trapped. And I feel both of them sort of warring two parts of me.*

R: Yes, you have to resolve this when you get up in the morning, when you wake up in the morning, first thing. Look around you. Look at your environment. Look at yourself, and ask the question, 'Who am I? Keep asking yourself, "Who am I?" and everything else will fade away. You will grow Spiritually. There will be One, not two. But you'll have to take the bull by the horns, so-to-speak. (*S: I really understand what you are saying intellectually but I guess I don't experience it.*) When you first get up in the morning, deny the whole world. (*S: That's very difficult to do when I'm going out into that world. I'm really in that world a lot.*) The world keeps changing. It's never the same. (*S: That's true.*) It's not real. Anything that changes can't be real. (*S: Why?*) How can it be real if it disappears? Reality is permanent. (*S: Reality means non-changing?*) Yes, that's Reality. Since everything else changes, it can't be Reality. So when you get up in the morning understand this. First thing when you open your eyes, ask yourself. "Who am I?" Just put this question and see what will happen to you. You'll feel something different. But you'll have to do it every morning. Just try it and see what happens. You'll see Oneness. Keep asking yourself, "Who am I? Who am I?" when you first get up. After that you'll see One Power, One Presence. You are one. Everything will work out for you... Practice.

(end) [TOC]

## **THREE STAGES TO MIND CONTROL**

*No Date*

*Robert:* It's good to be with you again on this lovely Thursday evening. I welcome you with all my heart.

I love everyone of you unconditionally, just the way you are. All is well. Everything is unfolding as it should. There are no mistakes. Everything is in its right place.

I receive many phone calls, as most of you know from some people all over the world. I always enjoy sharing the interesting ones with you. I received a call recently from Denver and the gentleman asked me, Robert, can you tell me the easiest way to become self-realized? What is the direct path, the really direct path, one that I don't have to do any work? I want to become self-realized. I'm practicing atma-vichara self-inquiry for sixteen years. Before that I practiced vipassana meditation. I've done yoga, and everything, but nothing ever happens. Is there a way where I can awaken to a simple practice?

I laughed and I said, it's real interesting that most westerners want to be enlightened in one week-end. It's taken you so many years to be where you are right now. Even though you've been practicing for many years, think of how many years you've been the way you are. It's a drop in the bucket.

There is a way for a person to awaken, and that way is to stop thinking. Stop thinking. He says that sounds good, but how do you do it?

There are three steps to mind control. When the mind becomes quiescent, quiet, still, realization comes all by itself. There is absolutely nothing you have to do to bring it about.

As an example, the sun shines all by itself. Let's call the sun the Self, consciousness, pure awareness. Yet every once in a while, clouds form beneath the sun. And the sun doesn't seem to shine any longer. Thousands of years ago, people built statues, idols, Gods, temples to the sun, so the sun would come out and shine once more. But now, it's sort of evolved. We no longer build statues to the sun or pray to the sun to shine. We realize that the clouds will dissipate soon and the sun will once again shine in all its glory and all its splendor. Your thoughts are the clouds.

Whatever you think, no matter what you think about, as long as you think, you're covering up the sun, which is the Self. It makes no difference what you're thinking, good thoughts, bad thoughts, or any kind of thoughts. All thoughts are clouds, all thoughts. And they cover up the sun. So it is your true nature, is the Self. You're really the Self, all-pervading, reality. It is your thoughts that cover up the Self. Whatever you allow what you think, you cover up the Self more and more and more.



You read various books, you take different courses, you go to different teachers. They're only coverings for the Self. You're only covering up the Self. The Self will shine all by itself when you stop thinking. Stop thinking, totally, unconditionally. Stop thinking.

I'm going to give you three steps for mind control:

*One*, is to stop talking. Stop talking.

*Two*: have no opinion for or against.

*Three*: neti-neti, not this, not this.

We'll start with, stop talking. Has all of your talking since you were first born, has it made any difference in this world? Has this world become a better world in which to live by your talking? Have you really accomplished anything by talking? Sometimes it appears you have accomplished something, but not really. By talking you accomplish very little. Asians, Hindus, American Indians talk very little. Most of them realize that talking is a waste of time. It is when they become westernized, they begin to talk like us. Talk, talk, talk, talk. They become part of a gigantic talking school. They go on forever talking, never stopping.

There's a story about the American Indians. They will listen to the white man talk, telling them all kinds of nonsense. Then they say ugh, ugh. That's their answer. In other words they're saying, you wasted all my time talking nonsense. I don't believe a word that you say. This is as much talking as we should do.

Many of you go to lunch with me, and there are those of you who hardly say anything. Some of you tell me all of your troubles. That's OK. I'm here to listen. But if you notice I never answer. I grunt. I just say, "oh", which means I'm listening to you, I can hear what you're saying, but it doesn't mean anything. So I grunt "oh".

Talking doesn't do anything for you. It's when you stop talking, that things begin to happen. For every time you talk you use a lot of energy. You have to think what you're going to say. It all happens instantaneously. For every word that you say, there's a thought that precedes it. In other words you have to think about the words that you are saying.

But most of you don't understand it because you talk so much. It's only words that come out and you say this is all spontaneous. But then you have to think about every word that you speak. Whenever you speak, you're cluttering your mind with stuff, till the mind becomes agitated. It never does you any good anyway.

Think of all the talking you've done since you were born. Think of all the talking politicians do, lawyers, doctors, and the world is worse because of it.

If no one ever said a word, **the power that knows the way** would take over and peace and joy would be on this earth.

For an example, take an orange tree. Does the tree ever talk about growing oranges? Or discuss it with the next tree? The orange tree doesn't say a word. Yet lovely oranges grow all over the tree by itself. Wheat grows in the wheat fields. Bananas grow on banana trees. The sun shines just right and makes everything sustained and maintained in

a great way. No talking is done. Nothing is happening. But everything is happening. And so it is with us. When we learn to shut up by keeping quiet, not talking about thoughts in your mind, I'm talking about keeping quiet and keeping still in the mind also. Things will happen all by themselves.

Everything is preordained in any event. Everything is predestined in any event. So everything will unfold the way it's supposed to. It doesn't need any help from you. Every step of your life has been outlined. Every move you make has been determined before you were born. Therefore you don't have to argue about anything. There's no reason to debate about anything. Just keep still.

This is the meaning of 'Be still and know that I am God'. Not talking, I am God, just be still.

Ramana Maharshi never used to talk. Sages and Jnanis hardly ever talk at all. I used to sit in the old hall at Ramana Ashram, in the corner, and watch Ramana handling the people. They would all line up to talk to him, to see him. He would just stare at them and hear most of their troubles.

He wouldn't say anything. Sometimes he would utter a few words that were necessary. I recall one instance when a person came to Him from the Punjab. First day he told Ramana all of his troubles. It seems he was talking and talking and talking. Ramana looked at his attendant and said, "he comes in with all of his troubles, to whom shall I tell mine?" Meaning that it was the embodiment of consciousness, pure awareness. There is no one for I to go to. So whom shall I tell this to?

And so it is with us. We think we have problems. We think we have troubles, something wrong with our lives. But in truth and reality, those are the clouds I was talking about. All your so-called problems are only clouds. They're covering the Self. As long as you identify with the problems and the clouds, you become sicker and sicker and sicker, covering your Self more and more and more. And so it becomes hidden, so that you are forgetting to think about the Self.

Your mind is continuously on your problems and your affairs and on your nonsense. Stop talking. There's really nothing to, say. Everything happens in silence. Everything that is happening in the invisible world, everything. Do not believe that you are worth nada (nothing).

Think of all the beautiful words that have been written down in books for us, Socrates, Plato, Aristotle, Emerson, Thoreau, Walt Whitman, so on and so forth. How beautiful their words are but they made a difference in the world? They made a dent in the world? Look at the world. What have they done for this world? It would be better if we never heard of these people at all. For people take refuge in their words, and the world becomes worse and worse. So we have to come to the conclusions there wasn't any answer. Talking is not the answer. So to straighten people out, to get your way with people, is not the answer. To win arguments, to try to win a point of view is not the answer. Stop talking.

We come to step number two, mind control. Have no feelings for or against, for or against anything. Look at everything in the same way. Do not differentiate too much with things. This way you can reconcile yourself with the whole Universe, with the mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom. You're not to see differences. Although it's hard for most people. But yet if you want to awaken, you can't see differences with people or with things.

It's like going to a play. One person is the good guy and the next person is the bad guy. You take sides with the good guy. Then the play is over. There was never a good guy or a bad guy. It was just a play, actors playing a part. Therefore the difference was in your mind. It is your mind that creates differences.

As an example I always use the key-hole. You come to the door and look through the keyhole, and you see Mahatma Gandhi getting shot. That's all you can see. You become very angry. You say to yourself, I see the murderer. Lets get him, hang him and shoot him. He killed Mahatma Gandhi. Then you open the door and you see the whole picture. That's not what you saw through the keyhole. You look to the left and it shows previous lives. He is the same as Mahatma Gandhi in different roles. In previous lives Mahatma Gandhi was a murderer and the murderer was Mahatma Gandhi. The murderer shot Mahatma Gandhi and the people shot the murderer and they are both dead. You look and notice they are in the astral plane now. They are talking about it and they say, well it looks like we chalked some karma for ourselves. Only when we come back again to this earth plane, this time I'll be the murderer and you be Mahatma Gandhi. Exactly, let's do that. This is the way to transcend karma.

So you appear at this time and the same thing takes place that you watched through the key hole. Before, you saw only one scene. Now you see the whole picture. Then you look to the right and you see both people are again laughing and smiling with each other. And you begin to realize nobody was murdered. And there was no murderer. Nobody was killed Nobody dies. No one is born. No one prevails. You've gotten the whole picture. So you see certain things in your personal life. You become totally angry. Who offends you? You only see a small part of the picture You do not see the complete picture. You only see the part you're involved in. That's all you can see. If you could only see the whole picture you would see there is nobody right and nobody is wrong.

As long as you keep reacting to things, you'll have to do it again and again and again, and it will never stop. You'll start laughing at yourself and begin to understand it is all God's leela. It's all a play of consciousness. All of life is a play of consciousness. Nobody is right and nobody is wrong. And yet it is not easy to get out of this plane. You say to yourself, I don't wish to play any longer. I don't want to play this game any longer. I want to be free, liberated. And when you make up your mind to be free and liberated, you'll be led to the straight and narrow path where you have to go to meet the right people, the right teachers, right dharma, right action, and never be involved again. Have no opinions for or against.

Now we come to the third step, mind control, which is *neti-neti*, not this, not this.

If you wish to awaken you have to deny the whole world. The whole world has to be denied by you. In other words everything that you see has to be denied.

From the moment that you get out of bed, all the thoughts that come to you, what your eyes see, what your ears hear, what your mouth tastes, what your nose smells, all have to be denied. These things have nothing to do with me, and I have nothing to do with these things.

I am pure awareness. I am not the body or the mind. I am pure consciousness.

Keep on denying your thoughts. Deny your life. Deny what you see all around you. The day will come when you will become absolutely free. For there is no one attached to person, place or thing. You'll no longer react to life's vicissitudes. You have freed yourself totally and completely. This is what you must do.

- Stop talking
- Have no opinion for or against
- And deny everything that you see

What do you do with your life right now? Where are you going with it? Are you happy, totally happy? If you only realized who you were, it would be absolutely impossible to think you were not happy. Happiness comes by itself. Happiness and the Self are the same thing, no difference.

As you begin to see everybody as your Self, a whole new world opens up for you. The rest is up to you. You can begin practicing these things we discussed, or you can go on with the way you've been going on with your life up to this point. What are you going to do? It's up to you. Be still -and know that I, am God.

*S: Questioner asks question about Arjuna and Krishna and the battle.*

R: Since he's not the doer, then nobody is going to do anything. They appear to be going into a battle because it was their destiny. Arjuna didn't want to fight at all. He wanted to break his sword. Krishna told him to go into battle and fight. This was his duty. This was his karma, to go and fight. But not to be concerned with the fruits of the action, whether he is killed or not. Nobody dies and nobody is born. That's what he explained to him. He said that even though you get killed, you will be a hero. If you don't get killed, you'll also be a hero, because you fought in the battle. So don't worry that he got killed or not. It doesn't matter, because in truth, nobody dies. So go out and fight. That was his message to Arjuna.

*S: In other words everything is just an appearance in consciousness?*

R: Exactly. But Arjuna, remember was not enlightened. Krishna realized Arjuna didn't understand these things, and had to explain these things to him. So he told him to go and fight like he was supposed to because he was of the warrior class. He was a warrior. It was his duty to fight. But not to be considered as the outcome.

*S: He had to follow his dharma or he wouldn't have been a warrior. (R: Yes, exactly.)*

*S: (Asking about the dream state)*

R: Both states are real, waking and sleeping. If you could only feel and realize that we are in the mortal dream right now. This is the mortal dream and all the nonsense going on will keep us dreaming longer and longer. The foolishness that's going on, the fighting, the anger, and the nonsense going on with every day, keeps us bound to this mortal dream. In other words, you are dreaming. We'll keep on dreaming until we let go. Stop fighting. Become non-attached, then well awaken and be free.

*S: When doing self-inquiry, I'm feeling good and I'm feeling bad.*

R: We should always be aware of what's going on in our lives. Be totally aware of what we are doing, and work out our karma by not reacting to things. Don't let things bother us or annoy us. Realize what's happening all of the time and become free, becoming mindful. Watching ourselves continuously. See where we react to things. Watch when we respond to a situation that comes to us. This frees us. But if we just go through life allowing life to make us feel a certain way, we'll have to have it over and over again. It never ends. We take on body after body after body until we give up and surrender to the Self. So the time will come when everybody will have to surrender to the Self. It's all part of the Divine Plan. The only freedom we have is to turn within, not to react to things. That's the freedom we have. Everything else is preordained.

*S: I do the same things over and over again until I must do something about it.*

Answer: Yes, it depends on what you do about it. What are you going to do about it? If you come from a point of wisdom find out who is experiencing these things. Who is going through all this? And. realize the 1-thought is. going through everything, not you. You have absolutely nothing at all to do with this. Follow the I- thought to it's source. And then you become free. But if you don't do this, you'll have to repeat the same thing again and again, like you're saying. The same thing will happen to you again and again until you stop reacting to it, and you begin to see it as it really is, the part of your thoughts and treat it like a thought. When the thought is gone, right action will take place in your life. The whole idea is to remove the thoughts. The thoughts cause the confusion and your action. Once the thoughts are removed there's nobody to act. You shine as the Self, as consciousness.

*S: (Speaks about real nature being perfect.)*

R: Yes, of course. This is all about real nature. Everybody's nature is That. Everybody's nature is perfection. When I gave you the example before about the sun, that's it. Everyone is the sun. Everyone shines perfectly. The dark clouds of illusion cover the sun, and the dark clouds of illusion make us feel something is wrong some place and we try to correct it. That's when trouble begins. We begin correcting things.

(silence)

Om, shanti, shanti, peace, peace, peace...

(end) [TOC]

## Satsang with ROBERT ADAMS

October 8, 1992

### “ENTER THE SILENCE”

Transcript # 114

#### **Introduction:**

*How and when do we Enter The Silence? The Jnani is always in the Silence even when He is outwardly active. His very nature is Silence.*

*The same is true for the ajnani, only the ajnani is not aware of it, because he or she is immersed in the world of illusion.*

*Robert tells us to leave everything alone. Leave the world alone.*

*How many times do we say we don't want to come back here. We don't want to be reborn. How can we stop that?*

*Robert says by letting go of our attachments to person, place and thing. Attachments are the strong fetters that imprison us in this dream.*

*How do we enter the Silence? By dropping everything, mentally, that keeps us attached to the world.*

*We cannot serve God and mammon at the same time. When day and night merge, when there is no body mind or world, we enter the Silence. When Light becomes Sound that blends into Oneness we are in the Silence.*

*When do we enter the Silence? When we are pulled into the heart. The pull is always there but it takes a longing on our part to be aware of it. That longing will come from a deep Spiritual need.*

*When we enter the Silence we are close to Reality. With*

*our Spiritual practices the world begins to fade and the periods of silence bring us closer to Reality, closer to the Jnani, closer to our Self.*

*These words of Robert's are words-to be remembered.*

*Realization will come to you when you empty yourself of all burdens that you have carried with you for so long.*

*Realization will come by itself", then it is time to " ENTER THE SILENCE ".*

**Robert :** Om Shanti Shanti Shanti Om

Peace Peace. Good evening.

It is an honor to be with you once again, to see you, talk to you, say my piece and go home. Beautiful evening. Nice breeze blowing.

ALL IS WELL. Everything is in its right place. There are no mistakes. And you are all Divine spiritual beings, whether you like it or not (laughter).

It has come to my attention that many of you are trying to stop your thoughts, control your thoughts. You cannot really do this. Trying to stop your thoughts, as Ramana Maharshi says, is like a thief becoming a policeman to catch the thief. In other words, the thief that becomes the policeman will not catch the thief, because he is the thief himself.. And so it is with our minds.

When we use the mind to stop the thoughts, the mind will not stop the thoughts at all, because the mind wants to go on living. Stopping the thoughts is annihilating the mind, and the mind does not wish to be annihilated. The mind wants to live on to fill you full of nonsense, superstitions. Therefore we do not try to stop, the thoughts.

What do we really do? We do absolutely nothing. There is really nothing you have to do to make the thoughts cease. Always remember when you do things according to the Sadhanas you've learned, the spiritual exercise you've practice, the meditations, the yoga. This will make you free for a couple of moments, and then the thoughts will come back to you with full force, knocking you over. You cannot stop the mind or control the mind with spiritual practice.

Again you cause the thoughts to cease by doing absolutely nothing. By being your SELF. And all the scriptures we read, unless the mind stops spinning there will be no realization, no liberation. Only when the mind stops, the thoughts cease to be, is there liberation.

Yet we use the words "to stop the mind, to stop, the thoughts". This is sort of a misnomer. For again you have to use the mind to stop the thoughts, and. the mind does not want to do this. It does not wish to cease thinking. Yet by ceasing to think, you do acquire unalloyed happiness, infinite peace, Divine Bliss. When the thoughts do stop, these verities come forward, and you become free.

You do not have to watch the thoughts, analyze the thoughts, be the witness to the thoughts, or observe the thoughts in any way whatsoever. All of these symptoms simply make the mind stronger really.

Most of you have tried to stop your thoughts with various practices like these for many years. And if you look back in retrospect you will see, it made the mind stronger. It causes the mind to have more power. Thoughts hit you from all directions. This means we do not wish to use any method whatsoever to stop thoughts. Yet the thoughts have to be stopped. They have to cease. By doing absolutely nothing, the mind will begin to slow down.

When you think you have to watch your thoughts, observe your thoughts, you're saying to yourself "I'm going to observe my thoughts, I'm going to watch my thoughts", you're using mind' energy to do this, aren't you? You're using energy to the thoughts and you'll never do it this way. But again if you do absolutely nothing, you just sit there doing nothing, the thoughts will get weak.

Now really, no Sage on this earth or anywhere else really stops the thoughts. As long as you see a body, and you call that body the Sage, there will always be some sort of thinking in that body, some sort of thought. For instance I can be sitting here and I'll say to myself "when I go home I'm going to eat a dish of ice-cream". This is a thought. But what happens when I say it and what happens when you say it? When I say it, when I think it, it is similar to a burned rope. A burned rope may appear to be strong, but when you pick it up, it turns to ashes. It's burned. There's nothing there. When you say it, it is like a real rope, not burned. You give it energy, you give it power.

Again when the Sage thinks of something, it is like a fan that has been pulled out of the socket. It's still turning, but there's no power. The power is dead. The power has been cut off. In other words, the source of a Saint is dead. The source of the Sage has no power, no power whatsoever. This is why it is said, a Sage does not think. A Sage has no thoughts.

What it really means is that the Sage's thoughts are dead. When the thoughts are dead, you live in ABSOLUTE REALITY. You live in PURE AWARENESS. When the thoughts are dead you live in SAT-CHIT-ANANDA, in NIRVANA.

So what do you have to do to also cease thinking, so the thoughts can become dead? You simply do not attach yourself to the thoughts. By not attaching yourself to the thoughts, by not reacting to the thoughts, by not responding to the thoughts, they lose their power and begin to fade away. Yet do not give them any energy. Do not give them any power. Do not say to yourself, I have to stop my thoughts. Do nothing like this. Just slow down, slow down. Let the thoughts do what they may. Allow the thoughts to go their own way. Do nothing with your thoughts. Do not think about them. Do not fight them. And above all, do not try to stop them.

You may think this is so difficult, but it's not. It's like when you first wake up, before the thoughts come. You're still drowsy from sleep. And when the first thoughts come to you, you hardly pay any attention to them. That's the attitude to have.

Do not pay any attention to your thoughts whatsoever. But when you say "I am not paying attention to my thoughts", you spoil it. You're not to utter this. You're not to say this. You're just to become this. As you begin to let your thoughts alone, not to pay any attention to them, not to be attached to them, you'll notice something very interesting happening to you. You begin to notice that you're becoming very peaceful, very calm. You become happy for no reason whatsoever. All of these dastardly things that are still going on in this world, man's inhumanity to man, you have your own so called problems. Yet you become happy, you become peaceful, you become blissful. This comes all by itself, because your thoughts have slowed down.

And you have absolutely nothing to do with it. You have not slowed your thoughts down. This is an important point to remember. You have not slowed your thoughts down, not you whatsoever. For you are the mind, and you've not used your mind to slow down your



thoughts. You have done absolutely nothing, except to ignore your thoughts. Ignore the thoughts completely, totally, absolutely. Again, do not fight your thoughts. Ignoring your thoughts is not fighting your thoughts. Do not try to change your thoughts. Above all do not try to stop your thoughts.

Just enough to detach them, and ignore them. The example here is, what happens to your friends whom you ignore. If you have a friend and the friend is talking to you, telling you things, and you ignore your friend, what happens? The friend • will walk away. The friend will go away and that will be the end of the friend. And he or she will no longer be your friend. For you have ignored them totally, completely. You've not scolded them. You have not lectured your friend. You have not been evil to your friend. You have just ignored your friend. Your friend will back away and go away, because your friend gets no response from you whatsoever. This is how you want to treat your thoughts, same way.

It makes no difference if the thoughts are good or bad, they're both impostors. In reality there are no good thoughts, there are no bad thoughts. We're not trying to replace bad thoughts for good thoughts. We're trying to LEAVE THE THOUGHTS ALONE. Not to do a thing about them. I want to make this perfectly clear. This is the highest way to handle your thoughts.

There are so many practices. We have Vipassana meditation, we have pranayama. You have so many different methods to stop your thoughts. All of these methods are good to an extent. They make you sort of one pointed, but they will not stop your thoughts. This is why people who have been practicing pranayama, breathing exercises, vipassana meditation, even Zen meditation, and other forms of yoga meditation, having practiced for years and years and years and years. Perhaps they have achieved a semblance of peace, but they have not become liberated. Due to the fact that they are using methods. Whether it is a koan, or it's watching your breath or your feelings, or whether it's changing your thoughts to something positive.

Whatever you've been doing, you're using your mind to do it. And your mind will always fool you. It will make you believe you're getting somewhere. You're becoming something great. But it's really the ego. It is the ego that is controlling the mind, and you are the ego. The ego trying to control the mind!

So again, what do you do to stop the thoughts? Absolutely nothing. Now why is the word nothing so important? You do absolutely nothing because in truth, everything is nothing. This is the reason you do nothing to stop your thoughts.

In reality there are no thoughts. There is no one trying to stop them. There is no liberation, there is no bondage. There is nothing. You're using the same nothing to stop your thoughts. Do nothing. Because you are nothing. Nothing plus nothing makes nothing. Can you see why I tell you to do nothing now? Because you're using your real nature when you do nothing.

**YOU are your SELF YOU are the ABSOLUTE REALITY when you are NOTHING.**

Consequently when you are doing something to stop your thoughts, you're fooling yourself. Nothing will ever happen. Like I say, you will acquire a little peace, that's it. But by slowing yourself down, saying nothing, hearing nothing, doing nothing, being nothing, your thoughts will stop completely, totally absolutely. And as I mentioned before, you will feel beautiful happiness, peace of mind, bliss, you'll be free.

Practice this right now. Allow the thoughts to come whatever they are. Do absolutely nothing. It makes no difference what the thoughts are. Let them come, no matter how much they seem to frighten you, no matter how powerful they appear to be. Let them come.

Where do the thoughts come from to begin with? They come from nowhere. They do not come from CONSCIOUSNESS. They do not come from TRUE AWARENESS. They do not come from the SELF. Where do the thoughts come from? From nowhere.

They're an optical illusion. They do not exist. They are like the appearance of the sky on top of the mountain. The sky appears to be resting on top of the mountain. But it's an optical illusion. Thoughts do not exist whatsoever. Therefore you ask yourself, who is thinking? And you will find out, the ego is thinking.

So here is another point. When the thoughts slow down, so does the ego. The thoughts and the ego are synonymous. As the thoughts slow down, the ego slows down, and begins to also disappear with the thought. When there are no thoughts, there is no ego. When there is no ego, there is nobody left to think.

And then the question you will ask is, how do I function without thinking? As I mentioned in the beginning, the Sage's thought is like a burned rope. They appear to be real, but they are not. In other words, your thoughts are not real. They are false. How do you function without thoughts? Very well, thank you.

Many of you still believe you have to have thoughts to function. You think you'll become a vegetable. But you will be spontaneous without thoughts. You'll be motivated by the SELF. You will know what to do, where to go, whom to speak to, whom not to speak to, much better than you do now. Much much better.

Things will happen to you spontaneously. Everything we always talk about is very paradoxical. And the paradox is, even though you have no thoughts, you will still think about certain things. It has to be done. But there is absolutely no thinker alive. There is no thinker. There is no one left to think. You just as well appear to be thinking about certain things, so you can function.

It's similar to what we were discussing on Sunday. People always ask me: "what do you see? Do you see the world?" Of course I see the world. If I didn't see the world, I wouldn't be able to function. But I see the world as the SELF. In other words I see the world as images on reality.

Like in the movies, the images are on the Screen. I am able to see the Screen and the images at the same time. I see the reality and I see the images. So it is with the thoughts. Same thing with the thoughts. You appear to be thinking, but you're not thinking. This is a very important point to remember. You will think whatever you have to think about, but the thoughts will be dead, like a burned rope. Like the fan with the plug pulled out, but the blades are still spinning, until they stop.

Why do you want to do all this? For life passes. Pretty soon you become old. And you appear to die. Do you want to believe this lie that you die, that you get old, that there are problems in this world. This is all a lie. It's the mortal dream. Do not identify with the mortal dream.

Know who you are once and for all. YOU are that which was never born, which will not prevail, and can never die. YOU are That which is beyond all concepts, all reasoning, all thoughts. YOU are That which has always existed as PURE AWARENESS. YOU are

That which is not female or male, which is neither good nor bad, which is neither right or wrong, which just **IS, BEAUTY, JOY, LOVE, HARMONY, PEACE, BLISS.**

**THIS IS YOUR REAL NATURE.  
THIS IS WHO YOU ARE.**

Why not accept this and become free right now?

It all begins by removing your thoughts. You now have an idea how to remove your thoughts. Get rid of your thinking process. You have to do it. You now know you have absolutely nothing to fight in this world, nothing to fear.

It makes no difference what's happening to the economy. It makes no difference if there are earthquakes, cataclysms, hurricanes. What have YOU to do with these things? What have these things to do with YOU? YOU are the SOURCE of all creation.

In this gap that I give you between sentences, at that time you are in Samadhi. Every time I stop talking, you are in Samadhi. Feel your Divinity. Feel your Bliss. Feel your Love. Feel the Truth, in Reality. Clean yourself out. Feel all the karmas, the samskaras, all the things you've carried around with you for so many centuries flowing away from you, completely and totally.

**YOU ARE ABSOLUTELY FREE RIGHT NOW**

**'ABSOLUTELY FREE**

**ABSOLUTELY FREE**

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## GLOSSARY

Advaita Vedanta: A subdivision of Vedanta. The non-duality approach.

Ahimsa: [Nonharming]. Abstention from harmful actions, thoughts, and words. An important moral discipline [yama] in Yoga, Buddhism, and Jainism.

Ajnani: One who has not realized the Self.

Ananda: [Bliss]. In Vedanta, the mind-transcending blissfulness of the Ultimately Reality or Self. This is not considered to be a quality but the very essence of Reality.

Arunachala: The holy mountain in India where Shri Ramana spent all his adult life.

Atman: [Self]. The transcendental Self according to the non-dualist [Vedanta] schools of thought, which is identical to Brahman.

Avadhuta: [Cast off]. A radical type of renouncer who abandons all conventions; a crazy adept.

Avatara: [Descent]. An incarnation of the Divine, such as Krishna and Rama.

Avidya: [Ignorance]. Spiritual nescience, which is the root of all human suffering and the cause of one's bondage to egoic states of consciousness.

Bhagavad-Gita: [Lord's Song]. The earliest and most popular scripture of Yoga, containing the teachings of Lord Krishna to Arjuna.

Bhakta: [Devotee]. A follower of Bhakti-Yoga.

Bhakti: [Love, devotion]. The spiritual sentiment of loving participation in the Divine.

Bodhisattva: [Enlightenment being]. In Mahyana Buddhism, the spiritual practitioner who has vowed to commit himself or herself to the liberation of all beings, postponing his or her own ultimate realisation.

Brahma: The Creator-God of the famous medieval Hindu triad of gods. The other two are Vishnu [as Preserver] and Shiva [as Destroyer]. Brahma must be carefully distinguished from the Brahman, which is the eternal foundation of existence.

Brahmacarya: [Brahmic Conduct]. The practice of chastity in thought, word, and deed, which is regarded as one of the fundamental disciplines [yama] of Yoga.

Brahman: The impersonal absolute according to Vedanta; the transcendental Ground of the world.

Buddha: [Awakened]. Title of Gautama, founder of Buddhism.

Chit: [Consciousness]. Pure Awareness, or the Transcendental Consciousness beyond all thought; the eternal Witness. See also atman, purusha.

Dharma: The cosmic law or order. Teaching-doctrine.

Dhyana: Meditation.

Diksha: Initiation by the guru.

Gopi: Female shepherd. In Vaishnavism, these terms refer to the devotees of Lord Krishna.

Guna: [Quality]. One of three primary constituents of Nature [prakrity]: Sattva [principle of lucidity], Rajas [principle of activity, and Tamas [principle of inertia]. The interaction between these three types creates the entire manifest and unmanifest cosmos, including all psychomental phenomena.

Guru: [Heavy]. Spiritual Teacher.

Hinayana: [Small Vehicle]. The minority school of Buddhism, which has arhatship or arhantship as its leading ideal.

Ishvara: [Ruler]. Personal God. The Lord Of Karma.

Janaka: An Indian king: An account of his Self-realisation can be found in The Ash-tavakra Gita.

Japa: [Recitation]. Meditative recitation of mantras.

Jiva: [Living Being]. The psyche, or finite conscious human personality, which experiences itself as different from others and does not know the transcendental Self.

Jivan-Mukti: [Living Liberation]. The Self-realized adept who is fully liberated while still embodied.

Jnana: Knowledge of the Self.

Jnani: One who has realized the Self.

Kali-Yuga: [Dark Age]. The modern age of spiritual decline, which requires a new approach to Self-realisation. It is thought to have started in 3,012 B.C.

Karma: [Action]. Activity in general of the unenlightened individual, which activates the law of cause and effect.

Krishna: An incarnation [avatara] of Vishnu.

Kundalini: [Serpent Power]. The power that lies dormant in the lowest psychic centre of the human body. The ascent of the kundalini to the highest psychic centre, at the crown of the head, brings about a temporary state of ecstatic identification with the Self. [In Nirvikalpa Samadhi].

Leela: The play of God.

Linga: [Mark]. The phallus as the symbol of creativity, which is specifically associated with God Shiva.

Mahatma: Great soul, great man or saint.

Mahayana: [Great Vehicle]. The majority branch of Buddhism, which has the bodhisattva as its great ideal.

Mantra: Sound that empowers the mind for concentration and the transcendence of the ordinary states of consciousness. Usually the sacred words are given to a disciple by the guru.

Maya: Illusion.

Moksha: [Release]. The highest of possible human pursuits: Liberation. Synonymous with Self-realisation.

Mouna: Silence.

Muktas: Liberated ones.

Nadi: [Conduit]. Channels in the body where the prana or energy travels through.

Nirvana: [Extinction]. The transcendence of the ego, a condition that is untouched by space and time.

Nirvikalpa-Samadhi: [Transconceptual Ecstasy]. Samadhi in which no differences are perceived. It is characterised by an absence of body-consciousness. Although he has a temporary awareness of the Self in this state, one is not able to perceive sensory information or function in the world. When body consciousness returns, the ego reappears, so the ego has not been finally eliminated.

Om: The key mantra of Hinduism, symbolising the Absolute.

Para-Brahman: The Supreme Brahman.

Prana: [Life]. The life-force sustaining the body which has five principals forms.

Pranayama: [Breath Control]. The careful regulation of the breath. This is the most important practice of Hatha-Yoga.

Puja: [Worship]. Ritual veneration of one's teacher as an embodiment of the Divine.

Rama: The main hero of the Ramayana, deified as an incarnation of God Vishnu.

Rishi: A type of Vedic seer, who sees the hymns of Veda.

Sadhana: [Realising]. The spiritual practice toward Self-realisation.

Sadhaka: A spiritual seeker.

Sadhu: A noble person or a spiritual seeker. However, Shri Ramana frequently used this term as a title for someone who has realized the Self.

Sahaja-Samadhi: [Natural Ecstasy]. The effortless ecstasy. This is the state of the Jnani who has finally and irrevocably eliminated his ego. A Jnani in this state is able to function naturally in the world, just as any ordinary person does. Knowing that he is the Self, the Jnani sees no difference between himself and others or the world. For a Jnani, everything is a manifestation of the indivisible Self.

Samsara: [Confluence]. The finite world of change and illusion.

Samskara: [Activator]. Innate tendencies.

Sat-Chit-Ananda: Being-Consciousness-Bliss.

Satsang: [Relationship to the True]. The spiritual practice of being in the presence of someone who has realized the Self. Association with 'being'.

Savikalpa-Samadhi: [Ecstasy with form-ideation]. In this state of Self-Awareness is maintained by constant effort. The continuity of the Samadhi is wholly dependent on the effort put in to maintain it. When Self attention wavers, Self-Awareness is obscured by thoughts and imagery.

Shakti: [Power]. The feminine power aspect of the Divine, which is fundamental to the metaphysics and spirituality of Trantrism.

Shanti: [Peace]. Ultimate peace. Quality which coincides with Self-realisation.

Siddha: [Accomplished, perfect]. A Self-realized adept. One who has reached perfection.

Siddhi: [Accomplishment]. Paranormal power, that comes as a result of spiritual practice.

Swarupa: Real form or Real Nature.

Tamil: A South Indian language: Shri Ramana's mother tongue.

Tapas: [Glow, heat]. Ascetism, religious austerity, penance, heat.

Tiruvannamalai: A town about a mile from Shri Ramana's Ashram.

Turiya: The Fourth State of Consciousness.

Vajrayana: [Adamantine Vehicle]. The tantric branch of Buddhism, especially of Tibet, which evolved out of the Mahayana.

Vasana: [Trait]. The concatenation of subliminal activators [samskaras], deposited in the depth of consciousness. Mental tendencies.

Vedanta: [Veda's End]. The dominant Hindu tradition, which teaches that Reality is singular and One.

Vedas: Four collections of scriptures dating from 2,000 B.C. to 500 B.C. which are the ultimate source of authority for most Hindus.

Vichara: Self-Enquiry.

Vishnu: One of the three principal deities of Hinduism. Vishnu periodically reincarnates in a human body.

Yoga: [Union]. Spiritual practice in general.

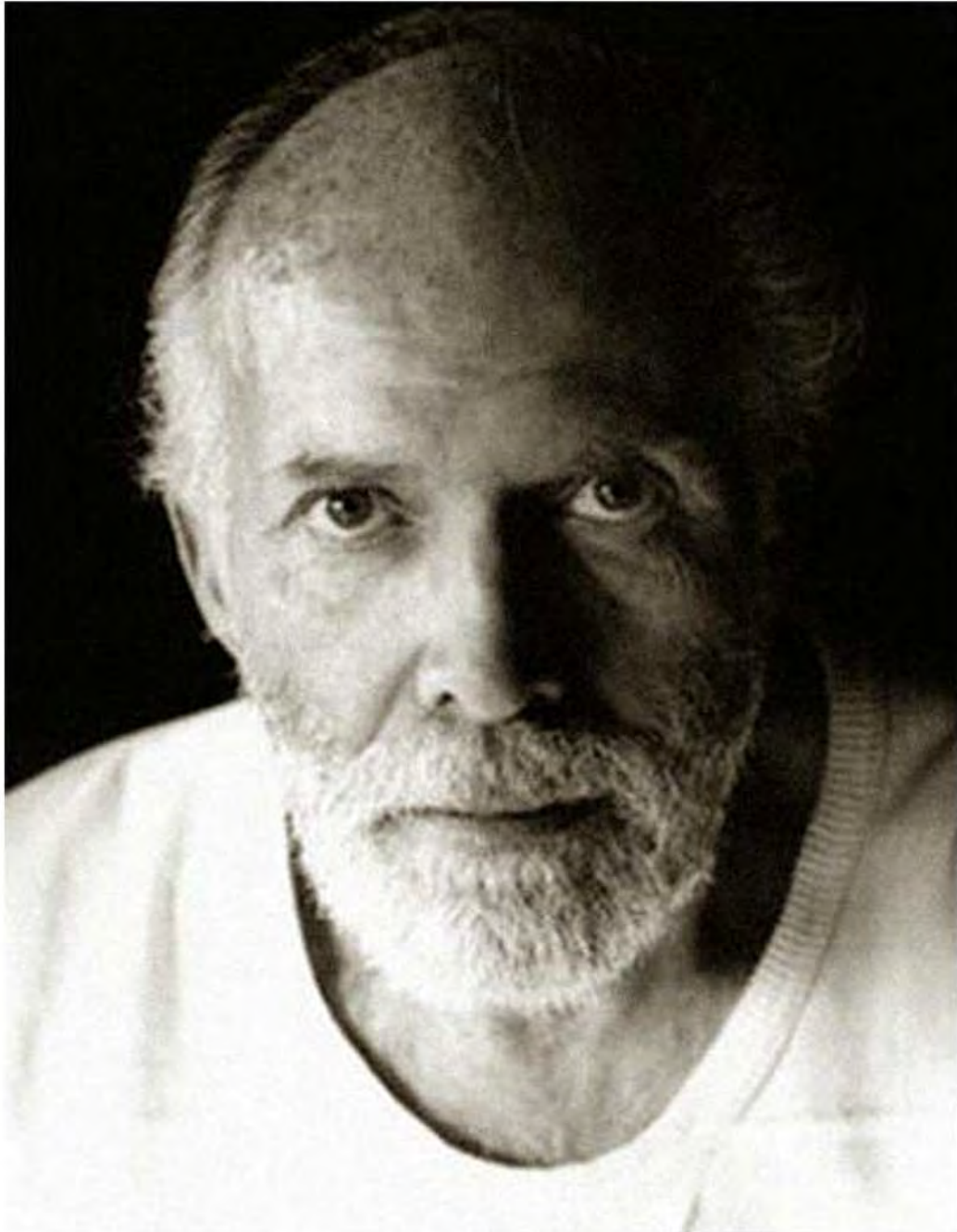
Yoga-Vasishtha: A massive advaitic text attributed to Valmiki in which the Sage Vasishtha answers questions put by Rama, an incarnation of Vishnu. Composed sometime in the tenth century A.D.

Yuga: [Age]. According to Hindu mythology, there are four yugas, each of several thousand years' duration. The present age is Kali-yuga.

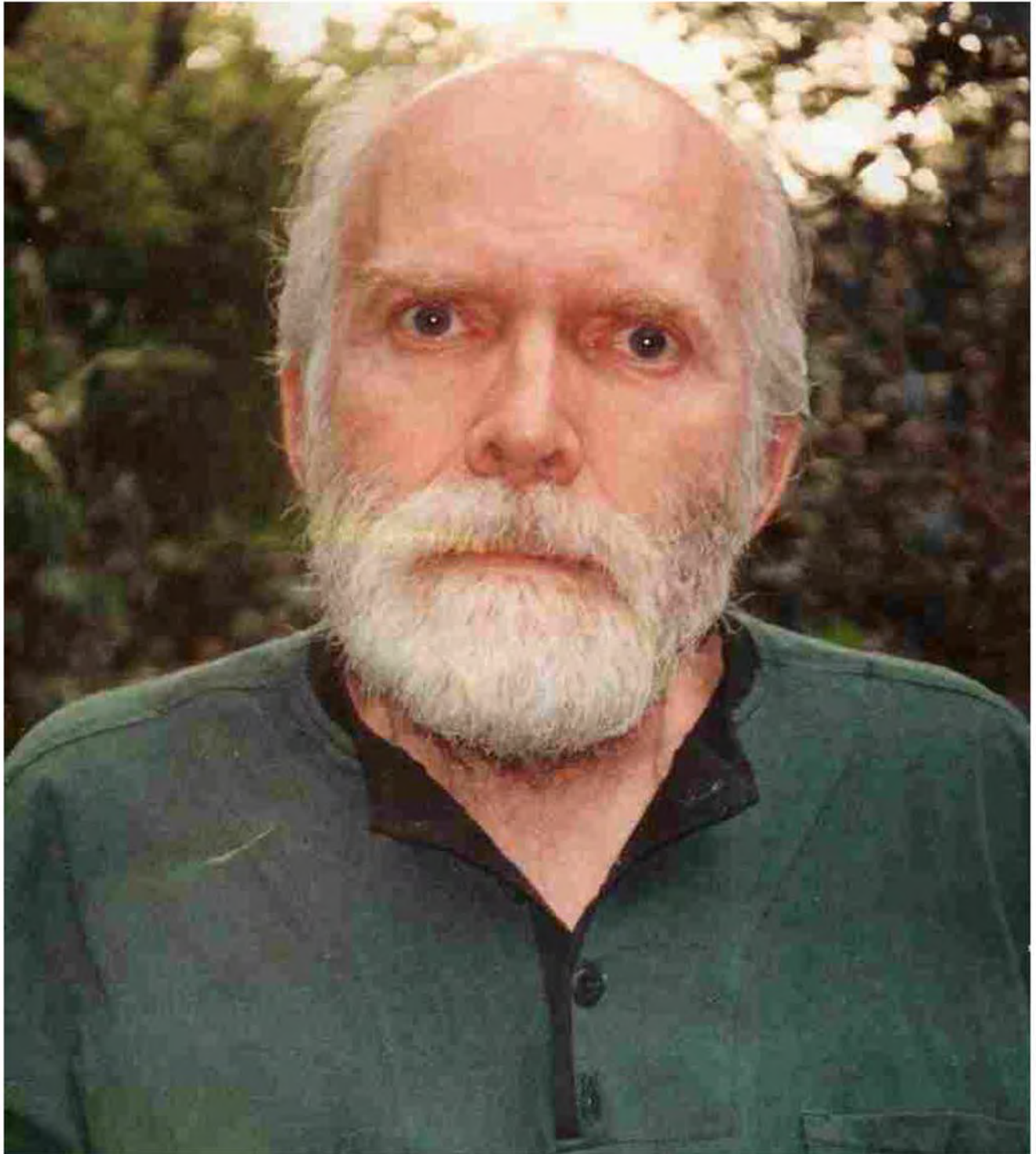
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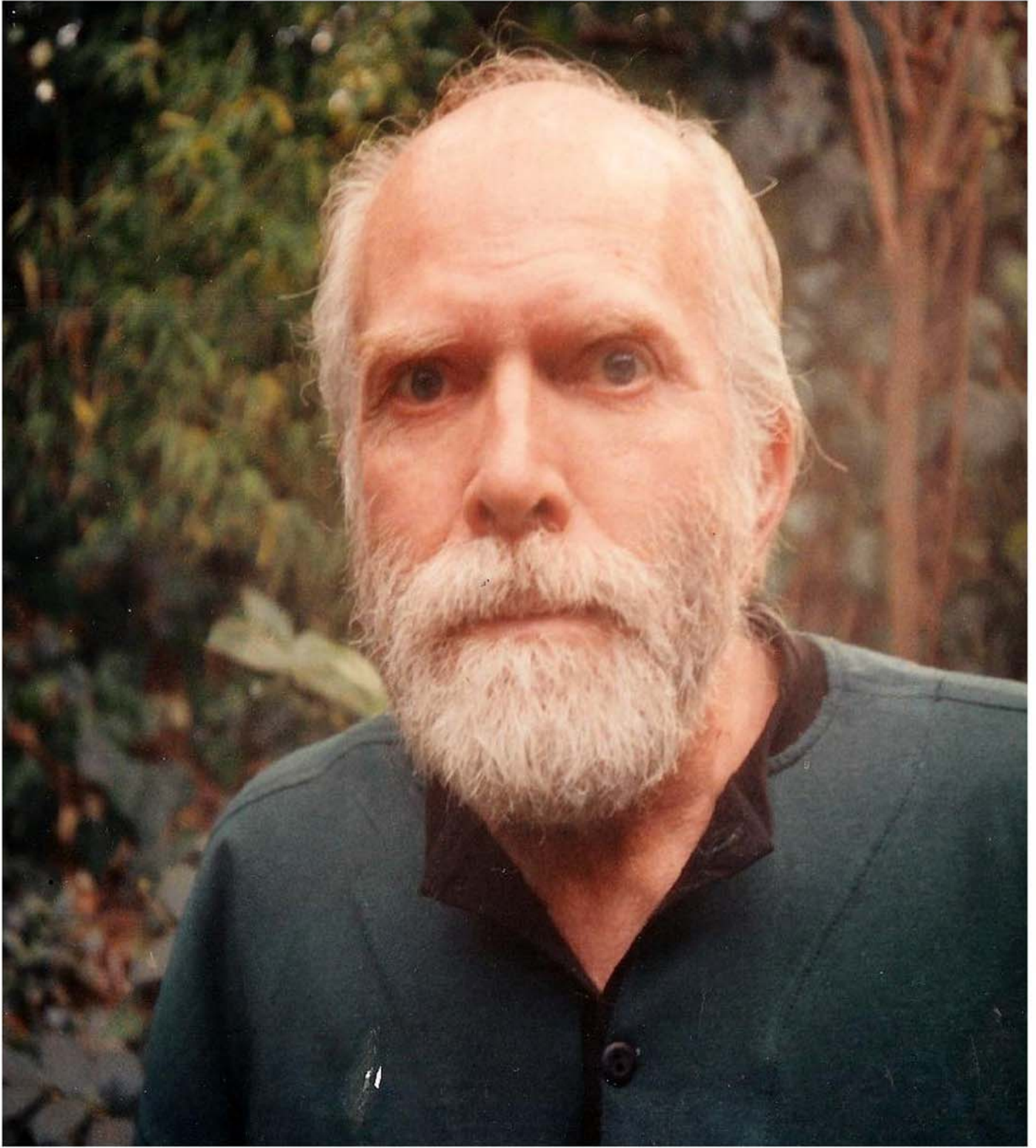




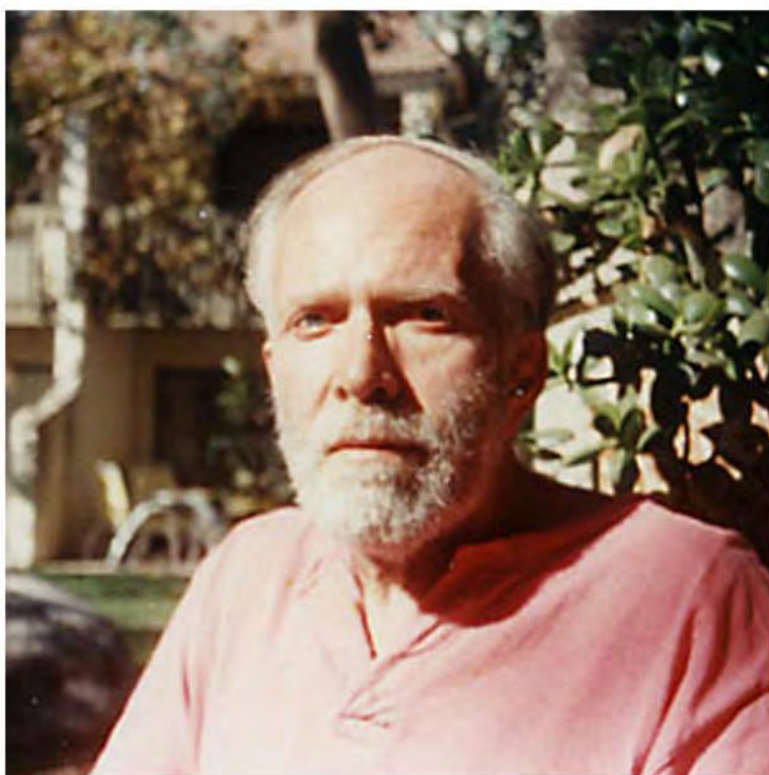
This photo originally distributed to students at Los Angeles  
satsang, circa 1991



Robert Adams, Los Angeles,  
circa 1992



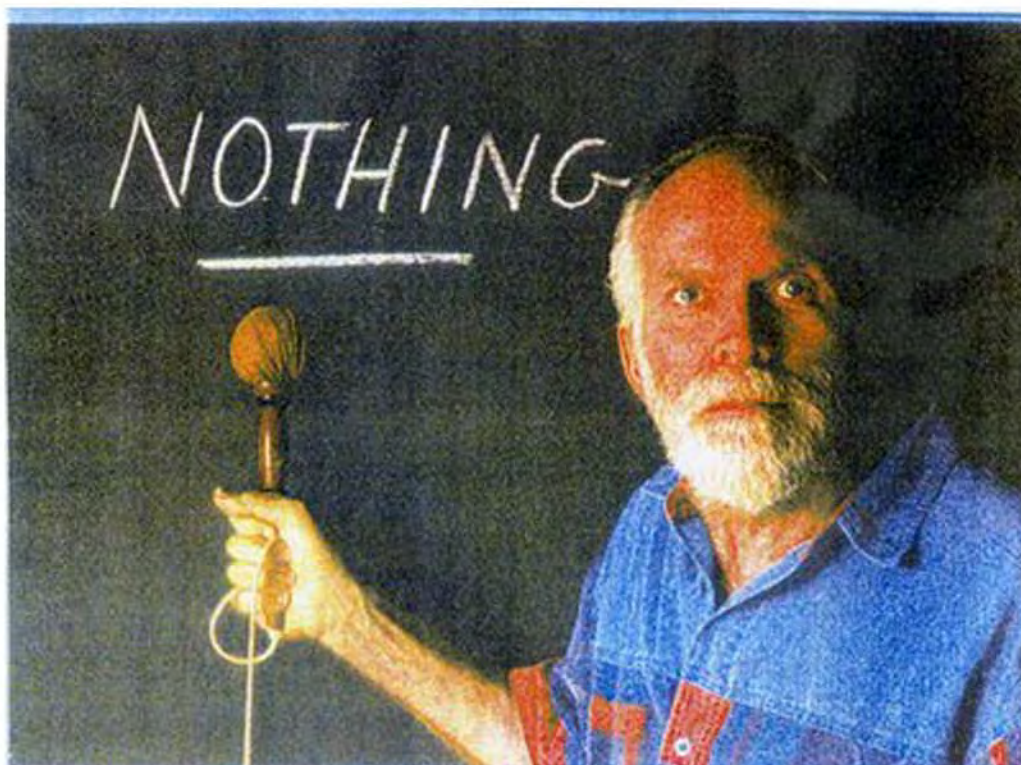
Robert Adams, Los Angeles,  
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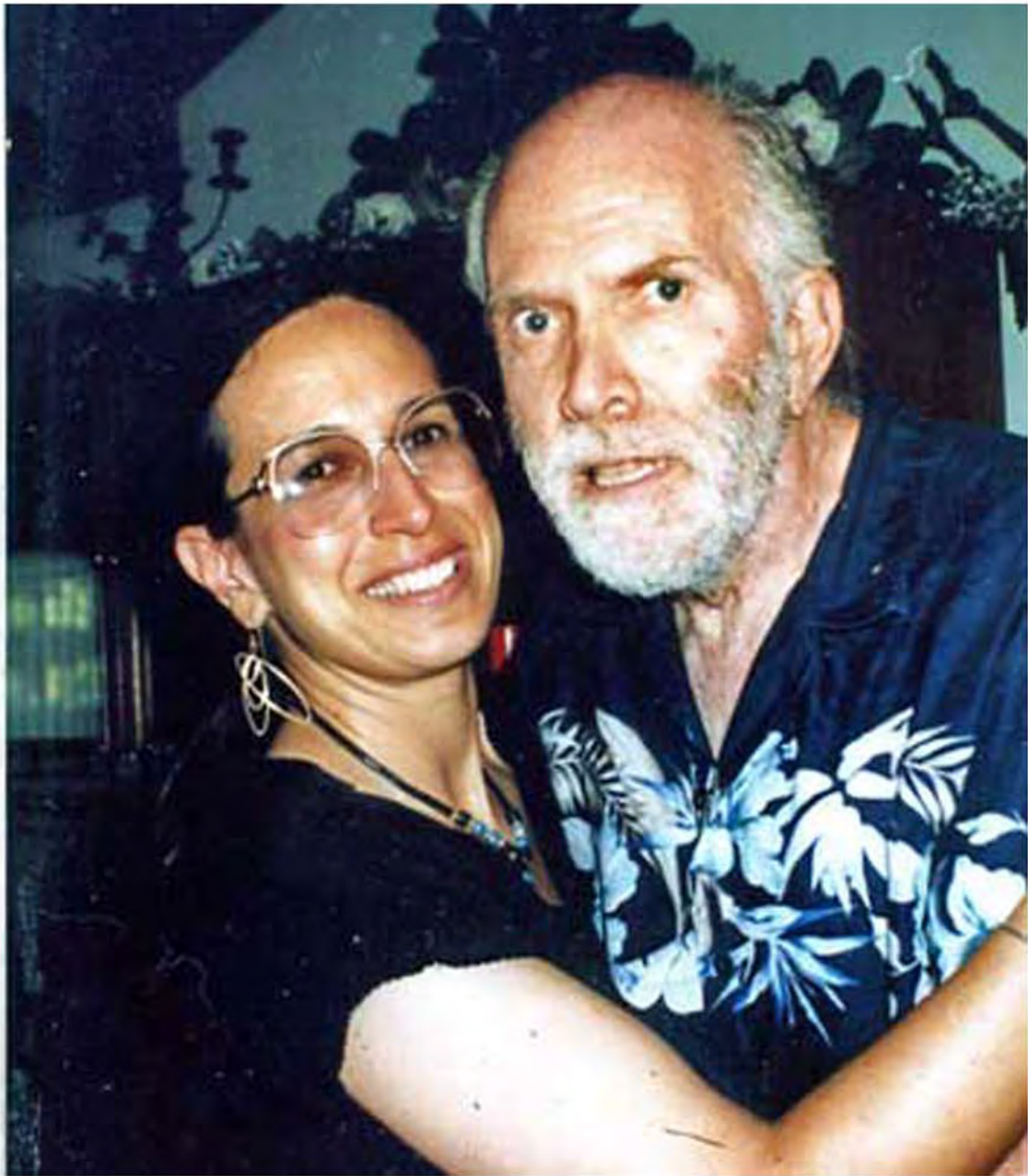


Los Angeles, circa 1991



With students at L.A. satsang, circa 1993

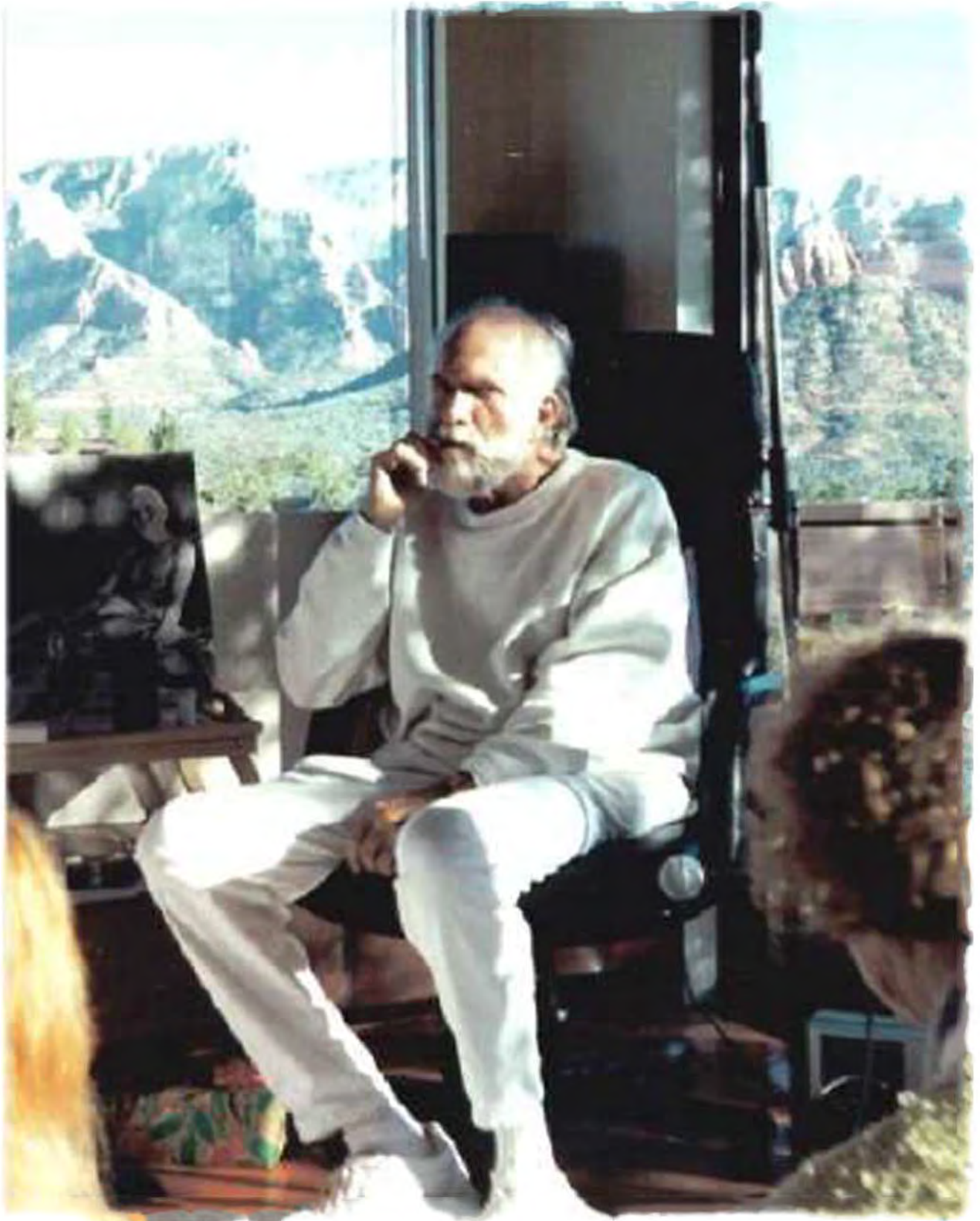




Dancing with student at potluck, Los Angeles,  
circa 1993

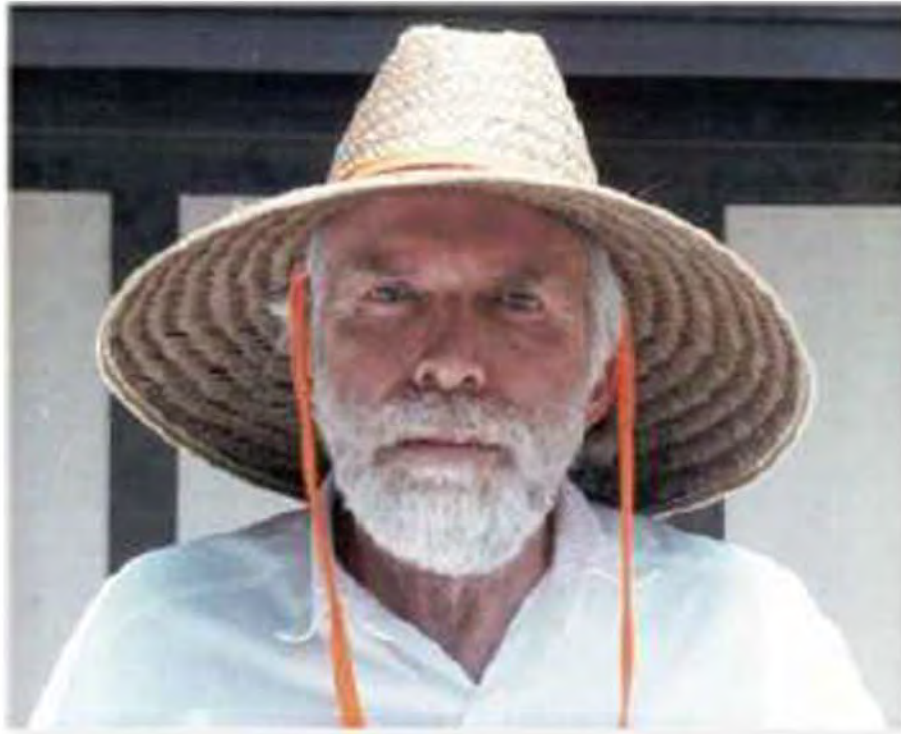


Edward Muzika in darshan with Robert Adams, Los Angeles, circa 1993

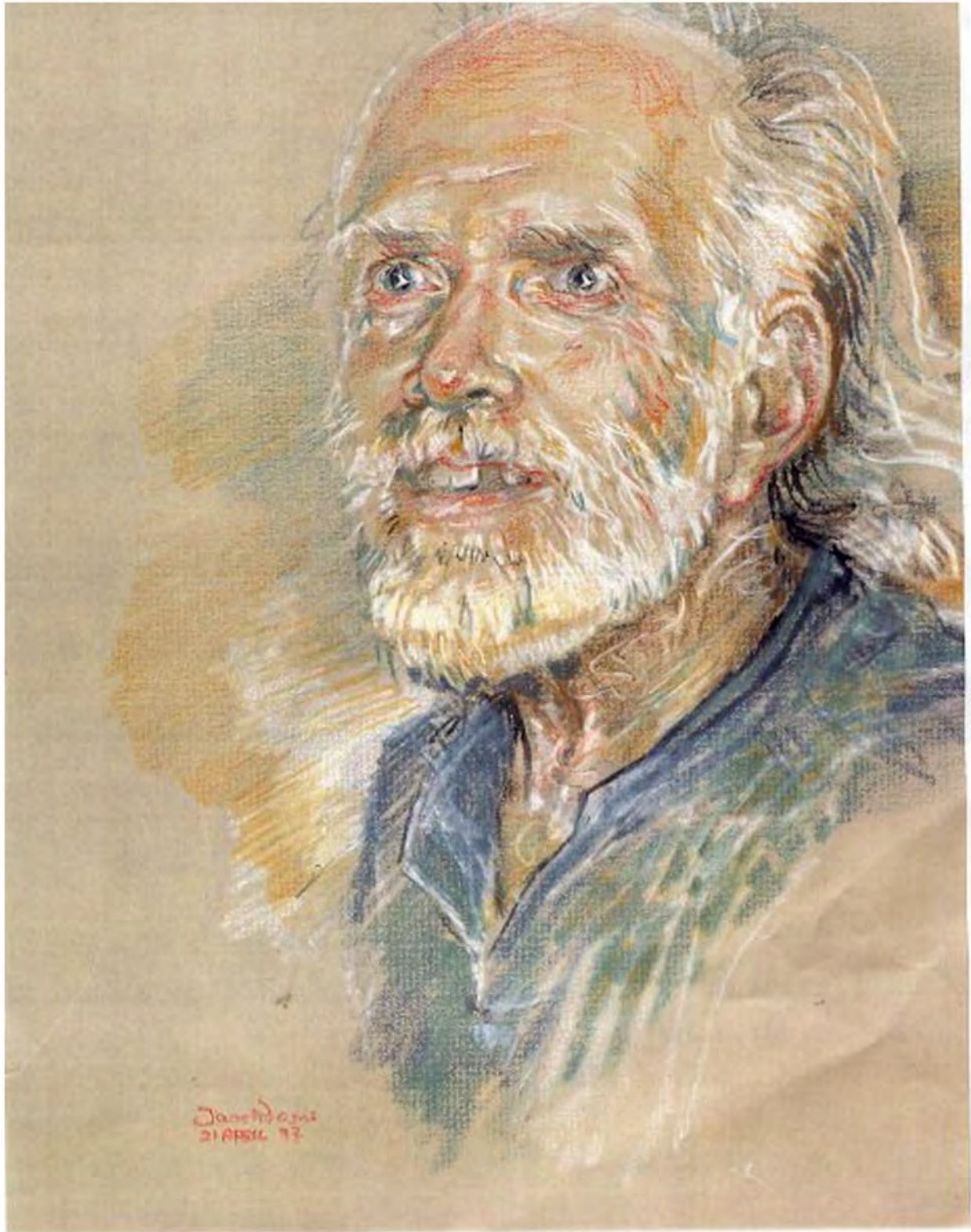


Robert Adams at satsang in Sedona, Arizona  
circa 1996

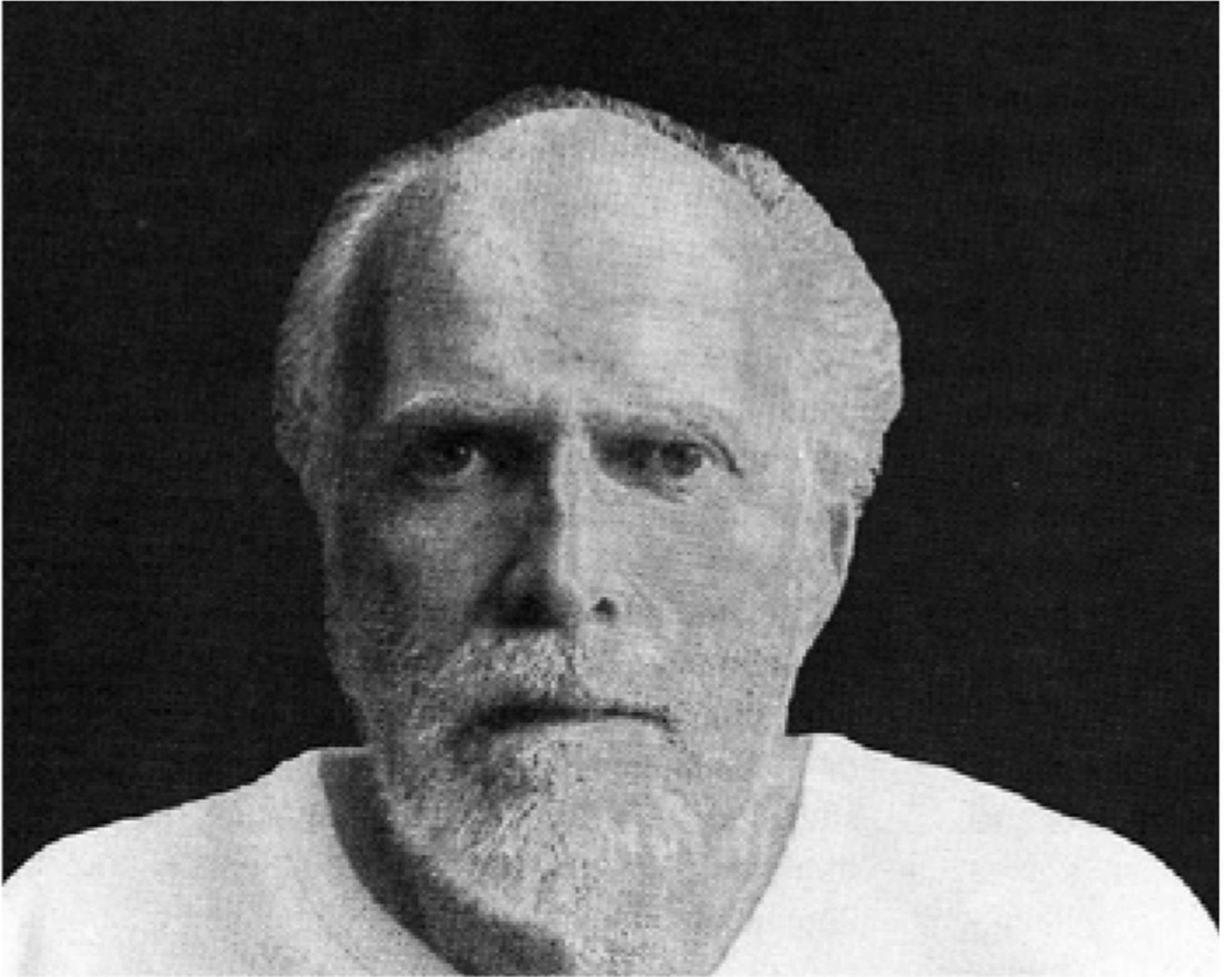




Shortly before Robert's passing in Sedona, 1997



Drawing of Robert Adams by devotee in Sedona, Arizona, 1997



From article on Robert Adams in "The Mountain Path," June, 1993, pages 21-27  
[http://www.sriramanamaharshi.org/mpath/1993/may\\_june/mp.swf](http://www.sriramanamaharshi.org/mpath/1993/may_june/mp.swf)